

THE VOCATIONS TO NON-MUSLIM COMMUNITY IN *AL-QURĀN*
(Thematic Analysis)



THESIS

**Submitted to Ushuluddin and Humaniora Faculty in Partial
Fulfilment of the requirements for the Degree of S-1 of Islamic
Theology on IAT**

Written By:

Uswatun Hasanah
NIM: 1504026049

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DECLARATION

Name : Uswatun Hasanah
NIM : 1504026049
Major : Ilmu Al-Qur'an and Tafsir (IAT)

This thesis by title:

THE VOCATIONS TO NON-MUSLIM COMMUNITY IN *AL-QURĀN*
(Thematic Analysis)

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinion or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, 23 March 2020
The Writer,

USWATUN HASANAH
NIM. 1504026049

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Written By:

USWATUN HASANAH

NIM: 1504026049

Semarang, 23 March 2020

APPROVED BY

Advisor I

M. Sobirin, M.Hum

NIP. -

Advisor II

Dr. Ahmad Musyafiq, M.Ag

NIP.19720709 199903 1002



**KEMENTERIAN AGAMA REPUBLIK INDONESIA
UNIVERSITAS ISLAM NEGERI WALISONGO SEMARANG
FAKULTAS USHULUDDIN DAN HUMANIORA**

Kampus II Jl. Prof. Dr. Hamka Km.1, Ngaliyan-Semarang Telp. (024) 7601294
Website: www.fuhum.walisongo.ac.id; e-mail: fuhum@walisongo.ac.id

SURAT KETERANGAN PENGESAHAN SKRIPSI

Nomor : B-1792/Un.10.2/D1/PP.009/07/2020

Skripsi di bawah ini atas nama:

Nama : Uswatun Hasanah
NIM : 1504026049
Jurusan/Prodi : Ilmu Al-Quran dan Tafsir
Judul Skripsi : **The Vocations to Non-Muslim Community in Al-Qur'an**
telah dimunaqasahkan oleh Dewan Penguji Skripsi Fakultas Ushuluddin dan Humaniora Universitas Islam Negeri Walisongo Semarang, pada tanggal **23 Maret 2020** dan telah diterima serta disahkan sebagai salah satu syarat guna memperoleh gelar Sarjana dalam ilmu ushuluddin dan humaniora.

| NAMA | JABATAN |
|--------------------------------|-------------------|
| 1. Dr. H. Sulaiman, M.Ag. | Ketua Sidang |
| 2. Fitriyati, M.Si. | Sekretaris Sidang |
| 3. Dr. Moh. Nor Ichwan, M.Ag. | Penguji I |
| 4. Ulin Niam Masruri, Lc., MA. | Penguji II |
| 5. Dr. Moh. Sobirin, M.Hum. | Pembimbing I |
| 6. Dr. Ahmad Musyafiq, M.Ag. | Pembimbing II |

Demikian surat keterangan ini dibuat sebagai **pengesahan resmi skripsi** dan dapat dipergunakan sebagaimana mestinya

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an. Dekan

Wakil Bidang Akademik dan Kelembagaan



SULAIMAN

MOTTO

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰلِحِينَ وَالنَّصْرَىٰ وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

Meaning: Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists- Allah will judge between them on the Day of Judgment: for Allah is witness of all things (Al Hajj: 17).

1

¹Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987), p.223

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Highest dedication goes to:

Writer's parents who always give support and many people have given me the privilege of their co-operation and assistance.

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Semarang, 23 March 2020

Researcher

USWATUN HASANAH

NIM. 1504026049

TRANSLITERATION*

| Arabic Characters | Name | Latin Characters | Name |
|-------------------|------|------------------|---------------------------|
| ا | Alif | Not symbolized | Not symbolized |
| ب | Ba | B | Be |
| ت | Ta | T | Te |
| ث | Sa | Ś | es (with drop on top) |
| ج | Jim | J | Je |
| ح | Ha | Ḥ | ha (with drop on bottom) |
| خ | Kha | Kh | ka dan ha |
| د | Dal | D | De |
| ذ | Zal | Ẓ | zet (with drop on top) |
| ر | Ra | R | Er |
| ز | Zai | Z | Zet |
| س | Sin | S | Es |
| ش | Syin | Sy | es dan ye |
| ص | Sad | Ş | es (with drop on bottom) |
| ض | Dad | Ḍ | de (with drop on bottom) |
| ط | Ta | Ṭ | te (with drop on bottom) |
| ظ | Za | Ẓ | zet (with drop on bottom) |
| ع | 'ain | ' | reverse comma (top) |
| غ | Gain | G | Ge |

* This English transliteration system refers to L.C (Library of Congress) model. *Pedoman Penulisan Skripsi*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2013, p 126-144.

| | | | |
|----|--------|---|----------|
| ف | Fa | F | Ef |
| ق | Qaf | Q | Ki |
| ك | Kaf | K | Ka |
| ل | Lam | L | El |
| م | Mim | M | Em |
| ن | Nun | N | En |
| و | Wau | W | We |
| هـ | Ha | H | Ha |
| ء | hamzah | ' | Opostrof |
| ي | ya | Y | Ye |

VOWELS

Long | or

ا : ā

و : ū

ي : ī

Double

يَّ : *iyy* (final form i)

وَّ : *uww* (final form u)

Diphthongs

أَوْ : *au* or *aw*

أَيَّ : *ai* or *ay*

Short

َ : a

ُ : u

◌ : i

All al ta'rif (ال تعريف) are written with “al-” except if related with the word *dīn* or al-asmā' al-ḥusnā. For example, *shihābuddīn*, *uṣūluddīn*, *abdullāh*, etc.

All of translations of Quranic verses in this mini-thesis are taken from application “Quran in Word 1.3 (English version)” using THE HOLY QURAN (KORAN) English Translation of the Meanings by “Abdullah Yusuf Ali” in 1987. Formatting by William B. Brown. Pdf.

The Hamzah

In transliteration, the *hamzah* (ء , see above) is not represented at the start of a word, but is elided into the following vowel, e.g., *iṢḥ sān*, not *'iṢḥ sān* . An initial “discontinuous” *hamzah* or *hamzat qaṭ'* (؀ or ؁) is always pronounced fully regardless of what precedes it, but a “connecting” *hamzah* or *hamzat waṣl* , usually represented by an alif (ا) at the start of a word but sometimes as an alif with a waslah sign (آ), is elided into the vowel that precedes it. The most common connecting *hamzah* is the first letter of the definite article *al-* , and the elision of the a is shown by the replacement of the connecting *hamzah* with an apostrophe. For example, when *Ẓū* is attached to *al-qurbā* , it is written as *Ẓū'l-qurbā* , not *Ẓū al-qurbā* . This elision and connection also has the effect of shortening any long vowel that immediately precedes the *hamzah* ; thus one writes *Ẓū'l-qurbā* , not *Ẓū'l-qurbā* , and one pronounces it *Ẓul-qur-ba* , not *Ẓool-qur-ba* .

Another important instance of the connecting *hamzah* is the first letter of the Divine Name *Allāh* . For example, one writes *lā ilāha illa' Llāh* , not *lā ilāha illā Allāh* , with the capital “L” taking the place of the first letter of the Divine Name. However, in some cases, as in names such as *'Abd Allāh* and phrases such as *subṢḥān Allāh* , the Divine Name is written without the elision.

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Abstract
Interpretation of Non-Muslim Calls

The Calls of non-Muslim in al-Qurān do not always use *kāfir* term, but al-Qurān uses several terms to represent the meaning of non-Muslims. All nations who embrace the Allah 's religion, which was once revealed by Allah, must be treated as *ahl al-kitāb*, even though their religion now tends to be shirk because of their mistakes. Otherwis, many opinions understanding *ahl al-kitāb* are only for all adherents of Judaism and Christianity only when, wherever and whoever their offspring are. The problem formulation: 1) What are the terms of call of the non-Muslim community in al-Qurān?; & 2) What is the relevance of the non-Muslim community's call to tolerance among religions? In conducting this research, the researcher conducted research using library research based on library data. Tafsir Maudlui's steps: 1) establish the problem; 2) gather related verses; 3) arrange paragraph sequences; 4) understand the correlation of verses; 5) arrange discussion; 6) complete the discussion; 7) study the verses interpreted as a whole.

The results showed that the use of the call of *yā ahl al-kitāb*, *yā bani isrâil*, and *yā ayyuhā al-kāfirūn* in al-Qurān. The calls of *yā ahl al-kitāb*, *yā bani isrâil*, and *yā ayyuhā al-kāfirūn* are used for: 1) calling back to faith; 2) criticizing wrong arguments of *ahl al-kitāb* towards Abraham a.s; 3) calling to avoid kufr; 4) calling not to be excessive in religion; 5) calling not to do damage; 6) calling to return to the command of their *kitab*; 7) calling not to follow their lust; 8) calling for conversion to Islam; 9) calling not to interfere with the Muslim aqedah; 10) reminding Allah's favor; & 11) calling for not mixing religion. Meanwhile, to tolerate the non-Muslim community. The culmination of tolerance for people of different faiths affirmed by al-Qurān is when it requires us to be fair to all people.

Keywords: Call, *Nida'*, *Yā Ahl al-Kitāb*, *Yā Bani Isrâil*, and *Yā Ayyuhā al-Kāfirūn*

CHAPTER I

INTRODUCTION

A. Background of the Research

Muslims have believed, believed and carried out the content of al-Qurān since it was revealed in the early 7th century AD. Revelation of al-Qurān was revealed through the angel Gabriel and received by a messenger named Muhammad bin Abdullah bin Abdul Muttalib (571-632 AD).¹ Al-Qurān reaches its level of perfection after going through continuous processes from time to time from the beginning of the revelations of Allah to the Prophets and Messenger until the time of al-Qurān's revelation during the time of the Prophet Muhammad.² Over a period of 22 years more revelations were revealed in Mecca and Medina, in the middle of the Jahiliyah Arab community. Maintenance of al-Qurān in accordance with the word of Allah, that Allah has a direct role in maintaining the existence of al-Qurān.

Al-Qurān introduces itself with several names such as *al-Qurān* (reading), *al-Kitāb* (book or book), *al-Furqān* (distinguishing between good from bad), *al-Dhikr* (warning), *Hudan* (guidance for humans in general and those who fear Allah in particular), *al-Rahmah* (rahmat), *al-Syifa* (antidote), especially for anxious and restless hearts, and *al-Maw'izhah* (advice or advice). These names give an indication that al-Qurān is a holy book that has many dimensions and broad insight.

As a way of life for mankind, al-Qurān's discussion of a problem is very unique, not systematically structured like scientific books written by humans.³ Such circumstances, by no means reduce the value of al-Qurān. Instead therein lies the

¹Badruddin Muhammad Ibn 'abdullah al-Zarkasyî, *al-Burhan fi 'Ulum al-Qur'an* (Kairo: Dâr al-Hadits, 2006), 144-146; Jalâluddin al-Suyuthî, *al-Itqan fi 'Ulum Al-Qur'an* (Beirut: Muassasah al-Risâlah Nâshirûn, 2008), 61-67; Muhammad Abdul 'Azhim al-Zarqânî, *Manahil al-'Irfan fi 'Ulum al-Qur'an* (Beirut: Dâr Kitâb al-'Arabî, 1995), volume 1, pp. 77-80.

²Among the position of al-Qurān the most important is to justify the holy books that were sent down earlier.

³See Harifuddin Cawidu, *Konsep Kufr dalam Al-Qurān, suatu kajian teologis dengan pendekatan Tafsir Tematik*, (Jakarta: Bulan Bintang, 1991), p. 5

uniqueness as well as its features.⁴ One of the many problems revealed in al-Qurān is that the relationship between Muslims and non-Muslims is fully established on the principles of tolerance, justice, virtue and compassion.⁵

In the course of Indonesia's history, ethnic, religious, cultural and political tensions and conflicts have become part of a portrait of community interaction that has not yet declined giving birth to uncomfortable and productive living conditions.⁶ Meanwhile, religion is often positioned as one of the system of reference values in the overall system of actions that directs and determines the attitudes and actions of religious people.⁷ Al-Qurān contains guidelines for Muslims to live life in this world, in general Muslim writers share the teachings or aspects of Islam to three groups, namely *aqidah*, *syari'ah*, and *akhlak*.⁸ In Islam, aqeedah is the basis, the foundation for building buildings. The higher the building to be erected, the stronger the foundation must be made. If the foundation is weak, the building will quickly collapse. There is no building without foundation.⁹

Regarding the issue of tolerance among religious people, Islam actually has long taught how to respect the differences of fellow religious communities. It is stated in sura *al-Kafirun* verses 1-6 as follows:

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا
أَنَا عَابِدٌ مَا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: “Say : O ye that reject Faith!(1) I worship not that which ye worship (2) Nor will ye worship that which I worship (3) And I will not worship that

⁴Cawidu, *Konsep Kufir dalam Al-Qurān, Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik*, p. 5

⁵Hasanudin, *Kerukunan Hidup Beragama Sebagai Pra Kondisi Pembangunan*, (Jakarta: Depag, 1981), p. 7

⁶Muhaimin AG, *Damai di Dunia Untuk Semua Perspektif Berbagai Agama*, (Jakarta: Badan Litbang Agama dan Diklat Keagamaan Dapertemen Agama RI, 2004), p. 88

⁷Zainuddin Daulay e.d, *Riuh di Beranda Satu: Peta Kerukunan Umat Beragama di Indonesia*, (Jakarta: Depag, 2003), p. 61

⁸Harifuddin Cawidu, *Konsep Kufir dalam al-Qur'an: Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik*, p.6

⁹Yunahar Ilyas, *Kuliah Aqidah Islam* (Yogyakarta: Lembaga Pengkajian dan Pengamalan Islam (LPPI), 2000), p. 10

which ye have been wont to worship (4) Nor will ye worship that which I worship (5) To you be your Way, and to me mine. (6)¹⁰

Note that Allah has spoken about 525 verses in pagan terms in al-Qurān.¹¹ To get a comprehensive understanding of pagan meanings a relevant approach is needed in an effort to understand the meaning or message of the text. One such approach is through the interpretation of al-Qurān.¹²

Hamka explained that infidels are people who do not want to believe, their mouths oppose and their actions against.¹³ Muhammad Ali Ash-Shabuny explained that unbelievers are people who actually see the truth, but don't want to follow it, they hear it but don't want to care for it.¹⁴ Sayyid Qutb explained that infidels are people whose hearts are pitch black, frozen, painted from the gaps in a fixed and definite movement, coverings to the heart and hearing and closure to sight and vision.¹⁵

Al-Qurān's calls for non-Muslims does not always use the term infidel, aka but al-Qurān uses several terms to represent the meaning of non-Muslims. Like the Word of God in Surah al-Baqarah verse 62:

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَىٰ وَالصَّبِيَّةَ مِن ءَأَمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ تَحْزَنُونَ ﴿٦٢﴾

Meaning: 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

¹⁰ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English Translation of the Meaning*, (The King Fahd Holy Quran Printing Complex in 1987) pp.2021-2022

¹¹ Muhammad Fuad 'Abd al-Baqi, *al-Mu'jam al-Mufahras lil al-Fadhi al-Qur'an alKarim*, (Kairo: Darut Hadits, 1981), pp. 605-613

¹² Yusuf al-Qaradhawi, *Bagaimana Berinteraksi dengan al-Qur'an terj. Kathur Suhardi*, (Jakarta: Pustaka al-Kautsar, 2016), p. 217

¹³ Hamka, *Tafsir al-Azhar: Jilid 1* (Jakarta: Gema Insani, 2015), p. 107

¹⁴ Muhammad Ali Ash-Shabunny, *Cahaya al-Qur'an: Tafsir Tematik Surat al-Baqarah-al-An'am terj. Kathur Suhardi* (Jakarta: Pustaka al-Kautsar, 2000), p. 5

¹⁵ Sayyid Quthb, *Fi Zhilalil-Qur'an terj. As'ad Yasin, Abdul Aziz Salim Basyarahil, Muchotob Hamzah*, (Jakarta: Gema Insani Press, 2000), p. 68

the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve (62)¹⁶

Maulana Muhammad Ali explains that Christians, Jews, Magi, Buddhists and Hindus (including Shikh). Although Christian teachings have occurred shirk deviation, but Christians are still treated Ahl al-Kitab, not as a musrik. Therefore, all nations who embrace the religion of Allah, which was once revealed by Allah, must be treated as Ahl al-Kitab, even though their religion now smells of shirk because of their mistakes.¹⁷

M. Quraish Shihab explained that the understanding of Ahl al-Kitab is only for all adherents of Judaism and Christianity at any time, anywhere and whoever their offspring are.¹⁸ This difference is the main attraction for the writer to examine further the concept of the call to non-Muslims in al-Qurān.¹⁹

This research is focused on an analysis of the presentation of *al-Qurān* about the non-Muslim community calls including the terms *ya ayuhal kafirun*, *ya bani israel* and *Ahl al-Kitab*. As already mentioned *al-Qurān* has talked a lot about *kafirun*, *Bani Israel* and *Ahl Kitab*, and it seems that this community has received more serious and intensive attention in the Islamic holy book/*al-Qurān* than other people, other than Muslims themselves; even when *al-Qurān* talks about the *Ahl Kitab*, in general what is meant is Jews and Christians. *Al-Qurān* seems not only to respond to the attitude of the Jews of the time of the Prophet Muhammad, but also to give their long history, their religious views, and their various behaviors throughout history, both positive and negative. Therefore a very careful study is needed to re-explain how the term *ya ayuhal kafirun*, *ya Bani Israel* and *Ahl al-Kitab* and how *al-Qurān* perceives them as a nation and also as a religious community.

¹⁶ Abdullah Yusuf Ali, *The Holy Al-Qur'ān (Koran) English Translation of the Meaning*, (The King Fahd Holy Quran Printing Complex in 1987) pp. 26-27

¹⁷ Muhammad Ghalib, *AN al-Kitab Makna dan Cakupannya*, (Jakarta: Paramadina, 1998), p. 34

¹⁸ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan Kesesuaian dan Keserasian Al-Qur'an*, (Ciputat: Lentera Hati, 2000), hlm. 368

¹⁹ Nurcholish Madjid, *Islam Agama Kemanusiaan: Membangun Tradisi dan Visi baru Indonesia*, (Jakarta: Paramadina, 1995), p. 140

B. Research Questions

Based on the background of the problems raised above, it will be conveyed about:

1. What terms are used to have vocations to the non-Muslim community in the Qur'an?
2. How does al-Qur'an contextualize vocations to non-Muslim community life and its relevance of inter-religious tolerance?

C. Research Objectives and Significances

From the formulation of the problem above, this study has the following objectives:

1. To describe the terminology of the non-Muslim community calls in al-Qurān.
2. To analyze the contextualization of al-Qurān in using calls to non-Muslim communities.

The significance of this research include:

1. This research is expected to contribute thoughts in the revelations of al-Qurānic interpretation in calling non-Muslim communities.
2. This research is expected to provide a deeper understanding of the interpretation of non-Muslim community calls in al-Qurān.
3. This research is expected to be used as study material for anyone with an interest, especially in the interpretation of non-Muslim community calls in al-Qurān.

D. Literature Review

The discussion of non-Muslim community's calls is an interesting thing to discuss because the study of non-Muslim community's calls will always be a topic that is always used as a foundation in any field. This explains indirectly that this topic is quite important and interesting and it has become commonplace for many papers to discuss this topic with a variety of perspectives. Therefore, the writer tries to trace this literature study. The writer tries to display works that have similarities to this research.

