

INCLUSIVE SPIRIT IN THE HOLY QURAN

(Critical Study on Inclusive Verses in Tafsir Al-Mizan

by Thabathaba'i)



THESIS

**Submitted to Ushuluddin And Humaniora Faculty in Partial Fulfillment of
The Requirements For The Degree of S-1 of Tafsir Hadis Department**

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2016

AUTHENTICITY STATEMENT

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

Semarang, May 27, 2015

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Dear Sir,
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Assalamu'alaikum Wr. Wb.

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MOTTO

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّبِيْنَ مَنْ ءَامَنَ بِٱللَّهِ
وَالْيَوْمِ ٱلْءَاخِرِ وَعَمِلَ صَٰلِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

هُمَّ يَحْزَنُونَ ﴿٦٢﴾

“Those who believe (in Qur‘an), and those who follow the Jewish (scriptures), and the Christians and the Sabians, - any who believe In Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve.”¹

¹ QS. Al Baqarah/2: 62. This Qur‘an and translation is taken from *Qur‘an In Word* by Yusuf Ali.

TRANSLITERATION²

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	t
ت	T		ظ	z
ث	Th		ع	'
ج	J		غ	Gh
ح	h		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		ه	H
ش	Sh		و	W
ص	s		ء	'
ض	d		ي	Y

²Retrieved on 20 April 2015 from http://rotas.iium.edu.my/?Table_of_Transliteration

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	a		أَ، اِي	An
اُ	u		أُو	Un
اِ	i		اِي	In
اَ، اِ، اِي،	ā		أَو	Aw
أُو	ū		أَي	Ay
اِي	Ī		أُو	uww, ū (in final position)
			اِي	iyy, ī (in final position)

DEDICATION

The thesis is dedicated to:

People who always try to make a peaceful in religionist life from any side



*My beloved parents; Masmui and Rukhanah
love and respect are always for you. Thank you for the valuable
efforts and contributions in making my education success.*



My beloved sisters and brother

Keep on your study.



HMJ TH

KSR PMI Unit UIN Walisongo, NAFILAH and JHQ

FUPK male dormitory

PMII Rayon Ushuluddin

Being with you is an unforgettable adventure.



A big family of FUPK specially FUPK 7, it is an honor to be part of you.



All of my friends thanks for lovely friendship



And everyone who always does good thing in his life without reserve

ACKNOWLEDGMENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I would like to extend my deep appreciation to all those who have assisted me during my undergraduate study at State Islamic University (UIN) Walisongo Semarang. First, my gratitude goes to Prof. Dr. H. Muhibbin, M.A., the rector of UIN Walisongo Semarang. Second, my sincere thanks go to Dr. H. M. Mukhsin Jamil, M, Ag., the dean of Ushuluddin and Humaniora Faculty.

My special thanks go to Prof. Dr. H. Yusuf Suyono, M.A and Dr. Nasihun Amin, M.Ag as my academic advisors, without whose guidance and encouragement, this work would not be accomplished.

Furthermore, I would like to express my great thanks to H. Mokh. Sya'roni, M. Ag. As the chairman of Tafsir and Hadis Departement who offered and facilitated me to find the problem which is proper to be discussed. Additionally, many sincere thanks go to all my lectures that taught and educated me during my study. And to all my friends who help me to finish my thesis.

Certainly, I also would like to express my special gratitude to my familiy specially my parents, Masmui and Ruhanah, who always pray and give their money for me so I could read instead of work.

I also feel so grateful to be part of FUPK family member to meet special people in positive environment. Therefore I would like to say thank very much to Dr. H. Fakhruddin Aziz, Lc., PgD., MSI., and FUPK 7. May our brotherhood be everlasting.

The last but not the least, I would say thank to HMJ (Himpunan Mahasiswa Jurusan) TH, KSR (Korps Sukarela), NAFILAH, and PMII Rayon Ushuluddin you give me such a valuable experience of organization.

Semarang, May 27, 2016

The Writer

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ABSTRAC

Key word : Inclusiveness, Exclusiveness, Religion

Inclusiveness is interpreted as an understanding meaning which is said that a truth is owned by his religion , but truth also can be existed in another religion. So safety is not only in a certain group, but it can be reached by another group with only faith in God, the doomsday followed by good working. With these three criteria ,its can create a process of life peacefully without any justification to the other group that it can create a process of peaceful life without justification against other groups which is assumed that they are wrong. Due to the fact, Allah does not need the name of some group, such as Islam, Christians, or Jews.

In this research, the author use Thabathaba'i interpretation. And the question research is what inclusive spirit according to Thabathaba'i in Tafsir Al-Mizan is and what the relevance of inclusive spirit in the Holy Qur'an to create an ideal society is. And the method that the author use is qualitative method and the studies to be conducted are library research.

Thabathaba'i gave the limit about term of "Good Work", it has showed that he is exclusive. Because it related with faith and believe in religion aspect. But in social aspect, he still keeps peaceful life in social interaction among religionist. So this is inclusive spirit that Thabathaba'i showed in *Al-Mizān fī Tafṣīr al-Qur`an*.

There are two possiblity that the author found in analysing Thabathaba'i interpretation. First, from the beginning he was inclusive and then he will be exclusive. Second, from the beginning he was exclusive itself. But in his self, he want to make a peaceful in religionist life with interpreting inclusive verses and support it.

What has been expalined above was a few explanation about inclusive spirit in Thabathaba'i's view in order to create a peace life inter-religionist. Because, in fact, most of a war and a conflict is happened caused by religion problem.

CHAPTER I

INTRODUCTION

A. Background

Allah created the creatures in different forms. From the differentiation in skin color, race, even in religious beliefs. In this world there are so many religions, of which there are Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. From each of these religions have teachings and beliefs are different. This difference occurs not because God can't make it all into one community, but rather to understand each other.

Various religions of the world have a positive value when addressed properly. But on the contrary if it is understood in an understanding badly, it will appear conflicts and wars between religionists. Because each of them wants that their teaching doctrine is the most true and teachings of exclusive spirit.³

Forms of such understanding is not wrong because every religionist must believe that their religion is most correct essentially. But historically, the understanding has been leaving a trail of dark history, form of warfs and conflicts. Wars and conflicts can't stand alone without any specific reason. It is always supported by a particular religious view. As a result, religious ideas are not nuanced enlightenment and liberation, but conflict and violence.⁴

There are so many religious conflicts going on in the world. In Ambon, inflammatory "war" terrible. How many lives lost? Thousands. How much property destroyed? Countless. How many houses of worship, both Christian and Muslim death? Hundreds. How deep psychological impact of traumatic events on children of women, or anyone who experienced the event live? Distressingly deep.⁵

³ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka in Beragama*, Mizan, Bandung, 1999, p. 40.

⁴ Zuhairi Misrawi, *Al-Quran kitab Toleransi*, Jakarta, Fitrah, 2007, p. 198.

⁵ M. Atho Mudzhar, *Meretas Wawasan dan Praksis Kerukunan Umat Beragama di Indonesia dalam Bingkai Masyarakat Multikultural*, First Edition, Puslitbang Kehidupan Beragama, 2005, p. 74.

As the conflict is also contained in Yogyakarta-Indonesian, according to a note from *Koordinator Aliansi Nasional Bhinneka Tunggal Ika*, Agnes Dwi Rusjiyati, said cases of intolerance in 2015 until March 2016 is most happen in Sleman. A case of which the closure of worship places, prohibition of religious activities, not issuing permits places of worship, and a ban on discussion in campus.⁶ And in international area, 2014 exactly, religious conflicts going on in Central Africa that kills 75 people.⁷ But it is relatively small when compared with the unrest in Palestine and Bosnia who befell Moslems over the years so that Moslems constantly under pressure.⁸ And many religious conflicts that happen in this world.

From the data that already researcher mentioned above, proven the history said that a religious conflict or a conflict that behalf of religion have been too many casualties. Wars and killing became final way to end the conflict. It is enough that the victim died on the endless disputes. It's enough to make religion be a reason to appear social conflict.⁹ There is the history to learn moral values of it, so what has happened before will not happen in the future. And it certainly will create peace in inter-religious life. And conflict between religions can be further reduced.

The conflict does not occur only in interreligious alone, but in internal religion may also occur. As the conflict in the religion of Islam itself. It can be seen from the Sunni-Shiite conflict which have been happen for years. Even the familiar conflict between textual and rationalist, subtansialisme and scripturalism not able to be bridged either. Both fight without end. The last but not the least is conflict between fundamentalists and liberals. They are stuck on the truth claims of each.¹⁰

The conflict occurred not simply wrapped with religious issues, but also wrapped with several aspects such as history, economics, and politics. History records that the inter-religious conflicts occur because of a conflict of interest such

⁶ <https://nasional.tempo.co/read/news/2016/03/11/173752571/kasus-intoleransi-di-yogyakarta-tinggi> Downloaded on May 23, 2016, 20.00 WIB.

⁷ http://www.bbc.com/indonesia/dunia/2014/02/140204_afrika_sektarian Downloaded on May 23, 2016, 22.14 WIB.

⁸ Alwi Shihab, *op. cit.*, p. 128-129.

⁹ M. Atho Mudzhar, *op. cit.*, p. 74.

¹⁰ Zuhairi Misrawi, *op. cit.*, p. 198-199.

as colonialism-consumerism with specific missions carried bandage.¹¹ With the behalf of religion, then the conflict will easily become large and difficult to resolve.

Religion conflict is very hard to avoid even resolved. But if everyone is able to understand religion properly, then how much conflict is to be made, it will not affect our understanding of other religions. So we were able to distinguish between religious issues with other issues. And this triggers a reduction in religion conflict and will create peace in religious life.

Well understood religion to be very important for all religionist. It aims to face this temporal world and give meaning to the true religion and relevant so there is no conflict between religious communities. And it becomes a big challenge for the Islamic thinkers now. Unlike the first Islamic thinkers, they saved an understanding of a religion from the grip of ignorance and religious invaders.¹²

It needs for the right kind of understanding to make and create peace in religionist life. One of the ideas of Islamic thinkers to achieve peace is appearing Islamic inclusive term. Islamic inclusive in general can be interpreted as Islam that was openness, it means to admit the existence of the truth of other religions for good people.¹³ Inclusiveness is identical with an attitude of openness, tolerance, spirit of cooperate between religionist of Islam and with other religions. Inclusiveness itself became one of the three typology of religiosity in addition exclusivist and pluralistic.¹⁴

Inclusiveness considers that salvation is not monopoly of their own religion, other religionist are doing right by his religion will get salvation as well implicitly. The attitude is very important to any religion to have it, because it aims to avoid the claim of truth and the claim of salvation.¹⁵ An emphasis that their religion would

¹¹ Sayyed Hossein Nasr, *The Heart of Islam : Pesan-pesan Universal Islam Islam untuk Kemanusiaan*, Translator Nurasih Fakhri Sutan Harahap, Mizan, Bandung, 2013, p. 59-60.

¹² Abdul Karim Soroush, *Menggugat Otoritas Tradisi Agama*, Translator Abdullah Ali, Mizan, Bandung, 2002, p. 37.

¹³ Aden Wijdan, dkk, *Pemikiran dan Peradaban Islam*, Safiria Insania Press, Yogyakarta, 2007, p. 138.

¹⁴ M. Irfan Riyadi, dan Basuki, *Membangun Inklusivisme Faaham Keagamaan*, Ponorogo, Stain Press Ponorogo, 2009, p. 2

¹⁵ Sukidi, *Teologi Inklusif Cak Nur*, Jakarta, Kompas, 2001, p. 11.

got secure while other religions is not. It is also intended to exclusive religious attitude.¹⁶

By religion nature whom inclusive, Islam is able to maintain the existence in the face of existing challenges. In past times , present, or tomorrow, Islam will still be able to meet the challenge. Challenges in the social, cultural, and political. As well as in the era of rapid development of science, Islam will still maintain its existence as a religious *li kulli zamān wa makān*.

Al-Qur'an has said and explained that Islam is openness and inclusive to other religions. It can be seen in QS. Al-Baqarah (2) : 62.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى

وَالصَّبِيَّةَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ

صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ

وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

—Those who believe (in Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe In Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve.¹⁷

¹⁶ M. Irfan Riyadi, dan Basuki, *loc. cit.*

¹⁷ QS. Al Baqarah/2: 62. This Quran and translation is taken from *Quran In Word* by Yusuf Ali.

Asbābun Nuzūl

Reported by Ibn Abi Hātim, ath-Thabrani, and Ibn Mandah, sourced from Ibn Abbath reported when Abdullah bin Salam, Thalabah bin Sa'yah, Usaid bin Sayah, As'ad ibn 'Abd, and some of the other Jewish convert to Islam, faith to Muhammad justifies and love Islam, said rabbis and people of heathen among them. "No one will believe in Muhammad and follow him except those most evil among us. If they were the best of us, they would not have to leave the religion of his ancestors and move to another religion ".

In another narration described from Ahmad and others sourced from Ibn Mas'ud tell when Prophet saw. ended the evening prayers, he found in the mosque people who were waiting for the prayer. Then he speak to them, "know, besides you there is no one-even people of other religion who remember Allah (prayer) at the time of a night like this".¹⁸

In the verse has explained how to obtain guidance and salvation of God clearly with faith in Allah, the last day, and good work regardless the names of religions like Islam, Cristian, or Jewish. And it indicates that Islam is open and inclusive to other religions.¹⁹

That argument is different with some traditional scholars. Fakhr al Rāzi, he stressed the three criteria to be able to get a salvation from God: faith, trust towards the end of the day, piety, and it's all included the essence of Islam.²⁰ So Fakhr al Rāzi believes that Islam will get salvation from Allah and Islam is the true religion.

¹⁸ H.A.A. Dahlan, dan M. Zaka Alfārisi, *Asbabun Nuzul : Latar Belakang Historis Turunnya Ayat-Ayat Al-Quran*, CV. Penerbit Diponegoro, Bandung, 2000, p. 108-109.

¹⁹ Alwi Shihab, *op. cit.*, p. 79-80.

²⁰ Abū 'Abdillah Muhammad bin 'Umar bin al Hasan bin al Husain Attaimi Al Rāzi Fakhruddin Al Rāzi, *Mafātih al Ghaib*, Juz 3, Dar al Fikr, Beirut Lebanon, 1997, p. 111.

Then there's Ibn Kathīr who agreed to a tradition which says that after the fall of the al-Baqarah verse 62, then down the tradition ²¹ that contains accepted religion is Islam. And the substance of this tradition is also in a letter al-'Imrān verse 19.²² And Al Zamakhsyari which not only limits in 3 of these criteria, but also exerting pressure on the pronunciation of "*imān*" was first defined as a person who believed with their tongues, without accompanied by faith in the heart. While pronouncing the "*imān*" of the latter, has defined as real faith, spoken with tongue, believed in the hearth.²³ Although he is Islam, but if he just faith in his tongue, then he is cannot get salvation from Allah.

The differences of opinion can't be used as a bridge between those who have different opinions. But put those differences as a learning process will be inclusive and tolerant to others and still made Islam as a religion whom uphold the values religiosity, and still promote inter-religious peace mission.

Departing from the above problems, the researcher is interested in researching more about inclusive spirit in Qur'an perspective. In this case, the research uses the perspective of 'Alamah Sayyid Muhammad Husain Thabathaba'i. In interpreting the verse of QS. al-Baqarah : 62, he interprets the true believers, Jewish, Christian, *Ṣābi'ūn* can obtain happiness and the intercession of Allah with believe in Allah and the last day and good work. And Allah doesn't need the names of religions such as Islam, Christian, or Jewish. Because Allah see the attitude of the man himself exactly.²⁴

عن ابن عباس، قال النبي : "ومن يبتغى غير الاسلام ديناً فلا يقبل منه وهو في الآخرة من الخاسرين"

²² Abu al-Fuda' Ismail bin Umar bin Katsir al Kursy al Damsyiqi, *Tafsir Qur'an Al 'Aḍim*, Juz 1, Dar Al Kutub, Mesir, p. 103-104.

²³ Abū al Qāsim Mahmud bin Amr bin Ahmad Al Zamakhsayri, *Al Kasyāf*, Juz 1, Dar al Fikr, Beirut Lebanon, 1997, p. 285.

²⁴ Allamah Sayyid Muhammad Husain Thabathaba'i, *Al-Mi'za'n fi Tafsir al-Quran*, Vol. I, Muassasah al-'Alamy li al-Mathbuat, Baerut, 1991, p. 192.

B. Formulation of The Problem

Based on the background above, the researcher wants to formulate the matter of inclusive spirit in the holy Qur'an according to Thabathabai and break it down 2 (two) questions in order to focus the discussion :

1. What is inclusive spirit according to Thabathaba'i in Tafsir Al-Mizan ?
2. What is the relevance of inclusive spirit in the Holy Qur'an to create an ideal society?

C. Aim and significance of Research

1. Aim of research

From the research questions above, the researcher sets some aims as follow:

- a. To know inclusive spirit according to Thabathaba'i in the Tafsīr Al-Mizān
- b. To know the relevance of inclusive spirit in the Qur'an to create an ideal society.

2. Significance of research

The significances of this research are as the following :

1. To know more clearly about inclusive spirit in Islam and its practice, that decrease in religious society lately.
2. To make an ideal society with many religions there with understanding Inclusive verses according to Thabathaba'i in Tafsīr Al-Mizān .
3. The truth cannot be faced by claim only, but it can be appear in many religions, views, and tradition, so that there is no the most authoritative one to act for truth, in order it become a peace anywhere.
4. The result of this research is expected to contribute thought that is useful to develop treasures of Islamic studies, primarily for Ushuluddin and Humaniora faculty in Qur'an and Hadeeth Studies Department and to be referred for further research in the same topic.

