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Jurnal Ilmu Alquran dan Tafsir

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Diterbitkan Oleh:
Program Studi Magister Ilmu Alquran dan Tafsir (S2)
Fakultas Ushuluddin dan Studi Islam
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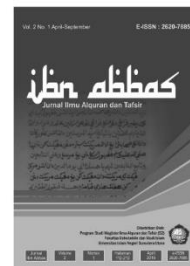
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DEVELOPMENT OF THE INTERPRETATION OF *AHL AL-KITÂB* IN THE BOOK OF CONTEMPORARY INTERPRETATION IN INDONESIA

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Abstrak

Karya ini untuk meneliti perkembangan penafsiran tentang Ahl al-Kitâb di dalam kitab-kitab tafsir kontemporer di Indonesia. Kitab tafsir kontemporer yang dibahas disini adalah Kitab Tafsir Al-Qur'anul Karim Karya Ulama 3 Serangkai. Kitab Tafsir An-Nur karya T. M. Hasbi Ash-Shiddieqy. Kitab Tafsir Al-Azhar karya Buya Hamka. Dan terakhir Kitab Tafsir Al-Misbah karya M. Quraish Shihab. Karena itu penulis meneliti agar mengetahui, apakah benar terjadi perkembangan terhadap penafsiran Ahl al-Kitâb di dalam Tafsir Kontemporer di Indonesia? Term ahl al-kitâb disebutkan secara langsung dalam Alquran sebanyak 31 kali dan tersebar pada 9 surat yang berbeda. Kesembilan surat tersebut adalah al-Baqarah, Ali 'Imran, an-Nisa', al-Ma'idah, al-Ankabut, al-Ahzab, al-Hadid, al-Hasyr dan al-Bayyinah. Dari kesembilan surat ini hanya al-Ankabut-lah yang termasuk dalam surat Makkiyah dan selebihnya termasuk dalam surat-surat Madaniyyah. Para ulama sepakat bahwa kaum Yahudi dan Kaum Nasrani adalah termasuk golongan ahl al-kitâb. Persoalan yang sering kali menjadi topik diskusi adalah mengenai siapa saja yang disebut ahl al-kitâb. Sejak perkembangan Islam, apakah ahl al-kitâb yang diperkenalkan Alquran itu masih ada atau tidak, sehingga keberadaannya di dalam Alquran hanya sekedar menjadi informasi historis. Dan apakah penganut kepercayaan lain, yaitu Hindu, Buddha, Majusi, Zoroaster, Konfusianisme, Taoisme dan Shinto dapat digolongkan kedalam golongan ahl al-kitâb atau tidak?.

Abstract

The journal was written to examine the development of the interpretation of Ahl al-Kitâb in contemporary interpretations in Indonesia. The contemporary interpretation book discussed here is the Al-Qur'Aanul Karim Interpretation by triads of scholars. An-Nur's Tafsir by T. M. Hasbi Ash-Shiddieqy. The Book of Tafsir Al-Azhar by Buya Hamka. And finally the Book of Tafsir Al-Misbah by M. Quraish Shihab. Therefore, the authors examine in order to find out, is it true that there has been a development of the interpretation of Ahl al-Kitâb in Contemporary Interpretation in Indonesia? The term ahl al-kitâb is mentioned directly in the Qur'an 31 times and is spread over 9 different suras. The nine suras are al-Baqarah, Ali 'Imran, an-Nisa', al-Ma'idah, al-Ankabut, al-Ahzab, al-Hadid, al-Hasyr and al-bayyinah.

Of the nine suras only al-Ankabut is included in the Makkiyah sura and the rest is included in the Madaniyyah suras. The scholars agree that the Jews and Christians belong to the group of Ahl al-Kitâb. The issue that often becomes the topic of discussion is about who is called ahl al-kitâb. Since the development of Islam, whether the ahl al-kitâb introduced by the Al-Qur'an still exist or not, so that its existence in the Al-Qur'an only becomes historical information. And whether the followers of other beliefs, namely Hinduism, Buddhism, Magi, Zoroastrians, Confucianism, Taoism and Shintoism can be classified into the group of ahl al-kitâb or not ?.

Keywords: development, ahl al-kitâb, contemporary tafsir

The Introduction

Qur'an is the last Samawi book revealed by Allah. to the Prophet Muhammad through the mediation of the angel Gabriel. Alquran is a holy book that contains guidelines for mankind, so that humans get a happy life, and also survived in the world and the hereafter.

The Qur'an occupies a major position, not only in the development and development of Islamic sciences, but also is an inspiration and guide to Muslim movements. Thus, the understanding of the verses of the Qur'an through its interpretations has a very big role for the progress of the people. At the same time these interpretations can reflect the development and style of their thinking. ¹ Therefore, the Qur'an is very special and cannot be measured by human calculations, including the Qur'an contains the essence of the books that were revealed before the Qur'an descended, namely the *Psalms*, the *Torah*, and the *Gospels*.