The book titled “Konsep Kufur dalam al-Qurān (Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik)” written by Harifuddin Cawidu. This book is a dissertation defended by the author in front of examiners on March 27, 1989 in Islamic Studies at the Postgraduate Faculty of Institut Agama Islam Negeri (IAIN) Syarif Hidayatullah Jakarta, published in book form by PT. Bulan Bintang in 1991 with 242 pages thick. According to Harifuddin Cawidu, semantically, the heathen term has a strong attachment to other terms in al-Qurān containing bad ethics. The terms which directly and explicitly, contain pagan meanings on him. Whereas, other terms which indirectly and implicitly contain the meaning of disbelief are *fusuq*, *zulm*, *fujur*, *jurm*, *dalal*, *gaiyy*, *fasad*, *i'tida'*, *isyraf*, *'isyyan*, *takabbur*, *hizb* and *gaflat*. These terms, when they appear in the form of *isim fa'il*, usually refer to unbelievers, this proves that heathen is a term with many dimensions, which can be seen from various aspects of meaning and simultaneously occupies the central position of all evil ethics in al-Qurān.²⁰

The paper of Mahmud Rifaannudin, " Konsep Ahl Al-Kitāb dalam Tafsīr al-Manār Karya Muhammad Abduh dan Muhammad Rashid Riḍa." This work explains two points of conclusions from the meaning of *Ahl Al-Kitāb* as follows. First is as a criterion of the *ahl al-kitāb* group according to Rashid Riḍa in his interpretation of *Tafsīr al-Manār* which is to have a holy book and has been sent to them the apostles, the *ahl al-kitāb* group according to the *Tafsīr al-Manār* includes Jews, Christians, Majusians, Sabians, and sent to them the Messengers, then the *ahl al-kitāb* group according to *Tafsīr al-Manār* includes Jews, Christians, Majusions, Sabians, and sent to them the Messengers. Hindus, Buddhists and Confucius, who are believed to have a holy book called the *shibh al-kitāb*, have been sent to the Messengers who brought the book. Secondly, some of the implications of social life that arise between *ahl al-kitāb* and Muslims include food slaughter, marriage, and making them leaders. Rashid Riḍa's opinion in the *Tafsīr al-Manār* about *ahl al-kitāb* is not a polytheist, but what is meant by polytheists is the polytheists of Arabs because they are believed to have no Messengers and scriptures that guide, so that

²⁰Harifuddin Cawidu, *Konsep Kufur dalam Al-Qur'an (Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik)*, (Jakarta: PT. Bulan Bintang, 1991)

in the case of eating slaughter and marrying women of *ahl al-kitab* is permitted, however, making them the leaders of Rashid Riḍa forbade and rejected them.²¹

The paper of Nurul Hidayati, "Bani Israel dalam al-Qurān (Interpretasi Muhammad Sayyid Thanthāwi Dalam Kitab Tafsir Al-Wasīt)." This paper explains that the results of research obtained from Muhammad Sayyid Thanthāwi's interpretation of the *Bani Israel* verses are first, in the verses that tell about the Children of Israel, the methodology used by Thanthani is a historical approach and used the theory of the *qasash al-Qurān*. Secondly, his attitude towards the interpretation of the *Bani Israel* is so neutral without being overwhelmed with hatred because al-Wasīt's interpretation was created without background from political or social elements so that the interpretation tends to be subtle. When the interpretation is compared with Sayyid Qutb which tends to be tougher and filled with hatred towards the *Bani Israel*.²²

The paper of Nur Kholis, "Penafsiran Sayid Quthub Terhadap Surah al-Kafirun dalam Fi Dzilalil al-Qurān." This paper explains that Sayid Quthub's interpretation of sura *al-Kafirun* is: (1) this interpretation does not invite Muslims to commit violence, because Islam invites towards a harmonious life based on the existence of a form of relationship between *Khalik* and His creatures, relations between fellow creatures with the universe and life; human relations with themselves, between individuals and society, between individuals and nations, between all humanity, and between one generation with another generation. All that is returned to the overall integrated concept; integrated in all lines, in its branches and details, what is referred to as the "Islamic Concept" (2) it is recommended that Islamic preachers make a good termination in the creed with a firm attitude. This is because some Muslims are very easily influenced by new ideologies (Zionism and Christianity-imperialist) which at that time were massive among Muslims, so that it was feared that they would damage the Islamic faith in the future (3) teaching the values

²¹Mahmud Rifaannudin, "Konsep Ahl Al-Kitāb dalam Tafsīr al-Manār Karya Muhammad Abduh dan Muhammad Rashid Riḍa," (Surabaya: Jurusan Ilmu Al-Qur'an dan Tafsir Pascasarjana Universitas Islam Negeri Sunan Ampel, 2018)

²²Nurul Hidayati, "*Bani Israel dalam al-Qurān (Interpretasi Muhammad Sayyid Thanthāwi Dalam Kitab Tafsir Al-Wasīt)*," (Surabaya: Jurusan Tafsir dan Hadis Universitas Islam Negeri Sunan Ampel, 2019)

tolerance among religious believers (4) directs Muslims to reinforce the values of faith and monotheism based on Islamic spirit.²³

However, this research discusses non-Muslim community's calls in general. The use of non-Muslim community's calls in *al-Qurān*. In this study the writer tries to dialogue between the views of the scholars regarding the non-Muslim community's calls, so that the writer examine this interpretation by looking at the interpretations of the experts that already exist. In addition, researchers try to analyze the contextualization of non-Muslim community calls. Therefore, as far as the literature review that has been submitted previously, this research has a position among the research that has been submitted previously.

E. Research methods

1. Types of research

This research is a library research (Library Research)²⁴, that is the focus of research using data and information with the help of various materials contained in libraries such as books, magazines, manuscripts, notes, history, stories, documents and others to answer the main problems proposed.²⁵

2. Data source

In conducting this research, the author will conduct research using library research, which is research based on library data. So the technique used is the collection of data in literature by extracting the appropriate library materials and related to the object of discussion. The nature of this research is descriptive-analytic by collecting existing data, then conducting interpretive analysis. Therefore, the data source in this study is divided into two parts.

The primary data in this study are the commentaries such as *Tafsir Fi Dzilalil al-Qurān*, *Tafsir Al-Misbah*, *Tafsir Al-Azhar*, *Tafsir Ibn Kathir*, *Tafsir Mafatih al-Ghaib* and other commentaries which are obtained directly from

²³Nur Kholis, "Penafsiran Sayid Quthub Terhadap Surah al-Kafirun dalam *Fi Dzilalil al-Qur'an*", (Semarang: Jurusan Tafsir Hadist Fakultas Ushuluddin & Humaniora UIN Walisongo, 2016)

²⁴Mardalis, *Metode Penelitian; Suatu Pendekatan Proposal* (Jakarta: PT. Bumi Aksara, 1999), p. 28

²⁵Kartini, *Pengantar Metodologi Riset Sosial*, (Bandung: Mandar Maju, 1996), p. 33

the collection of the research objects. The object of research is the verses that use calls *ya ayyuhal kafirun*, *ya bani Israel* and *ya ahl kitab* and the others which contain the purpose of calling non-Muslim community in al-Qurān, which is obtained from works such as *Mu'jam Mufahros li alfadl al -Qur'an* which is useful to track and search verses of al-Qurān according to the theme.

Secondary data in this study is the reference material that supports the literature in this study, both in the form of interpretations of al-Qurān, articles, journals, scientific writings, etc. that can complement the primary data above. Among the literature are writings that discuss the exam.

3. Data collection technique

Data collection techniques are data collection obtained directly from the results of the collection of research objects. The object of research is verses that use the terms Jewish, Christian, *Bani Israel* and *Ahl Kitab* and the like which contain the purpose of calling non-Muslim communities in al-Qurān, obtained from works such as *Mu'jam Mufahros li al-fadl al-Qurān* is useful for tracking and searching verses of al-Qurān according to theme.

Data collection techniques of maudhu'i are: 1) to establish the problem; 2) to gather related verses; 3) to arrange paragraph sequences; 4) to understand the correlation of verses; 5) to arrange discussion; 6) to complete the discussion; and 7) to study the verses interpreted as a whole.

4. Data analysis technique

In analyzing the data, the writer uses descriptive analysis method, that is first, the process of collecting data on the topic of discussion is regarding the verses of the non-Muslim community calls in al-Qurān. Then an analysis of the data is carried out. After the writer have known the available data from various primary and secondary sources, the next step is to reduce the data and then the data are presented, therefore; the writer examines the verses of non-Muslim community calls in al-Qurān by searching through the index *Mu'jam Mufahros* complemented by hadiths if any, as well as the opinions of the *mufassir* as a source of support.

F. Writing system

To provide a clear picture, this study has a systematic discussion which is divided into five chapters, namely:

Chapter I is an introduction that explains the background of the problem, the formulation of the problem, the objectives and benefits of research, literature review, research methodology, and system writing.

Chapter II is the theoretical review. The theoretical basis is used as the orientation and basic theory from the starting point of this study. This chapter contains a general description of thematic interpretation including understanding, history, steps, strengths and weaknesses of thematic interpretation.

Chapter III describes the non-Muslim community's calls in the perspective of al-Qurān. This chapter is divided into two sub-chapters. The first sub-chapter contains the verses of al-Qurān relating to the non-Muslim community's calls. In this case there are three different terms but included in the category of non-Muslim calls, that are, *ya ahlul kitab*, *ya bani israel*, *ya ayuhal kafirun*. In the second sub-chapter, the author will explain the interpreters of the commentators about the verses in the term.

Chapter IV is an analysis of the term and contextualization of al-Qurān in the use of non-Muslim community's calls and their relevance to peace over religious conflicts.

Chapter V is the conclusion that contains conclusions and suggestions.

CHAPTER II

THEORETICAL REVIEW

A. Definition of Maudhu'i Interpretation

The interpretation of maudhu'i is a method of interpretation triggered by the scholars' to understand the meanings in the verses of al-Qurān. Before we know in depth about this interpretation method, the researcher will explain the interpretation of this interpretation method. Language interpretation follows the wafan "tafi'il", derived from the word al-fasr which means to explain, reveal and reveal or explain abstract meanings. The verb follows the wazan "dharaba-yadhribu" and nashara yanshuru ". It is said, "fasara (asysyai'a) yafsiru" and "yafsuru, fasran" and "fasarahu" mean abanahu (explain it). The words at-tafsir and al-fasr have the meaning of explaining and revealing the closed.¹

The word interpretation is taken from the Arabic expression: fassartu al-faras (فسرت الفرس) which means I release the horse. This is analogous to an interpreter who releases all of his thinking ability to be able to parse the meaning of the verses of al-Qurān hidden behind the text and difficult to understand.²

In the verse al-Qurān also explained, the surah al-Furqan verse 33:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾

Meaning: And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).³

If we look at all of the above meanings, then linguistic interpretation has the meaning of revealing a meaning of al-Qurānic verse. While the interpretation in terms or terms of the scholars in defining different opinions in the editorial side, but

¹Manna Khalil al Qattan, *Studi Ilmu-ilmu Qur'an*, terj. Mudzakir AS, (Bogor: Pustaka Litera Antar Nusa, 2001), p. 455.

²Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*, (Kediri: Lirboyo Press, 2013), p. 188.

³ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987) p.1041

when viewed in terms of meaning and purpose have the same understanding. Understanding the interpretation has two points of view, there are interpreting interpretations as scientific disciplines there are interpreting interpretations as activities or activities. However, according to researchers more agreed on the first opinion, namely interpretation as a science.⁴ Here are some terms of interpretation in terminology:

First, according to Az Zarkasy quoted by al-Suyuthi, interpretation means knowledge to understand the book of Allah. Which was revealed to the Prophet Muhammad, explained its meaning and issued laws and wisdom.⁵

Secondly, according to Abu Hayyan, who was followed by al-Alusi, interpretation is a scientific discipline that examines the way of pronouncing its law, both particular (juz'i) and global (kulli), as well as the meanings contained therein.

Third, interpretation is the study of aspects that include al-Qurān which is concentrated on the purposes of Allah. as stated in al-Qurān with a degree of human ability. In general, if we look at the explanation above, that interpretation is a science that is used to study al-Qurān comprehensively. Interpretation is also a scientific activity that functions to understand and explain the content of al-Qurān with the sciences used.⁶ The word maudhu'i is attributed to the word al-maudhu ', which means the topic or material of a conversation or discussion. In Arabic the word maudhu'i comes from Arabic (موضوع) which is the maf'ul isim of fi'il madzi (وضع) which means to lay down, make, insult, reject, and fabricate.⁷ Semantically, the interpretation of maudhu'i means interpreting al-Qurān according to a specific

⁴Interpretation has its own rules in it such as rules of interpretation, methods of interpretation, conditions of commentary, steps to interpret, and much more about the study of science. Supiana, et.all, *Ulumul Qur'an*, (Bandung: Pustaka Islamika, 2002), Print I, p. 273

⁵Hasbiy Asshiddieqy also holds the same opinion that interpretation means understanding the meaning of al-Qurān, its legal laws, its lessons, its morals and other instructions to obtain the happiness of the world and the hereafter. Hasbiy Asshiddieqy, *Sejarah dan pengantar ilmu Al-Qurān dan tafsir*, (Jakarta: Bulan Bintang, 1974), p. 174. See also Chaerudji Abd. Chalik, *Ulum Al Qur'an*, (Jakarta; Diadit Media, 2007), p. 221.

⁶Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*,... p. 190.

⁷A. Warson Munawir, *Kamus Al-Munawir Arab-Indonesia Terlengkap*, (Surabaya: Pustaka Progesif, 1997), pp. 1564-1565.

theme or topic. In Indonesian it is usually called a thematic interpretation.⁸ The interpretation of maudhu 'in the opinion of the majority of scholars' is "Gathering all verses of al-Qurān that have the same purpose and theme."⁹

All verses relating to a theme are studied and compiled together. In-depth and thorough study of various aspects related to it such as asbāb an-nuzūl, vocabulary and so forth. All explained in detail and thoroughly and supported by arguments or facts that can be accounted for scientifically, whether the argument comes from al-Qurān, hadith, or rational thought.¹⁰

Al-Qurān indeed collects themes that need to be explored using the maudhu 'method. If interpreting al-Qurān with a method like this we will be able to determine the shari'ah that is suitable for each time and place.¹¹ From there we can establish a law of life that is ready to deal with changes in the dynamics of life, wadh'iyyah laws and external elements that we face in our daily diversity.¹² During the journey of the presence of the Koran, it is believed that there will always be dialogue with each generation and condition. Al-Qurān must be able to answer all the challenges of life that are very diverse so that the values contained can be realized ideally. One of the paths taken is to interpret al-Qurān with the method of madhu'i (thematic).¹³

As the name suggests is thematic, the main characteristic of this method is to highlight the theme, title, or topic of discussion, so there are those who call it a topical method. Mufassir will look for themes that exist in the middle of society in al-Qurān or from others. The selected themes will be thoroughly examined from various aspects in accordance with the instructions in the verses to be interpreted.

⁸Usman, *Ilmu Tafsir*, (Yogyakarta: Teras, 2009), p. 311.

⁹Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*, (Mesir: Dirasat Manhajiyah Maudhu'iyah, 1997), p. 41.

¹⁰Nashiruddin Baidan, *Metodologi Penafsiran Al-Qurān*, (Yogyakarta: Pustaka Pelajar, 2012) edition IV, p. 151.

¹¹M. Baqir Hakim, *Ulumul Quran*, terj. Nashirul Haq, et al, (Jakarta: Al-Huda, 2006), p. 507.

¹²Lihat Abd a-Hayy al-Farmawi, *al-Bidayah fi al-Tafsir al-Maudhu'i*, Terj. Suryan A. Jamrah, *Metode Tafsir Maudhu'i: sebuah pengantar* (Jakarta: PT. Raja Grafindo Persada, 1996).

¹³M. Alfatih Suryadilaga, et al, *Metodologi Ilmu Tafsir*, (Yogyakarta: Teras, 2010), Print III, p. 49.

The existing problems must be thoroughly and thoroughly studied in order to get a solution of these problems.¹⁴

To solve the problems in question, this interpretation method was born and followed the rules of scientific development that often occur in the methods of interpretation. Therefore this method has several stages or periods, which at first this method is based on the classical interpretation method which acts as a caregiver, then after being independent, this method separates itself and has a characteristic interpretation (typical) of the themes of the Koran which apart from the general framework of the classical interpretation method.¹⁵

B. Types of Maudhu'i Interpretations

In general, according to al-Farmawi, the method of interpretation of maudhu 'has two forms. Both have the same goal, namely to reveal the laws, linkages, and interconnectedness in al-Qurān; dismissed the notion of repetition in al-Qurān as the Orientalists put it, and captured al-Qurān's instructions regarding the benefit of beings, in the form of fair shari'a laws which bring happiness to the world and the hereafter.¹⁶ The two kinds of interpretation methods are as follows.

First, discussing one surah al-Qurān as a whole, introducing and explaining general intentions and in general outline, by connecting one verse with another, or between one main problem with another main problem. With this method the letter appears in its complete, orderly, truly meticulous, thorough, and perfect form. This method of maudhu'i can also be referred to as a thematic plural (al-maudhu'i al-jami), because the themes discussed are more than one.

Regarding this method, al-Sya'tibi as followed by alFarmawi, said that one surah of al-Qurān contains many problems, basically those problems are one, because their essence refers to one purpose.¹⁷ According to M. Quraish Shihab,

¹⁴Nasruddin Baidan, *Metodologi Penafsiran Al Quran* (Yogyakarta: Pustaka Pelajar, 2011), p. 152.

¹⁵M. Baqir Hakim, *Ulumul Quran*, terj. Nashirul Haq, et al, (Jakarta: Al-Huda, 2006), p. 510.

¹⁶Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*,... p. 40

¹⁷Supiana, et al, *Ulumul Qur'an*, Print I, (Bandung: Pustaka Islamika, 2002), p. 326.

usually the content of the message of a letter is hinted at by the name of the letter, as long as the name is sourced from the information of the Prophet.¹⁸

Examples of this form of interpretation are al-Tafsir al-Wadhīh, by Muhammad Mahmud Hijazi and Nahwa Tafsir Maudhu'i li Suwar al-Qurān al-Karīm by Muhammad al-Ghazali, Sirāh al-Waqi'ah wa Manhājūha fī al-'Aqa 'id by Muhammad Gharib and other commentaries.¹⁹ Examples of interpretations in Saba' 1-2:

أَحْمَدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ ۖ وَهُوَ الْحَكِيمُ الْخَبِيرُ
 ۞ يَعْلَمُ مَا يَلْجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ الرَّحِيمُ
 الْعَفُورُ

Meaning: Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things. (1) He knows all that goes into the earth, and all that comes out thereof; all that comes down from the sky and all that ascends thereto and He is the Most Merciful, the Oft-Forgiving (2).²⁰

This Surah begins the praise of Allah by mentioning His authority. After that, revealing His universal knowledge, His overall power, and His wise will.²¹

Second, the interpretation which collects and compiles verses of al-Qurān that have a common direction and theme, then provides an explanation and draws conclusions.²² This one form is quite in demand and the term maudhu'i is identical to this form. Therefore, the writer will direct this research to the second form. This method can also be called singular or singular thematic method (almaudhu'i al-

¹⁸M. Quraish Shihab, et al, *Sejarah dan Ulum Al-Qurān*, Print III (Jakarta: Pustaka Firdaus, 2001), p. 192.

¹⁹Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*,... p. 230.

²⁰ Abdullah Yusuf Ali, *The Holy Al-Qur'ān* (Koran) English translation of the meaning, (The King Fahd Holy Quran Printing Complex in 1987) p.1272

²¹Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*,... p. 41.

²²The systematic presentation of this thematic (although technical) has a more specific scope of study, conical and has an influence in the methodological interpretation process. See Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*,... p. 225.

ahadi) because seeing only one theme is discussed. Many maudhu'i commentaries use this form, both in the classical and contemporary eras. Starting from discussing i'jaz al-Qurān, nasikh-mansukh, ahkam al-Qurān and others. Examples are al-Mar'ah fī al-Qurān and al-insī fī al-Qurān al-Karīm by Abbas Mahmud al-Aqqad, Dustur al-Akhlaq fī al-Qurān by Muhammad Abdullah Darraz and his books.²³

Fahd al-Rumi added one more type, namely an interpretation that discusses just one sentence by gathering all the verses that use the sentence or derivation and the root of the sentence, then interpreting them one by one and expressing their propositions and uses in al-Qurān. Examples of commentaries that use this method are Kalimah al-Haqq Fī al-Qurān al-Karīm by Muhammad ibn 'Abd al-Rahman Al-Rawi, Al-Mushthalahat al-Arba'ah Fī al-Qurān (al-Ilah, al-Rabb, al-'Ibadah, al-Din) by Abi al-A'la al-Maududi.²⁴

C. Steps in the Maudhu'i Interpretation Method

The systematic presentation of a thematic interpretation or maudhu'i is a form of a series of writings of interpretive work whose structure of exposure refers to a specific theme or to a particular verse, letter or chapter that is determined by the interpreter himself.

In this thematic systematics, mufassir usually collect all the key words in al-Qurān which are seen as related to the chosen study theme. The systematic presentation of this thematic (although technical) has a more specific scope of study, conical and has an influence in the methodological interpretation process. When compared to the coherent presentation model, this thematic systematic has its own advantages. One of them is to shape the direction of interpretation to be more focused and allow for overall interpretation between verses of al-Qurān.²⁵

²³Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*,... p. 231.

²⁴Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*,... p. 231.

²⁵Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*,...pp. 224-225.

In applying this method, there are several steps that must be taken by the mufassir. As stated by al-Farmawi as follows:²⁶

1. Define the problem to be discussed (topic)

This is done after determining the limits and knowing the extent to be discussed in the verses of al-Qurān. According to M. Quraish Shihab, although this method can accommodate all the problems raised, regardless of whether the answer is there or not, to avoid the impression of the connection generated by the tahlīlī method due to the discussions being too theoretical, it would be better if the problems discussed were prioritized on issues that touch the community and felt directly by them.

From this it can be concluded that, mufasir maudhu'i is expected to first study the problems of society, or obstacles of thought which are felt to be in dire need of al-Qurān's answers concerning poverty, backwardness, disease, and so on.²⁷ Thus this type of interpretation and method provides answers to the problems of certain communities in certain locations and does not have to provide answers to those who live after their generation, or who live outside their territory.²⁸

2. Gather verses related to a particular problem

3. Arrange the sequence of verses according to the time of the coming down, accompanied by knowledge of asbāb an-nuzūl

That is only needed in an effort to know the development of the guidance of al-Qurān regarding the issues discussed, especially for those who think there is

²⁶Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*,...p. 48. Bandingkan dengan Mustofa Muslim, *Mabahis fi Tafsir Al-Maudhu'i*, Juz I (Tt: Dar Al-Qalam, 2005), p. 37.

²⁷Islam is not just a dogmatic religion or a religion that only discusses human relations with God, but also cares about human relations. Islam is manhaj li al-hayah or life guidance that is able to provide ways to deal with life. Islam has a great social mission in order to provide solutions to human problems. See Lilik Ummi Kaltsum, *Mendialogkan Realitas Dengan Teks*,... p. 105.