5. Prior Research

D. Prior Research

Based on my review, almost certainly that studies of inclusive understanding only in concept. It's seldom founded in literature that discuss about inclusive spirit. And the author found some researching who had studied about Thabathaba'i. Therefore, some researching which explained inclusiveness according to Thabathaba'i and its relation as follow:

Inclusive Spirit In The Light Of The Qur'an (A Thematic Study of The Qur'anic Verses), Naili Ni'matul Illiyyun 's thesis in IAIN Walisongo Semarang 2012. He said that The Qur'an explains inclusiveness implicitly, it brings the moral ideas. It includes religion, social, and political aspects. Qur'anic view of Inclusive spirit has some characteristics; they are: faith, good works, doing good and avoiding evil, step on goodness, openness, tolerance, and equality. Those values of inclusive spirit must be completed by the essence of religion, because those cannot be separated each other. They can be attitude that will be implemented in daily life through discussion, living together among different societies, helping each other, and respect to human beings without difference any tribes, nations, religions, or other. So that it can create good relationship in many aspects in life and create an ideal society in this world.

Hubungan Muslim Non-Muslim Dalam Interaksi Sosial (Studi Analisis Penafsiran Thabathabai dalam Kitab al-Mizan), Dirun's thesis in UIN Walisongo Semarang, 2015. He said that the relation between Moslem and not-Moslem in social interaction according Thabathabai is a daily activity in social interaction, and communication. He said Moslems may make a relation to non-Moslem in social activity without fighting, driving out, forcing to follow Moslem's religion. Mother can not force her son to chose the same religion. And about this thesis and my thesis, although the aims of researching is same, to show that islam is open to other, but from the concept is different. This thesis was telling about social aspect in islam. But in my thesis is general. It's include religion, faith, and social aspect.

Konsep Islam Inklusif Menurut Dr. Alwi Shihab dan Implikasinya Terhadap Pendidikan Agama Islam, Wahid Irfan Maghfuri's thesis in UIN Sunan Kalijaga

Yogyakarta, 2013. He explained that the concept of Islamic inclusive by Dr. Alwi Shihab must be built with a understanding of foundation of about differences as *sunatullah*, has the spirit of pluralism religious, and tolerance. While efforts are being made to realize the Islamic of inclusiveness is to conduct a comparative study of religion and interfaith dialogue in order to find a point of common ground with other religions.

Pemikiran Islam Inklusif Dalam Kehidupan Sosial Beragama dan Relevansinya Dengan Pendidikan Islam (Studi Pemikiran KH. Abdurrahman Wahid), Nisa Nurjanah's thesis, 2013. He said that the concept of islamic inclusive of Abdurrahman Wahid's thought based on: first, the value of openness and tolerance, second awareness of the differences that exist within each human and religious group in society. While relevance in Islamic education is always look on values such as the value equation, the value of gender equality and democratic values substantially. In the process of learning the concept of Islamic inclusive of Abdurrahman Wahid's thought can be seen from the aspect of teachers, learners, materials, evaluation, and methods in order to answer a variety of religious issues in Indonesia.

E. Research Method

The method used in this research is qualitative method because in this study is more on the study of texts and the studies to be conducted are library research.²⁵ In this research will explain about:

1. Source of Data

This study is a library research, so that the data collected through the study of books that are relevant to the problems studied. To facilitate discussion, the sources of the data in this study are classified as follows:

²⁵ Anton Baker dan Charis Zubair, *Metodologi Penelitian Filsafat*, Kanisus, Yogyakarta, 1992, p. 10.

a. Primary data

Primary source is information that directly has the authority and responsibility for the collection and storage of data. Such these sources can be called the data or information from one person to another.²⁶ The primary source of this study comes from *al Mi'zan fi Tafsir al-Qur'an* by Thabathaba'i.

b. Secondary data

Secondary sources are support data obtained from the books that have relevance to the object of the problems. Such as literature Tafsir, books indirect relevance to the considered problem. That is *Teologi Inklusif Cak Nur* by Sukidi, *Islam Inklusif* by Alwi Shihab, *Membangun Inklusivisme Faham Keagamaan* by M. Irfan Riyadi dkk, *Al Qur'an Kitab Toleransi* by Zuhairi Misrawi, *Islam Aplikatif* by Didin Hafidhuddin, *Peta Keragaman Pemikiran Islam di Indonesia* by Abuddin Nata, Dan *Ahli Kitab-pun Masuk Surga* by Dr. Hamim Ilsyas.

2. Data Collection

The collecting data is supported by books, websites, journals, and papers that have relation to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic.

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.²⁷

The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.²⁸ Researcher collected

²⁶ Muhammad Ali, *Penelitian Kependidikan Prosedur dan Strategi*, Angkasa, Bandung, 1993, p. 42.

²⁷ Anton Bekker dan Ahmad Kharis Zubair, *op. cit.*, p.125

the verses about inclusivism and give Thabathabai interpretation from his work (Tafsīr Al-Mizān). The last step is analyzing Thabathaba'i interpretation about inclusive spirit.

3. Method of Analyzing Data.

In processing the data, the authors use several methods:

a. Descriptive Analysis

It is a research that states, analyze and classify, also interprets the data.²⁹ Study in this thesis presented in the presentation of descriptive analysis. It's mean analysis in terms of historical and philosophical. Data concerning about inclusive spirit according Thabathaba'i in Tafsir al-Mizan traced and his works do to. In the classification, the authors tried to classify data into multiple classifications.

b. Concept Analysis

Is a method that used to access the various statements and understand the components of the concept.³⁰ This means that researcher will centralize and analyze carefully to answer the formulation of the problem whom has made. Furthermore, the authors understand and analyze in detail, depth, and critical writing are summarized in the framework of a coherent and systematic.³¹

²⁸ Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization. See Sutrisno Hadi, *Metodologi Research*, Yogyakarta, Andi Offset, 1995, p. 42.

²⁹ Winarno Surakhmad, *Pengantar Penelitian ilmiah*, Tarsito, Bandung, 1985, p. 139.

³⁰ James S. Stramel, *Cara Menulis Makalah Filsafa*, Translator : Agus Wahyudi, Pustaka Pelajar, Yogyakarta, 2002, p. 47.

³¹ Mahsun, *Metode Penelitian Bahasa : Tahapan Strategi, Metode dan Tekniknya*, Rajagrafindo Persada, Jakarta, 2005, p. 74.

F. System of Writing

In describing this study, the researcher arranges the systematic design of study in order to get easy description:

Chapter I locates background of this study which makes the problem appears, formulation of problems and the significance of this study, at last elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study.

Chapter II is one step to understand the object of study about inclusiveness , its characteristic, and epistemology. This chapter is primarily to reveal the meaning and to know deeply about inclusive for getting many information, discourse and insight. Besides that, in this chapter is discussing about the features of inclusive religiosity. It has a purpose to take the verses that has relevant to inclusive spirit.

Chapter III is next step to understand Thabathabai's biography and Tafsīr Al-Mizān that contains biographical writer of Tafsīr Al-Mizān with his works, another interpreter assessment of Thabathaba'i and in a flash of Tafsir al-Mizan and methodology of writing And then there is understanding about Thabathaba'i interpretation about inclusive verses in Tafsīr Al-Mizān .

Chapter IV is analyzing Thabathaba'i Interpretation to verses About Inclusivise In Tafsīr Al-Mizān. There are 2 steps to analyze, first, understanding the character of Thabathaba'i interpretation, second, contextual Thabathaba'i interpretation.

Chapter V, is closing that contains conclusion and suggestion in which explains the result of this study after employing scrupulous methods and meticulous analysis.

CHAPTER II

INCLUSIVE RELIGIOSITY

A. The Typology of Religiosity

All religions agree that the vision of religiosity is appearing peace among religionist. It can't be realized if religionists don't know how to understand the religion well. So it needs paradigm religion attitude whom related to the vision of religions. To answer the problem, some scholars has tried to answer and gave the best answering to make peace among religionist. It appear an understanding in religion attitude and it include typology of religiosity. So, There are three typology of religiosity, it is Inclusiveness , exclusiveness and pluralistic.³² If religionist can understand the meaning of Inclusiveness , Exclusiveness , and Pluralistic and know the effect of that paradigm, so the peace among religionist will be realized.

1. Inclusiveness

Etymology, In the Oxford Advanced Learner's Dictionary, "Inclusive" positioned as an adjective be interpreted as ;

1. – **(of sth)**. Having the total cost, or the cost of sth that is mentioned, contained in the price. Ex. The fully inclusive fare for the trip is \$52. The rent is inclusive of water and heating.
2. **From ... to ... inclusive**. Including all the days, months, numbers, etc. Mentioned. Ex. We are offering free holidays for children aged two eleven inclusive. The castle is open daily from May to October inclusive.
3. Including a wide range of people, things, ideas, etc. Ex. The party must adopt more inclusive strategies and a broader vision.³³

³²M. Irfan Riyadi, dan Basuki, *Membangun Inklusivisme Faham Keagamaan*, Stain Press Ponorogo, Ponorogo, 2009, p. 2.

³³A S Hornby, *Oxford Advanced Learner's Dictionary Of Current English*, 6th edition, Oxford University Press, Oxford, p. 656.

In Cambridge dictionary, “inclusive” has positioned as (adj) be defined as ;

1. An inclusive price or amount includes everything; *myrent is \$700 a month inclusive (of bills).*
2. [after noun] including the first and the last date or number stated; *I'll be away from the 20th to the 31th of May inclusive.*
3. Describes a group or organization which tries to include many different types of people and treat them all fairly and equally; *our aim is to create a fairer, more inclusive societ.*³⁴

Terminology, Inclusiveness is interpreted as a understanding and attitude which says that the truth owned by his religion, but it can also the truth be in other religions. In general inclusiveness means provide openness in Islam (Islam opens). Recognizing the value of the true faith of others for the benefit of the people.³⁵ And also emphasized the inclusiveness usually something like a fulfillment. It means accepting the affirmation of the truth of other religions. But the truth must be based on the criteria of a particular religion and then take the value of other religions towards an outcome is still larger by inviting other religious to meet the needs of the religion.³⁶ By this way, then there is a process of symbiotic mutualism from one religion to another religion. But not all grades can be taken by the religion. Rather the value of social good that can be taken, not a religious value. Because the religious values of one religion against another religion are different. From the spiritual side or belief.

In religious understanding, Inclusiveness itself is divided into two;

- a. Monistic Inclusive. A view that safety is not only owned by certain religions, but another religions have too. It's just the truth in other religions called 'anonymous' truth.

³⁴This term is found in *Cambridge Advanced Learner's dictionary Third Edition* software, published by Cambridge University press 2008.

³⁵Aden Wijdan, dkk, *Pemikiran dan Peradaban Islam*, Safiria Insania Press, Yogyakarta, 2007, p. 138.

³⁶Paul F Knitter, *Introducing Theologies Of Religions*, Orbis Books, New York, 2002, p. 217.

- b. Pluralistic inclusive. It is a particular religion is true and there may be other religions equally true.³⁷

Inclusiveness strongly keeps creating inter-religious harmony. Giving respect for other religions. Here inclusiveness not let teachings of other religions into the religion of Islam, but rather to keep the value of the universality of Islam then interpreted in everyday life. Because this is very important to understand the full diversity of human life. Because inclusiveness is not only happening in the world of religion, inclusiveness can also be applied in the social world.

Here, researchers use the term of “inclusive spirit” and then it is interpreted in the realm of religion and social. Because the substance of inclusive spirit is assume another group also have the truth.

1. Inclusive Spirit in Religion

Inclusiveness be one of the absolute requirement for the followers of a religion who want to create a peaceful life of each religion. Due to the creation of a world mission, inclusiveness is contained tolerant towards other religions. But at a certain limit, inclusiveness can not be absolutely assume that the truth is shared by other religions. Because if the absoluteness that happens, then the teachings of other religions can enter in the teachings of Islam itself. Therefore, we need for an inclusive theology building to more understand the limits of openness that is on inclusiveness .

This inclusive theology³⁸ was building and beginning with the understanding of radical groups who understand Islam as a religious act of submission to Allah (QS. 29:46). For people who are submissive to the

³⁷ Sukidi, *Teologi Inklusif Cak Nur*, Kompas, Jakarta, 2001, p. 12-13.

³⁸Theology is often interpreted as a religion. But the formulation of the human mind in accordance with the time and social situation last. And that became the basis of the emergence of theology because *Mu'tazila*, *Asy'ariya*, *Qadariya* and others. And theology are often associated with the dichotomy of the people. Almost all socio-religious observations agree on it. Because it can not be separated from human life, like the concept of "human" is universal, then choked into several languages and skin colors. See the article by DR. Saidurrahman, *Theology Inclusive Looking Theological Roots For Establishment of Tolerance and Harmony in Theology*, Vol. 22, No. 1, January 2011, p. 181.

presence of Allah, according to al-Zamakhshari it called Moslems. When a religion without any act of submission to God, then even consider themselves as Moslems, he still will not get salvation from Allah. Cak Nur added "those who are religious without their resignation to God, then that person will be losers in the Hereafter" (QS. 3:85).³⁹

Islamic Religion understood as a religion of surrender to God is the right path. That is a religion whom brought by the message of universal humanity. Not against a certain group. In this case Islam is a religion that has a strong potential to develop an understanding of other religions. Because the teachings brought by the religion of Islam is the doctrine of openness and mercy towards other religions.⁴⁰ And also the presence of Islam as a complement previous religions (read: Christian and Jews) make it as a religion whose teachings are not only for the followers of Islam, but rather for previous religious faiths.

Being inclusive means having an open attitude towards other groups. Not only open and accepting other groups, but rather try to understand the things that are contained in other communities. But no denying when understanding the subject of other groups will encounter the intersection between diversity and difference from one group to another. Therefore inclusiveness is a dynamic process to assess internal and external treasures contained in this world.⁴¹

Conceptually, the people who act inclusive spirit have an understanding of the Qur'an contextually. And do reinterpretation principle texts in the Qur'an. Quoting from Fatimah Husein, a Lecturer UIN Yogyakarta, in his dissertation at Melbourne University, with the title "*Moslem-Christian Relations in The Order Indonesia: The Exclusiveness and Inclusiveness Moslems Perspectives*", explaining that the inclusive characteristics as follows. (1) Those applying contextual

³⁹ Sukidi, *op. cit.*, p. 21-22.

⁴⁰ Zuhairi Misrawi, *Al-Qur'an Kitab Toleransi*, Fitrah, Jakarta, 2007, p. 201.

⁴¹ Zuhairi Misrawi, *Al-Qur'an Kitab, op. cit.*, p. 200.

methods in understanding the Qur'an and *Sunnah*, do reinterpretation texts principles in Islam, and *ijtihad* become central role in their thinking. (2) They believe Islam is a religion of their best, but they also argue salvation outside their religion is possible.⁴²

Inclusive spirit has grown an attitude of psychological that see a possibility of another group's true. Seeing the true of other person is very important in religious life. When in religion taught that human is created in a state of *fiṭrah* (pure), everyone basically it was pure and righteous. Thus the potential for true is primary. So the correct formulation is all humans are good and true, until proven wicked. Not to be upside down, man is evil before it proved to be good and true. From this it can be concluded in religious life, should not precede prejudice to other religious groups, but gave kind thought towards them. And this is inclusive spirit in the greatest of line.⁴³

Change the 'bad theological prejudice' to 'good theological prejudice' or 'inclusive theology' is an urgent and important. Because in Islam, the actual teachings that have been given to the followers of Islam are inclusive theology. Islam requires its followers to believe for all the prophets and scriptures that brought them. Faith in this way is a form of inclusive spirit of Islam towards other religions.⁴⁴ The prophets were obliged to be believed by every Moslem have the different law and teachings. But the substance is at the meeting point in virtue, benefit, justice, and peace. From this point, Allah gives enlightenment that diversity and difference is not a bad thing and not something to be avoided. But rather to serve as a motivation to be more tolerant of others.

⁴² Adian Husaini, *Hegemoni Kristen-Barat Dalam Studi Islam di Perguruan Tinggi*, Gema Pustaka, Jakarta, 2006, p. 119.

⁴³ Sukidi, *op. cit.*, p.xiii.

⁴⁴ Zuhairi Misrawi, *Al-Qur'an Kitab, op. cit.*, p. 202.

The Qur'an implicitly states that virtually all the prophets in delivering a message from God in its essential are the same.⁴⁵ Bring goodness to mankind. Make something bad into something good. Although in practice it is different, but the differences are not to separate, but rather to complement each other. Tolerant attitude towards other religions become a basic requirement for their respective believers. Tolerance should be done because every religion has the concept that humans can get salvation. Judaism with the concept of "The Chosen People", the Catholic concept of "No Salvation Outside Christianity" while Islam with the concept of "*Inna al-dīna 'inda Allāhi al-Islām*" (True Religion with Allah is Islam).⁴⁶

In religious life, believers should make religion as a source of ethics.⁴⁷ Religion should be positioned as something that has the power of criticism and not making it a source of conflict and violence.⁴⁸ Function in the context of this kind is at stake for the progress of a diverse society. Not be used as a religious organization that is always concerned with their own religion.⁴⁹ Make it an instrument to support what they want from every religious believer. Because this would lead to the believers have anti-tolerant and full of conflict, there is no balance in it.

Religious conflicts can also occur due to a low level of understanding of religion that realize the characteristic of envy, jealousy, and other negative character. If other religious groups experienced

⁴⁵William Montgomery Watt, *Titik Temu Islam-Kristen*, Translator Zaimudin, Jakarta, Gaya Media Pratama, 1996, p. 14.