In an effort to understand the content of the Qur'an, the commentators generally interpret verse by verse according to the composition in the Mushaf. However, in subsequent developments, the idea emerged to reveal the instructions of the Qur'an on a particular problem by gathering all or part of verses from several surahs that talk about the same topic to then be linked between one verse with another verse, so that a comprehensive conclusion can be drawn about the problem is based on the instructions from the Qur'an. ²

¹M. Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1992), 83.

²Muhammad Galib M, *Ahl Al-Kitâb: Makna dan Cakupannya dalam al-Qur'an*, (Yogyakarta: DIVA Press, 2016), 18.

As a guide for humans, the Qur'an discusses a problem uniquely, is not systematically arranged and rarely presents it in more detail. The Qur'an usually addresses a problem that is global, partial, and very often raises a problem in its basic principles. Even so, it does not reduce the value of the Qur'an. On the contrary, therein lies the uniqueness as well as the features. One of the problems that is revealed by the Qur'an is *ahl al-kitâb*. In general, Jews and Christians are a people who di-*khitab* Qur'an as *ahl al-Kitab*. The two groups are clearly known to have a connection with the Muslims.³

Allah says in Surah al-Baqarah verse 62:

ن هَادُوا وَالنَّصَارَىٰ وَ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
مَنْ بِاللَّهِ وَالْيَوْمِ
يَحْزَنُونَ (62) وَعَمَلٍ

Means: "Indeed, the believers, the Jews, those Christians and Shabiin people, who among those who truly believe in Allah, days later and do good deeds, they will receive the reward from their Lord, there is no concern for them, and neither (nor) they grieve." (QS: Al-Baqarah [2]: 62).⁴

As a book of guidance, the Qur'an introduces *ahl al-kitâb* as one of the people that existed before the Prophet Muhammad sent which shows a recognition of the diversity of the community along with patterns of interaction with them. Jews and Christians as a people called the Qur'an as *ahl al-kitâb*, were the first religious groups to interact with the Prophet Muhammad. and Muslims in the Medina period with all kinds of dynamics.⁵

The term *ahl al-kitâb* in the Qur'an is mentioned in several verses, among these verses there are several understandings about their existence. While the discourse on dialogue between religions leads to a form of pluralism that aligns all existing Samawi religions. In this case Islam, Judaism, and Christianity. Qur'anic researchers and commentaries who seek to understand the concept of another religion in the perception of Islam, such as celestial religions which are contained in the Qur'an with the word *ahl al-kitâb*.

³Muhammad Galib M, *Ahl Al-Kitâb: Makna dan Cakupannya dalam al-Qur'an*, (Yogyakarta: DIVA Press, 2016), 17-18.

⁴Departemen Agama RI, *Al-Jumanatul 'Alî Al-Qur'an dan Terjemahnya*, (Jakarta: CV Penerbit J-ART, 2004), 10.

⁵Muhammad Galib M, *Ahl Al-Kitâb*, . . . 12.

The problem that often becomes the topic of discussion is about who is called *ahl al-kitâb*. Since the development of Islam, whether the *ahl al-kitâb* introduced by the Qur'an still exist or not, so that its existence in the Qur'an only becomes historical information. And whether the followers of other beliefs, namely Hinduism, Buddhism, Magi, Zoroastrians, Confucianism, Taoism and Shintoism can be classified into the group of *ahl al-kitâb* or not ?.⁶

On this issue, the scholars agreed that the Jews and Christians are included in the group that is included within the limits of the meaning of *ahl al-kitâb*. However, they differ in their details and scope when interpreting Surat al-Maidah [5]: 5, which explains about whether or not eating slaughtered *ahl al-kitâb* and for Muslim men may or may not marry women who maintain their honor.

The scope of those who are called *ahl al-kitâb* during the tabi'in underwent development. Imam Shafi'i, a Muslim scholar, argues that the so-called *ahl al-kitâb* are Jews and Christians of Israeli descent, excluding other nations that embrace Judaism and Christianity. The reason given was partly because Moses and Jesus were only sent to Israel, not to other nations.⁷ Thus Imam Shafi'i understands *ahl al-kitâb* as an ethnic community, not as a religious community that is brought by the Prophet Musa and the Prophet Isa As.⁸

In the opinion expressed by M. Quraish Shihab, he understands the understanding of *ahl al-kitâb* only for all adherents of Judaism and Christianity, anytime, anywhere, and whoever their off spring are.⁹

Buya Hamka, he mentioned in his *Al-Azhar Tafsir* that, it was not only Ibrahim who was Muslim; Moses and Isa As were Muslims. As for the Shari'ah and the regulations concerning implementation, they may change due to changing times and the Apostles sent. Therefore also, the Jews and Christians who returned to the main teachings of the true book, are called by Islam as *ahl al-kitâb*.¹⁰ In the *Al-Qur'an Tafsir*

⁶Nurcholis Madjid, *Islam Agama Peradaban* (Jakarta: Paramadina, 1995), 188-190.

⁷QuraishShihab, *Wawasan Al-Quran: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*, (Bandung: Mizan, 1997), 366.