²⁸M. Quraish Shihab, *Membumikan Al-Qurān*, Edisi ke-2 Print I... p. 177.

nasikh and mansukh in al-Qurān. For those who intend to decipher a story or event, the sequence needed is a chronological sequence of an event.²⁹

Regarding *asbāb an-nuzūl*, this cannot be ignored in the process of interpretation. He has a very big role in understanding the verses of al-Qurān.³⁰ *Asbāb an-nuzūl* must be a separate consideration for understanding the verses of al-Qurān.³¹

4. Understand the correlation of the verses in their respective Surah
5. Arrange the discussion in a perfect outline
6. Complete the discussion with the hadiths that are relevant to the subject matter
7. Study the verses that are interpreted as a whole by gathering the verses that have the same understanding, or compromising between *'am* (general) and *khos* (special, absolute and muqayyad (bound)), or at birth. contradictory so that all meet in one estuary without distinction or coercion in interpretation.³²

D. Strengths of the Maudhu'i Interpretation Method

If observed closely, this *maudhu'i* interpretation method is in accordance with the tastes, thoughts and needs of today's society in modern times. The study of al-Qurān must continue to be carried out in accordance with the needs of the modern era, so that humans are also calm in facing various challenges and developments in

²⁹M. Quraish Shihab, *Membumikan Al-Qurān*, Edisi ke-2 Print I... p. 177.

³⁰According to Baqir Al-Sadr, *asbabun nuzul* is not the event that is the main cause of the revelation of the verse, because this means hanging God's will with human actions even though God is willing. *Asbabun nuzul* is an event that accompanies the descending of a verse. Lilik Ummi Kaltsum, *Mendialogkan Realitas Dengan Teks*,... p. 113.

³¹Al-Qurān is revealed from time to time, theme to theme, part by part besides considering the limited human ability to examine and digest the contents of His verse is to be in harmony and in line with the objective needs faced by humanity going forward. Then, see Tim Forum Karya Ilmiah RADEN (Refleksi Anak Muda Pesantren) Purna Siswa 2011 MHM Lirboyo Kota Kediri, *Al-Qurān Kita Studi Ilmu, Sejarah dan Tafsir Kalamullah*,... p. 110. And see *Manfaat Mengetahui Asbabun Nuzul* dalam M. Baqir Hakim, *Ulumul Quran*, terj. Nashirul Haq, et al.,... p. 39.

³²This kind of thing is commonly called the *munasabah* Al-Qurān, where verses or Surahs in al-Qurān have a relationship and similarity in meaning with one another. See Supiana, et al, *Ulumul Qur'an*, ... p. 161.

science and technology.³³ Besides the shortcomings of each thing must have advantages, so in this method of interpretation *maudhu'i*. Researchers divide into two advantages in this interpretation method, namely the theoretical and practical advantages.³⁴

1. Theoretical Strengths³⁵

a. Answering the Challenges of the Age

Problems in life always grow and develop in accordance with the development of life itself. The more modern life, the problems that arise are increasingly complex and complicated, and have a broad impact. This is possible because what happens in one place at the same time can be witnessed by other people in other places as well. Even events that occur in space can be monitored from the earth. Such conditions are what make the problem immediately spread to the entire community in a short time.

Seeing the problem above, then when viewed from the perspective of the interpretation of *al-Qurān*, it cannot be solved by other than thematic methods. This is because the study of thematic methods is intended to solve problems. With the pattern in this method it is expected to be able to answer the challenges of the times.

b. Practical and Systematic

Interpretation with this method is arranged in a practical and systematic way in solving problems that arise. This kind of condition is very suitable with the life of an increasingly modern people with high mobility so that they do not seem to have time to read large commentaries, even though to get the guidance of *al-Qurān* they must read it. With a thematic interpretation, they will get the guidance of *al-*

³³Much in modern rationality and science today, the verses of *al-Qurān* can provide answers to the concepts of modern science. This can only be found through the *maudhu'i* (thematic) method. See Ahmad Baiquni, *Al Qur'an Ilmu Pengetahuan dan Teknologi*, (Yogyakarta: PT. Dana Bhakti Wakaf, 1995), p. 88.

³⁴Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*,... p. 53.

³⁵Nashiruddin Baidan, *Metodologi Penafsiran Al-Qurān*,... p. 165.

Qurān in a practical and systematic manner and can save time, effectively and efficiently.

c. Dynamic

The thematic method makes the method of interpreting al-Qurān always dynamic according to the demands of the times, giving rise to the image in the minds of readers and listeners that al-Qurān always nurtures and guides life on this earth at all levels of the social strata. Thus, it feels very much that al-Qurān is always actual (Updated) never out of date (Outdate). With the growth of such conditions, the people will be interested in practicing the teachings of al-Qurān because they feel truly able to guide them to the right path.

d. Making Understanding Intact

With the stipulation of the titles that will be discussed, the understanding of the verses of al-Qurān can be fully absorbed. Such understanding is difficult to find in the other three methods of interpretation.³⁶ Therefore, this thematic method can be relied upon to solve a problem better and completely.

2. Practical Strengths

Besides theoretic, from the practical point of view this interpretation method has several advantages. As follows:

- a. This method collects all verses that have a common theme. One verse interprets the other verse. Therefore, this method is also in some ways the same as the interpretation of bi alma'tsur.
- b. Researchers can see the relationship between verses that have a common theme. Therefore, this method can capture the meaning, guidance, beauty, and fluency of al-Qurān.

³⁶The interpretation method in question is the interpretation method of tahlili, ijmalī and muqarran.

- c. Researchers can capture the perfect idea of the Koran from verses that have a common theme.
- d. This method can resolve the impression of contradictions between the Qur'aan which has been brought up by certain parties who have bad intentions, and can eliminate the impression of hostility between religion and science.
- e. This method is in accordance with the demands of modern times which requires us to formulate universal laws that originate from the Koran for all Islamic countries.
- f. With this method all preachers, both professional and amateur, can capture all the themes of al-Qurān. This method also allows them to arrive at the laws of Allah in a clear and profound way, and ensures that we reveal the secrets and verses of al-Qurān so that our hearts and minds are satisfied with the rules that He has set for us.
- g. This method can help students in general to arrive at the guidance of the Koran without having to feel tired and long-winded listening to the description of the various *kutub* of *tafsir*.
- h. The current condition, as said by Sayyid al-Kumi, requires a method of interpretation that more quickly finds the messages of the Koran, especially in this day and age when the religious atmosphere is littered with the dust of perversion, and the sky of humanity has been covered by clouds error and polytheism.³⁷

E. Lacks of the Maudhu'i Interpretation Method

1. Cutting off verses of al-Qurān

Cutting off meant here is taking one case contained in one or more verses that contain many different problems. For example instructions on prayer and zakat.

³⁷Abdul Hayy Al-Farmawi, *Al-Bidayah Fi Al-Tafsir Al-Maudhu'i*,... p. 53-55.

Usually these two forms of worship are revealed together in one verse. When discussing the study of zakat, for example, then inevitably the verse about prayer must be left when menulkannya from the Manuscript so as not to interfere when conducting analysis.

2. Limiting Understanding Verses

With the stipulation of the title of interpretation, the understanding of a verse becomes limited to the problem discussed. As a result, the commentator is bound by that title. Though it is not impossible that one of the 5 verses can be reviewed from various aspects, because, as Darraz stated that the verses of al-Qurān are like jewels which reflect each light at each angle. So, with the determination of the title of the discussion, meaning that will be studied only one corner of the gem. Thus it can cause the impression of lack of broad understanding. The condition described is indeed a logical consequence of the thematic method.³⁸

F. Needs of the Modern Age for the Interpretation of Maudhu'i

Since its emergence, through adjusting the rules and its Shari'a to the conditions of society at that time, Islam has learned how to be accepted in the midst of society. That is because the social side of Islam is not mentioned by Rasulullah SAW as a general theory and legal basis in society and everything related to it. After that, the Shari'a emerged which was then used as an order by the wider community.

Muslims used to always try to apply Islamic law directly, arguing that all that is contained in al-Qurān is the Shari'a which cannot be negotiated without looking at social conditions (textual).³⁹ Maybe this kind of thing will not make Islam more progressive and developing to respond to the challenges of the times.

³⁸Nashiruddin Baidan, *Metodologi Penafsiran Al-Qurān*,... pp. 168-169.

³⁹M. Baqir Hakim, *Ulumul Quran*, terj. Nashirul Haq, et al,... p. 510. Even further, contemporary scholars such as Sayyid Ahmad Khan and Muhammad Iqbal say that a flexible understanding of Islam and its sources is a necessary thing in order to develop views that are compatible with modern conditions. See Abdullah Saeed, *Al-Qurān Abad 21*, terj. Ervan Nurtawab (Bandung: PT Mizan Pustaka, 2015), p. 41.

The maudhu'i interpretation method will later provide a solution that is solutive for people's lives.

Functionally, this maudhu'i interpretation method is intended to answer the problems of life on this earth. From this it implies that this method has a very big role in the lives of the people so that they can be guided to the right path according to the purpose of the revealed al-Qurān.⁴⁰

From this kind of thinking, the position of this method becomes strong in the intellectual realm of Islam. Therefore, this method needs to be owned by the scholars, especially the commentators so that they can contribute to guide life on this earth the true path to achieving world happiness and the hereafter.

There is a fragmented understanding in understanding the verses of al-Qurān, as a result of not thoroughly studying the verses. This is very dangerous because it can cause contradictions or distortions that are far in understanding al-Qurān.⁴¹ Whereas al-Qurān dialogues with all people in every society, from the descent to the end of time. So, if this holy book encourages us to think about the intentions of the verses, and criticize ignoring them, by paying attention to science and technology, social conditions, educational backgrounds and so on.⁴²

The interpretation of maudhu'i is present in the midst of the needs of society today, in essence arising from a desire to expose Islam and the understanding of al-Qurān theoretically, including the basics of religion which is the source of all the details of the Shari'a case. Which thus allows us to know general theories, through Islamic law and laws. That is because between theory and its application in Islam has a very strong attachment.⁴³

⁴⁰Nashiruddin Baidan, *Metodologi Penafsiran Al-Qurān*,...p. 169.

⁴¹Nashiruddin Baidan, *Metodologi Penafsiran Al-Qurān*,...p. 169.

⁴²M. Quraish Shihab, *Membumikan Al-Qurān*, Edisi ke-2 Print I... p. 393.

⁴³M. Baqir Hakim, *Ulumul Quran*, terj. Nashirul Haq, et al,... p. 512.

CHAPTER III

VALIOUS KINDS OF VOCATIONS TO NON-MUSLIM COMMUNITES IN *AL-QURĀN*

Redaction of Vocation (*nida'*) of *yā* & *ayyuha* in *al-Qurān* are the objects of this study, not separated from the letters or *lafadz* that compose them. If examined in detail, the *lafadz* consists of *nida'* (Vocation) and *munada'* (name being Vocationed or interlocutor). Thus the researcher tries to understand about the *lafadz* *Ahl al-Kitāb*, *Bani Isrā'īl* and *al-Kāfirun* starting from the definition to the difference of the three.

A. Vocation (*Nida'*)

1. Definition of Vocation (*Nida'*)

The concept of Vocation / *nida'* is one part of God's bible which is addressed to mankind and delivered through His messengers. Therefore, it is very important to study the concept of '*nida*' which is spread in *al-Qurān* and *al-Hadith*, because these two books are the basis and crack in Islamic law.¹ In this research the writer examines *nida* into two definitions. The first is *nida'* according to language. Second, the meaning of *nida* according to the term.

a. *Nida'* According to Language

Etymologi Vocationy, *nida'* is a word derived from the Arabic " *nada-yunadi-nidaan* ", which means Vocation, invitation, announcement and appeal. In addition, *lafaz* *nida'* can also be interpreted as prayer.² Such understanding is often found in the verses of the Qur'an. Like the meaning of '*nida*' contained in Surah Maryam verse 3, Allah says:

إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا ﴿٣﴾

¹Saleh bin Fauzan bin Abd Allah al-Fauzan, *I'annah al-Mustafid bi Sharh al-Tawhid*, (Jiddah: Muassas al-Risalah, no-year), p. 212.

²Taha Abd al-Ra'uf Sa'ad, *Hashiyah al-Siban 'Ala Shrah al-Ashmuni 'Ala alfiyah bin Malik* (Kairo: Maktabah al-Tawfiqiyah, tt), juz III, p. 197.

Meaning: Behold! he cried to his Lord in secret,³

Muhammad Amin bin Mukhtar explained the meaning of the verse Mary 3 verse, that the verse tells the story of the Prophet Zakariya when he prayed to God. He does it in a clandestine way, because hiding and concealing prayer is more important than showing it to others. This kind of understanding is the same as the meaning of surah al-Anam verse 63 and surah al-A'raf verse 55 which reads⁴:

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لِّئِنْ أَجَبْنَا مِنْ هَذِهِ لَنَكُونَنَّ
مِنَ الشَّاكِرِينَ ﴿١٣﴾

Meaning: Say: "Who is it that delivereth you from the dark recesses of land and sea, when ye Vocation upon Him in humility and silent terror: If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude'."5

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٠٣٣﴾

Meaning: Vocation on your Lord with humility and in private:(1033) for Allah loveth not those who trespass beyond bounds.⁶

The main factor of the Prophet Zakariya kept his prayers secret, because he was worried about the nagging of his people with prayers whose contents asked children to God when he could not have children, because he and his wife were elderly. Even his wife is known as a barren woman.⁷

Besides the meaning of prayer, nida can also be interpreted as azdan and iqamah. Meaning like this can be seen in verse 58 of Surah al-Ma'idah. This opinion

³ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987) p.853

⁴Muhammad al-Amin bin Muhammad al-Mukhtar al-Jukni al-Shankiti, *adwa' al-Bayan fiidah al-Qur'an bi al-Qur'an* (Jiddih: Dar al-'Ilm al-Fawaid, no-year)Vol-IV, p. 258.

⁵ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987) p. 356

⁶ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987) p.414

⁷Muhammad al-Amin bin Muhammad al-Mukhtar al-Jukni al-Shankiti, *adwa' al-Bayan*, p. 258.

is said in Ibn Al-Tahrir wa al-Tanwir by Ibn 'Ashur and also said by Abi al-Qasim in the book al-Tashil li 'Ulum al-Tanzil.⁸

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٢٤٤﴾

Meaning: and if you Vocation (them) to (do) prayer, they make it a mockery and play. this is because they are truly a people who do not want to use reason.

In addition to the meaning of prayer and azdan, nida can also be interpreted as an appeal and Vocation for faith in Allah SWT. This meaning is contained in the letter Ali 'Imran verse 193⁹, Allah says:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَءَامَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ
عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿١٩٣﴾

Meaning: "Our Lord! we have heard the Vocation of one Vocationing (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.¹⁰

Therefore, the meaning of 'nida' according to language can be interpreted in accordance with lafaz instructions and instructions of the meaning contained in the verse. Therefore it cannot be said as nida', if it does not have the language structure of the letters nida and munada, because, what is Vocationed nida' is lafaz or verses whose language editors consist of the letters nida 'and munada. For more details, the next step, the author enters the definition of *nida* ' in terms.

b. Nida' According to the Terms

Various *Ulama* ' vary in defining the concept of *nida* ' in terms. Understanding *nida* ' according to the term is every lafaz or verse whose language

⁸Abi Al-Qasim Muhammad bin Ahmad bin Juzi al-Kalbi, *al-Tashil li al-Tanzil*, (Bairut: Dar al-Kutub al-'Ilmiah, 1995), Juz 1, p. 242.

⁹Abi al-Qasim al-Husain bin Muhammad al-Raghib al-Asfahani, *al-Mufradat fi Gharib al-Qur'an* (t.t: t.p, t.th), p. 487.

¹⁰ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987) p.201

structure is composed of the letters *nida'* and *munada* (name being Vocationed or interlocutor). Therefore, not all lafaz or verses of the Qur'an are included in the *nida* concept category, even though the lafaz or verse is derived from the root word (ندى ينادي-نداء), as explained in the meaning of *nida'* according to language. For more details, in the discussion of the meaning of *nida'* according to the term, the author takes the opinion of the scholars' as the basis of research.

First, Muhammad al-Tahir bin 'Ashur gives an understanding of the concept of *nida*, which is: hardening the Vocation as loud as possible aiming to be heard by the speaker. The Vocation begins with the letters '*nida*' which must be read long. The second understanding according to Muhammad al-Tahir bin 'Ashur is, the demand to accept or face with his physical or intelligence, using predetermined *nida* letters.¹¹

Second, 'Abbas Hasan understands *nida'* as preaching instructions to the interlocutor, as well as giving a warning to listen to the intent of the speaker, using one of the 8 (eight) *nida* 'letters as a Vocationing tool. The second understanding according to 'Abbas Hasan is, a request to grant something that is said with the letter *nida'* "ya" or the other.¹²

Third, the demand to accept something using the letters *nida'* "ya" or other *nida'* letters.¹³

Fourth, the lafadz arrangement is used solely for the purpose of warni

;ng.¹⁴

¹¹Muhammad al-Tahir bin 'Ashur, *al-Tahrir wa al-Tanwir*, (Tunis: Dar al-Suhnun, t.th), juz IV, p. 199.

¹²'Abbas Hasan, *al-Nahwu al-Wafi ma'a Ribtihi bi al-Asalib al-Rafi'ah wa al-Hayat al-Lughawiyah al-Mutajaddidah* (Kairo: Dar al-Ma'arif, no-year), juz-VI, p. 1.

¹³Yusuf al-Shikh Muhammad al-Biqa 'i, *Hashiyah al-Khadri 'Ala Sharh Ibn 'Aqil 'Ala Alfiyah Ibn Malik* (Bairut: Dar al-Fikr, 2003) juz II, p. 642.

¹⁴Fakhruddin Muhammad bin 'Umar al-H}usai bin al-Hasan bin 'Ali al-Tamimi al-Razi, *al-Tafsir al-Kabir aw mafatih al-Ghaib* (Kairo: Maktabah al-Tawfiqiyah, 2003), juz II, p. 85

Fifth, warn those who are Vocationed (interlocutors) to receive what is desired mutakallim (speaker), whether in the form of help, amazement, praise and sad lamentations.¹⁵

Sixth, the request fulfills the Vocation by using the letter *nida'* instead of the pronunciation of ادعو.¹⁶

With the different meanings above, in this study what is meant by 'nida' is a verse or lafaz which has the structure of the concept 'nida'. Not verses or lafaz that only use the term nida taken from the Arabic language (نادي- ينادي- نداء), because in the Qur'an many verses use the topic nida', but the purpose is not as a Vocation.

Therefore, the writer can conclude that what is meant by the concept of Nida is not a quote or a piece of lafaz which is only taken from the root of the word (نادى- ينادي- نداء), which means to Vocation, pray, Vocation to prayer and so on. However, what is meant by Nida is the editor of a verse or hadith which has a language structure composed of the letters *Nida'* and *Munada'*, the meaning of which is the demand to receive and carry out messages contained in that language. Therefore, in the concept of *Nida'* there are many kinds.

2. The letter of *Nida'*

Adat al-nida', which is a tool used as a Vocationer, is known among the scholars of Nahwu with the term nida', totaling eight letters, namely: a) يا (yes), b) ايا (aya), c) هيا (haya), d) يا (ya-hamzah maqsurah together with ya 'sukun), e) يا (ya-hamzah mamdudah with ya' sukun), f) او (aw), g) ا (a-hamzah mamdudah), h) ا (a-hamzah maqsurah).¹⁷ Of these 8 (eight) letters, in their use and function, the Nahwu scholars divide into 4 (four) groups.

¹⁵Abi Bakar Muhammad bin Sahl bin al-Siraj al-Nahwi al-Baghdadi, *al-Usul fi al-Nahwi* (Bairut: Muassasah al-Risalah, 1996), juz I, p. 329.

¹⁶Taha Abd al-Ra'uf Sa'ad, *Hashiyah al-Siban 'Ala Shrah al-Ashmuni 'Ala alfiyah bin Malik* (Kairo: Maktabah al-Tawfiqiyah, no-year), juz III, p. 197.

¹⁷Abbas Hasan, *al-Nahwu al-Wafi ma'a Ribtihi bi al-Asalib al-Rafi'ah wa al-Hayat al-Lughawiyah al-Mutajaddidah* (Kairo: Dar al-Ma'arif, no-year), Vol-VI, p. 1.

First, far or similar to far, namely the letters of *nida* 'يا, اياً, هيا, آ, أي' and يا are used to Vocation distant munada (interlocutors), or similar to distant munada, such as someone who is sleeping or forgetting. Limits far and near adjusted to 'uruf (habits that have been applied). If the concept of nida uses one of these 6 letters, then the nida is named as nida ghair mandub.

Second, close, namely ا (hamzah maqsurah / hamzah which is read short) is used to Vocation a nearby munada.

Third, sadness, which is وا (wa), is used when in a state of sadness because of lamenting the death of his family or feel sick because of a disaster.¹⁸ The 'Nahwu' ulama named nida 'like this as' mandub nida (nida' used when in a state of sadness or illness), such as: وا زیدها, وا ظهرها. Lafaz has meaning, poor Zaid, what a backache.

Fourth, near and far, يا which is to Vocation the interlocutor who is near and far. The use of يا for close Vocations is due to many scholars 'wondering, why يا is used to Vocation the other person who is far away, when in fact يا is always used for Nida' to Allah, and Allah is the closest something compared to others? This question is answered by scholars' Nahwu: actually يا used is used to Vocation the interlocutor who is near and far.¹⁹

BasiVocationy, the letter of *nida* 'يا, functions to Vocation a distant munada (interlocutor). If يا is used to Vocation a nearby munada, it indicates that in the Vocation there is something very important.