⁴⁶Laila Rohani, *Konsep Islam dan Iman : Kajian atas Pemikiran Inklusivisme Muhammad Syahrur in Teologia*, Vol. 23 Nomor 2, Semarang, July 2012, p. 4.

⁴⁷Bashori Mulyono, *Ilmu Perbandingan Agama*, Indramayu, Pustaka Sayid Sabiq, 2010, p.111.

⁴⁸Komaruddin Hidayat, *Membangun Teologi Dialogis dan Inklusivistik in Passing Over Melintasi Batas Agama*, PT. Gramedia Pustaka Utama, Jakarta, 2001, p. 47.

⁴⁹Budhy Munawar Rachman, *Islam dan Liberalisme*, Friedrich Nauman Stiftung, Jakarta, 2011, p. 209.

making progress, there arises jealousy.⁵⁰ Many cases are caused by minor problems become big because of believers experienced a negative trait towards other religions. Because of the problems of religion becomes very sensitive, vulnerable and easy to be a conflict, so sometimes the problem is actually not related to religion, ended became a religious conflict. Although in the history of religion has been a dispute between the followers of the religion itself, but because the dispute was actually outside the realm of religion.⁵¹ Subject each conflict is a religious believer to each other, the conflict could lead to religious conflict.

In this case, T.K Ooman (2001) say that religion as a source of disintegration as he stated in his article titled "Religion as a Source Violence". In the article, he states that intra-religious violence is a social fact, as happens in inter-religious violence. He gave a sample of conflict in Pakistan between Hindu and Christian (inter-religious conflict), the Ahmadi sect and the Sunni and Shi'a (intra-religious conflict). Ooman more pointedly states: "... The historicity of the link between religion and violence Clearly demonstrate that, in the different part of the world at different historical periods all religions have been or are sources of violence ...".⁵²

Ooman assumption was not entirely true. Because it is contrary to the function of religion itself. Of treasury of the theory of modern social sciences, religion didn't have relevance to conflict or violence. Rather, it leads to integration. Emile Durkheim, one of the pioneers of sociology of the 19th century, based on research he wrote in *The Elementary Forms of the Religions Life* (1912) discovered the nature of religion in its function as quoted by Dr. Saidurrahman, that religion is an institution that is needed by society to bind individuals into a unity through the formation

⁵⁰Bashori Mulyono, *Ilmu Perbandingan Agama*, Pustaka Sayid Sabiq, Indramayu, 2010, p.119.

⁵¹M. Quraish Shihab, *Membumikan Al-Qur'an*, Mizan, Bandung, 1996, cet. Ke-XII, p. 218.

⁵²Saidurrahman, *Teologi Inklusif Mencari Akar-akar Teologis Untuk Terwujudnya Toleransi dan Harmoni in Teologia*, Vol. 22 Nomor 1, Semarang, Januari 2011, p. 183.

of a belief system. Through symbols that are sacred, religion binds people into different groups of people.⁵³

2. Inclusive Spirit in Social Life

Social life and religion is a matter that can not be separated. In the religion of many of the concerns about ethics in social activity. Likewise in social life should be based on religion. For people who use this system, it is bound to create an ideal society. By understanding the responsibilities of each individual and to understand the inclusive attitude in social life, then a pattern created an ideal community life becomes easier. And this applies to all religious believer, especially Islam.

Religion of Islam recognizes the existence of mankind as an individual and assume everyone has a personal responsibility to God. Even Islam guarantees individual human rights and do not allow any interference of others in it, of course within the limits that have been determined Allah. Humans will get what they have done. Because God promised them that they will not get what they did not do.⁵⁴ On the other side, Islam also gives a sense of social responsibility in human beings and give to each individual position to build the welfare of the community. Obligation of zakat in Islam implies that Islam does not distinguish between rich and poor. Because charity is the right way to resolve the gap between rich and poor.⁵⁵

Islamic religion not only ordered the human to worship God alone, but also gave orders that cover all aspects of personal and social life of human beings. Islam has traced perfectly human life in an amazing way

⁵³ *Ibid.*, p. 183.

⁵⁴ See QS. An-Najm (53) : 39.

⁵⁵ QS. al-Dzāriyāt (51): 19.

and have set limits that are appropriate for each individual and social human activity.⁵⁶

Every human being is basically feel for the action of their own choice. Break away from the boundaries that have been made by the environment and violates any prohibition that has been attributed to him. Then he felt a sense of frustration at the limitations and restrictions which he has received. Due to the limitations and restrictions are in fact contrary to human nature that want to be free. But in the end, human relinquishing part in their freedom to keep the others. there is a relationship between one man with another human in maintaining freedom. And this impact on the preservation of limitations and restrictions that have been created by society.⁵⁷ And the limitation of the scope of the community against other communities are very different. And make a diversity of constraints occur in it.

The social life is extremely diverse. Various patterns of life occur in living systems made by the man himself. From the culture and customs that reflect their respective groups. The difference is very thick can be seen clearly. Group one has direction and purpose in life that are different from other groups. And aims to be the creation of a pattern of an ideal society.

Ideal society can be created from inside the community. Because the biggest factor is the formation of an ideal society with the arising business from inside the community. Some attitudes can realize the ideal society is discussion,⁵⁸ justice,⁵⁹ fraternity,⁶⁰ and tolerance.⁶¹ And this as

⁵⁶Allamah as-Sayyid Husein Thabathabai, *Inilah Islam (Upaya Memahami Seluruh Konsep Islam Secara Mudah)*, Translator Ahsin Muhammad, Pustaka Hidayah, Jakarta, 1992, p. 26.

⁵⁷*Ibid.*, p. 33.

⁵⁸See QS. Ali Imrān : 159.

⁵⁹See QS. Al-An'ām : 152.

⁶⁰See QS. Al-Hujuran : 10.

⁶¹See QS. Al-Hujuran : 13.

the final goal of any religion in the world, ie the creation of a peace in public life system.

2. Exclusiveness

Etimology, “exclusive” in the Oxford Advanced Learner's Dictionary, it was positioned as an adjective be interpreted as :

1. Only to be used by one particular person or group, only given to one particular person or group. Ex. The hotel has exclusive acces to the beach. Exclusive rights to televise the World cup. His mother has told “the times” about his death in an exclusive interview (not given to any other newspaper)
2. (of a group, society, etc) not especially if they are from a lower social class. Ex. He belongs to an exclusive club.
3. Of a high quality expensive and therefore not often bought or use by most people. Ex. An exclusive hotel. Exclusive designer shops/clothes.
4. Not able to exist or be a true statement at the same time as sth else. Ex. The two option are not mutually exclusive (you can have them both)
5. – **of (sb/sth)** not including (sb/sth). Ex. The price is for accommodation only, exclusive of meals.⁶²

In Macmillan dictionary gives an understanding of an “inclusive” term:

- a. Exclusive as adjective
 1. Very expensive, and therefore available only to people who have a lot of money; *an exclusive shop.*
 2. Limited to a particular person or group and not shared with others: *the road is for the exclusive use of residents ; They have exclusive rights to market the drug in Africa; +to: This special offer is exclusive to readers of this magazine.*

⁶²A S Hornby, *op. cit.*, p. 434.

3. Published or reported by only one newspaper, magazine, television station, etc: *She managed to secure an exclusive interview with the star.*

b. Exclusive of something: not including something.⁶³

While in Cambridge dictionary explains the term of “exclusive” with the understanding:

a. Exclusive adj

1. Limited to only one person or group of people; *This room is for the exclusive use of guest; an exclusive interview.*
2. Expensive and only for people who are rich or of a high social class; *an exclusive private club*

b. Exclusive adj

1. Exclusive of something; not including something; *is the total exclusive of charges?*
2. Mutually exclusive; not possible at the same time; *some people think that uncontrolled economic growth environmental stability are mutually exclusive*

c. Exclusivity noun, see also exclusiveness; the quality of being exclusive.

d. Exclusive noun; a story which is printed in one newspaper or magazine and no others; *the news paper published an exclusive about the escape.*

e. Exclusive adv; only: *this offer is available exclusively to our established costumers; an exclusively female audience.*⁶⁴

Terminology, Exclusiveness is an understanding that considers the truth is only found in their group only. Another group is considered wrong. The

⁶³Macmillan Education, *Macmillan English Dictionary for Advanced Learners*, Macmillan, London, 2002, p. 478.

⁶⁴This term is found in *Cambridge Advanced Learner's Dictionary Third Edition* software, published by Cambridge University press 2008.

exclusive character possessed a religious believer will make religious life intolerance, disharmony, destructive, and inter or intra-religious.⁶⁵

Exclusiveness has formed a religious ideology that does not develop a culture of dialogue and tolerance. Dialogue among religions, even among his own religion. Because this understanding is still become a stumbling block creation of a good communication bridge. Attitude of hated each other, discrediting other religions for the sake of self-interest. Did not provide any alternative. He did not give the slightest leeway and uncompromising. Look at the truth in black and white.⁶⁶ Like the people who adopts textual and rationalists, they exchanged opinions about how to understand their own religion.

Exclusive paradigm such as what the authors describe above, it has spread towards many religions. Visible in every religious community or society in general, those who held on to the principle of exclusiveness became the majority and inclusive becomes the minority. It is based on a fact, that in general religious communities embrace exclusiveness. Exclusiveness itself is an understanding to assume that their views and their group is most correct.⁶⁷

The phenomenon of the rise of Islamic exclusive, -in Esack view-, can't be separated from building traditional theology that became mainstream Moslems. The building of this theology, automatically, have implications in understanding the hermeneutic of the Qur'an . Even in turn building abandoning the revolutionary spirit of theology taught by the Qur'an . There are many concepts that have a sense of freedom, it made same meaning, even it was forced to support an understanding of the scholar interpreters. Esack own argument himself on the interpretation given by interpreters who dodged

⁶⁵ M. Arfan Mu' ammar, Abdul Wahid Hasan, dkk, *Studi Islam Perspektif Insider/Outsider*, Second Edition, IRCiSoD (IKAPI Member), Yogyakarta, 2013, p. 475.

⁶⁶ Laila Rohani, *op. cit.*, p. 3.

⁶⁷ Zuhairi Misrawi, *Al-Qur'an kitab, op. cit.*, p. 198.

traditional meaning that very clear inclusive contained in QS. Al-Baqarah (2): 62.⁶⁸

No difference from classical Islamic thinkers, Islam at the hands of modern Islamic thinkers still be exclusive, rigid, and does not have the flexibility and neutrality. This lead to infertility and stagnation of progress, science and intellectual, tolerant and inclusive happened in Islam. Islam is still in debate about the moral-character, faith, and law. They are at the boundaries of *madhhab* mutually blasphemous and internal conflicts arise in Islam. The scholars are stuck in an effort to defend orthodoxy premise of maintaining originality and authenticity doctrines and values of Islam. That is why Islam that supposed to be able to answer the demand of the age, easily turns into failed to answer.⁶⁹

Therefore, Islam should not present themselves in the form of an exclusive. But integrating teaching in community activities so that it will establish a high level of public awareness in the society tolerant towards others.⁷⁰ With spirit like that, then the spirit of solidarity in society will emerge and evolve. And those who adopts a " Inclusive Theology ", they affirmed when it teaches a way of life which is called *al-Islām* (submission and resignation) it does not mean that they and their people mention their Islamic religion and themselves as a moslem people.⁷¹

3. Pluralistic

In contrast to inclusive , pluralistic offers something new. Although pluralistic was widely understood as an advanced stage of inclusiveness , but pluralistic bring a difference to inclusive. Inclusive provides an understanding of the dimensions of substance and values in one religion against another

⁶⁸ M. Irfan Riyadi & basuki, *op. cit.*, p.21.

⁶⁹ Marcel A Boisard, *Humanisme In Islam*, Translator P. M. Rasjidi, Bulan Bintang, Jakarta, 1980, 1th Edition, p. 310.

⁷⁰ Ahmad Baso, *NU Studies*, Erlangga, Jakarta, 2006, p. 296.

⁷¹ Laila Rohani, *op. cit.*, p. 4.

religion, while pluralistic recognizes the existence of differences in it.⁷² Pluralistic take the reality of the differences as clear starting point. The challenge of pluralistic is not to eliminate or remove the differences, or to smooth out the difference under the law of universality, but rather to find ways of life, connecting with each other, related, argue, and disagree in a diverse society. This is not a small challenge, given the fact that some of the most contentious differences are in religious communities and even in a sectarian movement or denomination.⁷³ Islam has its own point of view and has its own traditions. Likewise, Christians and Jews. Because in essence a religious tradition in the world is different, and we must accept these differences.⁷⁴

Pluralistic itself in Harold Coward's view remains a particular challenge for religions. So it appears the importance of searching the convergence of religions.⁷⁵ Although pluralistic recognizes that religions are different essentially from one religion to another religion, but pluralistic present in order to build tolerance⁷⁶ in the middle of the differences and diversity. In this case, Diana L. Eck, Chairman of the Pluralistic Project at Harvard University provides an understanding of pluralistic. There are three points that are contained in pluralistic.⁷⁷

First, pluralistic is active engagement in the center of diversity and difference. Model active involvement in this tolerance not only recognizes the diversity and differences, but assemble together a diversity of purposes. Make a difference as the potential to work together and discuss to produce a benefit

⁷² Zuhairi Misrawi, *Al-Qur'an Kitab*, *op. cit.*, p. 204-205.

⁷³ Diana L. Eck, *Prospects for Pluralistic: Voice and Vision in the Study of Religion*, in *Journal of the American Academy of Religion*, Oxford University Press, Cambridge, 2007, p. 745.

⁷⁴ Paul F Knitter, *op. cit.*, p. 219.

⁷⁵ Sukidi, *op. cit.*, p. 3.

⁷⁶ Tolerance in Arabic interpreted as *ikhtimal*, *tasyamuh* which means letting attitude, gracefully. Tolerance is also interpreted as despondency or leave, within the meaning of patience with yourself even if mistreated. See Bashori Mulyono, *Ilmu Perbandingan Agama*, Indramayu, Reader Sayid Sabiq, 2010, p.114.

⁷⁷ Zuhairi Misrawi, *Al-Qur'an Kitab*, *op. cit.*, p. 206-207.

to mankind. Improve assimilation and active participation at all levels of society.

Second, pluralistic is more than just tolerance. In an awareness of tolerance appears to appreciate the other. But pluralistic gives an attempt to understand one another through a constructive understanding. This means that it took a good understanding and complete information about the other, because of the diversity and each difference is the real thing and looks.

Third, pluralistic is not relativeness. Pluralistic is an attempt to find a mutual commitment between encounter commitments. In religion there must be commitments respectively. But of the many commitments, there is a commitment that can be focused, namely humanity. Without eliminating the diversity and differences in them. This differs from the relativism of denying the importance of building a shared commitment between the various communities in society.

Three points above, there is insights into the meaning of pluralistic is not understood who believes that all religions are equal. But rather an understanding that encourages diversity and difference that made a potential to build tolerance, harmony and togetherness. The better an understanding of the diversity and differences become strong potential creating inter-religious harmony, the more open the chance to be inclusive towards other groups. Muhammed Fethullah Gulen, a Turkish scholar, adding to reconcile the differences that exist, there needs to tolerance in it. With dialogue that is based on the basis of mutual respect, mutual giving space to reveal the truth that internally absolutized. Although the essence of truth is relative.⁷⁸

Although religion has the function of bringing unity to the people, but behind the function, religion remains frequently used to justify the creation of conflict. Because the discussion of religion is a sensitive discussion, so as to divide a group, the most appropriate tool to use is a religion. The attitude applies to groups that believe that the group was right and the other wrong.

⁷⁸M. Arfan Mu' ammar, Abdul Wahid Hasan, dkk, *op. cit.*, p. 475-476.

Because if such beliefs are in a group, then disintegration would be easy to do.

B. The Features of Inclusive Religiosity

According to several scholars, Inclusive has some features. It can be seen from classic and modern interpretations. The researcher divides the features to 3 points. 1) Faith to Allah and the last day, good work, 2) *Amar Ma'rūf Nāhī Munkar* (Doing Good and Avoiding Evil), *Yusāri'ūna fī al-Khairāt* (Step on Godness),⁷⁹ 3) Tolerance, Equality dan Openess.⁸⁰

1. Faith to Allah and the last day, good work.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَىٰ

وَالصَّابِئِينَ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ

صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

هُم يَحْزَنُونَ ﴿٦٢﴾

—Those who believe (in *Qur'an*), and those who follow the Jewish (scriptures), and the Christians and the Sabians, - any who believe In Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve.⁸¹

⁷⁹ Alwi Shihab, *op. cit.*, p.79.

⁸⁰ Zuhairi Misrawi, *Al-Qur'an Kitab, op. cit.*, p.178-179.

⁸¹ QS. Al Baqarah/2: 62. This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

Emphasis who has directed to this verse is peaceful and prosperous life among religious. If they do a good religion order, no fanatic in religion, then it can be realized. Many Islamic scholars and thinkers found difficulty to interpret this verse. Some scholars interpret the meaning of faith on the verse is the faith in the oral. *Syahadah* without following Islamic principles. Then the verse speaks of four groups, namely Moslems, Jews, Christians, and *Şābi'īn*. They believe Allah and the last day and their beliefs until his death came. Then all the risks they themselves will bear it.⁸²

Muhammad Abduh added to the first criteria. He said faith to Allah is no limit as faith in Islamic religion. Rashid Rida strengthens the opinion of Abduh. He stressed faith to Allah can be found outside Islam. Maybe he meant those who believed before the coming of Prophet Muhammad SAW.