⁸*Ibid.*

⁹QuraishShihab, *Wawasan Al-Quran*. . . 368.

¹⁰HAMKA, *Tafsir Al-AzharJuz 3*, (Jakarta: Panji Masyarakat, 1982), 244.

Karim works 3 series and *Tafsir An-Nurby* TM Hasbi Ash-Shiddieqy also means *ahl al-kitâbare* those who embrace the teachings of Jews and Christians.

In addition to the term *ahl al-kitâb*, the Qur'an also uses the terms *ûtû al-kitâb*, *ûtû nashiban minal book*, *yahud*, *hûdan*, *the Children of Isra'il*, *an-Nashara*, and other terms.¹¹ Many are found that there are some Qur'anic verses that criticize Jews and Christians. The Qur'an criticizes quite negatively about doctrinal issues from the authenticity of their holy books¹² to the Christianity,¹³ and social issues from the prohibition of trusting Jews and Christians¹⁴ or making them close friends and leaders,¹⁵ to calls for war and discrimination, and *jizyah*.¹⁶

The term *ahl al-kitâb* is mentioned directly in the Qur'an 31 times and is spread over 9 different suras. The nine suras are al-Baqarah, Ali 'Imran, an-Nisa', al-Ma'idah, al-Ankabut, al-Ahzab, al-Hadid, al-Hasyrand al-Bayyinah. Of the nine suras only al-Ankabut was included in the Makkiyah sura and the rest was included in the Madaniyyah suras.

In these verses it is explained that Muslims are prohibited from arguing with *ahl al-kitâb* except in a better way. This is a guide for Muslims to do social interaction with *Ahl al-Kitâb* in a good way. That is, differences in views and beliefs between Muslims and *ahl al-kitâb* do not become a barrier to mutual assistance and socializing. According to Yusuf Qaradhawi, this is because Islam respects all human beings whatever their beliefs, races and tribes.¹⁷

The term *ahl al-kitâb* itself is found to be more varied in the verses of Madaniyah. However, all of them are still addressed to Jews and Christians or one of them. In line with that, Abdul Mun'im al-Hafni also limited that what was meant by *Ahl al-Kitâb* was Jewish and Christian.¹⁸

¹¹*Ibid*, 458.

¹²See (QS. 2: 75; 4: 46; 5: 13 dan 5: 41).

¹³ (QS. 5: 72 dan 5: 116).

¹⁴ (QS. 2: 120).

¹⁵ (QS. 5: 51).

¹⁶ (QS. 9: 29).

¹⁷Yusuf Qaradhawi, *Mauqif al-Islam al-'Aqady min Kufr al-Yahudwa al-Nashara*, (Kairo: Maktabah Wahbiyah, 1999), 156.

¹⁸Abdul Mun'im al-Hafni, *Mausu'ah al-Harakat wal mazahib al-Islamiyahfil 'Alam*, terj. Muhtarom, (Jakarta: Grafindo Khazanah Ilmu, 2006), 247.

In general, the Jews and Christians, are the people who *refer to the Qur'an as ahl al-kitâb*. The two groups are clearly known to have a connection with the Muslims.¹⁹ In fact, God himself asserts that the Qur'an came to provide justification for some of the teachings of the Torah (the Jewish teachings) and the Gospel (the Christian teachings) as well as correcting some others.²⁰

In the context of dialogue between Islam and other religions contained in many verses of the Qur'an, this positions the Qur'an as a confirmation giver and corrector.²¹ In this position, the Qur'an according to its own text, also expressed positive and negative views towards the People of the Book (*ahl al-kitâb*). This positive view is expressed in several verses by providing assertive statements relating to salvation,²² diversity, and the attitude of *ahl al-kitâb*.

Positive views in the Qur'an are generally not appreciated by Muslims or - according to do not appear in later Muslim writings about other religions.²³ Among them more dominant with negative views, so they assume that the Jews and Christians have totally experienced distortion and deviation from the true revelation of God and can no longer be on the right path.

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¹⁹Muhammad Galib M, *Ahl Al-Kitâb*: . . . 18.

²⁰See QS: Al-An'am: 92.

²¹(QS. 5: 48).

²²(QS. 2: 62), (QS. 5: 69).

²³WMWatt, *Fundamentalisme Islam dan Modernitas*, terj. Noor Haidi, (Yogyakarta: Hafamira, 1994), 139.

²⁴Abdul Mun'im al-Hafni, *Mausu'ah al-Harakat wal mazahib al-Islamiyahfil 'Alam*, terj. Muhtarom, (Jakarta: GrafindoKhazanahIlmu, 2006), 247.