Problems like this are common when praying to Allah, by saying يا الله or يا رب. Fakhruddin al-Zarkashi said, the meaning of this prayer is to keep away that those who pray feel far from positive actions and places, because they feel themselves weak and despicable before God, so that with such recognition and humility, prayer can be granted. In addition, the letter nida 'يا is the only letter that

¹⁸Baha' al-Din Abd Allah bin 'Aqil, *Sharah Ibnu 'Aqil*, (Surabaya: al-Hidayah, no-year), juz-3, p. 255.

¹⁹Abbas Hasan, *al-Nahwu al-Wafi*, p. 1.

is often used in the Qur'an. This usage proves the importance of the message conveyed by God in the Qur'an.²⁰

Some scholars' say, the advantages of the letter nida 'than the other letters nida' are: 1) Most widely used in writing and speech; 2) Most common compared to other nida 'letters; 3) Can enter and be used in five types of Munada, namely mufrad 'nature, nakirah maqsudah (lafaz which is lost because it has been determined to one person only), nakirah ghair maqsudah (lafaz that still shows umu is not determined by oaring- certain people), al-mudaf and shabih bi al-mudaf.²¹

Sometimes the letter يا (ya) is used for nida 'nudbah, which is an exclamation in a state of sadness or due to illness. However, the use of يا in nida 'nudbah must be clearly known for its meaning and there is no confusion in it, such as:

أَنْ تَقُولَ نَفْسٌ يَحْسَرْتَنِي عَلَىٰ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥١﴾

Meaning: so that no one will say: "I am very sorry for my negligence (fulfilling obligations) towards Allah, while I am Truly Including those who make fun of (the religion of God).

If there is ambiguity and confusion in its use, it is obligatory to leave the letter يا as a summoning tool and switch to using وا as the only right tool to be used as an exclamation nida 'nudbah.²²

3. Kinds of *Nida'*

Before going further into the mapping and distribution of *nida'*, of course the scholars first pay attention to language editors who have the concept of *nida'*, such as Abbas Hasan in his work *al-Nahwu al-Wafi* and Yusuf Muhammad in the book *Hashiyah al-Hadari*. The two of them first pay attention to the lafaz that exists

²⁰Fakhruddin Muhammad bin 'Umar al-Husain bin al-Hasan bin 'Ali al-Tamimi al-Razi, *al-Tafsir al-Kabir aw Mafatih al-Ghaib*, (Kairo: Maktabah al-Tawfiqiyah, 2003), Juz 2, p. 85.

²¹'Abbas Hasan, *al-Nahwu al-Wafi*, p. 5.

²²'Abbas Hasan, *al-Nahwu al-Wafi*, p. 2.

after the letter nida ', because according to them the lafaz will not be separated from two characteristics, namely understanding and not understanding. Therefore, if the concept of 'nida' viewed from these properties, 'nida' is divided into two kinds.²³

First, *nida' haqiqi*, which is a Vocation addressed to people who have reason, are smart and tamyiz, because basi Vocationy the message nida' is only for people who have reason. Only a rational person can receive and capture messages contained in the nida'.²⁴ There are so many examples of nida haqiqi in the Qur'an. The author gives an example in verse 55 of the letter Ali 'Imran whose bible is addressed to the Prophet' Isa, and Jesus as a man of perfect intellect, Allah says:

إِذْ قَالَ اللَّهُ يٰعِيسَىٰ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ۗ ثُمَّ إِنَّ مَرَجِعَكُمُ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾

Meaning: Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute."²⁵

Second, *nida' isti'arah* بِا majazi, which is a Vocation or Vocation addressed to the other person who has no sense, because he will not be able to receive and carry out the message. Basi Vocationy it does not deserve to be the recipient of a message or a Vocation, unless it can happen with God's will.²⁶

﴿ وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا ۖ يٰجِبَالُ ءُوبَىٰ مَعَهُ وَالطَّيْرَ ؕ ءَأَلْنَا لَهُ ءَلْحَدِيدَ ﴿٥٦﴾

²³Yusuf al-Shikh Muhammad al-Biqa'i, *Hashiyah al-Kgudari 'Ala Sharh Ibn 'Aqil 'Ala Alfiyah Ibn Malik* (Bairut: Dar al-Fikr, 2003), juz II, p. 642.

²⁴Abbas Hasan, *al-Nahwu al-Wafi ma'a Ribtihi bi al-Asalib al-Rafi'ah wa al-Hayat al-Lughawiyah al-Mutajaddidah* (Kairo: Dar al-Ma'arif, no-year), juz-VI, p. 1.

²⁵ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987) p.156-157

²⁶Yusuf al-Shikh Muhammad al-Biqa'i, *Hashiyah al-Kgudari 'Ala Sharh Ibn 'Aqil 'Ala Alfiyah Ibn Malik* (Bairut: Dar al-Fikr, 2003), juz II, p. 642.

Meaning: And Verily We have given David our blessing. (we say): "O mountains and birds, glorify repeatedly with David", and We have softened the iron for him.

وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ وَيَسْمَاءُ أَفْلَحِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ
وَقِيلَ بَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾

Meaning: And it was said: "O earth, swallow your waters, and O heavens (rain) stop," and the water is sorted, the command is completed and the ark is anchored on the hill of Gambling, and it says: "The wrongdoers perish."

Lafaz *جبال* in verse 10 of *Saba* ', *أرض* and *سما* in verse 44 of *Hud*'s letter are ill-mannered and cannot accept the message conveyed, except by the will of God, everything can happen.²⁷ If the concept of *Nida* is assessed in terms of distance and proximity, the concept of *Nida* is divided into 2 (two) kinds of parts.

First, *nida* 'mandub aw nudbah, which is a cry that occurs due to illness or sadness. In this *nida* ', the Vocationing device uses *أو* as the Vocationing device: *أو* *ظهرها*. To be *nida* 'mandub the requirements are: 1) Must consist of isim ma'rifat. Therefore, it should not be said *أو رجلها*, because this sentence is nakirah (general). 2) Must consist of isim last. Not justified using mafham lafaz (cryptic) like isim isharah. Therefore, it cannot be said: *أو هاذ*. 3) Must not use *isim mawsul*, unless *isim mawsul* is not shared with (لا), and must have silah (lafaz connecting with *isim mawsul*). What if together with the precepts can be allowed *أو من حفر بئر زمزماه*²⁸ 4) Inside the *nida* 'barren may be used *يا* as a Vocationing tool, but there is no confusion with the mandatory *ghair*. If confusion occurs, it is not allowed to use *يا* as a Vocationing device.²⁹ Example:

أَنْ تَقُولَ نَفْسٌ يَحْسَرْتَنِي عَلَى مَا فَرَطْتُ فِي جَنْبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخِرِينَ ﴿٥٦﴾

²⁷Yusuf al-Shikh Muhammad al-Biqā'i, *Hashiyah al-Kgudari 'Ala Sharh Ibn 'Aqil 'Ala Alfiyah Ibn Malik* (Bairut: Dar al-Fikr, 2003), juz II, p. 643.

²⁸Baha' al-Din Abd Allah bin 'Aqil, *Sharah Ibnu 'Aqil* (Surabaya: al-Hidayah, tt), Juz III, p. 282.

²⁹Baha' al-Din Abd Allah bin 'Aqil, *Sharah Ibnu 'Aqil* (Surabaya: al-Hidayah, tt), Juz III, p. 256.

Meaning: so that no one will say: "I am very sorry for my negligence (fulfilling obligations) towards Allah, while I am Truly Including those who make fun of (the religion of God).

Second, *nida' ghair mandub*, which is a Vocation or Vocation addressed to the speaker of a distant and the interlocutor who is similar to a distant one. Or addressed to a close interlocutor. If the interlocutor consists of people who are far away or similar to those far away, such as people who are sleeping or forgetting, they must use the letters *nida* يا, آ, ايه. If *nida' ghair* consists of close interlocutors, then the method Example: أزيد, أقبل.³⁰

If a *nida'* is assessed in general terms and whether or not, *nida* is divided into groups. Ma'in Taufiq mentions in his book *al-Nida' fi al-Qur'an ' al-Karim*, that the kinds of *nida'* in the Qur'an are four groups³¹:

First, there are 5 types of *nida'* generally (*Nida' al-Nas*, *Nida' al- 'Ibad*, *Nida' Bani Adam*, *Nida' al-Insan* and *Nida' Ma'shar al-Jin wa al-Ins*). The author explains one by one with examples of verses of the Qur'an, as follows:

a. *Nida' al-Nas*, the appeal or Vocation is addressed to all intelligent humanity, as the word of God in Surah al-Baqarah:

يٰۤاَيُّهَا النَّاسُ اَعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢١﴾

Meaning: O mankind, worship your Lord who has created you and those before you, that you be cautious.

Ibn Abbas, Mujahid and Alqamah said that every verse that has an editorial language يا أيها الناس then the verse belongs to the Makkiyah verse, the verse that was revealed before the Prophet Muhammad migrated to Medina.³²

³⁰Baha' al-Din Abd Allah bin 'Aqil, *Sharah Ibnu 'Aqil* (Surabaya: al-Hidayah, tt), Juz III, p. 255.

³¹Ma'in Taufiq Dahham al-Hayali, *Nida' fi al-Qur'an al-Karim* (Bairut: Dar al-Kutub, 2008), p. 4.

³²Muhammad bin Yusuf Abu Hayyan al-Andalusi, *al-Bahr al-Muhit fi al-Tafsir*, (Bairut: Dar al-Fikr, 1992), juz I, p. 153.

Verse 21 of Surah al-Baqarah is the first time the implementation of the concept of 'nida in the Qur'an. Although Surat al-Baqarah is recorded as a Madāniyah letter, this verse shows the generality of the treatise and the message carried by the verse. Therefore al-Wahidi said, that this Ayai is a Makkiyah verse, even though it is contained in Surah al-Baqarah.³³

b. *Nida' al-Ibad*, a Vocation to the servants of God, as exemplified in Surah al-Zumar verse 10, Allah says.

قُلْ يٰعِبَادِ ٱلَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ ٱلَّذِينَ أَحْسَنُوا فِي هَذِهِ ٱلدُّنْيَا حَسَنَةٌ وَأَرْضُ ٱللَّهِ وَٱسِعَةٌ
 إِنَّمَا يُؤِتَى ٱلصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Meaning: Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!"³⁴

c. *Nida' Bani Adam*, a Vocation addressed to Adam's children and grandchildren.

﴿ يٰبَنِي ءَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَشَرِبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴾

Meaning: O son of Adam, wear your beautiful clothes in each (enter) mosque, eat and drink, and don't overdo it. Indeed, Allah does not like people who are overrated.

d. *Nida' al-Insan*, a Vocation to humans as exemplified in Surah al-Inshiqaq verse 6, Allah says.

يٰٓأَيُّهَا ٱلْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأَيْتَهُ

Meaning: O mankind, Truly you have worked earnestly towards your Lord, Then surely you will meet Him.

³³Abi al-Hasan 'Ali Ahmad al-Wahidi, *Kitab Asbab al-Nuzul* (Kairo: Dar Ibn al-Haitham, 2005), p. 12.

³⁴Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 1397

That is, people in this world whether they realize it or not are on their way to their Lord. and surely he will meet his Lord to receive his vengeance from his actions both bad and good.

e. *Nida' Ma'shar al-Jins wa al-Ins*, the Vocation is addressed to jinn and human groups. This Vocation the author exemplifies in the verse al-Rahman verse 33, Allah says.

يَمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنَّ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

Meaning: O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!³⁵

Second, nida 'specifi Vocationy, there are 6 types (Nida' al-Mu'minin, Nida 'Uli al-Albab wa al-Absar, Nida' al-Nafs al-Mutmainnah, Nida 'Bani Isrâil, Nida' Expert al- The Book, Nida 'al-Kuffar).³⁶

a. *Nida' al-Mu'minin*, the Vocation is addressed to the people mu'min. Like the word of God in Sura al-Nisa 'verse 29.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾

Meaning: O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual goodwill: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!³⁷

Every verse whose editorial begins with *يا ايها الذين آمنوا*, then the verse is classified as the Madāniyah verse, which was revealed after the Messenger of Allah

³⁵ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 1665

³⁶Ma'in Taufiq Dahham al-Hayali, *Nida' fi al-Qur'an al-Karim* (Bairut: Dar al-Kutub, 2008), p. 4.

³⁷ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 217

moved to Medina, because most people who believe gather in the city of Medina. While the verses in the arrangement of the language use lafaz يا أيها الناس, then the message of the verse is marked as Makkiyah, because disbelief is usually spread and many in the city of Mecca. Abu Ubaidah narrated from Maimunah bin Mahran, that: every verse whose editors use يا أيها الناس or ينب ايماً, then this is Makkiyah. Every verse that editors the language يا ايها الذين آمنوا, then the verse is Madāniyah.³⁸

b. *Nida 'Uli al-Albab and al-Absar.*

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٤﴾

Meaning: and in that qishash there is a guarantee of survival for you, O you who have understanding, so that you may fear Allah.

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا
وَوَدَّوْنَا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ
الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿١٧٤﴾

Meaning: He was the one who expelled unbelievers among the scribes from their villages at the time of the first expulsion. You did not think that they would come out and they were sure that their strongholds could defend them from (the punishment of) Allah; So Allah brought them (punishment) from the direction they did not expect. and God casts fear in their hearts; they destroyed their houses with their own hands and the hands of the believers. Then take it (the incident) to be a lesson, O people who have insight.

c. *Nida 'al-nafs al-mutmainnah, a Vocation addressed to a peaceful soul.*

This Nida is found in surah al-Fajr verse 27, Allah says:

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

Meaning: (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!³⁹

³⁸Muhammad Abd al-'Azim al-Zurqani, *Manahil al-'Irfan fi Ulum al-Qur'an* (Kairo: Dar al-Salam, 2006), juz I, p. 158.

³⁹Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p.450

d. Nida' Bani Isrâîl, special Vocation Bani Isrâîl.

In this nida, the writer gives an example of verse 6 of Surah al-Saf, Allah says.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَبْنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ ﴿٦﴾

Meaning: And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad." But when he came to them with Clear Signs, they said, "this is evident sorcery!"⁴⁰

e. Nida ahl al-kitāb, a special appeal to ahl al-kitāb.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا
وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

Meaning: Say: "O People of the Book, Come (hold) to a sentence (decree) that there is no dispute between us and you, that we do not worship except Allah and we do not associate Him with anything and not (also) some of us make some others as God but Allah ". if they turn away Then say to them: "Watch that we are surrenders (to Allah)".

f. Nida 'al-Kuffar, a Vocation addressed to unbelievers.

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿٦٥﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٦٥﴾

Meaning: Say: "O disbelievers, I will not worship what you worship.

B. Definition of Non-Muslim

Non-Muslims are people other than Muslims. Both Jews⁴¹, Christians and other religious communities, According to the Quraysh Shihab in his book

⁴⁰ Abdullah Yusuf Ali, *The Holy Al-Qur'ân (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 400

⁴¹Jewish naming according to their history is called Jewish because they move (yatahawwad) when reading the Torah. According to another narrative, they were named Jews because they were attributed to Judah, Yakuba's fourth child, whose real name was Jehuza, the leader

wawasan al-Quran, explained about non-Muslims such as Jews and Christians, two groups of people that were at least agreed upon by all ulamas as 'ahl al-kitāb. In addition to the term ahl al-Kitāb, the Koran also uses the terms Utu al-Kitāb, Utū nasīban minal al-kitāb, al-Yahūd, al-Lazīna Hādu, Bani Isrāīl, anNashāra, and other terms.

The word "ahl al-kitāb" is repeated in the Qur'an thirty-one times. Utu al-Kitāb eighteen times, Utū-Nasīban minal kitāb three times, Al-Yahud eight times, al-Lazīna hadu ten times, an Nashāra fourteen times, and Banī / Banū Isrāīl forty one times.⁴²

The word Nashāra, the same usage as al-lazīna hādu, is sometimes used in positive contexts and praise. For example Surat al-Maidah (5): 82 which explains those who are most close to their friendship with Muslims. And at other times in the context of condemnation, as in Surah al-Baqarah (2): 120 which talks about their disagreement with Muslims until Muslims follow them. On another occasion, the content is neutral, that is, not condemnation and not praise, as in surah al-Hajj (22): 17 which discusses God's just verdict against them and other groups, later on.

Al-Quran uses the word al-Yahud, so surely the verse is in the form of condemnation of their bad attitudes, and if using the word Nashara, it is not necessarily condemned, as is al-Ladzīna hādu.⁴³

As for the Jews, and the Christians, the ulamā's opinions are related to Surah al-Baqarah, verse 120 which is as follows:

of eleven other sons of Jacob. Some scientists justify this opinion. Dr. Jawwad Ali said the term "Jewish" has a broader meaning than the terms "Hebrew" and "Bani Isra'il". This is because the term Jewish besides being saved to the Hebrews, is also saved to non-Hebrew people who embrace Judaism. As for the Jewish origins, they belong to the Semitic nation. See Mahir Ahmad Agha, *Yahudi (Catatan Hitam Sejarah)*, Trans. Yodi Indrayadi, (Jakarta: Qisthi Press, 2011), pp. 11-12

⁴²M. Quraish Shihab, *Wawasan Al-Quran, (Tafsir Tematik atas Pelbagai Persoalan Umat)*, Print number 1, (Bandung: PT Mizan Pustaka, 2013), p. 458

⁴³M. Quraish Shihab, *Wawasan Al-Quran, (Tafsir Tematik atas Pelbagai Persoalan Umat)*, Print number 1, (Bandung: PT Mizan Pustaka, 2013), p. 459

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۗ وَلَئِن
 اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۖ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

Meaning: Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The Guidance of Allah,-that is the (only) Guidance." Wert thou to follow their desires after the knowledge which hath reached thee, then wouldst thou find neither Protector nor helper against Allah.⁴⁴

The meaning of Surat al-Baqarah verse 120 needs to be asserted because there are often misunderstandings about its meaning. And also as is well known, Judaism is not a propaganda religion, in fact they tend to be exclusive in the field of religion and other people tend to be reluctant to embrace their religion. On the other hand as stated because of the descent of surah al-Baqarah verse 120 itself with regard to the transfer of the qibla of Muslim prayer toward the Kaaba, which cyniVocationy responded to non-Muslims, because at that time the Jews of Medina and the Najran Christians expected that the Prophet and the Najran Christians Muslims direct the direction of their prayers to their Qibla. Thus the opinion of Ibn Abbas as stated by as-Sayuthi in his work, *Asbāb Al-Nuzūl*.

The interpretation of al-Quran towards an-Nashāra, is not as clear as its disclaimer of al-Yahud, so perhaps not all of them behave that way. It may also be now and in the past, but the future is no longer. So the use of the word "la" for them is not as strict as the use of the word "lan" for Jews.⁴⁵

1. Definition of *Ahl al-Kitāb*

Ahl al-kitāb is a sentence composed of two words, namely ahl and al-kitāb. Ahl is a word that is composed of letters alif, ha, and lam that literally means friendly, happy or like.⁴⁶ The word *ahl* also means people who live together in a

⁴⁴ Abdullah Yusuf Ali, *The Holy Al-Qur'ān (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 18

⁴⁵Mahir Ahmad Agha, *Yahudi (Catatan Hitam Sejarah)*, Trans. YodiIndrayadi, Jakarta: Qisthi Press, 2011), p. 462

⁴⁶A. W. Al-Munawir, *Kamus al-Munawir Arab Indonesia* (Yogyakarta: Pondok Pesantren al Munawir, 1984), p. 49. See also: Lois Ma'uf, *al-Munjid fī Lughah wa al-'Alam* (Beirut: Dār al Shurūq, 1986), p. 20.

certain place.⁴⁷ The word *ahl* is sometimes also used to refer to something that has a very close relationship, such as the expression of *ahl al-rajul*, namely the people who gather them, either because of religious or religious connections, or things that are equivalent to them, such as profession, ethnicity and community.⁴⁸

In general, term *Ahl al-Kitāb* refers to two groups (religions) that clearly accept the scriptures, namely Jews and Christians. Then it was to these two groups that most scholars Vocationed them *ahl al-kitāb*. In contrast to the opinion of Rashid Riḍa in the interpretation of the Surat Āli Imrān (3): 19, that in the Tafsīr al-Manār explains, what is referred to as *ahl al-kitāb* is not specific to the Jewish group, nor the Christian group, but more generally, it can include from the group other. Although the verse was revealed to the Christian group Najran.⁴⁹

In the Qur'an the word *ahl* is mentioned 125 times.⁵⁰ The use of the word *ahl* in the Qur'an can be found with a variety of variations. However, in general the meaning it contains can be returned to the understanding of language. For example the word *ahl* which refers to a certain group, such as *ahl al-bait* (QS al-Azab (33): 33) which is addressed to the family of the Prophet Muhammad PBUH. The term can also indicate to the population, such as (Q.S al-Qaṣaṣ (28): 45), referring to the family (Q.S Hūd (11): 40). Indicates to adherents of a certain understanding (Q.S al-Baqarah (2): 105).⁵¹

Afterwards, the second word is *al-kitāb*. The word *al-kitāb* itself is an arrangement of words consisting of several letters, *kaf*, *ta* and *ba*, which literally provide a sense of gathering something with something else.⁵² Term *al-kitāb* is then interpreted as writing, because writing in Arabic is also composed of several letters which are the same as the origin of the word *al-kitāb*. The word *al-kitāb* in its

⁴⁷G. Vadjia, "al-h al-Kitab" *Encyclopedia of Islam* (Leiden: E. J. Brill, 1960), p. 257

⁴⁸Al-Raghib al-Asfhani, *Mu'jam Mufradāt Alfāz Al-Qurān* (Beirut: Dār al-Fikr, t.th), p. 25.