Faith in Allah is the true faith. It means a form of surrender under the command of Allah and His book. Remembering from the coming of prophet Muhammad was reported in the Taurah and the Bible and ordered his followers to follow his teachings, then they (Jews and Christians) will be *ahlu kitāb* who actually believe in obeying these two books. Therefore faith to Allah includes faith to the prophets, including Prophet Muhammad. This form of interpretation also received the majority of scholars like, Zamakhsyari, Maraghi, and Syaukani.⁸³

The second criteria is good work. It has a special religious significance because it be a factor of success and human salvation if they do good work blessed by God. Good work accordance with a benchmark of religion and the prophet that was followed.⁸⁴ It will not be separated from the rules that have been made by Allah's Book and the prophet whom sent by Him.

⁸² Hamka, *Tafsir Al-Azhar*, Vol. I, PT.Pembimbing Masa, Jakarta, 1970, p. 38.

⁸³ Muhammad Hasan Qadrdan Qaramaliki, *Al-Qur'an dan Pluralistice Agama*, Translator Abdurrahman Arfan, Sadra International Institutue, Jakarta, 2011, p. 167-168.

⁸⁴ *Ibid.*, p. 168.

Such limitation provided by the Qur'an with the verse. Two criteria that makes not only the Moslems who will get salvation, but Jews, Christians, and Sabeans can get it. With requirement and conditions specified in that verse.

In the history, Ibn Abbas argued that the verse is replaced in QS. Ali 'Imrān : 85. The verse is not erased but strengthened exactly. The essence of Islam is faith to Allah and the last day included his books, his messengers, and also have to be followed properly. If the verse were erased and replaced with QS. Ali 'Imrān : 85, then it will happen fanatic in the religion automatically. Therefore both of the verses complement each other and it is dedicated for moslem to keep the peace and welfare among religious.

Here is an inclusive attitude in religious. We need better understanding of the verses to keep peace and welfare. There is the truth dan Allah's aslvation in other religions , but in the other hand Moslsms must believe that Islam is a religion that will be accepted by Allah.

2. *Amar Ma'rūf Nāhī Munkar* (Doing Good and Avoiding Evil)
dan *Yusāri'ūna fi al-Khairāt* (Step on Godness)

﴿ لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتَّبِعُونَ

آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ

وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

—Not all of them are alike: of the people of the Book are a portion that stand (for the right): They rehearse the Signs of Allah all night long, and They prostrate themselves In adoration. They believe In Allah and the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous.⁸⁵

Historically there is a group of Christian believers who always woke up and perform religious rituals, praying to God. Because of these activities, they are referred to as people who are consistent in religion and belief (*ummatun qāimatun*). In addition, they believe in God and the Last Day.⁸⁶

In the verse, some scholars understand that the verse is talking about *ahlu kitāb* (Jews and Christians), not Moslems. They are the people who are honest, do spiritual activities and implement the religion well. They do not lie, steal, kill, and help each other. This verse also gives the command to do good and forbid the evil that exists. In addition, this section also gives an order to compete in terms of advantages.

⁸⁵ QS. Ali Imran/3: 113-114. This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

⁸⁶ Abū Ja'far Muhammad ibn Jarīr al-Ṭabari, *Jamī' Al Bayān fī Ta'wīl Qur'an*, Vol. 3. Dar al Fikr, Beirut-Lebanon, 1988, p. 69.

3. Tolerance, Equality, dan Openness

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ

يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

“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”⁸⁷

There is no compulsion in diverse religion .The diversity created by Allah. Why diversity could happened, and Allah can make all of them in one society.⁸⁸ What is the purpose forbidden of compulsion in religion. It means, we as humans are required to follow our beliefs respectively. When someone has choosed to believing in one religion, with clues that exist in the religion. But everything waht humans do in the world will have the sanction of Allah. Therefore in determining a choice must be a true. The Qur'an itself gave a parable that person who has established a believe it was like he has clung to a rope strong and will not be interrupted with him.

The verse also identify any tolerance in religion. Religion as a source of goodness absolutely because it comes from the revelations of Allah. Because it is good, then al-Qur'an expressly said that the compulsion to follow the belief / religion it is not allowed. The verse could be interpreted as a form of Islamic acculturation with the local culture. This means that Islam can adapt to other cultures that developed outside Arab region. Such this seeing is

⁸⁷ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

⁸⁸ See QS. Al-Mā'idah : 48.

already distributed by Islamic jurisprudence with the principle, *al'adatu muhakkamatun*, which means something that has been assumed correct by the customs, the same position with something that is assumed to be true by a text. And this is an attitude of tolerance in the realm of culture.⁸⁹

Conceptually, the meaning to the word of coercion should be interpreted more broadly. Not just to force others to follow their religion, but doing to ban on acts of religion. The destruction to place of worship of other religions can't be done. If coercion is forbidden, moreover a synagogue destroyed. It seems that the verse indicates harmony and tolerance in religion. To build a harmonious and tolerant should be based on an inclusive attitude towards other religions. Because every religion certainly has an ethical individual, Muhammad himself to admit it. Because of that, he was sent by Allah to enhance the ethics, not to make ethics.⁹⁰

In the Islamic history, it never got that prophet, his companions, and scholars ordering or taking part in damaging a place of worship. What is happening is that they encourage the establishment of places of worship of other religions. Even in war, the Prophet advised not to destroy the places of worship of other religions and not to hurt the pastor. Tolerance shown by the Prophet is not a strange thing. Because it's all based on the Qur'an. Religions must prioritize compassion, not conflict and violence. Therefore it must begin on mutual respect, appreciate and accept differences.⁹¹

Respect and give understanding to others is one of the two perspectives of tolerance. Rainer Forst in *Toleration and Democracy (2007)* such as Cited by Zuhairi Misrawi, stated that there are two perspectives of tolerance, that conception is based on otorias countries (Permission conception) and a conception that is based on the culture and the will to build understanding and respect for others (respet conception).⁹²

⁸⁹ Zuhairi Misrawi, *Al-Qur'an Kitab, op. cit.* p. 252.

⁹⁰ *Ibid.*, p. 254.

⁹¹ *Ibid.*, p. 254-255.

⁹² Zuhairi Misrawi, *Pandangan Moslem Moderat*, Kompas, Jakarta, 2010, p. 3.

Conception which is based on the authority of the state into its own stumbling stone to achieve tolerance. Regulations of the country that should be followed so as to perform a tolerant attitude constrained by the limits of state rules. Countries which have pluralistic society, which is rich in differences often get into trouble on intolerance. The hegemony of the majority of the minorias. Meanwhile, the state also did not dare to take a decision in order to uphold the principles of equality and fairness. As a result, the minority will be always under the threat of a majority.⁹³

Then the conception that is based on the culture and the will to build understanding and respect for others is the right choice conception. Because if conception is based on the state authorities consider tolerance serve as *vevendi mode*.⁹⁴ There is a specific purpose for the ruling to determine the attitude of tolerance. The majority will surely dominate the minority. So tolerance created something to support the wishes of the majority and in the name of tolerance.

At least to resolve the issue, there are two capital required to build tolerance: First, tolerance requires social interaction through conversation and interaction intensive. Second, build trust among the various groups and the flow (mutual trust).⁹⁵

Al-Qur'an has said that there is equality in Moslem, Jewish, Cristian. They are believe each other in interaction social and it will be important in harmony religionist live. The equality can be seen at QS. Ali 'Imrān : 64.

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا

وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا

⁹³ *Ibid.*, p. 4.

⁹⁴ *Vivendi Mod* is an agreement that appeared in black agreement on the white.

⁹⁵ Zuhairi Misrawi, *Pandangan Moslem, op. cit.*, p. 7

يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا

فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

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, Lords and patrons other than Allah." if then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah.s Will)⁹⁶

There are various opinions and indications that the verse invites *ahlu kitāb* to the same principle, that is monotheism. One of the opinions it can be seen from the decline procedure. The verse came down because dealing with followers of Najran Christians at the time of the Prophet rejected Islamic religion by performing a variety of reasons. In fact, they argued with the Prophet in Islamic issues and other problems such as, personal prophet Isa al-Masih as. Their actions didn't result in any beside stubbornness and defiance of them.⁹⁷

The equality in the monotheism has a purpose to create a peaceful life among religionists. Formation of tolerant attitude showed their confidence in the equation. While this is clearly written in the Qur'an, there are still some religionist that are separated from the agreement in the verse. They kept attacking and discredit Islam. Even the act of murder and massacre. In the 16th century and into the 17th, it happens in many countries. Thousands of casualties. The incident has stirred Persia, Egypt, and Rome was to create a wisdom focus on self-awareness specifically to build a peaceful attitude. But it was not easy, because it is not a smooth way to tolerance. The way to be tolerance is the answer to overcome intolerance itself. Strong desire to build

⁹⁶ This Qur'an and translation is taken from *Qur'an in word* by Yusuf Ali

⁹⁷ Muhammad Hasan Qardran Qaramaliki, *op. cit.*, p. 173.

tolerance generally starting from the awareness about the negative impact of intolerant acts. Then, the absolute power be a right way to creat peacefull live. Although the absolute power is not approved in many countries, but it can reduce the spread of intolerant acts.

The form of tolerance attitude can be also happen with openness attitude between religionist. Al-Qur'an has explained in QS. Ali 'Imra>n : 159 that in fixing the problem must to be done with dialog.

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ^ط وَلَوْ كُنْتَ فَظًّا غَلِيظًا

الْقَلْبِ لَأَنفَضُوا مِن حَوْلِكَ^ط فَاعْفُ عَنْهُمْ وَأَسْتَغْفِرْ

لَهُمْ^ج وَشَاوِرْهُمْ فِي الْأَمْرِ^ط فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

It is part of the Mercy of Allah that Thou dost Deal gently with them Wert Thou severe or harsh-hearted, They would have broken away from about thee: so pass over (Their faults), and ask for ((Allah)'s) forgiveness for them; and consult them In affairs (of moment). Then, when Thou hast taken a decision put Thy trust In Allah. for Allah loves those who put their trust (in Him).⁹⁸

⁹⁸ QS. Ali Imran (2) : 159. This Qur'an and translation is taken from *Qur'an in word* by Yusuf Ali

CHAPTER III

BIOGRAPHY AND THE INTERPRETATION OF THABATHABA'I TO INCLUSIVE VERSES

1. Thabathabai's Biography and His Works

Thabathabai was one of the prominent scholar who was very regarded by shi'a community. Because of his intelligence and proficiency, He could master all off the knowledge. Such as the knowledge which was *naqli* or *'aqli*, classic knowledge or modern knowledge. He got a title as a judge and theosophist, for his ability to master philosophy perfectly. And also he is commonly known as "Allamah" because of it.⁹⁹

His fullname is as-Sayyid Muhammad Husein Thabathaba'i.¹⁰⁰ He was born on 29 of Dhulhijjah 1321 H in Tibriz which was suitable on 1903 M.¹⁰¹ He was one of the luckiest people, because he was born from the most famous family in Tibriz who were a prominent scholars, prominent thinkers, *mufassir* and also islamic philosophers.

When he was five years old, he was left by his mother. His mother died on 1326 H/1908 M. After four years of his mother's death, his father come to left him. He died on 1330 H/1912 M. Then, he became an orphaned since his age was 9 years old. Thabathabai's guardian (the maintainer of his father's legacy) managed his life needs after his father's died. The guardian let all his needs to the servants which were consist of a man and a woman servant. For his education, he was sent by his guardian to the elementary school, then he continued to the junior high

⁹⁹Based on Arabic language and the other Islamic language, 'Allamah belong to educated and intelligent people.

¹⁰⁰The word Thabathaba'i is taken from his grandfather's name, Ibrahim Thabathaba'i bin Ismail al-Dibay. Thabathaba'i nickname because when his father would cut dress for him (when he was a child), the father picked out the clothes and cut them while saying "*Thaba-Thaba*" in question is "*qaba qaba*". It is said that giving Nickname by ahl al-Wa'ad is so. See Muqaddimah *Al-Mizān fī Tafṣīr al-Qur'an*, Vol. I, (Beirut, Lebanon)

¹⁰¹Muhammad Husain al-Thabathaba'i, *shi'a*, Translator Husain Nasr, Ansariyan Publication, Qum, 2002, p.22.

school. Finally, his guardian let him to the Privat teacher who came home by home. In this case, he could master Persian language and basic knowledges for six years.¹⁰²

Thabathaba'i learnt and steeped *fiqh* and also *ushūl fiqh* from Mirza Muhammad Husain Na'im dan Syaikh Muhammad Husain Ishfahani. He showed his high interest towards 'aqliyyah understanding. To increase his ability in this aspect, he learnt traditional mathematic and traditional Islamic philoshopy from Sayed Abdul Qasim Khansari, include text book of as-Syifa' by Ibnu Sina, and Asfar by Sadruddin Syirazi.¹⁰³

He became a scholar in traditional category who was very care toward contemporary thought, for his ability to master classical knowledges perfectly. In addition to have a formal education of Islamic traditional resources and *ilm huṣūli* (the knowledge which only can reached by a high effort), Thabathaba'i also learnt 'ilm huḍūri (direct knowledge/*ma'rifah*). He learnt it directly from one of the teacher which has a name Mirza Ali Dali, who led him to the right way towards spiritual perfection. Thabataba'i also learnt about *Fuṣūl al-Hikām*. According to Muhammad Husain al-Zahabi, Thabathaba'i realized that he became an ascetic intelektual (who don't love the world) for several years in Najaf because of the blessing from his teacher. As a form of his ascetic, he often prayed and fasted. And he also clammed his mouth up more in his spare time because of *wirā'i*.¹⁰⁴

He was expert in philoshopy. He got a title as a judge and theosophist because he also mastered some genres of philosophy perfectly, either east genre or west genre of philoshopy. In addition, he also mastered in syari'at aspect and exoteric with no forgetting about the exoteric knowledges, so that he is known as a *fāqih* and also *ṣūfi*.¹⁰⁵

¹⁰²Allamah aSayyid Husein Thabathabai, *Inilah Islam (Upaya Memahami Seluruh Konsep Islam Secara Mudah)*, Translator Ahsin Muhammad, Pustaka Hidayah, Jakarta, 1992, p.15.

¹⁰³Allamah Sayyid Muhammad Husain Thabathaba'i, *Al-Mizān fī Tafsīr al-Qur'an*, Vol. I, Muassasah al-'Alamy li al-Mathbuat, Baerut, 1991, p.v.

¹⁰⁴Allamah Sayyid Muhammad Husain Thabathaba'i, *Al-Mizān fī Tafsīr*, *op. cit.*, p. 2.

¹⁰⁵Sayyid Husen Nasr, *Sang Alim dari Tabriz in Thababa'i Menyingkap Rahasia al-Qur'an*, Translator A. Malik Madaniy dan Hamim Ilyas, Mizan, Bandung, 1993, p. 7-8.

An intelligence and proficiency which is possessed by Thabathaba'i was not something surprised considering he was one of the descendant of prophet who was created the prominent Islamic bachelors from the various dicipline of knowledge during fourteen generations.¹⁰⁶ He was also one of the genius people, for he pursued in Persian language, Arabic language, grammar and linguistic. Due to the knowledges that he possessed, so that he mastered all knowledge very widely.¹⁰⁷

Thabathaba'i's life couldn't apart from the sociocultural and politic condition which were different each other. The differences happened at three different cities such as, Tibriz, Najaf, and Qum in Iran, which has name Persia before.¹⁰⁸ These three cities was seen as a holy city of Iran which created many prominent scholars and mujtahid from Persia era to Iran era. This is caused by the culture at that cities which showed full of love to hug, keep, and increase the thought and Islamic culture. Thabathaba'i has never leave that culture and always complte his literature with a wealth of new knowledges.¹⁰⁹

At Najaf city, he got a mistic learning life system. His life was full with the various of *riyāḍah Batīniyyah*. In his daily, he practiced all of the knowledges that he accepted from *syaiikh* and his spiritual supervisor directly. But, his spiritual life was deeper when he went back to the Tibriz – native land of Thabathaba'i –on 1945 M. Because he got a bitter period during he life in Tibriz. Bitter and sweet life, he had faced all of them at that city.¹¹⁰

Tabriz which was a native land of Thabathaba'i had a name Kadiris before.¹¹¹ In this city, he got an education from his family for the first time. Moreover, the city which is near by Azerbaijan is the second city that has an important history in Iran, after Taheran, which is be an independence symbol for the Iran citizen. Tabriz

¹⁰⁶Allamah Sayyid Muhammad Husein Thabathabai, *Tafsir al-Mizan, (Mengupas Ayat-Ayat Ruh dan Alam Barzah)*, Vol. 1, in original title *Al-Mizān fī Tafsīr al-Qur'an*, Translator Syamsuri Rifa'i, Jakarta, CV. Firdaus, 1991, p. 3.

¹⁰⁷Allamah as-Sayyid Husein Thabathabai, *Inilah Islam, op. cit.*, p.15.

¹⁰⁸John B. Christopher, *The Islamic Tradition*, New York, Harper & Row Publishers, 1972, p. 155.

¹⁰⁹Abdul Karim Soroush, *Menggugat Otoritas Tradisi Agama*, Translator Abdullah Ali, Mizan, Bandung, 2002, p. 236.

¹¹⁰Muhammad Husain Thabathaba'i, *Islamic Teachings : An Overview*, Mostazafan Foundation, New York, 1989, p.15.