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The Qur'an also informs that the Prophet Jesus invited the Jews to follow the teachings he brought, because it is a continuation of the religious teachings brought by Moses, and at the same time informs about the coming of the Prophet Muhammad after Jesus.²⁷ From this explanation it appears that the Jews and Christians who are cited *Ahl al-Kitâb continuation of the* have agreed and the source of the same teachings with Muslims.²⁸

Language Study

Development according to language is about developing. Furthermore, the word "developing" according to the Big Indonesian Dictionary means bloom, open, or stretched; be big, wide, and many, and become more perfect in terms of personality, thoughts, knowledge, and so on.²⁹ Thus, the word "developing" does not only include aspects that have abstract meanings such as thoughts and knowledge, but includes aspects that are concrete.

Interpretation Understanding the interpretation of language is to explain and reveal the closed. In the dictionary *Lisanul 'Arabic* interpretation means revealing vague words. Meanwhile, in terms of, according to Az-Zarqani explained interpretation is the science to understand the Qur'an revealed to the Prophet Muhammad by explaining its meanings and issuing the law and its lessons.³⁰

According to Abu Hayyan as quoted by Manna al-Qaththan, it provides a definition of interpretation which is the study of how to recite the Quran's pronunciation, its

²⁵Muhammad Galib M, *Ahl Al-Kitâb*: . . . 18.

²⁶For Example QS: Al-An'am: 92.

²⁷See QS. ash-Shaff: 6.

²⁸Muhammad Galib M, *Ahl Al-Kitâb*: . . . 19.

²⁹Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2008), h. 993.

³⁰Abdul Azhim al-Zarqani, *Manahil al-Irfan fi Ulum al-Qur'an*, (Beirut: Dar al-Maktabah al-Arabiyyah, 1995), 6.

instructions, its laws both when it stands alone or arranged, and the meanings that are possible for it when it is composed and other things that complement it .³¹

According to the Big Indonesian Dictionary Interpretation is a process, the act of interpreting; an attempt to explain the meaning of something that is less clear.³²

Ahl al-kitâb if it is Indonesianized to become a 'scribe'. The word 'expert' in Indonesian is a person who is proficient or very knowledgeable in a science; people who have the ability to study, analyze, interpret a particular knowledge, or skills. The word 'expert' can also refer to people, families, relatives and people who belong to a certain group.³³

Whereas *al-kitâb* literally means writing or written. Therefore, the Qur'an as a revelation written in the often also referred to as *Manuscripts is al-kitâb*. However, the mention of *al-kitâb* in this paper, especially if connected with the word *ahl*, then what is meant is to show the scriptures revealed by God besides the Qur'an, namely, the *Torah* and the *Gospel*.

Contemporary Tafsir According to the Big Indonesian Dictionary, Tafsir is a description or explanation of the verses of the Qur'an so that the meaning is easier to understand.³⁴

Contemporary (14 H / 1800-1900 AD) is the attitude and way of thinking and how to act according to the demands of the times.³⁵ Contemporary interpretation is an attempt to adapt the verses of the Qur'an to the demands of the times.³⁶

Cultural acculturation in the Middle Ages is quite felt to have an influence on the interpretation of the Qur'an in this century. Likewise, in contemporary times, the presence of colonialism and the influence of western thought in the 18-19th century AD greatly influenced the commentators of this era. The development of science is

³¹The "directions" are the meanings expressed by the scholars. Then the "law of self or constitution", includes the science of shorof, I'rab, Bayan, Badi'. "The meaning that makes it possible for him to come into existence" includes the sense of truth and majazi. Whereas "the things that complement it" is knowledge of the asbab an-nuzul, naskh mansukh, stories and so forth which are the subject of the study of Quranic knowledge. See Manna 'khalil al-, *Qaththan Mabahits Fi Ulum Al-Qur'an*, (Riyadh: Riyadh: Mansyurat al-'ashr al-hadith, 1973), 324.

³²Departemen Pendidikan dan Kebudayaan, . . . 981.

³³Departemen Pendidikan dan Kebudayaan, . . . 11.

³⁴Departemen Pendidikan dan Kebudayaan, . . . 1002.

³⁵*Ibid*, . 560.

³⁶Ma'mun Mu'min, *Sejarah Pemikiran Tafsir*, (Kudus: Nora Media Enterprise, 2011), 67.

strongly suspected to be the main cause of commentators in giving responses. The characteristic of rational thinking which becomes the identity of the contemporary era then becomes the initial foundation of the commentators. They generally believe that Muslims have not yet come to an understanding of the contents of the Qur'an, because of this they fail to capture the rational spirit of the Qur'an.³⁷

Contemporary Tafsir books that will be discussed here are contemporary Tafsir books in Indonesia. And the author wants to examine the *Tafsir of Al-Qur'anul Karim* by the triad of scholars. The Book of *Tafsir An-Nur* by TM Hasbi Ash-Shiddieqy. The Book of *Tafsir Al-Azhar* by Buya Hamka. And finally the Book of *Tafsir Al-Misbah* by M. Quraish Shihab.