⁴⁹Muhammad Rashid Riḍa, *Tafsīr Al-Manār*, vol. 3 (Cairo: Dār al-Manār, 1947) , p. 258.

⁵⁰Al-Baqi, *al-Mu'jam al-Mufahras*, pp. 95-97.

⁵¹Galib M, *ahl al-Kitāb*, p. 19.

⁵²Abu al-Husain Ahmad ibn Faris ibn Zakariya, *Mu'jam Maqāyis fī al-Lughah* (Beirut: Dār alFikr, 1994), p. 95.

various forms in the Qur'an is mentioned 319 times.⁵³ With various variations of understanding which includes writing, books (books), provisions and obligations.⁵⁴ The phrase *al-kitab* generally refers to the holy books that Allah sent down to his apostles, both the prophet before the Prophet Muhammad saw as well as the Prophet Musa a.s, as well as showing the revelation which was condemned to the Prophet Muhammad saw.⁵⁵ Thus the term *al-kitab* can be interpreted to the group sent down to them the book through their respective Prophets, as a guide and guide in worship and deeds, both worshipping Allah and the actions of their fellow man.

The term *ahl al-kitāb* which directly mentions these two words in al-Qurān is found 31 times.⁵⁶ These two sentences, which are interpreted separately, provide information that the general meaning if *ahl al-kitāb* is put together into a group derived from them the book of God, as revelations and instructions for these people through their Prophets and Messengers.

Out of the 31 times mentioned *ahl al-kitāb* in al-Qurān , 4 verses which give sympathy to *ahl al-kitāb*, namely in the letter of Āli Imran (3): 64, 110, 113 and 199, which are categories in the letter in sent down in Medina, while 27 others gave a warning to the *Ahl al-kitāb*, and another note is that among 31 times the mention of the *Ahl al-kitāb*, only three times the mention is included in the category of letters sent down in Makkah, namely Surat al- ' Ankabūt (29): 46, and Surah Al-Bayyinah (98): 1, 6.⁵⁷

Thus, the use of the term '*ahl al-kitāb*' is more emphasized to the warning of their actions, as well as the Vocation to return to faith. However, among the many verses that state condemnation and warning, there are still verses that mention their goodness with this term, this indicates that the term *ahl al-kitāb* is more to give them a warning and a Vocation to return to faith.

⁵³Al-Baqi, *Mu'jam al-Mufahras*, pp. 591-595

⁵⁴al-Asfhani, *Mu'jam Mufradāt*, p. 440.

⁵⁵Galib, *ahl al-kitāb*, p. 20.

⁵⁶Al-Baqi, *Mu'jam al-Mufahras*, pp. 95-96.

⁵⁷Jarot Wahyudi, *Ahl al-kitāb A Qur'anic Invitation to Inter Faith Co Operation* (Yogyakarta: Nuansa Aksara, 2006), p. 19.

2. Definition of *Bani Isrâil*

Term *Bani Isrâil* is needed to give a clear picture in the Koran about these groups. Many people tend to equate *Bani Isrâil* and the Jews. The word *Bani Isrâil* is composed of two Hebrew words (Hebrew) mentioned in al-Quran 43 times. The word Banû (Banî) comes from the words ba ' , nûn and wâw, which means something that was born from another.⁵⁸ In the Qur'an the word which comes from the root is found 161 times.⁵⁹ The word Banî itself is mentioned 49 times, 43 of which are attributed to *Isrâil*. The remaining 6 times are related to the descendants of Adam, while twice of them are in Q.S an-Nur (24): 31 talk about sons and sisters. From these verses it turns out that the term Banî, all of which implies blood relations.

While the word *Isrâil* is found 43 times in al-Qurân .⁶⁰ Twice it refers to the Prophet Ya'qub, the rest is related to his descendants. The word *Isrâil* comes from the Hebrew language which consists of two words Isr, meaning servant or lover, and El, which means God, so *Isrâil* means servant of God or lover of God. The scholars agree that the term *Isrâil* in al-Qurân refers to the Prophet Ya'qub bin Ishaq ibn Ibrahim. Sometimes *Isrâil* is identical with Jews even though it really isn't. *Bani Isrâil* refer to the descendants of the nation, while the Jews refer to the mindset including religion and dogma.

According to Muhammad Rasyid Ridla, besides the term *Isrâil* refers to the Prophet Ya'qub a.s he can also refer to the *Isrâil* people.⁶¹ 39 Mention of the Prophet Ya'qub a.s. with *Isrâil* in the sense of a servant or lover of God, showing how close his relationship with God is at the same time showing that the Prophet Ya'qub was a Prophet who sincerely fought in the way of Allah.

⁵⁸Ahmad ibn Fâris ibn Zakarîyâ, *Mu'jam al-Maqâyis fî al-Lughât* (Beirut: Dâr al-Fikr, 1994), p. 56.

⁵⁹Muhammad Fuad Abdal-Baqi, *Al-Mu'jam al-Mufahras li Alfazh Alquranal-Karim*, (Dar al-Fikr, Beirut, 1987), pp. 136-139.

⁶⁰Muhammad Fuad Abdal-Baqi, *Al-Mu'jam al-Mufahras li Alfazh Alquranal-Karim*, (Dar al-Fikr, Beirut, 1987), pp. 136-139.

⁶¹Muhammad Rasyid Ridha, *Tafsir Alquran al-Hakim*, (Beirut : Dâr al-Ma'rifah, t.th.), Juz IV, p. 481.

3. Definition of *Kāfir*

Etymologi Vocationy, *kāfir* are taken from the root word (كَفَرَ- يَكْفُرُ- كُفْرًا) according to Hasan Muhammad Musa, in *Qamus Qur'ani* has many meanings that are close together, such as: hiding, covering, blocking, walls, veils, denying and avoiding.⁶² In terms, scholars distinguish understanding of infidels. Ibn Taimiyah explains infidels are not believers in Allah and His Apostles, either accompanied by lying or not, or because they turn away from following the Messenger of Allah because of envy (*hasad*) or arrogant, or because it follows the passions that turn its owner from following the treatise.⁶³

According to Ibn Hazm, *kafir* in religious matters are to deny one of the cases required by Allah to be believed after being enforced by him, that is, by reaching the truth to the person concerned, whether the denial is only with the heart, only verbally, or both. *Kufr* can occur because he did an act which according to *shari'ah* can expel the culprit from the faith.⁶⁴

It needs to be understood that faith and *kufr* are very basic cases in Islam. These two things will put someone before God, whether being a believer or an infidel, becoming a resident of heaven or hell. So it is not possible for the two cases to gather in a person.⁶⁵

Faith is justifying by heart, acknowledging verbally, and doing charity with the limbs. The content of faith is a combination of speech, which includes speech which is Vocationed intention and verbal speech Vocationed statement, with action. Being the height of faith is to believe in God s.w.t. So hypocrites are not Vocationed

⁶²Azyuzumardi Azra, *Kajian Tematik al-Qur'an Tentang Ketuhanan*, (Bandung: Angkasa, 2008), p. 348.

⁶³Taqy ad-Din ahmad Ibn 'Abd Halim Ibn Taimiyah, *majmu' fatawa*, (Madinah: Mujamma' al-Malik Fadh li Tiba'ah al-Mushaf asy-Syarif, 2003 M/1426 H), juz XXI, p. 335.

⁶⁴Abu Muhammad 'Ali Ibn Ahmad Ibn Sa'id Ibn Hazm, *al-Ihkam fi Usul al-Ahkam*, (Baerut: Mansyurat Dar al-Afaq al-Jadidah, t.t), juz I, pp. 49-50.

⁶⁵Rudi Hartono, *Takfir dalam Pandangan Ibn Taimiyah : Kajian atas Kitab Majmu' Fatawa*, (Universitas Muhammadiyah Surakarta, 2015), p. 21.

believers because the verbal speech and deeds of their limbs are not accompanied by conviction of the heart.⁶⁶

Kufur is the opposite of faith which indicates opposition to the blessings of Allah, while unbelievers are opponents of Muslims. Then the whole kufr of all kinds, kinds, and the culprit, that is, opposes what was brought by the Prophet, or against some of it.⁶⁷

All forms of obedience are branches of faith and all forms of disobedience are branches of disbelief, because the principle of faith is the attitude of justification (tasdiq) with full submission which gives birth to obedience, while the principle of disbelief is the attitude of denying and ungodly that gives birth to arrogance and tendency to violate.⁶⁸

Related to the Islamic context also know the term apostasy. What is meant by apostasy is infidel after Islam, both with words, deeds, and with doubt.⁶⁹ This is what is meant by the great disbelief that brings out the perpetrators of the total faith, namely al-kufr al-i'tiqadi who deny words and practices or one of them.⁷⁰

C. *Yā Ahl al-Kitāb, Yā Bani Isrâ'îl, and Yā Ayyuhā al-Kāfirun in the Qurān*

After searching and researching in several sources relating to the verses of *Yā Ahl al-Kitāb, Yā Bani Isrâ'îl, and Yā ayyuhā al-Kāfirun* in al-Qurān, the writer found at least 11 verses that mention the lafadz *Yā ahl al-Kitāb, Yā Bani Isrâ'îl, and Yā ayyuhā al-Kāfirun*. Lafadz *Yā ahl al-Kitāb* is mentioned 11 times, lafadz *Yā Bani Isrâ'îl* is mentioned 4 times, and *Yā ayyuhā al-Kāfirun* is mentioned 1 times.⁷¹

⁶⁶Rudi Hartono, *Takfir dalam Pandangan Ibn Taimiyah : Kajian atas Kitab Majmu' Fatawa*, (Universitas Muhammadiyah Surakarta, 2015), pp. 22-23

⁶⁷Sa'id Ibn 'Ali Ibn Wahf al-Qahtani, *Kapan Manusia menjadi Kafir?*, terj. Khairul Anwar, (Solo: Pustaka al-'Alaq, 2007), p. 56.

⁶⁸Hafiz Hakami, *200 Tanya Jawab Akidah Islam*, (Jakarta: GIP, 2005), p. 196.

⁶⁹Sa'id Ibn 'Ali Ibn Wahf al-Qahtani, *Kapan Manusia menjadi Kafir?*, terj. Khairul Anwar, (Solo: Pustaka al-'Alaq, 2007), p. 55.

⁷⁰Hafiz Hakami, *200 Tanya Jawab Akidah Islam*, (Jakarta: GIP, 2005), p. 196.

⁷¹Muhammad Fuad 'Abdul Baqi, *Mu'jam al Mufahras li alfadz al-Qur'an al-Karim* (Mesir: Dar al-Hadis, 2007), pp. 135-137

1. *Yā Ahl al-Kitāb*

The verses that use the Vocation lafadz *Yā Ahl al-Kitāb* in al-Qurān are as follows:

| Number | Name of Surah | Type of Surah | Tartib Nuzul | Quote of Verse |
|--------|-------------------|---------------|--------------|---|
| 1 | Ali Imran (3): 64 | Madāniyah | 89 | قُلْ يَا هَلْ أَكْتَبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا... |
| 2 | Ali Imran (3): 65 | Madāniyah | 89 | يَا هَلْ أَكْتَبِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾ |
| 3 | Ali Imran (3): 70 | Madāniyah | 89 | يَا هَلْ أَكْتَبِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ |
| 4 | Ali Imran (3): 71 | Madāniyah | 89 | يَا هَلْ أَكْتَبِ لِمَ تَلْبُسُونَ الْحَقَّ بِالْبَطْلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾ |
| 5 | Ali Imran (3): 98 | Madāniyah | 89 | قُلْ يَا هَلْ أَكْتَبِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾ |
| 6 | Ali Imran (3): 99 | Madāniyah | 89 | قُلْ يَا هَلْ أَكْتَبِ لِمَ تَصُدُّونَ عَن سَبِيلِ اللَّهِ مَنْ ءَامَنَ تَبَغُّونَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ..... |
| 7 | An-Nisa (4): 47 | Madāniyah | 92 | يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِمَا مَعَكُمْ مِّن قَبْلِ..... |
| 8 | An-Nisa (4): 171 | Madāniyah | 92 | يَا هَلْ أَكْتَبِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ..... |

| | | | | |
|----|----------------------|-----------|-----|---|
| 9 | Al Maidah (5): 15 | Madāniyah | 112 | يٰٓأَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ |
| 10 | Al Maidah (5): 68 | Madāniyah | 112 | قُلْ يٰٓأَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّا اِلَّا اَنْ ءَاْمَنَّا بِاللّٰهِ وَمَا اُنزِلَ اِلَيْنَا وَمَا اُنزِلَ مِنْ قَبْلُ |
| 11 | Al Maidah (5): 77 | Madāniyah | 112 | قُلْ يٰٓأَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتٰى تُقِيْمُوْا التَّوْرَةَ وَالْاِنْجِيْلَ |

The use of the Vocation *yā ahl al-kitāb* in al-Qurān is composed of the letters *nida'* and *munada* (the name being Vocationed or the interlocutor). يا letter *nida' mabni sukun*, because it is a letter. أهل الكتاب *munada mudhaf* because it is composed of *idhafah*, namely *mudhaf* (أهل) and *mudhaf ilaih* (الكتاب). أهل is read by the *nashab* with its *nashab* sign in the form of *fathah*, because the form is *ism mufrad*. أهل الكتاب read jar becomes *mudhaf ilaih*, its *jar* sign is *kasrah*, because of its *mufrad* form. The Vocation is *yā ahl al-kitāb* contained in 11 verses in al-Qurān.

Meanwhile, the analysis of the Vocation of non-Muslim communities by using the editorial of *yā ahl al-kitāb* per verse is as follows:

| | |
|--|--|
| No: 1 | Ali Imran (3): 64 |
| Data: | قُلْ يٰٓأَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍ بَيْنِنَا وَبَيْنَكُمْ |
| Meaning: Say: "O <i>ahl al-kitāb</i> , come (hold on) to a sentence (decree) for which there is no dispute between us and you. | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخفير (humiliate) | |
| No: 2 | Ali Imran (3): 65 |
| Data: | يٰٓأَهْلَ الْكِتٰبِ لِمَ تُحٰجُّوْنَ فِىْ اِبْرٰهِيْمَ |
| Meaning: O <i>ahl al-kitāb</i> , why do you argue with Ibrahim? | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخفير (humiliate) | |

| | |
|--|---|
| No: 3 | Ali Imran (3): 70 |
| Data: | يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُونَ |
| Meaning: O <i>ahl al-kitāb</i> , why do you deny the verses of Allah, even though you know (the truth). | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخقير (humiliate) | |
| No: 4 | Ali Imran (3): 71 |
| Data: | يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَاَنْتُمْ تَعْلَمُونَ |
| Meaning: O <i>ahl al-kitāb</i> , why do you confuse the haq with the false, and hide the truth, even though you know it? | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخقير (humiliate) | |
| No: 5 | Ali Imran (3): 98 |
| Data: | قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاللّٰهُ شَهِيدٌ عَلٰى مَا تَعْمَلُونَ |
| Meaning: Say: "O <i>ahl al-kitāb</i> , why do you deny the verses of Allah, whereas Allah has witnessed what you are doing?" | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخقير (humiliate) | |
| No: 6 | Ali Imran (3): 99 |
| Data: | قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّونَ عَنِ سَبِيلِ اللّٰهِ مَنْ ءَامَنَ تَبِعُونَهَا عَوَجًا وَاَنْتُمْ شٰهَدَآءُ |
| Meaning: Say: "O <i>ahl al-kitāb</i> , why do you prevent from the way of Allah those who have believed | |
| Nida' : يا Munada : أهل الكتاب | |

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| Avail: للتخقير (humiliate) | |
| No: 7 | An-Nisaa' (4): 171 |
| Data: | يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوا فِي دِيْنِكُمْ وَلَا تَقُولُوا عَلٰى اَللّٰهِ اِلَّا الْحَقَّ |
| Meaning: O <i>ahl al-kitāb</i> , do not exceed the limits of your religion, and do not say to God except what is true. | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخقير (humiliate) | |
| No: 8 | Al-Maidah (5): 15 |
| Data: | يٰٓأَهْلَ الْكِتٰبِ قَدْ جَاءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ |
| Meaning: O <i>ahl al-kitāb</i> , Surely you have come to us Our Apostle, explained to you many of the contents of the Book that you hid, and many (also) he let. | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخقير (humiliate) | |
| No: 9 | Al-Maidah (5): 59 |
| Data: | قُلْ يٰٓأَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّا اِلَّا اَنْ ءَامَنَّا بِاَللّٰهِ وَمَا اُنزِلَ اِلَيْنَا وَمَا اُنزِلَ مِنْ قَبْلُ وَاَنْ اَكْثَرُكُمْ فٰسِقُوْنَ |
| Meaning: Say: "O <i>ahl al-kitāb</i> , Do you see Us wrong, only because We believe in Allah, in what was revealed to Us and in what was revealed before, while most of you are truly wicked?" | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخقير (humiliate) | |
| No: 10 | Al-Maidah (5): 68 |
| Data: | قُلْ يٰٓأَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوْا التَّوْرٰتَةَ وَالْاِنْجِيْلَ وَمَا اُنزِلَ اِلَيْكُمْ مِنْ رَّبِّكُمْ |

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| Meaning: Say: "O <i>ahl al-kitāb</i> , you are not considered to have the slightest religion until you establish the teachings of the Torah, the Gospel, and the Koran which were revealed to you from your Lord". |
| Nida' : يا Munada : أهل الكتاب |
| Avail: للتخقير (humiliate) |

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| No: 11 | Al-Maidah (5): 77 |
| Data: | قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لَا تَغْلُواْ فِى دِينِكُمْ غَيْرَ ٱلْحَقِّ |
| Meaning: Say: "O <i>ahl al-kitāb</i> , do not overdo (exceed the limits) in a way that is not true in your religion. | |
| Nida' : يا Munada : أهل الكتاب | |
| Avail: للتخقير (humiliate) | |

2. *Yā Bani Isrâil*

The verses that use the Vocation lafadz *Yā Bani Isrâil* in al-Qurān are as follows:

| No | Name of Surah | Type of Surah | Tartib Nuzul | Quote of Verse |
|----|---------------------|---------------|--------------|---|
| 1 | As-Shaf (61): 6 | Madāniyah | 66 | وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يٰبَنِي إِسْرَءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَىِّ مِنَ ٱلتَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِى مِنْ بَعْدِى ٱسْمُهُ ٱلْحَمْدُ |
| 2 | Al Baqarah (2): 40 | Madāniyah | 87 | يٰبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِى ٱلَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِى أُوفِ بِعَهْدِكُمْ وَإِنِّى فَآرِهْبُونِ ﴿٤٠﴾ |
| 3 | Al-Baqarah (2): 47 | Madāniyah | 87 | يٰبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِى ٱلَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأِنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿٤٧﴾ |
| 4 | Al-Baqarah (2): 122 | Madāniyah | 87 | يٰبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِى ٱلَّتِى أَنْعَمْتُ عَلَيْكُمْ وَأِنِّى فَضَّلْتُكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٢٢﴾ |

The use of the Vocation *yā Bani Isrâil* in al-Qurān is composed of the letters *nida'* and *munada* (the name being Vocationed or the interlocutor). يا letter *nida'* *mabni sukun*, because it is a letter بني إسرائيل is *munada mudhaf* because it is composed of *idhafah*, which consists of *mudhaf* (بني) and *mudhaf ilaih* (إسرائيل). (بني), the original (بنين), reads the text with the symbolic form in the form of *yā* because *mulhaq* with *mudzakar salim*. The letter is discarded because of *mudhaf*, thus, *mudhaf* is without *al*, *tanwin* and *nun*. (إسرائيل), *mudhaf ilaih*, is read *jar* with the mark of fathah because of *ism ghairu munsharif* which aims to denigrate *Bani Isrâil*. *Yā Bani Isrâil* is Vocationed in 4 verses in al-Qurān.

Meanwhile, the analysis of the Vocation of non-Muslim communities by using the editor of *Yā Bani Isrâil* per verse is as follows:

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| No: 1 | Al-Baqarah (2): 40 |
| Data: | يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي اَوْفِ بِعَهْدِكُمْ |
| Meaning: O <i>Bani Isrâil</i> , remember My blessings which I have bestowed upon you, and fulfill your promises to Me. | |
| Nida' : يا | |
| Munada : بني إسرائيل | |
| Avail: للتخقير (humiliate) | |
| No: 2 | Al-Baqarah (2): 47 |
| Data: | يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي اَوْفِ بِعَهْدِكُمْ |
| Meaning: O <i>Bani Isrâil</i> , remember My blessings which I have bestowed upon you, and fulfill your promises to Me. | |
| Nida' : يا | |
| Munada : بني إسرائيل | |
| Avail: للتخقير (humiliate) | |
| No: 3 | Al-Baqarah (2): 122 |
| Data: | يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَيْكُمْ وَاَنِّي فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ |

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| Meaning: O <i>Bani Isrâil</i> , remember my favors which I have bestowed upon you and (remember also) that I have put you above all people. |
| Nida' : يا |
| Munada : بني إسرائيل |
| Avail: للتخقير (humiliate) |

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| No: 4 | As-Shaff (61): 6 |
| Data: | وَأَذَّ قَالَ عِيسَى ابْنُ مَرْيَمَ بِنَتِيِّ إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ |
| Meaning: And (remember) when Isa Ibn Maryam said: "O <i>Bani Isrâil</i> , Verily, I am Allah's messenger to you, confirming the book before me, that is the Torah, and giving glad tidings with (the coming) of an Apostle who will come after me, whose name is Ahmad (Ahmad) Muhammad. " | |
| Nida' : يا | |
| Munada : بني إسرائيل | |
| Avail: للتخقير (humiliate) | |

3. *Yā ayyuhā al-Kāfirun*

The verses that use the Vocation lafadz *yā ayyuhā al-kāfirun* in al-Qurān are as follows:

| No | Name of Surah | Type of Surah | Tartib Nuzul | Quote of Verse |
|----|---------------------|---------------|--------------|-------------------------------------|
| 1 | Al Kafirun (109): 1 | Makkiyah | 18 | قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ |

The use of the Vocation *yā ayyuhā al-kāfirun* in al-Qurān is composed of the letters *nida'* and *munada* (the name being Vocationed or the interlocutor). *Yā* (يا) becomes *nida'* letter, then lafadz *ayyun* (أي) has the status of *Munada mufrad mabni dammah*, while, *hā* (ها) is *zaidah* letter (additional) and lafadz *al-kāfirun* becomes a property for *ayyun* (أي). It aims to denigrate unbelievers. The Vocation is *ayyuhā al-kāfirun* (يا أيها الكافرون) contained in 1 verse in al-Qurān .