¹¹¹Syahin Makariyus, *Tārikh Iran*, Mathba'ah al-Muqtathaf, Mesir, 1989, p.5.

is used as a central basecamp for the struggle activity of Iran citizen to against the colonist. The constituion of the country also appeared in this city at 1906. Therefore, this city became an independence symbol of Iran country.¹¹²

To know more the biography of Thabathaba'i, the author has devided to many aspect.

a. The Condition of Social and Politic

Thabathaba'i lived from 1892 untill 1981 M. This is showed that he lived on the authority of two dynasty, such as Qajar Dynasty for especially on the authority of Mudhaffarudin regime (1847-1985). And Pahlevi dynasty who was cooperated with other dynasty, England and its allies for especially. They tread on the self-respect of Iran citizen, also they preserved their authority on behalf of *ahlu al-bait*.¹¹³

Then, on 1906-1911 M, some of Shi'a scholars demanded the constitutional changes which was known by "constitutional revolution".The most crusial thing was not about the inaguration of the system, instead of to minimalize the degree of the illegality on the social politic. Because, the validity was impossible to be exist with the tweleve unseen leader. This effort was a constitutional tool to keep the illegality degree on the limit that could be accepted. So, that was the situation on political thinking of Shi'a.¹¹⁴

Then, the basic polemic at that time was "How is the structure of leadership and who is the leader?"

In the middle of the political polemic which had neverfinish yet, there was Imam Khomaeni who came from the isolation, France. By seeing of the his credibility, knowledge capacity, and *ma'rifah* also integrity, the scholars community of Shi'a appointed him as the prophet leader (representative of the leader) from the twelve unseen leaders. But, by the expanding of the time, the

¹¹²Ali al-Awsi, *Al-Thabathaba'i wa Manhajuhu fi Tafsīruhu al-Mizān*, Mu'awiyah al-Risalah lil'alaqat al-Daulah, Taheran, 1985, p.27.

¹¹³As-Sayyid Muhammmad Husein al-Thabthaba'i, *Islam Syi'ah, Asal-Usul Dan Perkembangan*, Translator Muhammad Satori, Pustaka Utama Grafiti, Jakarta, 1989, p.17.

¹¹⁴Kalim Shidiqi, Hamid al-Ghar, dkk., *Gerbang Kebangkitan*, Translator A. Syafi'i Sundry, Shalahuddin Pres, Yogyakarta, 1998, p. 16.

title as a prophet didn't exist anymore, and his name was became back to Khomaeni.¹¹⁵

In history, the struggle of Imam Khomaeni in proclaiming the purpose of “constitutional revolution” was spent long time and it was through a varous ways. Passing through speeches, writing a bulletin and sending a letter to the goverment as a term of an advice and constructive criticism. But, at the last, the proclaiming of Imam Khomaeni was ignored by his followers. Then, he created some revolution which was released in 1979 as an Iran revolution. Most of the society renamed the revolution as an Islamic revolution , it is a resistance movement of the citizen that led by the scholars.

b. Scientific Activities

Thabathaba'i grow and growth in well-educated family. By the learning system which were directed and determined, he could be dicipline in his education. But, his education records couldn't be released from 3 locations where was the scientific resources for him. Those three locations are Tibriz city, Shi'a University in Najaf, and Qum University in Qum.

Tabriz is the native land of Thabathaba'i. He received his first education in this city. He received His first education from some of scholars who were came from his famous family. His father, Sayyid Muhammad, was one of the grandson from a prominent scholar, Mirza Ali Ashghar Syaikh al-Islam. His father would assign him and his brother to follow the family's tradition, he would also gave the best education for them. But, in the middle of his struggle, he died. After his father's death, Thabathaba'i with his brothers was given to the servant who became their guardian and he managed all of their needs. For Thabathaba'i's education, the servant gave him a private teacher to teach him at the home. He had studied with his private teacher for six years until he could understand Persian language and the basic lessons.¹¹⁶

¹¹⁵*Ibid.*, p. 209.

¹¹⁶Allamah Sayyid Muhammad Husein Thabathabai, *Inilah Islam, op. cit.*, p.15.

When he was in childhood, Thabathaba'i passed his scientific activity traditionally. He learnt the Qur'an and the various of classic books about literature and history such as, *Gulistan* and *Bustan* by Sa'di, Nesab and *Akhlāq*, *Anvar-e Sohayli*, *Tarekh-e Mu'jam* dan *Irsyad al-Qur'an*, *al-Hisāb*, and some works from another scholars such as, Amir-e Nezam. The scientific activity that had make him bussy couldn't stop him to increase his understanding. During his breaks, he also learnt the religion and Arabic language by reading classical text books, and he had passed it for 7 years (1928-1935 M). Besides, he also learnt Grammatical knowledge, syntactical, rhetoric, *uṣūl fiqh*, logical, and philosophy and spiritual sciene which was he mentioned by his self.¹¹⁷ Then, in 1935 M, he continued his formal education at Syi'a University in Najaf, Iran.

In Syi'ah University, not only he pursued *naqliyyah* knowledges but also he pursued *aqliyah* knowledges. He learnt *fiqh* and *uṣūl fiqh* to the famous scholar, asy-Syaikh (al-Mirza) Muhammad Husein (the son of *syaykhul Islām* al-Mirza Abdur Rahim Naini al-Gharawi (1277 H/1860 M – 1355 H/1936 M)). Then, he was supervised by Sayyid Husain Badkuba'i on traditional mathematic. He also learnt Islamic philosophy and finished his work studies of the prominent philosopher such as, *al-Syifa`* by Ibnu Sina, *al-Asfar al-Arba'ah* by Mulla Shadra, and *Tahmid al-Qawā'id* by Ibnu Kurkah, on the direct supervisor by Sayyid Husain Badkuba'i. And he had ever been a student from two prominent scholars, Sayyid Abu al-Hasan Jelwe dan Agha Ali Mudarris Zununi.¹¹⁸ In this city, he contributed in aspect of tafsir, philosophy, and also history of Syi'ap.¹¹⁹

In 1935 M, he came back to Tabriz, his native land. This was caused by economic hardship which he passed. In Tabriz, he couldn't avoid the economic hardship while he needed the revenue to survive the life. Then, he became a

¹¹⁷Muhammad Husain Thabathaba'i, *Islamic Teachings : An Overview*, op. cit., p.13-14.

¹¹⁸Sayyid Muhammad Nasr, *Preface In Shi'a*, Ansariyan, Qum, 2002, p.22.

¹¹⁹Sayyid husein Thabathabai, *Tafsir al-Mizan*, Vol. I, Translator Ilyas Hasan, Jakarta, Lentera, 2010, p.11.

farmer and his profession as a farmer became his livelihood. He had embraced on agricultural sector for 10 years. In this time, he was far from scientific activity.

Thabathaba'i moved from Tabriz to the Qumm in 1324 H/1945 M. This was caused by the migrations of Russian to the Persia (Which is commonly known as Iran now). The migration was caused by the Second World War. In Qum city, he got his scientific world anymore, for the Qum had become a religion center in Iran at that time. His style was so close-mouthed and simple. And with those styles, Thabathaba'i began to teach, he focused on interpreting Qur'an , philosophy and also traditional Islamic theosophist. After the Second World War, when Marxism (the doctrine of Karl Marx) became an idol of some young generations in Teheran-Iran, Thabathaba'i was the only one of the scholar who had an effort to learn communism philosophy and gave an answer toward dialectic of materialism with the traditional view. From his effort to combine the view of communism philosophy with the traditional view, then, he showed his best works of Thabathaba'i, it was *Ushul-I Falsafah wa Rawisiyi Rialism*(the principles of philosophy and realism method). In this case, he defended on realism philosophy in the traditional understanding. Thabathaba'i also taught some of students with modern education to get more learning system of understanding knowledge with more good and systematically. Some of his students who were noticed and also were known as the prominent scholars were Jalaluddin Asytiani from Masyaad Universitydari and Sayed Hossein Nashr. Both of them were known as an intellectual Moslem who had glorious achievement of a scientific.¹²⁰

The profile of Thabathaba'i was a symbol of the permanent for bachelor tradition and Islamic knowledge. With his elegant style which was attached to him, fineness mind, humility, and finding the truth, he produced his original

¹²⁰As-Sayyid Muhammad Husein Thabthaba'i, *Islam Syi'ah, op. cit.*, p.23-24.

works. According to Nashr, he was assumed as an attainment knowledge of the God by the society.¹²¹

Thabathaba'i died on the 15 of November, 1981, after he dogged by the disease for long time. Not less of a hundred thousand people, included the prominent scholars, and also the struggle figures of religion attended to his funeral ceremony. Instead to respect his disappearance, one of his students whose named sayyed Abdullah Syirazi, declared the death of Thabathaba'i as a mourning day and the holiday in Masydad.¹²²

c. The works of Thabathabai

Thabathaba'i is the scholar who very like in writing. So many writings that he released during his lifetime. These are his published works which were written when he studied at Najaf:

- a. *Resale dar Borhan* (Treatise “monograph” on logic)
- b. *Resale dar Moghalata* (Treatise on sophism)
- c. *Resale dar Tahlil* (Treatise on analysis)
- d. *Resale dar Tarkit* (Treatise on structure)
- e. *Resale dar E'tebariyat* (Treatise on the ideas about the origin of human being)
- f. *Resale dar Nobovvat wa Manamat* (Treatise on *nubuwat* and dreams).¹²³

The works of Thabathaba'i when he lived in Tabriz:

- a. *Resale dar Nobovvat Va Manamat* (Treatise on *nubuwat* and dreams)
- b. *Resale dar Asma Va Safat* (Treatise on names and character)
- c. *Resale dar A'al* (Treatise on acts of *illahiah*)
- d. *Resale dar Va Sa'et Miyan'e Khodava Ensan* (Treatise on intermediary between God and human being)

¹²¹Sayyid Muhammad Nasr, *op. cit.*, p.24.

¹²²Ahmad Baidhowi, *Mengenal Thabathaba'i dan Kontroversi Nasikh Mansukh*, Nuansa, Bandung, 2005, p. 44.

¹²³Allamah Sayyid Muhammad Husein Thabathabai, *Inilah Islam*, *op. cit.*,p.17.

- e. *Resale dar Ensan Qabl ad-Donya* (Treatise on Human being before exist in the world)
- f. *Resale dar Ensan fi ad-Donya* (Treatise on human being in the world)
- g. *Resale dar Ensan Ba'd ad-Donya* (Treatise on human being after their life)
- h. *Resale dar Velayat* (Treatise on region)
- i. *Resale dar Nobovat* (Treatise on propechy).

The works of Thabathaba'i which were published in Qum :

- a. *Tafsir al-Mizan*, published in 20 volumes
- b. *Usul-e Falsafe (Rafesh-e Realism)*, (the principles of philosophy (realism method)). This works was discussed on west and east philoshopies. This works were published in 5 volumes.
- c. The anotation for *Kifayat al-Ushul*
- d. The anotation for Mula Sadra, *Al-Asfar al-Arba'ap*. Published in 9 volumes.
- e. *Vahy ya Sho'ur'-e Marmuz* (revelations or mystical awareness)
- f. *Do Resale dar Velayatva Hokumat-e Eslami* (two triates on Islamic government and region)
- g. *Mosabeha-ye Sal-e 1338 ba Profesor Corban Mostashreq-e Faransafi* (interviews in 1338 H/1959 M with Prof.Henry Corbin, France orientalist. Recently was published in one volume, by the title *Shi'a* (syi'ah).¹²⁴
- h. *Mosabeha-ye Sal-e 1339 va 1340 ba Profesor Corban*. The insight of the interview ways in 1339 H/1960 M and 1340 H/1961 M, with prof.HenryCorbin. (published in one volume by the title *Resalat-e Tashayyo' dar Donya-ye Emruz* (the mission of Syi'ah in the world today).
- i. *Resale dar E'jaz* (Treatise on miracle)
- j. *Ali wa al-Falsafah al-Illahiyah* ('Ali and divine philoshopy). This work also was translated and published in France language.
- k. *Shi'a dar Eslam* (Islamic Syi'ah)

¹²⁴*Ibid.*,p.18.

- l. *Qor'andar Eslam* (al-Qur'an in Islam)
 - m. *Majmu'e-ye Maqalat, Porsheshha va Pasokha, Bahsyha-ye Motafarge-ye 'Elmi, Falsafi, va ...* (the number of articles, questions and answers also scientific discussion, philosophy, etc)
 - n. *Sunan al-Nabi* (The sunnahs of prophet). Recently was published in 400 pages with its translation and the study by Muhammad Hadi Feqhi.¹²⁵
- d. *Al-Mizān fī Tafsīr al-Qur'an*

From all Thabathaba'i's works, *Al-Mizān fī Tafsīr al-Qur'an* became the most important works, phenomenal, and had a big contributions in history. Because he almost spent all of his lifetime to finish this work.¹²⁶ This work was published in 20 volumes, which one volume consisted of the introduction. The process of publishing was done by him gradually. The first volume was published in 1375 H/ 1957 M. Then, the whole of publishing was done in 1392 H/ 1974 M.¹²⁷

The first edition of this work was written in Arabic language and was published in Iran and Beirut. By the end of the time, *tafsīr* has been spread in many Universities and libraries. The original text of *al-Mizān fī Tafsīr al-Qur'an* overall consisted of 20 volumes, and each volume consisted around 400 pages. Furthermore, this book was translated by some of Thabathabai's students into Persian language. The translation process was directly supervised by Thabathaba'i, so there isn't a difference mean between the original text and the translation text. Each volume was translated into two volumes, so the number of

¹²⁵ *Ibid.*, p.19.

¹²⁶ Ali Naqi Baqirsani, *Dasar-Dasar Nilai Moral : Studi Komparatif atas Pandangan Allamah Thabathaba'i dan Ayatullah Muthahhari*, in *Al-Huda : Jurnal Kajian Ilmu-Ilmu Islam*, Vol.-1, No. 2, p. 105.

¹²⁷ Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mizān fī Tafsīr*, *op. cit.*, Vol. XX, p.398.

all the translation text became 40 volumes. The responsibility of the translation overall was loaded to Sayyid Baqir Musawi Hamadani.¹²⁸

Al-Mīzān is the word that used as the title of this work. It was caused many of the works took some opinions from the scholars, either classic or modern and either Shi'a or Sunni. Then, Thabathaba'i used their opinions as the consideration when he wrote his opinion about some verse of holy Qur'an which he interpreted.¹²⁹

Before Thabathaba'i begins to write this work, he makes a detail schematic for his interpretation. He wrote a schema of writing in the introduction/ in the first volume. Therefore, it gave an actual figure about the academic character and the term of mind. In the arrangement, He arranged his interpretation systematically.

The method in the writing of this book was very different with the other interpretation. Because of this work was created by a scholar who not only mastered classical knowledge, but also mastered philosophy and contemporary knowledge, it made the explanation of this works more complete than the other works. In addition, the writer of this *Tafsir* had gotten in touch with the society which could make the publication of his works became easy. One of the purpose of this publication was to complete and fill the facility of society to understand al-Qur'an . This work tried to give the answer toward the modern problems which based on the right way– al-Qur'an and *Sunnah*. In the interpretation of the Qur'an , he always back to the al-Qur'an itself. He explained from al-Qur'an to al-Qur'an , he explored some meaning of one verse from the other verses. The method which used the interpretation from al-Qur'an to al-Qur'an was the best method. According to Ibnu Taimiyah, he said “if we could find in one verse, we would find the meaning in other verse”.¹³⁰

¹²⁸Abu al-Qasim Razzaqi, *Pengantar Kepada Tafsir al-Mizan in Al-Hikmah No. 8 Rajab-Ramadhan 1413 H*, Translator Nurul Agustina, p.7.

¹²⁹Ali al-Awsi, *op. cit.*, p.115.

¹³⁰Ibnu Taimiyah, *Muqaddimah Fiqh Ushul al-Tafsir*, T.Pn, Beirut, 1392, p.93.

Thabathaba'i divided his interpretation into 4 groups such as, theology, philosophy, *ṣūfī*, and tradition. For those 4 groups of interpretation, he gave some opinions from who expert in the theology for the term theology, from who expert in philosophy for the term of philosophy, from who expert in *ṣūfī* for the term *ṣūfī*, and also from who expert in tradition for the term tradition. After making the groups of interpretation, he made some discussion forum for his interpretation. He took some opinions from the scholars for the verse which had been interpreted.¹³¹ He also gave some critics towards their opinions, neither debilitated¹³² nor reinforced their opinions. He also gave an explanation to affirm his own opinion.¹³³

All of the interpretation of Thabathaba'i was based on the al-Qur'an . Although he took some opinions from the philosophers like al-Farabi and Ibnu Ṣina, he wasn't always agreed with philosophy theory. He also denied with the philosophy theory which was contradicted with the al-Qur'an . But, he didn't give all the term of philosophy in philosophy's explanation. He just put a certain verse of the al-Qur'an in that explanation. This method is commonly known as *tafsīr falsafī*, it was an effort to interpret al-Qur'an which had a relation with the philosophy problems.¹³⁴

B. Thabathabai Interpretation to Inclusive Verses

1. QS.Al-Baqarah/2: 62

¹³¹Ex. Thabathaba'i interpretation to QS. al-Nahl ayat 115 about Using or eating the carrion, the blood, flash pig, and animal who killed without saying Allah is forbidden. See Muhammad Ḥusain al-Thabathaba'i, *Al-Mīzān fī Tafsīr al-Qur'an*, Vol. XII, p.364-366.

¹³²Ex. Thabathaba'i interpretation to QS. surat al-Maidah ayat 55-56 about the leadership of Ali bin Abi Thalib. See Muhammad Ḥusain al-Thabathaba'i, *Al-Mīzān fī Tafsīr al-Qur'an*, Vol. IX, p.14.