The Classification of Contemporary Interpretation Book of in Indonesia

1. Interpretation of 3 Series

Interpretation 3 series, or also called *Tafsir al-Quranul Karim*. In the introduction of *Tafsir al-Quranul Karim*, compiled by triad of scholars, namely Shaykh Abdul Halim Hasan, Zainal Arifin Abbas, and finally Abdur Rahim Haitami. the compiler writes, ". . . this interpretation of the Qur'an is not our interpretation solely by our *ra'yi* (thoughts and opinions), but we also quote from several well-known commentaries.³⁸

In its introduction, the compiler writes "in describing the meaning of sentence by sentence, and the meaning of verse by verse, and outlining round or contradictory opinions about a verse, we try to explain something as science. We will not emphasize an opinion, other than just an explanation.

Tafsir 3 series, or also called *Tafsir al-Quranul Karim*. In the introduction to *Tafsir al-Quranul Karim*, the composer wrote, ". . . this interpretation of the Qur'an is not interpreted solely by our *ra'yi* (thoughts and opinions), but we also quote from several well-known commentaries.³⁹

³⁷Abdul Mustaqim, *Epistimologi Tafsir Kontemporer*, (Yogyakarta: LKIS, 2011), 47.

³⁸Abdul Qadir Uamr al-Hamidy, *Jurnal Menelaah Metodologi Tafsir Syekh H. Abdul Halim Hasan, H. Zainal Arifin Abbas, dan Abdurrahim Haitami*, (Alfikra: Jurnal Ilmiah Keislaman, Vol. 8, No. 1, Januari-Juni 2009), 35.

³⁹Abdul Qadir Uamr al-Hamidy, *Jurnal Menelaah Metodologi Tafsir Syekh H. Abdul Halim Hasan, H. Zainal Arifin Abbas, dan Abdurrahim Haitami*, (Alfikra: Jurnal Ilmiah Keislaman, Vol. 8, No. 1, Januari-Juni 2009), 35.

In its introduction, the compiler writes "in describing the meaning of sentence by sentence, and the meaning of verse by verse, and outlining round or contradictory opinions about a verse, we try to explain something as science. We will not emphasize an opinion, other than just an explanation.

In interpreting the verses, trying to avoid their own thoughts and opinions, because of being converted and remembering by the Prophet's warning which forbids people, do not interpret the Qur'an with their own thoughts. "40

However, if necessary to expand the value of the verses of the Qur'an, we give explanations that we get from experts of knowledge, to the height of the value and quality of the content of a Qur'an verse that Allah say it. This interpretation was written by the triumvirate Abdul Halim Hasan, Zainal Arifin Abbas, and Abdur Rahim Haitami in 1937.

The *Interpretation of al-Quranul Karim* from juz I, to juz to VI, the work of the triad of scholars, if seen that almost all of their interpretations contain is the result of excerpts from the Arabic commentaries of religious scholars, religious books and magazines published by Egypt. Sometimes the source of the book is mentioned, sometimes it is not mentioned. The most sources are taken from *Tafsir al-Manar*, the work of Rashid Ridha, and Muhammad Abduh, also *Tafsir al-Jawahir*, the work of Sheikh Tantawi al-Jauhari. 41

In this interpretation, the triad uses the interpretation method *tahlili* (detailed). Because the description of their explanation is quite long, by including various aspects of interpretation, and interpreting the verses in accordance with the order of the Qur'an's manuscripts. Although, they did not complete the entire contents of the Qur'an because of age limitations. In this interpretation, the triad of scholars is explained in several aspects and dimensions of science, starting from the *cause* verse, the linguistic approach, law and school of thought, to the social reality of society. Aside from their interpretation having its own local wisdom, this interpretation is very worthy of being classified as interpretation *tahlili*. 42

⁴⁰*Ibid*, 36.

⁴¹Abdul QadirUamr al-Hamidy, *Jurnal Menelaah*. . 36.

⁴²Ahmad Zuhri, *StudiTafsir Al-Qur'an Sebuah Pengantar*, (Hijri: Jakarta, 2005), 190.

Tafsir An-Nur's

Tafsir by Hasbi ash-Shiddieqiy was arranged using *Ijmali method*. So he also compiled a complete interpretation book consisting of 30 juz of the Qur'an and was given the name *Tafsir al-Qurânul Majied* or more popularly known as *Tafsir an-Nur*.

The writing of this commentary is motivated by the need of Indonesian people for an understanding of the Qur'an. Indonesian society in the midst of its development is so in need of Islamic literature, especially interpretation. Therefore, in order to increase Islamic literature in the midst of Indonesian society, and produce a commentary work that is needed. Hasbi composed a simple interpretation book, with the hope of being able to guide its readers to understand the Qur'anic verses, but still through the Qur'anic verses themselves.

This is seen in the opening section of the commentary. He wrote the system used in compiling *Tafsir an-Nur* is: ⁴³

- To mention one, two or three verses in one surah, to bring something to the point. This is done in accordance with an orderly manner.
- Explain verses found in other surahs, or places used as interpretations for verses that are being interpreted, or which are similar, so as to make it easy for the reader when collecting similar verses. These verses can also be interpreted by the verses themselves.
- Explain the causes of descending verses, if obtained *dathar is* a valid, and its validity has been recognized.