Meanwhile, the analysis of the Vocation of non-Muslim communities by using the editor of *ayyuhā al-kāfirun* is as follows:

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| No: 1 | Al-Kafirun (109): 1-2 |
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| Data: | قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ |
| Meaning: | Say: "O disbelievers, I will not worship what you worship. |
| Nida' | يا : |
| Munada: | بنی اسرائیل: |
| Avail: | للتخقیر (humiliate) |

CHAPTER IV

ANALYSIS OF VOCATION TO NON-MUSLIM COMMUNITIES IN *AL-QURĀN* AND ITS RELEVANCE TO INTER RELIGIOUS TOLERANCE

Vocations to non-Muslim communities are mentioned with several different mentions, such as *yā ahl al-kitāb*, *yā bani isrā'îl*, and *yā ayyuhā al-Kāfirūn*.

A. Interpretation of the Vocation (*Nida'*) towards the Non-Muslim Community

1. Interpretation of the Vocation of *Yā Ahl Al-Kitāb*

In al-Qurān, there are about 11 verses with the redaction of *Yā Ahl Al-Kitāb* such as (3:64), (3:65), (3:70), (3:71), (3:98), (3:99), (4:47), (4: 171), (5:15), (5:59), (5:68), (5:77) where the majority of classical ulama' hold on the text the revelation text and the hadith of the prophet tend to interpret Jews and Christians as being strengthened by At-Thary, Al-Qurthuby, Ibn Kathir and others. The followings are the results of the findings made by researchers:

Table 4.4
Verse Analysis with Redaction of *Yā Ahl Al-Kitāb*

| No. | Surah | Redaction | Meaning | Explanation |
|-----|-------------------|--|---|---|
| 1 | Āli Imrān (3): 64 | <p>قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾</p> | <p>Say, "O people Of the Book! Come to common terms as between us and you; that we worship none but Allah; that we associate No partners with Him; that we erect not, from among ourselves, Lord and patrons Other than Allah,"¹</p> | <p>Inviting faith back to Allah SWT In the letter Āli Imran (3) 64, al-Qurān invites them to return to the same faith in Allah. This invitation and appeal is addressed to Jews and Christians, namely similarities in perception with Muslims not to worship other than Allah, and do shirk, then abandon immoral acts and always surrender to God. and it is expected that they hear the cry.²</p> |

¹ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 41

² Amir 'Abdu al-'Aziz, *al-Tafsir al-Shāmil*, I, (Kairo, 2000), p. 497-498.

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| 2 | Āli Imrān (3): 65 | يٰٓأَهْلَ الْكِتٰبِ لِمَ تُحٰجِرُونَ فِيْ اِبْرٰهِيْمَ وَمَا اُنزِلَتِ التَّوْرَةُ وَالْاِنْجِيْلُ اِلَّا مِنْ بَعْدِهِ ؕ اَفَلَا تَعْقِلُونَ ﴿٦٥﴾ | Ye people of the Book! Why dispute ye about Abraham, when the Torah and the Gospel were not revealed Till after him? Have ye no understanding? ³ | The Jews consider that the prophet Ibrahim is Jewish. Meanwhile, the nuns of the Hebrews assume that the prophet Ibrahim is a nashrani. Yet the prophet Ibrahim was Hanif and long before them. |
| 3 | Āli Imrān (3): 70 | يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُونَ ﴿٧٠﴾ | Ye people of the Book! Why reject ye The Signs of Allah, Of with ye are (Yourselves) witnesses? | Al-Qurān in Imli Imrān (3): 70-71 has explained the attitude of Ahl al-Kitāb, both towards the Messenger of Allah, and the teachings it carries. The attitude of Ahl al-Kitāb in Āli Imran (3): 70-71 is the attitude of the Kufr towards the favor of Allah and incarceration towards the Prophet Muhammad. As explained in the QS Āli Imrān (3): 70-71, that they have claimed the favor of Allah, and denied the truth (Muhammad's Prophethood). ⁴ |
| 4 | Āli Imrān (3): 71 | يٰٓأَهْلَ الْكِتٰبِ لِمَ تَلْبِسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَاَنْتُمْ تَعْلَمُونَ ﴿٧١﴾ | Ye people of the Book! Why do ye clothe Truth with false hood. And conceal the Truth, while ye have knowledge? ⁵ | |
| 5 | Āli Imrān (3): 98 | قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَكْفُرُونَ بِآيٰتِ اللّٰهِ وَاللّٰهُ شَهِيدٌ عَلٰى مَا تَعْمَلُونَ ﴿٩٨﴾ | Say: "O ye People of the Book! Why reject ye the signs Of Allah, when Allah Is Himself witness To all ye do" ⁶ | After the Vocation to establish unity and unity in worshiping God and avoiding Shirk, but they have been lost because they deny the Verses of Allah, as illustrated in the letter of Imran (3): 70-71 and 98-99. |
| 6 | Āli Imrān (3): 99 | قُلْ يٰٓأَهْلَ الْكِتٰبِ لِمَ تَصُدُّونَ عَنْ سَبِيْلِ اللّٰهِ مِمَّنْ ءَامَنَ تَبْغُوْنَهَا عَوْجًا وَاَنْتُمْ شٰهَدَآءٌ ۗ وَمَا اللّٰهُ بِغَفِيْلٍ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ | Say: "O ye People of the Book! Why obstruct ye Thos who believe, From the Part of Allah, seeking to make it krocket, While ye where your selves Witnesses (to Allah's | |

³ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 41

⁴M. Quraish Shihab, *Wawasan Al Quran Tafsir Maudhu'i atas Berbagai Persoalan Umat*, (Bandung: Mizan, 2001), p. 351.

⁵ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 41

⁶ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 43

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|---|-----------------------|--|---|--|
| | | | covenant)? But Allah is not unmindfull Of all that ye do.” ⁷ | |
| 7 | al-Nisā’ (4): 171 | يَتَأْهَلِ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ ۚ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَيْنَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِّنْهُ فَفَامِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَلَا تَقُولُوا ثَلَاثَةٌ ۚ انْتَهُوا خَيْرًا لَّكُمْ ۚ إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ ۗ سُبْحٰنَهُ أَنْ يَكُونَ لَهُ وَلَدٌ ۗ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿١٧١﴾ | O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity" : desist it will be better for you: for Allah is one Allah. Glory be to Him: (far exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. ⁸ | In this verse, Allah forbade ahl al-kitab saying the Prophet Isa a.s. it's God, as the Christians say. Justify the arrival of a Prophet <i>Isa</i> as who was created with the sentence <i>kun</i> (be) without father Namely Prophet Isa a.s. It is Vocationed blowing from God because it comes from God's command. In the above verse in holding beliefs, they are very excessive, so their beliefs are very extreme. ⁹ The form of warning and the appeal of Allah is a gift, That they return to the path of goodness and faith in the Prophet Muhammad saw. |
| 8 | Al-Mā'idah (5): 15 | يَتَأْهَلِ الْكِتَابِ قَدْ جَاءَكُمْ رُسُلُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُوا عَنْ كَثِيرٍ ۚ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ ﴿١٥﴾ | O people of the Book! There hath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary). There hath come to you from Allah a (new) light and a perspicuous Book, ¹⁰ | Allah ordered Prophet Muhammad to deliver the Word of God, because of their wickedness. As in Surah al-Mā'idah (5): 59. As a chosen and privileged people, ahl al-kitāb always gets more attention from Allah SWT, it is seen when they deviate Allah always gives the Vocation and warning to return to the road the truth through his Messenger. |
| 9 | Al-Maidah (5): 59 | قُلْ يَتَأْهَلِ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ ءَامَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا | Say: "O people of the Book! Do ye disapprove of us for no other reason than that we believe in Allah, and the revelation that | Allah ordered Prophet Muhammad to deliver the Word of God, because of their wickedness. As in Surah al- |

⁷ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 43

⁸ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 66

⁹M. Quraish Shihab, *Wawasan Al Quran Tafsir Maudhu'i atas Berbagai Persoalan Umat*, (Bandung: Mizan, 2001), p. 351.

¹⁰ Abdullah Yusuf Ali, *The Holy Al-Qur'an (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 69

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| | | <p>أُنزِلَ مِنْ قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾</p> | <p>hath come to us and that which came before (us), and (perhaps) that most of you are rebellious and disobedient?</p> | <p>Mā'idah (5): 59. As a chosen and privileged people, ahl al-kitāb always gets more attention from Allah SWT, it is seen when they deviate Allah always gives the Vocation and warning to return to the road the truth through his Messenger.</p> |
| 10 | Al-Maidah (5): 68 | <p>قُلْ يَتَاهَلَّ الْكِتَابُ لَسْتُمْ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾</p> | <p>Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord, that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith.</p> | <p>They were again Vocationed upon by God through the Messenger of Allah, that there was no benefit from what they followed, until they really returned to their books namely the Torah and the Gospel, and the apostolic faith of Muhammad, and followed his teachings.¹¹ But still, some of them did not hear the Vocation, even those who believed were deemed guilty. In surat al-Mā'idah (5): 59.</p> |
| 11 | Al-Maidah (5): 77 | <p>قُلْ يَتَاهَلَّ الْكِتَابُ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ ﴿٧٧﴾</p> | <p>Say: "O people of the Book! exceed not in your religion the bounds (of what is proper), trespassing beyond the truth, nor follow the vain desires of people who went wrong in times gone by,- who misled many, and strayed (themselves) from the even way.</p> | <p>Such is the form of appeal and warning that Allah gave to Ahl al-Kitab, because of the lusts of their predecessors who felt they were from the best, so they did not listen to the Vocation of the Prophet Muhammad, who was not from their group, then Allah repeatedly gave warnings directly conveyed to the Prophet Muhammad saw, but still they pretended not to hear because of their wickedness.</p> |

In the 11 verses that use Vocation redaction *yā ahl al-kitāb* above, when the use of *nida'* and *mundana'* has been analyzed, it shows the benefits of the use. This can be seen from the redaction afterwards. The interpretation is as follows:

a. Vocationing back to faith

¹¹ Amir 'Abdu al-'Aziz, *al-Tafsīr al-Shāmil*, II, (Kairo, 2000), p. 994.

The previous verse refutes the false assumption of the Christians against Isa. Christians and Jews have also been mistaken in deity other than God, because the true basis of religion is monotheism. The next verse denies Jews who consider Ibrahim to be Jewish, denies the Hebrews who consider Ibrahim to be a Hebrew. Therefore they are Vocationed to return to the millah of the Ibrahim prophet, that is, millah al-Islam.

According to al-Baghawi (d. 516 H)¹², commentators (mufasssir) argue that this verse came down in connection with a dispute between the Jews of Medina and the Najran Christians who met with the Prophet saw. They said:

يَا مُحَمَّدُ إِنَّا اخْتَلَفْنَا فِي إِبْرَاهِيمَ فَرَعَمَتِ الْيَهُودُ أَنَّهُ كَانَ يَهُودِيًّا وَهُمْ عَلَى دِينِهِ وَهُمْ أَوْلَى النَّاسِ بِهِ
وَرَعَمَتِ النَّصَارَى أَنَّهُ كَانَ نَصْرَانِيًّا وَهُمْ عَلَى دِينِهِ وَهُمْ أَوْلَى النَّاسِ بِهِ

Meaning: (O Muhammad, we disagree about Ibrahim! The Jews consider Ibrahim to be a Jew, and they are the ones who hold their religion and the people closest to him.

Rasul saw said:

كُلَا الْفَرِيقَيْنِ بَرِيءٌ مِنْ إِبْرَاهِيمَ وَدِينِهِ بَلْ كَانَ حَنِيفًا وَمُسْلِمًا وَأَنَا عَلَى دِينِهِ وَأَوْلَى النَّاسِ بِهِ فَاتَّبِعُوا دِينَهُ
الْإِسْلَامَ

Meaning: (both groups are really far from Ibrahim and his religion, because he is a Hanif who loves the truth and is a Muslim).

The Jews said:

يَا مُحَمَّدُ مَا نُرِيدُ أَنْ نَتَّخِذَكَ رَبًّا كَمَا اتَّخَذَتِ النَّصَارَى عِيسَى رَبًّا

Meaning: (O Muhammad, we do not want to make you a god, as the Christians deify Jesus).

Christians said:

¹²Abi Muhammad Husein ibn Mas'ud Al-Baghawi, *Tafsîr Al-Baghawî: Ma'âlim AlTanzîl*, Juz 1, (Riyadh: Dâr Thayyibah, 1989), p.311

يَا مُحَمَّدَ مَا تُرِيدُ إِلَّا أَنْ نَقُولَ فِيمَكَ مَا قَالَتِ الْيَهُودُ فِي عُزَيْرٍ

Meaning: (O Muhammad, you do not want to do anything except what we say about you, like the Jews who deified Uzair).

Not long, this verse came down in which it commissioned the Apostle to take them to the right path, in a fair sentence in accordance with the facts. This history was also stated by Ibn Hajar al-Asqalani (d. 825 H)¹³ Tell the scribe: we return to the sentence agreed upon by the apostles and all the scriptures revealed by Allah SWT. According to al-Nasafi is a sentence that has similarities and there is no difference between the Torah, the Gospel and al-Qurān.¹⁴ According to al-Wahidi (d. 458)¹⁵ it is interpreted by continued verses namely (1) that we do not worship except Allah, (2) and we do not associate Him with anything, (3) and not (also) some of us make some others as a god besides Allah. Mufasir who agree with al-Wahidi's opinion include al-Suyuthi (d. 911).¹⁶ These are the three main principles taught by Prophet Ibrahim and his successors, there is no difference in the text of the Torah, the Gospel or al-Qurān. The principle of monotheism, overcoming lust, and loving the truth and avoiding evil is a teaching subject that is no different between the apostles sent and the books revealed.¹⁷ According to al-Zuhayli, this verse is the subject of tauhid uluhiyah which has the principle that only worshipping Allah does not deify other than Him, and monotheism Rububiyah ie does not make one another as absolute regulators, because it does not take rules other than the rules of Allah SWT.¹⁸ Jews and Christians alike, when their Prophet was still existent, they were tawheed, not worshipping other than Allah. But when they follow their priests who fabricate teachings, be worshiped to other than Allah.

¹³Ibn Hajar al-Asqalani, *Al-'Ijab Fi Bayan al-Asbab*, vol. II, (Beirut: Dâr Kutub alIlmiyyah, t.t.), pp.687-689

¹⁴Abdullah bin Ahmad bin Mahmud An-Nasafi, *Tafsir An-Nasafi*, (Darul Alamiyah, Beirut, 1995), Vol. I, p.158

¹⁵Ali Abi al-Hasani bin Ahmad al-Wahidi, *al-Wajiz Fi tafsir al-Kitab al-Aziz*, Beirut: Dar al-Kutub Al 'Ilmiyah,no-year.), Juz I, p.215

¹⁶Jalal al-Din al-Mahalli, Jalal al-Din al-Suyuti, *Tafsir al-Qurān al-'Adim (Jalalain)*, Juz I, (Beirut: Dar al-Fikr, 1981), p.75

¹⁷Al-alusi, *Ruh al-Ma'ani*, juz III, (Beirut : Dar al-Kutub al-Ilmiyyah,t.th), p.220

¹⁸Wahbah az-Zuhaili, *Tafsir al-Munir fi al-'aqidah wa asySyar`iah wa al-Manhaj*, Juz III, (Damaskus : Darul Fikri, 1991), p.252

Therefore in this verse it is Vocationed to return to the original teachings taught by the apostles in the book. They were also invited by the priests to make their fellow gods. What is meant is deferring the leader, or religious leader, not only to worship him, but also to obey him taqlid.

عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِي عُنُقِي صَلِيبٌ مِنْ ذَهَبٍ فَقَالَ يَا عَدِيُّ اطْرَحْ عَنْكَ هَذَا الْوَتْنَ وَسَمِعْتُهُ يَقْرَأُ فِي سُورَةِ بَرَاءَةِ اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ أَمَا إِنَّهُمْ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَلَكِنَّهُمْ كَانُوا إِذَا أَحَلُّوا لَهُمْ شَيْئًا اسْتَحَلُّوهُ وَإِذَا حَرَّمُوا عَلَيْهِمْ شَيْئًا حَرَّمُوهُ (وفي لفظ البيهقي) فقال أجل ولكن يُحِلُّونَ لَهُمْ مَا حَرَّمَ اللَّهُ فَيَسْتَحِلُّونَهُ وَيُحَرِّمُونَ عَلَيْهِمْ مَا أَحَلَّ اللَّهُ فَيُحَرِّمُونَهُ فَتِلْكَ عِبَادَتُهُمْ هُمْ.

Meaning: From Adi bin Hatim said: I am facing the Prophet saw while my neck is overcome by a golden cross. Rasul saw said: throw this idol from you! Then I heard him read the Bara`ah letter a lot; (they made their priests and monks god ./Q 9:31). I say: They do not worship monks and priests, but if they justify something, then their followers consider it lawful and if it is forbidden, then they consider it haram. (in the al-Bayhaqi editor): Rasul SAW said: Yes but they justify what is forbidden by Allah, then consider halal. They forbid what Allah has permitted, then it is considered haram. That is their worship of their religious leaders.¹⁹

In this hadith it is emphasized that taqlid to religious leaders such as the Christians to the priest, and the pope, including polytheists. Thus the polytheism of the Rububiyah was mainly due to taqlid to priests or religious leaders. These verses and hadith indicate that religious matters such as halal haram, circumcision are mandatory, not the authority of religious leaders, religious teachers, or kiai, but based on the verses of al-Qurān and the hadith of the Prophet. people who take a religious basis on the opinion or ijtiḥad of humans outside the provisions of the Prophet, are included aspects of shirk rububiyah.

In the *Surah* Āli Imran (3) 64, al-Qurān invites them to return to the same faith in Allah. This invitation and appeal is addressed to Jews and Christians, namely similarities in perception with Muslims not to worship other than Allah, and

¹⁹Abī Isa Muhammad Bin Isa Bin Saurah At-Tirmizī, *Jāmi' uṣ-Ṣaḥīḥ Sunan atTirmizī Juz 5* (Beirut: Dar al-Kutub al-Alamiyah, no-year), 279 no.3020

do shirk, then abandon immoral acts and always surrender to God. and it is expected that they hear the cry.²⁰

The interpretation of the redaction of verses that are intentionally stated in the letter above instructs the Apostle to take them to the right path, in a fair sentence in accordance with the facts. This history was also stated by Ibn Hajar al-Asqalani (d. 825 H)²¹, Tell the scribe: we return to the sentence agreed upon by the apostles and all the scriptures revealed by Allah SWT. According to al-Nasafi sentences that have similarities and there are no differences between the Torah, the Gospel and al-Qurān.²²

b. Criticizing wrong arguments of *ahl al-Kitāb* towards Ibrahim a.s

In the previous verse, it was revealed that there were people who denied the truth preached by Rasul SAW, so he invited them to change. But the one invited to change was afraid because of fear. This is proof that the Jews and Christians are still doubtful of the truth of their aqidah, so they are easily swayed. In the next verse, the Jews and Nasharanis are invited to return to the principle of al-Islam which is monotheism and to follow Millah Ibrahim.

In a tone of asking this verse criticizes the Jews and the Christians who always argue about the Prophet Abraham, even though the Torah and the Gospel came down after Ibrahim. The phrase "do you not think" shows that the Jews and the Christians did not use clear minds in studying the history of the prophet Ibrahim. Prophet Ibrahim was a figure who was idolized by the Jews, the Christians and the Quraysh. They all claimed to be Abraham's religion and loyal followers. Their assumption is of course not based on strong arguments, because it only follows a fairy tale that is passed down from generation to generation, not based on argument. The true story must be based on what was told by the apostles and the scriptures.

²⁰Amir ‘Abdu al-’Aziz, *al-Tafsīr al- Shāmil*, I, (Kairo, 2000), pp. 497-498.

²¹Ibn Hajar al-Asqalani, *Al-Ijāb fī Bayān al-Asbab*, vol. II, (Beirut: Dār Kutub alIlmiyyah, t.t.), pp. 687-689

²²Abdullah bin Ahmad bin Mahmud An-Nasafi, *Tafsir An-Nasafi*, (Darul Alamiyah, Beirut, 1995), Vol. I, p.158

This is one proof that neither the Jews, the Christians, nor the ignorance of al-Qurān did not use reason.