¹³³Ex. Thabathaba'i interpretation to QS. al-An'am ayat 1-3 about monothoism in Allah. Seet Muhammad Ḥusain al-Thabathaba'i, *Al-Mīzān fī Tafsīr al-Qur'an*, Vol. VII, p.13.

¹³⁴Muhammad Ḥusain Az-Zahabi, *Al-Tafsīr wa al-Mufasssirūn*, Dar al-Fikr, Beirut, 1995, Vol. III, p. 83.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى
 وَالصَّبِيْنَ مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ
 صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا
 هُمْ يَحْزَنُونَ

“Those who believe (in the Qur’an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe In Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve”¹³⁵

Asbābun Nuzūl

Ibn Abī Ḥātim and al-Adni narrated in their *Musnad* of Abi Nājih’s line from Mujāhid, he said: "Salmān said, ‘I asked to the Prophet about the religious in one religion with me before. I also told him about prayer and worship.¹³⁶ Then the verse came down.

Another *riwayah* described from Al-Wahīdi who narrated from Abdullah ibn Kathir’s line of Mujahid, he said, "when Salmān told the Messenger story of her colleagues previous, the Messenger said, 'They are in hell'. Salmān said, 'Then the earth feels so dark to me. But after the verse come down, the world seemed to turn into a bright'.¹³⁷

¹³⁵ This Qur’an and translation is taken from *Qur’an In Word* by Yusuf Ali.

¹³⁶ Jalaluddin As-Suyuthi, *Asbabun Nuzul Sebab Turunnya Ayat Al-Qur’an*, Translator Tim Abdul Hayyie, 5th edition, Gema Insani, Jakarta, 2011, p. 31.

¹³⁷ Dr. Muhammad Chirzin, *Buku Pintar Asbabun Nuzul*, Zaman, Jakarta, 2011, p. 83-84.

Thabathaba'i Interpretation

Thabathaba'i gave a standard or measure of the verse on humans for the salvation of God with true faith in God and the last day, which is accompanied by good works.

The first verse says those who believe "أمنوا إن الذين", then in the second line there is word "من آمن". It describes the last word shows the true faith and mentions himself as a faith person. The verse also explains that Allah is no respecter important names, such as those who believe, Jews, the Christians, *Ṣābi'ūn*. Because people still will not get salvation for naming to ourselves. As we are of the Jews, we are the Christians.

The mention of "name of religion" can't be accepted by Allah, because something that will be a solid foundation is behavior or attitude of their self. Not a mention of their group. They will receive the glory and happiness if they obey sincerity. Name, adjective, did not bring any good unless it is supported by the faith and good works.¹³⁸

2. QS.Al-Baqarah/2: 256

لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ

يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

¹³⁸ Allamah Sayid Muhammad Husein Thabathaba'i, *Tafsir al-Mizan*, op. cit., p. 379-380.

“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”¹³⁹

Asbābun Nuzūl

Abu Dawūd as-Sijistāi and Ibn Hibbān narrated from Ibn ‘Abbās, he said, "Long time ago there was a woman who gave birth every time a baby, he is always died. Then he swear if his's baby will life then he would make him a Jewish. When Bani Nadhir were expelled from Medina, there are children of the Ansar among them. So they said, "we can't let our children".

In the history, Ibn Jarir narrates from Sa'id's line or Ikrimah from Ibn Abba, he said, "this verse came down to Anṣar person from Bāni Sālim bin ‘Auf named al-Ḥusain. He has two children who both are Christian, while he himself was a Moslem. So he complained to the Prophet. "Do I need to force both of them to convert to Islam because they still want to embrace Christianity?"¹⁴⁰

Thabathaba'i Interpretation

In *al-Mīzān fī Tafṣīr al-Qur'an*, Thabathaba'i explained that the coercion of religion in spite of coercion to believe and faith is forbidden. Because there is no coercion in religion from any side. Then it became clear that prohibition information to force another in following our belief and faith. He added a person has a independent soul will choose his own path in his life. So as Moslem, we may to communicate to other religions well, and keep social interaction with them. It is not allowed to force another religious to follow Moslem's belief.

¹³⁹ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

¹⁴⁰ Jalaluddin As-Suyuthi, *op. cit.*, p. 107-108.

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

“truth stands out Clear from error”.¹⁴¹

From the verse is clear that coercion is forbidden, because of already good clearly will differ from those already misguided clearly. However Thabathaba'i also allow for the presence of coercion in religion with the condition that a truth or command was can't described. Is it because the people who are forced simply did not have the capacity to understand or because of some other reasons.

There is a verse that describes the command to kill *kāfir* (Christians and Jews),¹⁴² and the command to fight against other religious in the way of Allah. But - in Thabathaba'i's view - it can't delete or change God's command to negate a compulsion in religion. Because the difference between truth and error is clear. So Allah's command has their respective position.¹⁴³

3. QS. Ali-'Imrān /3: 64

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا

وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا

¹⁴¹ “*Ar- Rusydu*” is getting an act reality to achieve the right way. As for “*Al-Ghayy*” is deviated from the right way, but not knowing what his wants and do not remember the goal. See Allamah Sayyid Muhammad Husein Thabathaba'i, *Tafsir al-Mizan*, op. cit. p. 234.

¹⁴² Lihat QS. An-Nissā` : 89.

¹⁴³ Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mizān fī Tafsīr*, op. cit., Vol. II, p. 346-348.

يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ فَإِن تَوَلَّوْا

فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

“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, Lords and patrons other than Allah." if then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah.s Will)”¹⁴⁴

Thabathaba’i Interpretation

Khitāb of that verse is directed to all of *ahlu al-Kitāb* and in the essential inviting to the word *ta’ālu ilā kalimatīn* directed to the society, with the intention of implementing the word "*sawā*". Thabathaba’i interpret the word “*sawā*” with an agreement within a community. An agreement of course where there is background knowledge and obedience to things that have been agreed upon. If it can be implemented, then the agreement is published to society.

Furthermore, Thabathaba’i explained word “*sawā*” that al-Qur’an , at-Torah, al-Bible agree with inviting people to monotheism in fact. It means *lā na'buda illā Allāh*. And monotheism is to abolish all polytheism to Allah. And it was in accordance with Islamic religion that brought the Prophet Muhammad, which it’s essential is monotheism. But monotheism in that verse different from monotheism in Islamic religion, as we know well that Allah is one God and Muhammad is His Messenger. Monotheism of the verse gave inviting to be monotheism person, leave worship besides Allah even without

¹⁴⁴ This Qur’an and translation is taken from *Qur’an In Word* by Yusuf Ali.

monotheism in common with Islamic religion.¹⁴⁵ It means that people just believe Allah is one God without believe that Muhammad is His messenger.

4. QS. Ali-'Imrān /3: 113-114

﴿ لَيْسُوا سَوَاءً ۚ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ

ءَايَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ

الصَّالِحِينَ ﴿١١٤﴾

“Not all of them are alike: of the people of the Book are a portion that stand (for the right): They rehearse the Signs of Allah all night long, and They prostrate themselves In adoration. They believe In Allah and the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous”¹⁴⁶

Asbābun Nuzūl

¹⁴⁵ Allamah as-Sayyid Muhammad Ḥusain al-Thabathaba'i, *Al-Mizān fī Tafṣīr*, op. cit., Vol. III, p. 283-284.

¹⁴⁶ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

Narrated by Ibn Abī Ḥatim, al-Ṭabrani, and Ibn Mandah, sourced from Ibn Abbās reported when Abdullah bin Salam, Tha'labah bin Sa'yah, Usaid bin Sa'yah, As'ād ibn 'Abd, and some of the other Jewish convert to Islam, faith to the truth of Muhammad and love Islam, rabbis and people of unbeliever among them said "No one will believe in Muhammad and follow him except those most evil among us. If they were the best of us, they would not have to leave his ancestors's religion and move to another religion absolutly".

In another narration described from Ahmad and others sourced from Ibn Mas'ūd tell when Prophet SAW end the evening prayers, found the people who were waiting for the prayer in the mosque. Then he said, "know, besides you there is no one-even people of other religious who remember Allah (prayer) at the time of a night like this."¹⁴⁷

Thabathaba'I interpretation

The word "sawā" shaped as *maṣḍar* which means nature grammatically. "Laisu sawā" means something that does not stick flat in charateristic and law. Thabathaba'i explained to the word "ummatan qāimatun yatlūna āyātillāh" that uphold and recite Allah is *ahlu kitāb*. In recitations and *qāimah's* place prove that they *ahlu kitāb* is not straight or right.

Scholars has different interpretation of the word "qāimatun". There is interpreting with "firm" or "fixed" on God's orders, there is interpreting "qāimatun" with fairness. Some of them interpret the word "qāimatun" with people who have a straight path. Thabathaba'i's view that the word is contained from plural pronunciation without mentioning the book and also explained that their good works has hinted at upholding faith and obedience.

And pronunciation "أثناء" is plural 'of the word إتي. But some say the pronunciation *Jamā'* of pronunciation إتي which means time.

¹⁴⁷ P.A.A.Dahlan, M.Zaka Alfarisi, *Asbabun Nuzul: Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an*, CV. Penerbit Diponegoro, Bandung, 2000, p.108-109.

Pronunciations يسارعون means the act is accompanied by speed. And said سرعة is different with عجلة. عجلة means precede what is allowed to be preceded, and it is good action. And عجلة means precede that should not be preceded, and it isn't good action.

Pronunciations خيرات mentioned to the good works absolutely. Such as worship, *infāq*, fair, fulfilling a request. But the meaning of خيرات is drowning. Most pronunciation of خيرات was associated with good related to the property. As drown wealth by means *infāq*, *Zakāh*, *Ṣadaqah* and others.

In the Thabathaba'i's interpretation, Allah gave a standard of good work attitude towards His creation. Those standards are faith, *Amar Ma'rūf Nāhī Munkar* (commanding the good and forbidding the evil), *yusāri'ūna fil Khairāt*. Then people who can fulfill those criterias is included those straight people, the Prophet's family, people who are honest, people who are martyred, and righteous people.¹⁴⁸

5. QS.Al-Mā'idah/5: 48

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ

يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ

بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنْ

الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ

¹⁴⁸ Allamah as-Sayyid Muhammad Ḥusain al-Thabathaba'i, *Al-Mīzān fī Tafṣīr*, *op. cit.*, Vol. III, p. 439-440.

اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوكُمْ فِي مَا

ءَاتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ

جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

“To Thee we sent the Scripture In truth, confirming the Scripture that came before it, and guarding it In safety: so judge between them by what Allah hath revealed, and follow not their vain desires, diverging from the truth that hath come to thee. to Each among you have we prescribed a law and an open way. if Allah had so willed, He would have made you a single people, but (his plan is) to test you In what He hath given you: so strive As In a race In all virtues. the goal of you all is to Allah. it is He that will Show you the truth of the matters In which ye dispute.”¹⁴⁹

Thabathaba'i interpretation

Thabathaba'i interpreted the word "مهيمنًا" with keeping something for something. The keeping still revolves around the meaning, if there is an error on the keeping and the various changes in it. Al-Qur'an was positioned by Allah as explanatory against something based on the promises of God that was written in His books. Al-Qur'an also keep the basic provisions were inappropriate to be changed. But with the development of the times, al-Qur'an changed the branches that enables to do renewal in it. So the renewal is consistent with the human condition by considering human character and have

¹⁴⁹ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

to be adapted to the progress of time. So al-Qur'an can be understood with changing things need to be changed in the previous books in accordance with the times.¹⁵⁰

Al-Qur'an set good things that according to the condition of the people right now. With not deny the changes in refinement and addition of what is brought by Isa a.s. in the Bible and Moses in the Torah. And allow something has allowed in Torah and Bible and forbid what is mostly forbidden by the Torah and the Bible.

In religious life, if non-Muslims (Jews and Christians) break the law, then according to Thabathaba'i the manner to give punishment to them is with seeing kind of punishment in their books. And if someone who break the law is general society, it is given a punishment with societal norms whom has related to them. However, as Moslem, we are not allowed to follow the passions to hate them and then put him on trial.

Thabathaba'i distinguish between *الدين الشريعة* and *الدين الشريعة* defined as something special way. The way to a group of people from several groups of people. For a prophet of some prophet has sent to people. As the prophet Noah's *Syarī'ah*, Abraham, Moses, Jesus, and Muhammad. While *الدين* was interpreted as a tradition and the way divinity generally to all levels of society. *Syarī'ah* receive replacement, whereas *الدين* is not, because it is more comprehensive. A difference clearly is *الدين* can be related with something that is general, while the *Syarī'ah* can't be related something except someone who created *Syarī'ah* said something to connect it.

The number of *Syarī'ah* that occurred is because people are not created in a single entity basically. Whether it is good or evil attitude.¹⁵¹ The reason that *Syarī'ah* who diverse and different has been created by Allah is to bring their degrees to Allah and to show how very importance part of *syarī'ah* itself. Not because of the place, time, and the color of society, however, *Syarī'ah* be

¹⁵⁰ Lihat QS. Al-Israa : 9.

¹⁵¹ Lihat QS. Az-Zukhruf : 33.

something different because of the progress of era and human itself. Allah was not giving two or more *Syarī'ah* at the same time. No loading divine and laws legislated except in the form of a test from God to man in different aspects of life.¹⁵²

6. QS.Al-An'ām/6:108

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ

عَدْوًا بِغَيْرِ عِلْمٍ ۗ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ

رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾

“Revile not ye those whom They call upon besides Allah, Lest They out of spite Revile Allah In their ignorance. Thus have we made alluring to Each people its own doings. In the end will They return to their Lord, and we shall then Tell them the truth of all that They did.”¹⁵³

Asbābun Nuzūl

‘Abdurrazzaq said, "Muammar told us that Qatadah has said, long time ago Moslem curse infidel’s idols so they curse of Allah". Then this verse came down.¹⁵⁴

Al-Qatadah explained that Ibn 'Abbās has said, "the infidel of Quraisy told Abu Ṭālib," forbid Muhammad and his companions to curse our Gods.

¹⁵² Allamah as-Sayyid Muhammad Ḥusain al-Thabathaba'i, *Al-Mizān fī Tafsīr*, op. cit., Vol. V, p. 356-360.

¹⁵³ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

¹⁵⁴ Jalaluddin As-Suyuthi, op. cit., p. 241.

Otherwise, we would curse and harass his God ". It is also mentioned by Ibnu Kāthīr .

Thabathaba'i interpretation

The verse was talking about the ethics of religious communities in terms of keeping something that is honored by a particular group. Because the human nature refuses the humiliation of what does their holy or glorified. When the Moslem community humiliate infidels's God, so the infidel humiliate Moslem's God automatically. Moslems have juxtaposed Allah with something that is inappropriate for the pair indirectly.

The word *كذلك* *زيتًا لكل أمة عملهم* gave benefit on prohibition against any bad words that bring the narrative negatively toward things that are consecrated in the religious traditions of a particular group. In any aspect of the prohibition applies at every speech that leads to badness.¹⁵⁵

7. QS. Al-ʿAnkabūt/29: 46

﴿ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ^ط وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ

إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَيْنَا وَإِلَيْكُمْ وَاحِدٌ وَنَحْنُ لَهُ

﴿ ٤٦ ﴾ مُسْلِمُونَ

¹⁵⁵ Allamah as-Sayyid Muhammad Ḥusain al-Thabathaba'i, *Al-Mizān fī Tafsīr*, op. cit., Vol. VII, p.324-326.

“And dispute ye not with the people of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe In the Revelation which has come down to us and In that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam).”¹⁵⁶

Thabathabai interpretation

This verse gives a command to discuss or debate between religious with good ethics. Thabathaba'i explained that in conducting the exchange of arguments among them should be done in a good manner, polite, gentle, not to hurt the opponent with a distinction. No element of humiliation or degrading treatment in debates. This must be done with a system of brotherhood and peace, as Islam always keeping brotherhood and peace. And ordinances in a debate should be done by using the dialog system. It means communicate so well so found an agreement.

There is no resistance effect in debate. Due to the gentle attitude, good speech and ethics dialogue properly so the effect negatives of the debate will not appear. But often it is the debate always ends with resistance. That is because the absence of good ethics in the debate.¹⁵⁷

8. QS.As-Syūra/42:15

فَلذَلِكَ فَادِّعْ^ط وَأَسْتَقِمْ^ط كَمَا أُمِرْتَ^ط وَلَا تَتَّبِعْ^ط
 أَهْوَاءَهُمْ^ط وَقُلْ^ط ءَأَمِنْتُ بِمَا أَنْزَلَ اللَّهُ^ط مِنْ كِتَابٍ^ط

¹⁵⁶ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

¹⁵⁷ Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mizān fī Tafsīr*, op. cit., Vol. XVI, p. 142.

وَأْمَرْتُ لَأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمُ لَنَا أَعْمَلُنَا

وَلَكُمْ أَعْمَلِكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ تَجْمَعُ

بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

“Now then, for that (reason), call (them to the faith), and stand steadfast As Thou art commanded, nor follow Thou their vain desires; but say: "I believe In the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is Our Lord and your Lord: for us (Is the responsibility for) Our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) final Goal.”¹⁵⁸

Thabathaba'i interpretation

The verse explains that the good work of each individual person has the responsibility themselves. Regardless of right or wrong, all of it is returned to Allah. Thabathaba'i added in *al-Mizān fī Tafsīr al-Qur'an* that all charities that they do, they will bear all the consequences. As a result of what everyone else is doing it will not happen to us. What was the result of positive or negative. A positive result means they will get a reward of what they have done. Negative result means they will get punishment for what they have done.