Al-Azhar's Tafsir

Tafsir written by Buya Hamka was written in Malay. This interpretation is a collection of the contents of the study delivered by Hamka at a dawn lecture at the Al-Azhar mosque located in Kebayoran Baru in Jakarta. Because of requests and encouragement from several parties to make it an interpretation, Hamka finally wrote this interpretation.

In the introduction to his interpretation, Hamka wrote that his purpose in writing this interpretation was to arouse the interest of the Islamic Youth in Indonesia and in

⁴³*Ibid*, 5.

the Malay-speaking regions who wanted to know the contents of the Qur'an. And another reason for helping the preachers in conveying their da'wah. ⁴⁴

In interpreting the verses of the Qur'an Hamka apply his knowledge in every field of science, both religious and non-religious knowledge. With language that is easy to understand, it is not surprising why this *Tafsir al-Azhar* received praise from Federspiel in his book entitled "Study of the Indonesian Qur'an" as an interpretation that discusses history and contemporary events. ⁴⁵

One interpretation that appeals to Buya Hamka and makes an example is *Tafsir al-Manar* by Rasyid Ridha, based on the teachings of his teacher Muhammad Abduh's interpretation. *Tafsir al-Manar* was only written 12 Juz which means it was not interpreted until half the Qur'an. However, *Tafsir al-Manar* can be used as a guide in writing this *Tafsir al-Azhar* until it finishes 30 Juz. Although social and political issues have changed a lot, due to changes occurring within Islamic countries, the basis of his interpretation is still warm, exemplary, and still relevant. ⁴⁶

In its interpretation, Hamka often reveals a phenomenon that is happening in the midst of society, along with valid facts and supported by strong arguments, both originating from the Qur'an itself, as well as from traditions. And comes from his own rational thinking objectively. Therefore, it is not wrong to conclude that this *Tafsir al-Azhar* contains the style *Adabi Ijtima'i*. ⁴⁷

Tafsir al-Misbah

Coinciding with the arrival of the task of President BJ Habibie, he became the Indonesian Ambassador in Egypt, Somalia, and Friday in 1999 AD Precisely on Friday June 18, 1999 AD, the writing of the *Tafsir al-Misbah* began. Starting from the desire to write as many as three volumes, M. Quraish Shihab increasingly enjoyed this process until his term of office ended in 2002 AD. This year he successfully completed 14 volumes of *Tafsir al-Misbah*. The completion of the 15th volume was conducted in

⁴⁴Hamka, *Tafsir al-Azhar* Juz I (Jakarta: Panji Masyarakat, 1982), 5.

⁴⁵Howard M. Federspiel, *Kajian Al-Qur'an di Indonesia*, terj, Tajul Arifin (Bandung: Mizan, 1996), 35.

⁴⁶*Ibid*, 54.

⁴⁷*Ibid*.

Jakarta, Indonesia.

This interpretation book was completed on Friday September 5, 2003. The book is composed of 15 volumes, totaling more than 10, 000 pages, with an average of 600-700 pages per volume. Each volume consists of two Qur'anicjuz. It takes ± 4 years 2 months and 18 days to complete it, and if it is calculated per day, then M. QuraishShihab has done 6. 5 pages per day. While in Egypt, he can write for 7 hours per day at the end of the morning prayer, in the office, and at night. ⁴⁸

As for other things that underlie the writing of this interpretation is the intention to follow in the footsteps of previous scholars such as Nawawi al-Bantani with his work *Marah Labid* and Buya Hamka with his *Tafsir al-Azhar*. Various opinions of scholars from different schools and theologies helped color this interpretation. ⁴⁹

The Book of *Tafsir al-Misbah* by M. Quraish Shihab is composed of a combination of two methods, namely *Tahlili* and *Maudhu'i*. The method is *Tahlili* used in order to explain verse by verse, sura by sura, by adjusting to the orderly arrangement of the Mushaf. Then the application of the method is *Maudhu'i* intended so that the views and messages of the scriptures can be served in depth and comprehensively, according to the themes discussed. ⁵⁰

Tafsir al-Misbah has style of *Adabi Ijtima'i* dominant. As Muchlis M. Hanafi has said, *Tafsir al-Misbah* appears with various descriptions that lead to various problems that are happening in society. ⁵¹

The Verses and Related about *Ahl al-Kitâb*

Term *ahl al-kitâb* is mentioned directly in the Qur'an 31 times and is spread over 9 different suras. The nine suras are al-Baqarah, Ali 'Imran, an-Nisa', al-Ma'idah, al-Ankabut, al-Ahzab, al-Hadid, al-Hasyr and al-Bayyinah. Of the nine suras only al-Ankabut was included in the Makkiyah sura and the rest was included in the Madaniyyah suras. Among the passages relating to the *ahl al-kitab* is:

⁴⁸Mauluddin Anwar, dkk, *Cahaya, Cinta*, , , 281-282.

⁴⁹<http://repository.uinsu.ac.id/1135/6/BAB%20II.pdf>. Diakses pada 13 Mei 2019 .