In the letter Āli Imrān (3) 65, the previous verse instructed the prophet s.a.w to invite ahl al-kitab to testify that he and his people were Muslims who surrendered to Allah as taught by the prophet Ibrahim a.s and was inherited by him. But the *ahl al-Kitāb* claim that the prophet Ibrahim as is a Jew or a Christian, then responding to their confession, this verse threatens them: O *ahl al-Kitāb*, you are people who have a holy book, why do you argue against the matter of Ibrahim, each claiming that he is a follower of your religion, even though your law and gospel are acknowledged as the source of your teachings, while both are not revealed but after Ibrahim, so how could the prophet Ibrahim embrace a religion that came long after his death? Are you not using your wits? Suppose that what you confess is in your holy book-even though it is not- think so, can't a healthy mind not accept it?²³

This invitation and appeal is addressed to Jews and Christians, namely similarities in perception with Muslims not to worship other than Allah, and do shirk, then abandon immoral acts and always surrender to God. and it is expected that they hear the cry.²⁴

c. Vocationing to avoid *kufir*

According to Muqatil ibn Sulaiman, as stated by al-Tsa'labi and quoted by Ibn Hajar al-Asqalani, verse 69 is related to Amar bin Yasir and Hudzaifah who were debated and forced into the Jews. The Jews word إِنَّ دِينَنَا خَيْرٌ مِنْ دِينِكُمْ وَنَحْنُ أَهْدَى سَبِيلًا (truly our religion is better than your religion and we have more guidance to the straight path).²⁵

²³M. Quraish Shihab, *Tafsir al-Misbah*, Volume 2 (Jakarta: Lentera Hati, 2002), p. 115

²⁴Amir 'Abdu al-'Aziz, *al-Tafsīr al- Shāmil*, I, (Kairo, 2000), pp. 497-498.

²⁵Al-Asqalani (773-852H), *al-'Ijab fi Bayan al-Asbab*, II, p.692

Ibn Jarir al-Tabari (224-310 H)²⁶ explained that he received news from Ibn Humaid, from Salamah, from Ibn Ishaq from Muhammad bin Abi Muhammad from Ikrimah from Ibn Abbas who reported that Abd Allah bin al-Shaif, Adi bin Zaid and Harith bin Auf agreed:

تعالوا نؤمن بما أنزل على محمد وأصحابه غدوة ونكفر به عشية حتى نلبس عليهم دينهم لعلهم يصنعون
كما نصنع فيرجعوا عن دينهم .

Meaning: We believe in what is revealed to Muhammad and his companions in the morning and kufr in the evening, so we mix their religion. Thus they do what we do, and leave their religion.

Shortly afterwards verse 71 to verse 73.²⁷ Thus, history revealed the secret Jewish agreement and at the same time forbade mixing their teachings with Islamic teachings.

In the previous verse it was revealed the mistake of ahl al-Kitab in looking at Nab Ibrahim. They claimed to have followed the teachings of the Prophet Ibrahim, even though they were far from the original teachings. The teachings that best suit Ibrahim's millah are those which the Prophet saw brought. The next verse reveals the heresy of the Jews and Christians who try to mislead people and mix religion.

Al-Qurān in the letter of Āli Imrān (3): 70-71 has explained the attitude of Ahl al-Kitāb, both towards the Messenger of Allah, and the teachings it carries. The attitude of Ahl al-Kitab in Āli Imran (3): 70-71 is the attitude of the Kufr towards the favor of Allah and incarceration towards the Prophet Muhammad. As explained

²⁶Abu Ja'far Muhammad Ibn Jarir Ibn Yazid bin Katsir bin Ghalib Ath-Tabari, *Jāmi' al-Bayān fī Ta'wil al-Qur'ān*, Vol. 3 (Beirut: Dār al-Kutub al-Ilmiyah, 1999), p.310

²⁷Riwayat ini dikutip oleh Ibn Hajar al-Asqalani dalam *al-'Ijab fī Bayan al-Asbab*, II h.693, al-Suyuthi (w.911H) pada *Lubab al-Nuqul*, I p.53, al-Zuhayli, pada *al-Tafsir al-Munir*, III, p. 259

in the QS Āli Imrān (3): 70-71, that they have claimed the favor of Allah, and denied the truth (Muhammad's Prophethood).²⁸

After Vocationing to establish unity and unity in worshiping Allah and avoiding Shirk, but they have been lost because they deny the Verses of Allah. The appeal of the above verse is to re-read their book. In fact they knew in their book that Muhammad would send him, but they denied it. Because they only recognize the prophet from their group.²⁹ Even though they already know these truths they still refuse to return to the path of God.³⁰

d. Vocationing not to be excessive in religion

The deeds of those who have reneged on the Verses of Allah, and refuse to return to the path of Allah, that arise because they are overdoing it in their religion, assuming that they are good and right. Allah also gave a warning in Surah al-Nisā' (4) 171.

Being Vocationed by this verse is Ahl al-Kitab, both Jewish and Christian. The Jews overstepped the bounds of religion as accusing adultery of Mary. Whereas excessive Christianity in religious life, especially in deifying Jesus.³¹

The Prophet Isa was spiritual because he was not interfered with by the sanga of Mary's father, who was very holy, his inner spirit who always maintained the purity of both his body and spirit, both physiVocationy and mentally. Spirit as lambing Gabriel clean of human elements. This implies the superiority and glory of God.³²

²⁸Quraish Shihab, *Wawasan al-Qurān Tafsir Maudlui atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1998), p. 351.

²⁹Wahbah Zuhaily, *Tafsir al-Munir*, vol. 3 (Lebanon: Dār al-Fikr al-Mu'ashir, 1991), p. 260.

³⁰Amir 'Abdu al-'Aziz, *al-Tafsir al-Shāmil*, I, (Kairo, 2000), vol. 1, p. 533.

³¹Al-Qurtubi, Abu 'Abdullah Muhammad Ibn Ahmad bin Abu Bakr bin Farh alAnsāri, *Al-Jāmi' al-Ahkām al-Qur'ān*, Juz 6 (t.tp, t.p,no-year), p. 21

³²Ar-Razi as-Syafi'i, Imam Fahrudin Muhammad bin Umar bin Husain bin Hasan bin Ali at-Tamimi al Bakri, *Tafsir Al-Kabir/Mafatihul Ghaib*, Darul kutub, Beirut, 1981, Vol. V, p. 477

Thus, the pregnancy of Mary without the process of sexual intercourse between husband and wife so that the birth of Jesus without a father as proof of God's power that can act *Kun Fayakun*. Prophet *Isa* as was created directly from the Spirit whose physical nutfah was not interfered with by men. Specifically, the spirit is specifically mentioned to show the special features of its creation that are different from the others.³³

This section of the verse Vocations for true faith in God. God is a stand alone God who does not need allies, so let it be united. He neither begets, nor is he born, His policies do not require the help of other parties. Have faith in all the apostles from the Prophet Adam to the prophet Muhammad SAW correctly. Do not put the prophets and apostles beyond their capacity. They are God's messengers, not intermediaries of god, nor saviors. Don't deify any of the apostles. Prophet *Isa* as also as an apostle like the other apostles. Likewise, treat the Prophet saw, do not overestimate his position as a Messenger.

e. Vocationing not to do damage

In Sura al-Maidah (5): 59, Allah commands Prophet Muhammad to deliver the Word of God, because of their wickedness. As a chosen and privileged people, ahl al-kitāb always receives more attention from Allah SWT.

Narrated by Abusy Shaykh and Ibn Hibbanm who came from Ibn Abbas, that a group of Jews, namely Abu Yasir, Nafi and Gazi, came to the Prophet and asked, "O Messenger of God, to whom do you believe?" the prophet replied, "I have faith in Allah, in what was revealed to Abraham, Ishmael, Ishaq, Yaqub, and his children, and what was given to Moses, Jesus and to what was given to the prophets before them. We did not distinguish them, and only with Him we surrendered. When the Prophet mentioned the name of *Isa* as, they denied his prophethood by saying, "We neither believe in Jesus nor believe in those who believe in *Isa* as".

³³Hayyan , Abu. *Bahrul Muhith, juz v*, (Beirut: Daar al-Kitab al-Ilmiyah, 1993) p. 470

Then this verse comes down which rebukes those who hate the Prophet for believing in the apostles and what has been revealed to them.³⁴

f. Vocationing to return to the command of their *kitab*

In al-Maidah (5): 68, Allah forbids ahl al-kitab saying the Prophet Isa a.s. it's God, as the Christians say. Justify the arrival of a Prophet who was created with the sentence *kun* (be) without father. Namely Prophet Isa a.s. It is Vocationed blowing from God because it comes from God's command. In the above verse in holding beliefs, they are very excessive, so their beliefs are very extreme.³⁵ The form of warning and the appeal of Allah is a gift, That they return to the path of goodness and faith in the Prophet Muhammad saw.

This is a definite command to the Messenger of Allah to convey what was revealed to him from his god as a whole. Do not let him calculate anything in conveying this truth. If he does not convey it, it means he is not fulfilling the task of God. The Messenger of Allah was tasked with facing them (*ahl al-kitab*) by stating that they did not hold on to religion, aqeedah, and faith, not even holding anything that could be used as a basis. When the apostle was assigned to confront them with this definite and frank attitude, they were accustomed to reading their books, and bearing the Jewish or Christian identity in themselves as believers. - Pilarnya this (Torah & Gospel), then the apostle was tasked with facing them by stating that they had no religion at all and had no contribution to him.³⁶

g. Vocationing not to follow their lust

In al-Maidah (5): 77, the form of Vocations and warnings that Allah gave to *ahl al-Kitāb* because of the lusts of their predecessors who felt that they were of the best, so that they did not listen to the Vocation of the Prophet Muhammad, who

³⁴Dahlan, H.A.A, *Asbabun Nuzul; Latar Belakang Historis Turunya Ayat – Ayat Al-Qurān*, (Bandung: Diponegoro, 2000), p. 199

³⁵Quraish Shihab, *Wawasan al-Qurān Tafsir Maudlui atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1998), p. 351.

³⁶Sayid Quthub, *Fi Dzilalil al-Qurān (Dibawah Naungan al-Quran) juz 6*, (Jakarta: Gema Insani, 2013), pp. 282-283

was not of their class, Allah repeatedly gave direct warnings to the Prophet Muhammad, but still they were not listening because of their wickedness.

From this excessive attitude in glorifying Islam, then all kinds of deviations develop. From the lusts of the Roman and Christian rulers by bringing the belief in paganism (idolatry) and from the passions of the participants of various councils (world church council meetings) came the words (beliefs) of nonsensical religions of God that God assigned the Messiah to bring, then he delivered it as the message of an apostle. This new appeal is the final Vocation to salvation for the people of the Book, aiming that they can get out of the sea of perversion, contradiction, lust, and lust that are delved into by those who have gone astray before and have misled many people, and gone astray from the path straight.³⁷

2. Interpretation of the Vocation of *Yā Bani Isrâil*

In al-Qurān, there are no 4 verses that use the redaction of *yā bani isrâil* (2: 40), (2: 47), (2: 122), and (61: 6). The following are the results of the findings made by researcher:

Table 4.4
Analysis of Verse with the Redaction of *Yā Bani Isrâil*

| No. | Surah | Redaction | Meaning | Explanation |
|-----|---------------------|---|---|--|
| 1 | As-Shaff (61): 6 | وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنْ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ | And remember, Jesus, the son of Mary, said: "O Children of Israel! I am the messenger of Allah (sent) to you,(5436) confirming(5437) the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad."(5438) But when he came to them with Clear | The Prophet Isa as confirmed the Torah so that <i>Bani Isrâil</i> knew that he believed in the trouble of Moses that they might get a clue. Then said Isa as explained that he had come to bring news to <i>Bani Isrâil</i> over the sending of the Apostle who would come after him named Ahmad, and he was Muhammad. |

³⁷Sayid Quthub, *Fi Dzilalil al-Qurān (Dibawah Naungan al-Quran) juz 6*, (Jakarta: Gema Insani, 2013), p. 292

| | | | | |
|---|---------------------|---|---|---|
| | | | Signs,(5439) they said, "this is evident sorcery!" ³⁸ | |
| 2 | Al-Baqarah (2): 40 | يٰۤاَيُّهَا بَنِي إِسْرٰٓءٖلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاَوْفُوْا بِعَهْدِيۤ اُوْفٍ بِعَهْدِكُمْ وَاِيۤنِيۤ فَآرَهَبُوْنَ ﴿٤٠﴾ | O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I fulfil My Covenant with you, and fear none but Me. ³⁹ | Allah gave a lot of enjoyment to <i>Bani Isrâîl</i> that were not owned and not given by the previous peoples. There are several verses with the use of the term <i>Bani Isrâîl</i> which describe the enjoyment they received. |
| 3 | Al-Baqarah (2): 47 | يٰۤاَيُّهَا بَنِي إِسْرٰٓءٖلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيۤ فَضَّلْتُكُمْ عَلٰى الْاٰلَمِيۤنَ ﴿٤٧﴾ | Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message). ⁴⁰ | Allah gave a lot of enjoyment to <i>Bani Isrâîl</i> that were not owned and not given by the previous peoples. There are several verses with the use of the term <i>Bani Isrâîl</i> which describe the enjoyment they received. |
| 4 | Al-Baqarah (2): 122 | يٰۤاَيُّهَا بَنِي إِسْرٰٓءٖلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيۤ اَنْعَمْتُ عَلَيْكُمْ وَاِنِّيۤ فَضَّلْتُكُمْ عَلٰى الْاٰلَمِيۤنَ ﴿١٢٢﴾ | O Children of Israel! Call to mind the special favour which I bestowed upon you, and that I preferred you to all others (for My Message). ⁴¹ | Allah gave a lot of enjoyment to <i>Bani Isrâîl</i> that were not owned and not given by the previous peoples. There are several verses with the use of the term <i>Bani Isrâîl</i> which describe the enjoyment they received. |

Related to the Vocation of *Bani Isrâîl*, there are four verses that have the redaction Vocation to *Bani Isrâîl*. In the letter As-shaff (61): 6, al-Qurân has preached, that the people of *Bani Isrâîl* already know that there will be the last prophet to lead the world and defeat various tribes and groups who do not know their religion. They also understood that this last prophet would live in an area with many date palms.

³⁸ Abdullah Yusuf Ali, *The Holy Al-Qur'ân (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 400

³⁹ Abdullah Yusuf Ali, *The Holy Al-Qur'ân (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 11

⁴⁰ Abdullah Yusuf Ali, *The Holy Al-Qur'ân (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 11

⁴¹ Abdullah Yusuf Ali, *The Holy Al-Qur'ân (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987)p. 18

For this reason, the exodus of the Jewish people from their original region in Sham, headed for Yathrib (the name of the origin of the city of Medina), to welcome the presence of the last prophet who remained. In ar-Rahiq al-Makhtum explained about the origin of the Jews in Medina:

وكانوا في الحقيقة عبرانيين، ولكن بعد الانسحاب إلى الحجاز اصطبغوا بالصبغة العربية في الزي واللغة والحضارة، حتى صارت أسماءهم وأسماء قبائلهم عربية، وحتى قامت بينهم وبين العرب علاقة الزواج والصحرة، إلا أنهم احتفظوا بعصبيتهم الجنسية، ولم يندمجوا في العرب قطعاً، بل كانوا يفتخرون بجنسيتهم الإسرائيلية.

Meaning: "Originally they were Hebrews, but after they moved to the Hijaz region (the region of Medina-Mecca), they fused with Arabic culture, ranging from how to dress, to language, to tradition and culture. Until their names and the names of their tribes are aromatic. Until there was a marriage relationship between the Jews and the Arab community. However, they still maintain national fanaticism, and are not fully assimilated into Arab society. They even pride themselves as descendants of *Isrâîl*.⁴²

Imam Ibn al-Kathir⁴³ explained this interpretation by explaining that Allah said while instructing *Bani Isrâîl* to convert to Islam and follow the Prophet Muhammad and awaken their feelings by mentioning the ancestors of *Isrâîl*, namely the Prophet Allah Ya'qub AS. This verse seems to state, "O my beloved son who is obedient to Allah, be like your ancestors in following the rights." Israel is referring to the Prophet Ya'qub himself.⁴⁴

Imam Ibn al-Kathir⁴⁵ said, Allah SWT said with the intention, "Remind you of all the favors that I gave you (Surah al-Baqarah, 2: 40-41)" by picking a few opinions about the favor of Allah SWT, namely: (1) Mujahid: Breaking large stones for them to produce water for their drinking, lowering to the Children of Israel was

⁴²Syaikh Shafiyurrahman Al-Mubarakfuri, *ar-Rahiq al-Makhtum*, (Jakarta: insan kamil, 2002), p.139

⁴³Ismail Ibn al-Kathir, *Tafsir al-Quran al-A'zim*. Jld. Juz. 1-4, (Al-Qahirah: Dar al Hadis, 1999), p. 241

⁴⁴Ahmad, Muhammad Hambal, *Musnad al-Imam Ahmad bin Hambal*. Shu'ay alArna'ut & 'Adil Murshid (Ed.). Al-Qahirah: Mu'assah al-Risalah, 2001), p. 2541

⁴⁵Ismail Ibn al-Kathir, *Tafsir al-Quran al-A'zim*. Jld. Juz. 1-4, (Al-Qahirah: Dar al Hadis, 1999), p. 241

manna and salwa, and they were saved from the actions of Pharaoh and his army.

(2) Abu al-liAliyah: Made among them many prophets and Apostles and revealed to them the celestial books.

Imam Ibn al-Kathir⁴⁶ went on to explain that interpretation with the intention, "Remember you all the favors that I gave you (Surah al-Baqarah, 2: 40-41)" according to Ibn 'Abbas⁴⁷ carrying the purpose, namely My trials that are on you, also that I sent down to your fathers when they were saved from being chased by Pharaoh and his people. While the word of Allah SWT onwards which means, "complete the covenant (you) with Me (surah al-Baqarah, 2:40)" also carries the intention, "My promise that I put on your shoulders about the Prophet SAW when he comes to you, surely I will fulfill what I promised you. The promise is that you are willing to trust the Prophet saw and follow him. Then in return I will remove all burdens and fetters that are on your shoulders because of your sins that have existed since your ancestors.

Al-Quran has preached, that the people of *Bani Isrâil* already knew there would be the last prophet to lead the world and defeat various tribes and groups who did not know his religion. They also understood that this last prophet would live in an area with many date palms. Allah gave a lot of enjoyment to *Bani Isrâil* that were not owned and not given by the previous peoples. There are several verses with the use of the term *Bani Isrâil* which describe the enjoyment they received. However, *Bani Isrâil* disobeyed by making statues as worship, rejecting the teachings of the Law, rejecting the invitation to war that was ordered by the Prophet, many killed the Prophets and so forth.

3. Interpretation of the Vocation of *Yā Ayyuhā Al-Kāfirūn*

| No. | Surah | Redaction | Meaning | Explanation |
|-----|-------|-----------|---------|-------------|
|-----|-------|-----------|---------|-------------|

⁴⁶Ismail Ibn al-Kathir, *Tafsir al-Quran al-A'zim*. Jld. Juz. 1-4, (Al-Qahirah: Dar al Hadis, 1999), p. 241

⁴⁷Ibn 'Abbas, Abdullah 'Abbas.no-year. *Tanwir al-Mikbas Min Tafsir Ibnu 'Abbas*. Muid al Din Abu Tahir Muhammad bin Ya'kub (Ed.), (Lubnan: Dar al-Kutub 'lmiyah), p. 8

| | | | | |
|---|--------------------------|---|--|---|
| 1 | Al-Kāfirūn (109): 1-2 | <p>قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾</p> | <p>Say : O ye that reject Faith! (1) I worship not that which ye worship (2).⁴⁸</p> | <p>the Vocation of kafir in this verse is used against their invitation to share worship.</p> |
|---|--------------------------|---|--|---|

In this verse, there is interpretation after interpretation, affirmation after affirmation, emphasis after emphasis. He uses all the questions of interpretation, affirmation and emphasis. The meaning of *Qul* "Say" is a strict Divine commandment which imagines that the question of aqidah is the business of Allah, the Most Single, while the Prophet Muhammad. don't have anything in this matter. God also governs and punishes, His commands and laws must not be rejected.

Then Sayyid Qutb describes his explanation of the first and second verses of Surah al-Kāfirūn, as follows:

{قل يا أيها الكافرون}.... ناداهم بحقيقتهم, ووضعهم بصفاتهم... أنهم ليسوا على دين, و ليسوا بمؤمنين و إنما هم كافرون. فلا ألتقاء أدن بينك و بينهم في طريق... و هكذا يوحي مطلع السورة و أفتتاح الخطاب, بحقيقة الانفصال الذي لا يرجي معه اتصال!

Meaning: "Say (O Muhammad): O disbelievers". Allah Vocations upon them with their true nature and characterizes them with their true nature ie they are not above the true religion, they are not believers, instead they are infidels. There is no meeting point between you and them. This first verse explains the nature of separation which is impossible to meet."

(ولا أنتم عابدون ما أعبد) فعبادتكم غير عبادتي, و معبودكم غير معبودي.

Meaning: "I do not worship what you worship". . That is, because of that my worship is not the same as your worship My Lord is not the same as your god.