Actually, Allah equate all men. Because all of people are in the same position. Allah wasn't most precedence the strong than the weak, the rich than the poor, the big than the small, and the white than the black, the Arab nation

¹⁵⁸ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

than the ‘*Ajām*’ nation.¹⁵⁹ And in that equation, we as humans are also commanded to do justice. Fair to fellow man, nor fair to ourself. and fair is fair in giving the penalty decision.¹⁶⁰

9. QS. Al-Ḥujurat/49:13

يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ

شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ

أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“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).”¹⁶¹

Asbābun Nuzūl

Ibnu Abī Ḥatim narrated from Abī Malakah who said, "after the liberation of Mecca, Bilal climbed to the top of *ka'bah* and proclaim *adhan*'s lyric. Seeing this, some people said, 'How could this black slave proclaim

¹⁵⁹ Ajam berarti bangsa selain bangsa Arab. Yaitu cakupan negara yang bukan termasuk in cakupan bangsa Arab.

¹⁶⁰ Allamah as-Sayyid Muhammad Ḥusain al-Thabathaba'i, *Al-Mīzān fī Tafsīr*, *op. cit.*, Vol. XVIII, p. 32-34.

¹⁶¹ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

Adzan's lyric actually above the *ka'bah!* Others say (mockingly), 'Does Allah will angry if not him who m proclaimed the *Adzan*?'

In another narration of Ibnu Asākir narrated in *al-Mubhammat* book, "I found the handwriting of Ibn Basykual mentioning that Abu Bakr ibn Abi Dawood narrated in his book, 'This verse came down with the respect to Abu Hindun. Once time, the Prophet told Bāni Bayaḍah to marry Abu Hindun with a woman from their tribe. But they said, 'O Messenger of Allah, how could we would marry our women children with a slave'.¹⁶²

Thabathaba'i interpretation

The verse describes that as Allah's creatures should not be proud of in terms of ancestry, ethnicity, race, sex, color and etc. Because the true glory is not located on these things, but the true glory of God is on the side and views of piety.

God created ethnic and national differences does not mean God exalted some of the others, but it is intended to complement each other and know each other.¹⁶³

¹⁶² Jalāluddīn As-Suyūṭī, *op. cit.*, p. 530.

¹⁶³ Allamah as-Sayyid Muhammad Ḥusain al-Thabathaba'i, *Al-Mizān fī Tafsīr*, *op. cit.*, Vol. XVIII, p. 329-330.

CHAPTER IV

INCLUSIVE SPIRIT IN THABATHABA'I INTERPRETATION

A. The Characteristic of Thabathaba'i Interpretation

Inclusiveness become an important tool to achieve peace. Peace is created depends on how we understand religion properly. One way to understand religion is inclusive spirit. Being inclusive means having an open attitude towards other groups. Not only opening and accepting of other groups, but rather try to understand the things that are contained in other communities. But no denying when understanding the subject of other groups will encounter the intersection between diversity and difference from one group to another. Therefore inclusiveness is a dynamic proses to assess internal and external treasures found in this world.¹⁶⁴

Peace in religion became one of the goals of understanding religion well. There is no religion that doesn't want to live in peace. As we know, there are many religions in the world, such as Islam, Catholic, Protestant, Hindu, Buddha, Confucian, and all of have goodness teach in religious attitudes so the appearance of peacefull in it. And the peace desired by all religions automatically.

Al-Qur'an is the holy book of Islam implicitly gave direction to man to do good in social life. This will be the only landing when the man himself doesn't apply in social life. Thus indirectly the Qur'an was always involved in all the problems that often arise in connection with humans. And it will be an abstract point has nothing to do with reality.¹⁶⁵

The Qur'an has given an understanding and a good attitude to be applied to other religions. Creating a character or trait in understanding of the religiosity. Some scholars have discussed about these traits. So Inclusive is needed to make it happen. Inclusiveness itself is part of the three typologies of religious attitudes in

¹⁶⁴ Zuhairi Misrawi *Al-Qur'an Kitab Toleransi*, Pustaka Oasis, Jakarta, 2010, p. 200.

¹⁶⁵ Hendar Riyadi, *Tafsir Emansipatoris: Arah Baru Studi Tafsir Al Qur'an*, CV Pustaka Setia, Bandung, 2005, p. 85

addition to exclusiveness, and Pluralistic.¹⁶⁶ Intrinsic peace would be created if all religionists understand the principle of the three typologies of religious attitudes.

Pluralistic be a continuation of the two. Because pluralistic acknowledge differences in religion. Pluralistic considers differences in religiosity as a clear starting point. Because Pluralistic pick the challenge of finding a way of life, connecting with each other, related, debate, and disagreement in a diverse society.¹⁶⁷

Conceptually, people have an inclusive attitude that's also have an understanding of the Qur'an contextually and do reinterpretation principle texts in the Qur'an . According to Fatimah Husein, Such as cited by Adian Husaini in his work "*Hegemoni Kristen-Barat Dalam Studi Islam di Perguruan Tinggi*", explaining that people who have an inclusive attitude have 2 features as follows. (1) They apply the contextual method in understanding the Qur'an and the tradition, do reinterpretation texts principles in Islam, and *ijtihad* be a central role in their thinking. (2) They believe Islam is the best religion, but they also believe salvation outside their religion is possible.¹⁶⁸ Alwi Shihab added the features of inclusive spirit. They are (1) Faith to Allah and the last day, good work, (2) *Amar Ma'rūf Nāhī Munkar* (Doing Good and Avoiding Evil), *Yusāri'ūna fī al-Khairāt* (Step on Godness),¹⁶⁹ Zuhairi Misrawi added the features of Inclusiveness; they are openness, tolerance, and equality.¹⁷⁰ Besides that, according Nurcholish Madjid, the core of inclusive is tolerance. It is supported by verse in Qur'an "*lā ikrāha fiddīn*".¹⁷¹

Thabathaba'i in interpreting inclusive verses has fulfilled the features. It can be seen in to Thabathaba'i interpretation to the Qur'an verses. He always use his

¹⁶⁶ M. Irfan Riyadi, dan Basuki, *Membangun Inklusivisme Faham Keagamaan*, Stain Press Ponorogo, Ponorogo, 2009, p. 2.

¹⁶⁷ Diana L. Eck, *Prospects for Pluralistic : Voice and Vision in The Study of Religion*, in *Journal of The American Academy of Religion*, Oxford University Press, Cambridge, 2007, p. 745.

¹⁶⁸ Adian Husaini, *Hegemoni Kristen-Barat In Studi Islam di Perguruan Tinggi*, Gema Pustaka, Jakarta, 2006, p. 119.

¹⁶⁹ Alwi Shihab, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Mizan, Bandung, 1999, p.79.

¹⁷⁰ Zuhairi Misrawi, *op. cit.*, p.178-179

¹⁷¹ Sukidi, *Teologi Inklusif Cak Nur*, Penerbit Kompas, Jakarta, 2th edition, 2001, p. xxix.

opinion as as the central role in his interpretation. But before giving his opinion, he always cite classic or modern scholars opinions, Sunni or Shi'a opinion.¹⁷² Then he believe that Islamic religion is the best religion, but salvation outside Islamic religion is something problaby. It can be seen to his interpretation at QS. Al-Baqarah (2) : 62.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَىٰ

وَالصَّبِيَّةِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ

صَلِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا

هُم يَحْزَنُونَ ﴿٦٢﴾

“Those who believe (in the Qur’an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe In Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve”¹⁷³

He interpret the verse gave a general principle to get salvation and glory from Allah, faith to Allah, the last day, and good work without seeing the name of religions. Because Allah actually doesn't need the names of religions such as Islam, Christian, Jewish, and *Ṣābi'ūn* however Allah see his creations from their

¹⁷² Ali Al-Awsi, *Ath-Thabathaba'i wa Manhajuhu fi Tafsihuhu al-Mizan*, Mu'awiyah al-Risalah Lil'alaqat al-Daulah, Taheran, 1985, p. 115.

¹⁷³ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

attitude.¹⁷⁴ The attitude be a strong foundation not citation of their religion. Name, adjective, didn't bringing goodness except supported by the tru faith and good work.¹⁷⁵

Then Thabathaba'i narrow the meaning of good work into a certain attitude. Such attitudes become basic standard set by God at QS. Ali 'Imrān (3) : 113-114.

﴿ لَيْسُوا سَوَاءً ۗ مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ

آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ

عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ

الصَّالِحِينَ ﴿١١٤﴾

“Not all of them are alike: of the people of the Book are a portion that stand (for the right): They rehearse the Signs of Allah all night long, and They prostrate themselves In adoration. They believe In Allah and the Last day; They enjoin what is right, and forbid what is wrong; and They hasten (in emulation) In (all) good works: They are In the ranks of the Righteous”¹⁷⁶

¹⁷⁴ Muhammad Hasan Qadrdan Qaramaliki, *Al-Qur'an dan Pluralistice Agama*, Penerj. Abdurrahman Arfan, Sadra International Institutue, Jakarta, 2011, p. 109-110.

¹⁷⁵ ‘Allamah sayyid Muhammad Husein Thabathaba'i, *Tafsir al-Mizan*, Translator Ilyas Hasan, Vol. I, Lentera, Jakarta, 2010., P. 379-380.

¹⁷⁶ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

In the Thabathaba'i's interpretation, Allah gave a standard of good work attitude towards His creation. Those standards are faith, *Amar Ma'rūf Nāhī Munkar* (commanding the good and forbidding the evil), *yusāri'ūna fī al-Khairāt*.¹⁷⁷

Openness, tolerance, and equality is also attached to the Thathaba'i. It can be seen in Thabathaba'i interpretation in QS. Al-Baqarah (2): 256, and QS. Ali 'Imrān (3): 64 and 159. With seeing his interpretation of those verses of becoming very clearly how Thabathaba'i open to other religions. It can be seen when he interpreted QS. Ali 'Imrān : 159. He always puts the dialog if there is something wrong among religionist. Even small things need to be discussed in religious life. And can also be seen how tolerant Thabathaba'i is with other religions. It can be seen when he interpreted QS. Al-Baqarah (2): 256. He gave a prohibited to a compulsion in religion from any side. They are an independent right to choose their own way in determining the choice. Moslems be allowed to interact well with other religions, without forcing them to follow the Islamic religion. And also to see how the attitude of equality among religionist his has showed when interpreting QS. Ali 'Imrān : 64. Equation attitude that he has showed by explaining that the Qur'an, Torah, and Bible agree with inviting people to monotheism in Allah. It means *Lā na'buda Illā Allāh*.

Back to the problem of good work that became the 3rd of basic principles for the salvation and happiness of Allah. Thabathaba'i more narrow so again. Not only faith, *Amar Ma'rūf Nāhī Munkar* (commanding the good and forbidding the evil), *yusāri'ūna fī al-Khairāt* but good work is valid if it is in accordance with the teachings of the prophet at the time of good was is done.

Righteous people are those who always follow the God's command. Always be on the straight path to get the pleasure of Allah. The straight path in Thabathaba'i's view in one position in a vertical line. Because the "straight path" called by the prophet Adam was different from the "straight path" which was called by the

¹⁷⁷ Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mizān fī Tafsīr al-Qur'an*, Vol. III, Muassasah al-'Alamy li al-Mathbuat, Baerut, 1991, p.439-440.

Prophet Muhammad. So the straight path is different in religionist whom also different, and it is embodied to obtain guidance on perfection and happiness.¹⁷⁸

In fact "the straight way" show typical manifestation at all times. Like the Jews traveling on a straight path until the appearance of Jesus as a prophet. Then their survival depends on the straight path of surrender to the prophet Jesus teaching. If they do not accept this teaching, so the straight path before in their selves will be broken, and stepped in disbelief. Because Jesus a.s. invite the Jews to the straight way and show the essential as a principle of monotheism and worship to Allah.¹⁷⁹

It is also valid when the time of the prophet Muhammad came and invited the Jews nor the Christians to follow the straight path that brought by him. If they follow the "straight path" brought by the Prophet Muhammad, then they perform good works in themselves. Because the author has already explained before, that the good works is relative, depending on the teachings of the prophet at that time, it is clear if the Jews and Christians when do good works, then they will follow the teachings of the prophet Muhammad brought. Of course if they do not follow the prophet Muhammad, then they would broke the third principle to get the guidance and the salvation from God, that "those who do good works".¹⁸⁰

It was clear that Thabathaba'i is not inclusive fully of other religions but also not exclusive fully of other religions. Inclusive spirit in Thabathaba'i himself has an aim to create peace in relations among religionists, while exclusivise spirit in Thabathaba'i himself was to convince themselves that Islam is the true based on what the true of Allah wrote in the Qur'an . It is fair because each religionist must believe that their religion is the true one. However, confidence must be drawn in the vertical relationship humans with Allah, not poured in a horizontal relationship humans with humans.

Thabathaba'i is very believe that Islamic religion is the true religion. It can be seen in his interpreting in QS. Ali-'Imrān (3) : 19.

¹⁷⁸ Allamah Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mizān fī Tafsīr*, *op. cit.*, Vol. I, p. 314.

¹⁷⁹ Muhammad Hasan Qadrdan Qaramaliki, *op. cit.*, p. 168.

¹⁸⁰ *Ibid.*, p. 169.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ^{١٨١} وَمَا اخْتَلَفَ

الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ

الْعِلْمُ بَغْيًا بَيْنَهُمْ^{١٨٢} وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ

اللَّهُ سَرِيعُ الْحِسَابِ ﴿١٩﴾

—The Religion before Allah is Islam (submission to His Will): nor did the people of the Book dissent therefrom except through envy of Each other, after knowledge had come to them. but if any deny the Signs of Allah, Allah is swift In calling to account.¹⁸¹

Thabathaba'i interpret that religion was on the side of God is one; no differences or inconsistencies. Exactly that religion is what has described in the books revealed by God to His prophets, and Allah's verses refer to one religion. It's Islamic religion A religion which submit to the truth, with true faith and sincere act. Islam means receive with love all of knowledge and orders have given by Allah. the knowledge must be accepted by people against what has been described by Allah in His Book and must be stopped at any doubts. Surrender to Allah's desire, without trying to interpret with our desire and our mind and then received any command from Allah. As known, the order varied in quality and quantity. In accordance with the legal order that are in a variety of His prophet. Allah has mentioned it in Qur'an

¹⁸²

¹⁸¹ QS. Ali Imran/3: 19. This translation is taken from *Qur'an in Word* by Yusuf Ali

¹⁸² Allamah Sayid Muhammad Husein Thabathaba'i, *Tafsir al-Mizan*, op. cit., Vol. V, p. 237-238.

That religion is a religion diffused by messenger to people to make a worship to God and obedience to His commandments. Religion leaders in the past have come to know the difference between truth and falsehood, but refused to submit the truth because of their fanaticism and hatred. And then they chose their own path. The effect is shown various religions on this earth. Because they were turned away from the revelations of God in actuality, and God will respond to their actions with the appropriate response to their actions quickly.¹⁸³

Turning away doesn't mean that they stop to believe in Allah. They still believe in Allah as their God, but because of envy and injustice they have made them become disbelieve in Allah's revelations, Allah's books which has been explained to them the reality of religion clearly.¹⁸⁴

From everything that the author explained above, that Thabathaba'i in interpreting inclusive and exclusive verses is not head for one of them. Not fully inclusive and exclusive. As we know that inclusiveness and exclusiveness is two attitude and understanding which has the different meaning and it has meaning each other, so it can't be placed in one attitude and understanding. So it's not clearly give an explanation that Thabathaba'i is inclusive or exclusive. In this case, in author's analyze, Thabathaba'i not yet give clearly a religious attitude that he want to show.

There are two possible that the author found in analysing Thabathaba'i interpretation. First, from the beginning he was inclusive and then he will be exclusive. Second, from the beginning he was exclusive itself. This is showing that Thabathaba'i not clear enough in take a choice. He spend his lifetime in education area, learning and teaching, the author not yet found the data whom explains the social interaction between him and other religionist until the author was difficult in giving an result clearly is he inclusive or exclusive.

But from seeing the limit he gave about term of "Good Work", it has showed that he is exclusive. Because it related with faith and believe. In understanding

¹⁸³ Allamah Sayyid Muhammad Husain Thabathaba'i, *Inilah Islam (Upaya Memahami Seluruh Konsep Islam Secara Mudah)*, Penerj. Ahsin Mohammad, Pustaka Hidayah, Jakarta, 1992, p.26.

¹⁸⁴ Allamah Sayid Muhammad Husein Thabathaba'i, *Tafsir al-Mizan, op. cit.*, Vol. V, p. 238.

religion, he is not falling in wrong understanding. He still keeps peaceful life in social interaction among religionist. So this is inclusive spirit that Thabathaba'i showed in *Al-Mizān fī Tafsīr al-Qur`an*.

Although The Qur'an doesn't explain inclusive explicitly it means there is no keyword of inclusive in the Qur'an , but the indicator that will be discussed to explain more about inclusiveism in the Qur'an is the interpretations before. Some scholars were explained it at glance. As well as also exclusive. But from seeing the features of Inclusive verses that researcher mentioned before has fulfilled them.

B. Contextualisation of Thabathaba'i Interpretation

The principles of inclusive spirit achieve peace and inter-religious harmony and thus creating an ideal society. Inclusiveness gives an understanding with nuanced peace in religious understanding. So it able to reduce the conflict between religious life.