⁵⁰Mauluddin Anwar, dkk, *Cahaya, Cinta*, , , 285.

⁵¹*Ibid*, 286.

مَنْ أَهْلَ الْكِتَابِ وَلَا آتَوْكُمْ
بِشَيْءٍ مِّنْ يَشَاءُ وَاللَّهُ ذُو الْعَرْشِ الْعَظِيمِ (10)

Meaning: “Unbelievers of ahl al-kitâb and the polytheists do not want to bring something of good to you from your god, and Allah determines who he wants (to be given) His mercy (prophet hood), and Allah has great karunia. (Surat al-Baqarah [2]: 105).⁵²

مَّا نَعْبُدُ إِلَّا اللَّهَ
نَحْنُ بَعْضُ أَرْبَابٍ مِّنْ دُونِهِ
تَحَاجُّونَ فِي إِبْرَاهِيمَ
مَنْ أَتَىٰ آلَ اللَّهِ فَكُلَّمَا لَمَسَهُمْ
أَلَاءُ اللَّهِ كَانُوا بِهِ يَسْتَكْبِرُونَ
مِنْدَحِينِ الْعِيسَىٰ أَوْلَادِ الْمَرْيَمَ
الَّذِينَ نَحْنُ بَعْضُ آلِ اللَّهِ
مَنْ لَّمْ يَجْعَلْ آلَهُ آلًا
عِندَ اللَّهِ فَيَحْشُرُوا
عِندَ اللَّهِ لِحُكْمِهِ
فَإِنَّ سَعْيَكُمْ لَشَتَّىٰ (64)

Meaning: “say, ”O people of the book, come (hold) to a sentence (determination) that there is no dispute between us and you, that we do not worship except Allah and we do not associate Him with and neither do some of us turn others into gods other than Allah. ”If they turn away then say to them, ” witness that we are people who surrender (to Allah). O scribes, why do you dispute about Abraham, even though the Torah and the Gospel were not revealed but after Ibrahim? Don't you think?” (Surat ali-Imran [3]: 64-65).⁵³

The term *ahl al-kitâb* itself is found to be more varied in the Madaniyah verses. However, all of them are still addressed to Jews and Christians or one of them. In line with that, Abdul Mun'im al-Hafni also limited that what was meant by *Ahl al-Kitâb* was Jewish and Christian.⁵⁴

The Qur'an speaks of *ahl al-Kitab* in the period of Mecca, found only one, namely:

كِتَابَ إِلَٰهِي هِيَ أَلَاءُ اللَّهِ
فِيكُمْ وَإِلَهُنَا وَإِلَهُكُمْ
بِالَّذِي
عَنِ اللَّهِ مُسْلِمُونَ (41)

⁵²Departemen Agama RI, *Al-Jumanatul 'Ali Al-Qur'an*, . . . 16.

⁵³Departemen Agama RI, *Al-Jumanatul 'Ali Al-Qur'an*, . . . 58.

⁵⁴Abdul Mun'im al-Hafni, *Mausu'ah al-Harakat wal mazahib al-Islamiyah fil 'Alam*, terj. Muhtarom, (Jakarta: GrafindoKhazanah Ilmu, 2006), 247.

Means: “*And do not argue with ahl al-kitâb in the best way possible, except with those who do wrong among them, and say “we have faith in (the books) which were revealed to us and which were revealed to you”*. Our Lord and your God are one, and we only submit to him. (Surat al-Ankabut [29]: 46). ”⁵⁵

The meaning of *ahl al-kitâb* is contained in the QS. al-Ankabut [29]: 46 according to the Qur'anic scholars are Jews and Christians.⁵⁶ Unlike the case with the term *ahl al-kitâb* in the Madaniyah verses, it seems more varied. Although *khithâb* his is still shown to Jews and Christians, or one of the two.

- Term *Ahl al-Kitâb* Which Appoints Jews and Christians

Term *ahl al-kitâb* which refers to the hearts of Jews and Christians together, among others, are found in the QS. Ali-Imran [3]: 64. The verse contains about the demand for Muslims to establish harmonious relations with the two previous peoples, namely Jews and Christians. In the invitation contained a message that the Jews and Christians return to the pure teachings of monotheism as stated in their holy books. The Qur'an also reminds them of the sending of an apostle, the Prophet Muhammad. which explains some of the teachings of the previous Prophet that have been distorted. (Surah al-Maidah [5]: 15), as well as bringing good news and warnings to them (Surah al-Maidah [5]: 19).⁵⁷

- Term *Ahl al-Kitâb* Specifically Appoints Jews

Criticism of the Qur'an is sometimes only directed at the Jews. The use of the term *ahl al-Kitb* specifically addressed to the Jews in general is expressed in a discordant tone. Discordant tones here can be in the form of criticism to those relating to the attitude of antipathy towards Muslims which they appear in the form of displeasure when Muslims get good (QS. Al-Baqarah [2]: 105). They also tried to empower Muslims to return to kufr (QS. Al-Baqarah [2]: 109). Both of these verses are related to the attitude and bad behavior of the Jews towards Muslims.⁵⁸

⁵⁵Departemen Agama RI, *Al-Jumanatul 'Alî Al-Qur'an*, . . . 402.