After Sayyid Qutb explained the verse breakdown by verse, then he continued his explanation by describing the contents of surah al-Kafirun that:⁴⁹

⁴⁸ Abdullah Yusuf Ali, *The Holy Al-Qur'ān (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987), p. 465

⁴⁹Sayid Quthub, *Fi Dzilalil al-Qurān (Dibawah Naungan al-Quran) juz 6*, (Jakarta: Gema Insani, 2013), p. 364

"Monotheism is a system that brings all people and nature to the One and Only God, there is no partner for Him. He determines the source from which man accepts his aqeedah, shari'ah, values and size, polite and moral manners, his views on life and nature. The source received by the believers is that Allah is the One and no partner. His whole life was established on this principle without mixing with any form of shirk, either *zahir* (rough) or *khafi* (subtle)."⁵⁰

According to him this clear separation is necessary to the preachers and to those who are preached. The beliefs of *Jahiliyah* have been mixed with the beliefs of the true faith, especially in the collection of people who have known the true aqeedah, then distorted from it. Gathering of people like this is the most stubborn to return to faith in a form that is clean from any deviation. They are more stubborn than a group of people who have never known the true aqeedah. They feel themselves on the right path, whereas they are actually misguided and deviating. Mixing up their beliefs and practices between good and broken sometimes gives hope to the preacher to attract them if he recognizes the correct aspects and tries to correct the damaged aspects, but these temptations and hopes are very dangerous. *Jahiliyah* is still *Jahiliyah*, Islam is still Islam. Between the two they are separated by a vast difference. The only way is to get out of the whole *Jahiliyah* and enter into the whole of Islam or leave *Jahiliyah* with all that is in it and convert to Islam with all that is in it.

The first step for the preacher is to feel himself completely separated from *Jahiliyah* both in terms of thought, way of life and action, namely a separation that has no meeting point and no possibility to cooperate unless the people who are in *Jahiliyah* move with their whole into Islam. There were no patches, no half-way solutions, no mid-way meetings so that even though *Jahiliyah* covered his body in Islamic clothing or wore the name of Islam.⁵¹

⁵⁰Sayid Quthub, *Fi Dzilalil al-Qurān (Dibawah Naungan al-Quran) juz 6*, (Jakarta: Gema Insani, 2013), p. 364

⁵¹Sayid Quthub, *Fi Dzilalil al-Qurān (Dibawah Naungan al-Quran) juz 6*, (Jakarta: Gema Insani, 2013), p. 364

The clarity of this picture in the awareness of the preacher is the foundation stone of the dawah. He must realize that he is not like them. Their religion is not similar to their religion. Their way of life is not the same as their way of life. He could not possibly have followed their life path even a step. The main task is to bring them to follow the path of his life without capable and without contradictory even if there is little or a lot about (the will of his religion). That is the attitude of liberation and separation which is perfect and decisive from (the kafirin).⁵²

"For you your religion and for me my religion"

The preachers of today are very necessary to this strict separation. They are very necessary to the feeling that they are developing Islam in one place around the deviant Jahiliyah or in a collection of people who used to know the true aqeedah, but after a long time, their hearts become hard and deviate from the right path.

B. The Relevance of the Vocation of Non-Muslim Communities to Interfaith Tolerance

Tolerance is the same as someone refraining from what he is preaching. Both suffering about the physical or emotional or emotional feelings. "If I allow my rights to be disturbed by others, but I can suppress my anger towards the incident, or I leave it because I bear other people's feelings even though I don't really like it, that is "Tolerance". While Tolerance in al-Qurān comes from the word; samuha, yasmuhu samhan, wa simāhan, wa samāhatan, commonly Vocationed Tasamuh, which means being tolerant and generous, generous, and generous.⁵³

Islam is a religion of tolerance, because the ethics of interaction is not only limited to Muslims, but also includes non-Muslims. It is evident from history, that the Prophet asked people who used to put dirt every time they went to the mosque, while that day was not there, and apparently was sick. The messenger immediately

⁵²Sayid Quthub, *Fi Dzilalil al-Qurān (Dibawah Naungan al-Quran) juz 6*, (Jakarta: Gema Insani, 2013), p. 365

⁵³Abujamin Roham, *Ensiklopedi Lintas Agama*, (Jakarta: Emerald, 2009), cet ke-1, p.692

visited, the Jew was very ashamed because of his actions so far, he finally converted to Islam.⁵⁴

Tolerance means the willingness to accept the reality of different opinions about the truth adopted. Tolerance is being able to respect other people's beliefs about the truth of their religion, freedom of doing what they hold by not being reproach/hostile. Not being reactive and challenging. Things that need to be developed are to coexist peacefully and mutually help each other, be open and understanding, and approach deliberation.⁵⁵

Allah SWT created tribal and national people to know each other, understand each other, then respect and respect each other, helping each other in fostering the life of the nation and state.⁵⁶ In this case Allah SWT decrees:

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

Meaning: 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). (Q.S. al-Hujurāt: 13).⁵⁷

The verse is a basic principle of human relations. Therefore, the Vocationing is addressed to human types. The above verse emphasizes the need to know one another (تعارفوا). The stronger the recognition of one party to the other, the more opportunities for mutual benefit. This introduction is needed to draw mutual lessons

⁵⁴Nina Aminah, *Studi Agama Islam*, (Bandung: PT. Remaja Rosdakarya, 2004), cet ke-1, p. 86

⁵⁵Nina Aminah, *Studi Agama Islam*, (Bandung: PT. Remaja Rosdakarya, 2004), cet ke-1, p.86.

⁵⁶Otong Surasman, *Pendidikan Agama Islam*, (Jakarta: Emir (Penerbit Erlangga), 2016), p.185

⁵⁷ Abdullah Yusuf Ali, *The Holy Al-Qur'ān (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987), p. 366

and experiences of others, in order to increase piety to God, the impact of which is reflected in the peace and prosperity of worldly human life and ukhrawi life.⁵⁸

Therefore, mutual respect and help in social life is an obligation of all humanity. Regardless of religion, social status, and family background. However, humans are the same before Allah, what is seen is the most pious on His side.⁵⁹

Harmonious relations between religious communities often create problems when each party insists on the truth of the religion it adopts, by imposing its religion on others. In this context, Islam through al-Qurān firmly rejects every believer to impose his religion on others. Even al-Qurān guarantees freedom of religion to humans.⁶⁰

All people must choose their own way freely, without coercion. All must carry out their destiny consciously. Al-Qurān clearly states that coercion is not compatible with religion.⁶¹ As revealed in the word of Allah SWT:

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ
بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

Meaning: 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. (Q.S. al-Baqarah: 256).⁶²

Humans are free to follow the religion of their choice. In other words, humans are free to choose religion as a theological choice and as their identity. The

⁵⁸Nina Aminah, *Studi Agama Islam*, (Bandung: PT. Remaja Rosdakarya, 2004), cet ke-1, pp.86-87

⁵⁹Otong Surasman, *Pendidikan Agama Islam*, (Jakarta: Emir (Penerbit Erlangga), 2016), p.186

⁶⁰Ali Maksum, *Pluralisme dan Multikulturalisme*, (Yogyakarta: Aditya Media Publishing, 2011), cet ke-1, p.96.

⁶¹Charles Kurzman, ed., *Wacana Islam Liberal Pemikiran Islam Kontemporer tentang Isu-Isu Global*, (Jakarta Selatan: Paramadina, 2003), cet ke-2, p.254.

⁶²Abdullah Yusuf Ali, *The Holy Al-Qur'ān (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987), p. 32

religious propriety must be kept away from practices of pressure and coercion. Let man freely determine religion to be his own model. God Himself really forbids Muslims to broadcast Islam by force and violence.⁶³

Regarding diversity and freedom of religion, Quraish Shihab said there are two things. First, that Q.S. al-Baqarah: 256 there is no compulsion to (enter) the religion of Islam (لا إكراه في الدين), which is commonly used as an argument about freedom of religion, only related to freedom of choice of religion or something else. Someone who voluntarily and consciously has chosen a religion, then the person concerned has an obligation to carry out the teachings of that religion perfectly. Second, one of the five main objectives of religious teachings is the preservation of religion itself, which among other things requires the understanding of the people of their religion, and fortifies them from any attempt to pollute its purity.⁶⁴

In fact, Islam itself does not recognize faith that is not based on free choice, namely choices that are not mixed with disgrace, whether in the form of pressure or coercion. For this reason, Islam does not accept the faith of Pharaoh when he will sink. In al-Qurān Yūnus: 90, Allah decrees:

﴿ وَجَوَّزْنَا بَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَّبَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدْوًا حَتَّى إِذَا أَدْرَكَهُ الْعَرْقُ قَالَ ءَأَمَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَأَمَنْتَ بِهِ بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

Meaning: and We allowed the Children of Israel to cross the sea, then they were followed by Fir'awn and his armies, because they wanted to Persecute and oppress (them); so that when the Pharaoh had almost drowned he said: "I believe that there is no God but God trusted by *Bani Isrâil*, and I am among those who surrender (to Allah)".⁶⁵

Muhammad Abduh (d. 1905), confirmed that Q.S. al-Baqarah: 256 above binds some religions (ba'dl al-milal), especially Christianity, which tends to force

⁶³Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama*, (Bandung: PT. Remaja Rosdakarya, 2014), cet ke-1, p.7.

⁶⁴Nina Aminah, *Studi Agama...*, p.87.

⁶⁵Yusuf al-Qaraḍāwī, *Distorsi Sejarah Islam*, (Jakarta Timur: Pustaka AlKauşar, 2015), cet ke-3, p.203.

humans to embrace their religion. The problem is thus Abduh, religious politicization often occurs. In fact, the fundamental of religion is faith and the vomit is full submission. Therefore, it is impossible that full submission will be born of pressure and force (al-Ilzam wa al-Ikrah). However, submission will be born because of parrot and burhan, enlightened spiritual dialogue.⁶⁶

Clearly, Q.S. al-Baqarah: 256 according to Rashid Rida, forbidding to force children (anyone) who had become Jews to return to Islam. Prohibition of the Messenger of Allāh kepada to the Banu Naḍir to force their children who were already Jewish (lam ya'za li man ista'zanahu min aṣhabihi bi ikrahi awladihim al-muṭawwidin) to return to Islam or become Muslims.⁶⁷

The expression "no coercion" in adhering to religion must be interpreted in a deep and broad sense. That the methods of da'wah carried out by Muslims must not be motivated to force either in the form of overt coercion or coercion. All forms of pressure and coercion in da'wah are contrary to the vision, essence and sacred mission of Islam itself. Every form of coercion of religion (whether subtle or overt) is very much contrary to the principles of human rights and the principle of religious freedom which must be possessed by every human being.⁶⁸

Religious freedom, as a common concern of humankind and international attention, is still relatively new. In ancient times, this problem was irrelevant. During that era, everyone was accustomed to worshipping the gods in his village. That is the duty of the gods to protect the house, and maintain the family, prosper the State. Chartage gods were naturally enemies of Roman gods. In that context, the rejection of the gods is tantamount to defiance of the State.⁶⁹

⁶⁶Ali Maksum, *Pluralisme dan Multikulturalisme*, (Yogyakarta: Aditya Media Publishing, 2011), cet ke-1, p.97.

⁶⁷Ali Maksum, *Pluralisme dan Multikulturalisme*, (Yogyakarta: Aditya Media Publishing, 2011), cet ke-1, p.97.

⁶⁸Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama (Konflik, Rekonsiliasi dan Harmoni)*, (Bandung: Remaja Rosdakarya, 2014), p.7.

⁶⁹Kurzman, Charles, ed., *Wacana Islam Liberal Pemikiran Islam Kontemporer tentang Isu-Isu Global*, (Jakarta Selatan: Paramadina, 2003), cet ke-2., p.250.

It must be admitted that religious freedom is now rooted in our social life. Since the Declaration of Human Rights in 1945, this concept has emerged as an essential part of international law. On the other hand, we live in a pluralistic world that is destined to become even more so. In this new world, in its rapid period, there is no room for exclusives. We must acknowledge each other as we are. Diversity is the law of our time. At present, due to the mass media that is expanding and is very complex, every human being is truly a neighbor to other humans.⁷⁰

Religious freedom is built from the perspective of al-Qurān, first and so on, on the basis of natural human nature. Humans are not something in the midst of others. Among the whole range of creatures only humans have duties and obligations. They are exceptions. They cannot be simplified simply as their bodies, because humans before the others were spirits, spirits that were given the power to understand the absolute and ascend to reach God.⁷¹

We must be able to develop sociocultural attitudes and behaviors that support the strengthening of ethnicity and nationality as the foundation of national integrity that we aspire to share. We must develop these attitudes and social behaviors and develop them based on the following principles. First, we must respect and uphold the principle of diversity in the unity of diversity that is the basis of our nation's philosophy of life. Second, immigrant ethnic groups should respect local values and cultural systems. Third, local people need to avoid excessive jealousy towards the success of ethnic migrants in the fields of career, business and agriculture. Fourth, it is necessary to eradicate the sense of ethnic superiority and tribal arrogance and narrow tribal feelings (chauvinistic). Fifth, especially regarding conflicts that have religious motives, each group involved in the conflict should be aware of the destruction of houses of worship. Sixth, we need to develop more deeply the attitude of tolerance and inclusive in all aspects of our tribal and national life. Seventh, we need to develop more consciously what is Vocationed

⁷⁰Kurzman, Charles, ed., *Wacana Islam Liberal Pemikiran Islam Kontemporer tentang Isu-Isu Global*, (Jakarta Selatan: Paramadina, 2003), cet ke-2., p.252.

⁷¹Kurzman, Charles, ed., *Wacana Islam Liberal Pemikiran Islam Kontemporer tentang Isu-Isu Global*, (Jakarta Selatan: Paramadina, 2003), cet ke-2., p.253.

"multicultural education." Eighth, we must accept tolerance in this nation with all the diversity of cultures, traditions, arts, religions and tribes as a great grace and gift from God Almighty.⁷²

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Meaning: " To you be your Way, and to me mine." (Q.S. al-Kāfirūn:6)⁷³

Religious freedom is strongly emphasized in the teachings of Islam. The Word of God in al-Qurān "Lakum dīnukum wa liyadīn" (for you your religion and for me my religion) is clearly proof that Islam teaches religious freedom. The phrase "for you, your religion" means non-Islamic religious communities must not be disturbed and should not be disturbed by Muslims, either by saying unpleasant words (denouncing, insulting, or insulting) or by doing harmful acts (terrorizing, attack, or damage). These non-Islamic communities must be "allowed," not to be disturbed, denounced, insulted, harassed, terrorized, or attacked even though their religion is different from the religion of the Muslims. Islam respects other religions and at the same time respects the principle of religious freedom.⁷⁴

Humans are given full freedom to believe or not. فمن شاء فليؤمن ومن شاء فليكفر (whoever wants to believe, believe; anyone who wants to disbelieve, disbelieve).⁷⁵ Thus the word of God in al-Qurān while giving a hard "warning" to humans that disbelief and disbelieve to Him will have adverse consequences in the hereafter.⁷⁶

Ahl al-kitāb, get a very special treatment. Islam allows us to eat their food and make the woman their wife. This is the culmination of a form of tolerance,

⁷²Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama (Konflik, Rekonsiliasi dan Harmoni)*, (Bandung: Remaja Rosdakarya, 2014), p. 100-101.

⁷³Abdullah Yusuf Ali, *The Holy Al-Qur'ān (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987), p. 465

⁷⁴Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama (Konflik, Rekonsiliasi dan Harmoni)*, (Bandung: Remaja Rosdakarya, 2014), p.6.

⁷⁵Q.S. al-Kahfi:29

⁷⁶Faisal Ismail, *Dinamika Kerukunan Antarumat Beragama (Konflik, Rekonsiliasi dan Harmoni)*, (Bandung: Remaja Rosdakarya, 2014), p.10.

when a Muslim wife is a non-Muslim woman who can be her life partner and mother to her children.

His wife's family became his father-in-law. They became grandparents, uncles, and aunts for their children. This tolerance is strengthened by the affirmation of al-Qurān, namely that religious differences are God's will which will not escape wisdom.⁷⁷

The sword is not a tool that makes humans enter into the religion of Islam, as has been often accused by the enemies of Islam. Because, the sword is a tool to conquer and occupy a country, but not a tool to open hearts and guidance. Even by nature, if forced with a sword, humans will definitely refuse to enter into a religion. For that reason, Islam itself denies if there are people who believe in coercion?⁷⁸ In a Surah sent down in Makkah, Allah SWT decrees:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ الْمَنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ .



Meaning: " If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe! (Q.S. Yūnus:99)⁷⁹

The culmination of tolerance for people of different faiths affirmed by al-Qurān is when it requires us to be fair to all people. Both people who are loved, hated, far, near, believe or kufr. The hatred of Muslims towards a people, or vice versa, may not be a cause for not acting justly. Both in the form of law, witnesses, speeches, and actions. Because wisdom is a cruel act that is very heinous. Either

⁷⁷Yusuf Al-Qaraḍawi, *Distorsi Sejarah Islam*, (Jakarta Timur: Pustaka al-Kauṣar, 2015), cet ke-3., p.187.

⁷⁸Yusuf Al-Qaraḍawi, *Distorsi Sejarah Islam*, (Jakarta Timur: Pustaka al-Kauṣar, 2015), cet ke-3., p.203.

⁷⁹Abdullah Yusuf Ali, *The Holy Al-Qur'ān (Koran) English translation of the meaning*, (The King Fahd Holy Quran Printing Complex in 1987), p. 133

that was done to Muslims or to infidels. Allah does not like the *ẓalim* and will not give him instructions. Therefore, the *ẓalim* will not be happy forever.⁸⁰

One form of tolerance in al-Qurān is the teaching of doing good to parents. Allah SWT said: "And if both force you to associate Me with something that you do not know about, do not follow both, and associate with both of them in the world in a good way." (Luqma: 8). Even though parents force their children to slander in religion, God still tells them to get along with them in a good way. This was done by no one else to protect their rights. Even though the child did not comply with their efforts.⁸¹

⁸⁰Yusuf Al-Qaraḍawi, *Distorsi Sejarah Islam*, (Jakarta Timur: Pustaka al-Kauṣar, 2015), cet ke-3., p.188.

⁸¹Yusuf Al-Qaraḍawi, *Distorsi Sejarah Islam*, (Jakarta Timur: Pustaka al-Kauṣar, 2015), cet ke-3., p.188.

CHAPTER V

CLOSING

A. Conclusion

Observing the non-Muslim vocations in al-Qurān, there are several redactions analyzed in this study as follows:

1. In al-Qurān, there are about 11 verses with the redaction of *Yā Ahl Al-Kitāb* such as (3:64), (3:65), (3:70), (3:71), (3:98), (3:99), (4:47), (4: 171), (5:15), (5:59), (5:68), (5:77). In al-Qurān, there are 4 verses that use the redaction of *Yā Bani Isrâil* (2: 40), (2: 47), (2: 122), and (61: 6). However, there is one verse that use the redaction of *Yā Ayyuhā Al-Kāfirun* (109:1). All redactions of having vocations are used to humiliate non-Muslim because of having bad attitudes. The interpretation is as follows: a) Vocations to back to faith; b) Criticizing wrong arguments in the book of Abraham a.s; c) Vocations to avoid *kufr*; d) Vocation not to be excessive in religion; e) Vocations not to do damage; f) Vocations to return to the command of their *kitab*; g) Vocations not to follow their luts; h) Vocations for conversion to Islam; i) Vocations not to interfere with the Muslim aqeedah. Meanwhile, to tolerate the non-Muslim community.
2. The culmination of tolerance for people of different faiths by using vocations to *Ahl al-Kitāb*, *Bani Isrâil*, *al-Kāfirun*, affirmed by al-Qurān is when it requires us to be fair to all people, nevertheles, they are loved, hated, far, near, believe or *kufr*. The hatred of Muslims towards a people, or vice versa, may not be a cause for not having good attitudes.

B. Suggestion

With all humility, the authors submit a maximum apology to all parties. If there is an error in this thesis, the writer asks for criticism and suggestions, because the author realizes that this thesis is far from perfection, both in systematic writing, methodology, and in the discussion. Because according to the opinion of human writers nothing is perfect.

C. Closing

Alhamdulillah, with His help and guidance, the author can complete the final project by making a study related to the study of interpretations of vocations to non-Muslim communities. Hopefully this thesis will provide many benefits for writers in particular and for readers in general. And hopefully the Qur'an will always be our shade, we always read it literally and understand it also in its contents. Because only the most authentic word of God the truth is al-Qurān.

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BIOGRAPHY



Name : Uswatun Hasanah
Place and Date of Birth : Sragen, 01 Maret 1997
Mail Address : Ngrawoh Rt.05 Rw.03
Pilangsari, Gesi, Sragen, Jawa
Tengah
No. HP : 085712417785
Email Address : Uswatuncute33@gmail.com

a. Formal Education

1. TK Pertiwi (2002 - 2003)
2. SDN Pilangsari 02 (2003 - 2009)
3. MTs Al-hidayah Ngawi (2009 - 2012)
4. MA Al-Hidayah Ngawi (2012 - 2015)
5. UIN Walisongo Semarang (2015 - 2020)

b. Informal Education

1. Madrasah Diniyyah Nurul Hikmah Sragen (2006 – 2009)
2. Pondok Pesantren Al-Hidayah Ngawi (2009 – 2012)
3. Pondok Pesantren Ulil Albab (2017 – 2020)
4. Al-Azhar Course Pare Kediri (2017)
5. Center ForInternational Language Development (2019 – sekarang)

c. Organizational Experiences

1. Chief of IPPNU PAC Kendal Ngawi (2013 – 2014)
2. Vice Chief of OPMA MA Al-Hidayah Ngawi (2011 – 2014)
3. Security Department of Ulil Albab Dormitory (2016 – 2017)
4. Chief of Ulil Albab Dormitory (2017 – 2018)
5. Supervisor of Ulil Albab Dormitory (2018 – 2020)