Essentially, the conflict was needed by the people so the people can grow and flourish and without it, humans life becomes static and frozen. Conflicts will become tools of human development if addressed properly and constructive, and it will be the spirit in the dynamics of the dialectic of life. But if the conflict is positioned as a something taboo, then the consequences are life becomes frozen and undeveloped.¹⁸⁵

The conflict became bigger and harder to be well understood when the conflict associated with religion. Although the basis of the conflict is not because of religion. It can happen because of the way religion and from religionist falls on any religious formalism and symbolism.¹⁸⁶ Then inelasticity within religionists be a trigger on the religious conflict. Individual peaty make collective piety become narrow and can lead to the destruction of other religions in their places of

¹⁸⁵ M. Atho Mudzhar, *Meretas Wawasan dan Praksis Kerukunan Umat Beragama di Indonesia In Bingkai Masyarakat Multikultural*, First Edition, Puslitbang Kehidupan Beragama, 2005, p. 63-64.

¹⁸⁶ *Ibid.*, p. 69.

worshipdestruction of other religions place. Thus the religious conflict or a conflict of religion into the conflict most difficult to stop.

One cause of the conflict is the empty space between religionist.¹⁸⁷ The empty space is due to understanding of the basis formalist. Make religion as a tool to achieve its own sake. So a form of peace will be far from the expectations of the religionist. Whether it's a form of negative-peace which means the circumstances without war or physical violence, or peace in the form of positive-peace which means a state of no war and no structural violence.¹⁸⁸ When the empty space becomes greater, the more distant the peace desired by the religionists.

In the modern world, which demands and emphasis on progressive, scientific, and rational,¹⁸⁹ it needs for a view and a new understanding of religion. So The problem empty space can be tackled properly. Inclusiveness present to provide an improvement in the problem. But it can occur if the religionist do what is given in inclusiveness

Actualization of the religionist be the final part of the principles that has given by inclusive understanding. If it was just a stop on thought and idea, it would be taboo and still violent conflicts, the wars, and the destruction of the synagogue is getting a lot done. The religion attitude would be far from peace. And this is not desired by the religion.

Inclusivise able to create an ideal society. See the features of an ideal society, namely faith, *Amar Ma'rūf Nāhī Munkar*, dialogue, justice, fraternity, tolerance, all of them is not unlike the features of inclusive, then is a relation between them automatically. Because they are on the same features.

In contrast to the exclusive whom make a religion as the tool creation of individual piety. So the collective piety ignored. This is encouraging conflicts and wars. But exclusive, which was widely understood as an understanding whom be the causes of violence and war, at the Thabathaba'i 's hands into something soft.

¹⁸⁷ *Ibid.*, p. 84.

¹⁸⁸ A. Hasan Habid, dkk, *Perang, Militerisme, dan Tantangan Perdamaian*, Gramedia Widiasarana Indonesia, Jakarta, 1994, p.77.

¹⁸⁹ A. Qodri Azizy, *Melawan Globalisasi : Reinterpretasi Ajaran Islam*, 5th Edition, Pustaka Belajar, Yogyakarta, p. 9.

Thabathaba'i understanding can be applied to the dimensions of our worship to Allah and the dimension of social life. So it is not impossible there will be peace and harmony among religionists. From here the researchers divided the two parts in contextualizing Thabathaba'i interpretation.

1. Religious Dimension

In the religious dimension, it needs a belief that the religion we follow is the true religion and in accordance with Allah's command. Researchers divided two parts to contextualize the Thabathaba'i interpretation.

a) Monotheism and Good Work

Thabathaba'i provide 3 standard for human to be able to get guidance and salvation from God, it's faith in Allah and the last day, and good works. Furthermore, he explained that terms such as people who believe, the Jews, the Christians, or the *Ṣābi'īn* can not be guaranteed to get God's guidance and salvation. Because God does not need names like these. The point is human behavior itself.¹⁹⁰

Followers of different religions can be guided and salvation with following 3 criteria. As long as faith in God, faith the last day, and also good works, then salvation is belong to people who can do it. These criteria can be seen in QS. Al-Baqarah: 62.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّبِيْنَ

مَنْ ءَامَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

¹⁹⁰ Allamah Sayid Muhammad Husein Thabathaba'i, *Tafsir al-Mizan*, Translator Ilyas Hasan, Vol. I, Lentera, Jakarta, 2010, p. 379-380.

“Those who believe (in the Qur’an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe In Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall They grieve”¹⁹¹

One of the three criteria is faith in God. Thabathaba’i interpret the faith intrinsically to Allah, obey the commandments and follow the books. It means believing that there is no God worthy of worship except Allah. Indirectly it relates to faith to Allah.

Al-Qur’an, the Bible, and the Torah together asked people to have a monotheism to Allah. It means *lā na'buda illā Allāh*. And it is usually negate all nature worship to Allah.¹⁹² It can be seen in QS. Ali ‘Imrān : 64,

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا

وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا

يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا

فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

“Say: "O people of the Book! Come to common terms as between us and you: that we worship none but Allah. That we

¹⁹¹ This Qur’an and translation is taken from *Qur’an In Word* by Yusuf Ali.

¹⁹² Allamah Sayyid Muhammad Husain Thabathaba’i, *Al-Mizān fī Tafṣīr*, op. cit., Vol. III, p. 283-284.

associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah." if then they turn back, say ye: "Bear witness that we (at least) are Muslims (bowing to Allah.s Will)"¹⁹³

In researcher's view, Thabathaba'i gave an interpretation of the verses that he gave a tolerant to religion the except religion brought by Muhammad to just believe in Allah and not polytheist. Because the substance of monotheism above in accordance with the Islamic religion, which essentially is the monotheistic Allah. But monotheism in that verse differs from monotheism in Islam is well known that Allah is one God and Muhammad is the Messenger of Allah. Monotheism in the verse gave an asking leave worship except Allah even without the same monotheism with Islam.¹⁹⁴

Then good works became the third criterion for guidance and salvation of the God. Unlike a general understanding, good works has a special religionist significance, that is, be a reason an immediate success and salvation people with good works to get the pleasure of Allah.¹⁹⁵ Good work is something relative, because good work must be suitable to religion and prophet teaching at the time, and it is at the pleasure of God.

In Thabathaba'i interpretation, Allah gave a standard good works attitude towards creation. Those standards are faith, *amar ma'rūf nāhiḥ munkar*, *yusāri'ūna fil khairāt*. Then the creature that can meet those criterias include straight people, it's the prophet's family, people who are honest, people who are martyred, and righteous people.¹⁹⁶

¹⁹³ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

¹⁹⁴ Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mīzān fī Tafṣīr*, *op. cit.*, Vol. III, p. 283-284.

¹⁹⁵ Muhammad Hasan Qadrān Qaramaliki, *op. cit.*, p. 168.

¹⁹⁶ Allamah Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mīzān fī Tafṣīr*, *op. cit.*, Vol. III, p. 439-440.

From here to the researcher conclude an inclusive side of Thabathaba'i can be seen from his interpretation at QS. al-Baqarah: 62. he gave the reason of the glory and happiness for guidance and salvation of God with faith in Allah and the last day, and good works, regardless of the existing religions. But on the other hand, Thabathaba'i gave a limitation on the principle of good work, it must be related with prophet's teachings where the religionist do good work. And we, as followers of Islamic religion could take a lesson from Thabathaba'i interpretation,

- 1) Believe that the process of this life, we must worship the one God, that is Allah and not associate anything.
- 2) There are three criterias to get the guidance and salvation of God, with faith in Allah and the last day and accompanied by good works.
- 3) Because good work is relative, and we are at the time of the prophet Muhammad, the good work that we do should be in accordance with the the Prophet Muhammad teaching with Islamic teaching. As we know, Islam was present by improving the previous religions. So in Islam automatically there is kind of good work that given by religions before and then updated or extended by Islamic teaching.

2. Islamic religion as a form of resignation

In the author's view, side Thabathaba'i exclusiveness arise when discussing about Islamic religion. Although word of Islam has interpreted by Thabathaba'i with "*at-taslīm*", as form of resignation to God, he still believed that religion was on the side of God is one, namely Islam. A religion which submit to the truth, with true faith and sincere act. Because God wanted that religion was followed by all his creatures. And about dispute of *ahlu kitāb* (Christians and Jews) in religion topic, it doesn't mean that they do not know the truth, because they are jealous and cruel. And it was done by religion leaders before Islamic religion came. It can be seen in QS. Ali 'Imrān (3) : 19.

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ^ق وَمَا اخْتَلَفَ

الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ

الْعِلْمُ بَغْيًا بَيْنَهُمْ^ق وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ

اللَّهُ سَرِيعُ الْحِسَابِ ﴿١٩٧﴾

—The Religion before Allah is Islam (submission to His Will): nor did the people of the Book dissent there from except through envy of Each other, after knowledge had come to them. but if any deny the Signs of Allah, Allah is swift In calling to account.¹⁹⁷

The verse is also interpreted by Thabataba'i as a threat to *ahlu al-kitāb* for their envy and rebellious attitude they have done. With the arrogant attitude - some of them - refused to submit to God's command. And it will be their responsibility for every act done will be held accountable. Regardless of right and wrong, all of it is returned to Allah. Thabathaba'i added in *Al-Mizān fī Tafsīr al-Qur'an* that all acts that they do, they will get all the consequences. Because what everyone else will do, it will not happen to us, positive or negative consequences. The positive result means that they will receive the reward of what they have done. Negative result

¹⁹⁷ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

means they will receive punishment for what they have done.¹⁹⁸ And retaliation for any acts will be given in this life with disgrace and shame, and in the hereafter with a painful punishment.¹⁹⁹

Although the essence of Thabathaba'i interpretation gave the threat of other religions (*ahlu kitāb*), but it still back on each individual. As a natural thing if every religionist believes that his religion is the most correct and the other wrong. The confidence is placed by Thabathaba'i in relation to God. Because it has entered the area of '*āqidah*', which is not inclusive in '*āqidah*'.

The description above explained :

1. Thabathaba'i very disciplined about the limitation to open towards other religionist. Because for him - in author's view - the Islamic religion with al-Qur'an as a guide to life is not full of inclusive and tolerant to other religionist. It teaches us that an inclusive spirit and tolerant attitude towards other religionist need to do, but do not full believe it. Because religion is on side of Allah is one, namely Islam. And it was clear in the explanation of the books before al-Qur'an .
2. Although we believes that Islam is the only religion that was on the side of God, but such beliefs should be put on the principles of our relationship with God. Not mixed on the relationship between human beings.
3. All acts has done during his lifetime in the world, will get the rewards from Allah surely. The reply can be given in this world and hereafter. Then we as a people who obey and submit to Allah's commands, should know what is commanded and what is forbidden. So that we avoid from Allah's punishment.

¹⁹⁸ Allamah Sayyid Muhammad Husain al-Thabathaba'i, *Tafsir al-Mizan*, *op. cit.*, Vol. XVIII, p. 32-34.

¹⁹⁹ Allamah Sayid Muhammad Husein Thabathaba'i, *Tafsir al-Mizan*, *op. cit.*, Vol. V, p. 239.

4. Envy and fanaticism of something against the truth clearly is not a good thing to do. This has been exemplified by religionist leaders in the past that with envy and fanaticism to submit and obey to Allah.

b) Social Life Dimension

The dimensions of social life in which humanity, justice, and prosperity is its destination. So that the realization of peace and harmony among religionists occurs. But in fact, there are very many religious conflict or a conflict of religion destructive dimension of social life. Mutual blame and hate each other becomes a natural thing. And the researchers say the conflict as a challenge to religionist today.

Conflicts also occur because of coercion against people of other religionist to follow the Islamic religion. Because of the steps to force other religionists, then it certainly will be no violence in it. And when violence occurs, the war will be the end way.

The compulsion in religion-was not allowed. Thabathaba'i gave an understanding that there is no compulsion in religion from any side. The imposition of coercion in the matter of trust and confidence. Prohibition information to force following a certain religious belief and confidence can be seen in QS. Al Baqarah: 256.

لَا إِكْرَاهَ فِي الدِّينِ ^ط قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ^ج فَمَنْ

يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ

بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ^ظ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

“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”²⁰⁰

From these verses it is clear that compulsion is forbidden, because if it's something good clearly will different from those already misguided clearly. However Thabathaba'i also allow the compulsion in religion with condition that a truth or the order can not be explained, with the reasons people are forced simply did not have any capacity to understand or because of some other reasons.²⁰¹

Basically, the process of inviting to follow the Islamic religion can't be done by compulsion. The process can be done by showing the way of truth that is adjusted to a standard understanding. Because each human has a level of understanding is different. How to take him-even through good advice and guidance, and to show the truth in the best a way as possible. But if it can't be done, the only way is invited to debate, which is one way to establish the truth.²⁰²

If there is a conflict between people religionist, the attitude which must to do is performing a dialogue and not debate their arguments roughly. Because of the debate, the Qur'an has given the ethics. Debate or exchange of arguments between religionist should be done in a good manner, polite, gentle, not to hurt the opponent with a distinction. No element of humiliation or degrading treatment in debates. This must be done with a system of brotherhood and peace, as Islam always maintain brotherhood and peace. And ordinances in a debate-should also be done

²⁰⁰ This Qur'an and translation is taken from *Qur'an In Word* by Yusuf Ali.

²⁰¹ Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mizān fī Tafṣīr*, *op. cit.*, Vol. II, p.346-348.

²⁰² Allamah Sayyid Muhammad Husain Thabathaba'i, *Inilah Islam*, *op. cit.*, p.27.

using the dialog system. That is to communicate well so found an agreement and a intersection in it²⁰³

And if the intersection has been found, and proved to be in violation of other religionist, then in Thabathaba'i 's view punishment for the violation that they have done is to by way of punishment model that exists in their own books. When the Jewish religion made a mistake, so the punishment is appropriate given the type of punishment that exists in the Torah. Likewise also the Christian religion, they will get the punishment type that has been there in the Bible. That's why Thabathaba'i gave the prohibition for Moslems to use their desires to punish them. Because if it does, there will be conflicts between faiths.²⁰⁴

In this case, the authors found how gently Thabathaba'i gave a lesson to be as good as possible against other religionist in social interaction. Regardless from *'āqidah* that is different from one religion to another religion, Thabathaba'i gave an understanding that tolerant to other religionist is important.

1. When there is a conflict between religionist, then talk to them. Make an dialogue. Invite them to discuss in order to find intersection in the ongoing conflict.
2. When want to punish other religionist, we are forbidden to wear lust and hatred to punish them, but punish them with kind of punishment that has been described in their books.
3. When we want to invite other religionist to join our religion (read: Islamic religion), so invite them with a good way, in accordance with theri understanding capacity. But if the invitation could not be done, argue them in the right way without violence and element of humiliation.

²⁰³ See Thabathaba'i interpretation on QS. Al-Ankabut : 46. Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mīzān fī Tafṣīr*, *op. cit.*, Vol. XVI, p.142.

²⁰⁴ See Thabathaba'i interpretation on QS. Al-Maidah : 48. Allamah as-Sayyid Muhammad Husain al-Thabathaba'i, *Al-Mīzān fī Tafṣīr*, *op. cit.*, Vol. V, p. 356-360.

4. As a way to argue can not make other people into the Islamic religion, then do not force them to join in Islamic religion. Because there is no compulsion in religion in reality. Something good clearly will different with something misguided clearly and it is returned to individuals to choose between truth or misguided.

CHAPTER V

EPILOGUE

A. CONCLUSION

Inclusiveness is one of three typology in religiosity except exclusiveness and pluralistic. Inclusive spirit in al-Qur'an has some characteristics; they are: faith, good works, doing good and avoiding evil, step on goodness, openness, tolerance, and equality. Although al-Qur'an doesn't explain inclusive spirit explicitly it means there is no keyword of inclusive spirit in the Qur'an, but the indicator that will be discussed to explain more about inclusive spirit in the Qur'an from seeing the features of Inclusive verses that researcher mentioned before has fulfilled them. It be one of understanding to create a peaceful among religionist life. Thabathaba'i gave the limit about term of "Good Work", it has showed that he is exclusive. Because it related with faith and believe in religion aspect. But in social aspect, he still keeps peaceful life in social interaction among religionist. So this is inclusive spirit that Thabathaba'i showed in *Al-Mīzān fī Tafṣīr al-Qur`an*. So, in social aspect, inclusive spirit is needed to make peaceful life among religionist.

The principles of inclusive achieve peace and inter-religious harmony and thus creating an ideal society. Because inclusivse is able to create an ideal society. See the features of an ideal society, namely faith, *Amar Ma'rūf Nāhī Munkar*, dialogue, justice, fraternity, tolerance, all of them is not unlike the features of inclusive, then is a relation between them automatically. Because they are on the same features. But all of them will be something taboo where we can't make it real in our social life.

B. ADVICE

Based on research who researcher do, so suggestions that could be observed is ;

1. This thesis is about Inclusive Spirit in the Holy Quran. But it could be expanded not only in the Quran area, so do tradition. Inclusiveness can also directed further in on social issues, economic, and political. Because inclusive not only stunned in religion and social.
2. Inclusive spirit can be researched by hermeneutical approach by using Paul Ricouer's hermeneutics to get more inclusive in the Quran through see the history and discourse in phenomenon as other text.
3. Studies on book *Al-Mizān fī Tafsīr al-Qur'an* has not been too much examined. So that there are many more things that can researched in the book. As the study on the side of a method of philosophy that is used by Thabathaba'i and also the study about leadership in the view of Thabathaba'i.
4. The implementation of the uderstanding clearly about inclusive is needed. That the process the formation of peace between community is sooner.
5. In this study is far from the perfect. Therefore, for anybody who had contributions scientific that deals with studies is expected to make it perfect thoroughly.

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