⁵⁶Muhammad Galib M, *Ahl Al-Kitâb*: . . . 45.

⁵⁷Muhammad Galib M, *Ahl Al-Kitâb*: . . . 46.

⁵⁸Muhammad Galib M, *Ahl Al-Kitâb*: . . . 48.

- Term *ahl-Book* The Special Pointing To Christian

Term *ahl al-Kitab* which is specifically addressed to the Christians, among others, expressed in the form of criticism regarding their attitudes and actions very excessive in respect and mengultuskan Jesus. This cult in turn put Prophet Jesus into God. (Surah an-Nisa [4]: 171 and Surah al-Maidah [5]: 77).

There is also the term *ahl al-Kitâb* which has a negative tone that specifically refers to Christians, the Qur'an also states that among *ahl al-Kitâb* there are still consistent with their teachings. This group accepts the teachings of the Prophet Muhammad. well, because of that the advice contained in the holy book (QS. al-'Imran [3]: 199). This verse comes down in connection with the death of Najjâsyî, the King of Ethiopia who had previously accepted the invitation of the Prophet Muhammad. to Islam.⁵⁹

The description shows that the use of the term *ahl al-Kitâb* always refers to two people before Islam, namely Jews and Christians, with varying forms and tones, both warning, criticism, and a tone that contains praise.⁶⁰

The Attitudes and Behavior of *Ahl al-Kitâb*

The Qur'anic expressions of the two groups of adherents of the teachings are quite diverse. Some are positive, but more are expressed in a negative tone. This negative tone is seen, especially when the Qur'an specifically mentions Jewish names, one of which is included in the definition of *ahl al-kitâb*. The Qur'an also introduces many of their attitudes and behaviors in various ways, both positive and negative attitudes. Therefore, to get to know more about *ahl al-kitâb* it is necessary to put forward information from the Qur'an about their attitudes and behavior.⁶¹

Disclosure of Qur'anic information about the attitude and behavior of *ahl al-kitâb* especially towards his teachings, this is considered quite important, considering that as a celestial religion certainly has the same basic teachings as Islam. As is known, the sending of the prophets and apostles in turn, basically intended to provide guidance

⁵⁹Muhammad Galib M, *Ahl Al-Kitâb*: . . . 50.

⁶⁰*Ibid*, 51.

⁶¹Muhammad Galib M, *Ahl Al-Kitâb: Meaning and Coverage in the Qur'an*, (Yogyakarta: DIVA Press, 2016), p. 140.

to humanity so that they can walk on the right direction. The core teachings of the prophets and apostles were basically the same, namely monotheism.⁶²

Based on the description above, it can be understood that in fact all people who embrace the religion of God are a single people. However, in the historical process, these truth teachings experience various forms of deviation.⁶³ Therefore, correction and improvement are always needed from time to time, until finally sent by the Prophet Muhammad. in closing the prophets and apostles.⁶⁴

Qur'anic Information About Deviations and Changes Made by *Ahl al-Kitâb*.

The Qur'an has stated that the majority of the *Ahl al-Kitâb* have made quite serious deviations from the teachings revealed by Allah. This deviation is closely related to the changes they make to their holy books. Thus, according to the Qur'an, the holy book that Allah revealed to *ahl al-kitâb* is no longer original. Therefore, both the Torah and the Gospel, have changed from the hands of adherents. This is explained by Allah in the Qur'an:

رَفُونِ الْكَلِمَ عَنْ وَنَسُوا	مَ لَعْنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ
قَلِيلًا مِنْهُمْ فَ عَنْهُمْ وَ فَحَّ	لَا تَرَالُ تَطَّلِعُ عَلَى خ
أَخَذْنَا مِيثَاقَهُمْ رَا حَطًّا	بُ الْمُحْسِنِينَ (1٤١) لَّذِينَ قَ
الْقِيَامَةَ وَسَوْفَ اللَّهُ بِمَا	رَيْنَا بَيْنَهُمُ الْعَدَاوَةَ ر
لَكُمْ كَثِيرًا مَ كُنْتُمْ	بَصْنَعُونَ (1٤٢) أَهْلًا أَدُ جَاءَكُمْ
وَكِتَابٌ مُبِينٌ (1٤٣)	عَفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ

Meaning: “ (but)because they broke their covenant, We cursed them and made their hearts grow hard. They like changing the words (Allah) of their places, and they deliberately forget some of what they have been warned with, and you (Muhammad) will always see their betrayal, except for a few of them (who don't betray), then forgive them and let them they. Truly, Allah likes those who do good. And among those who say, 'Truly, we are Christians, ' we have taken their covenant, but they (deliberately) forget some of what they have been warned with; hence, We arouse between them

⁶²*Ibid*, p. 141. See the call of the prophets and apostles to their people so that they (the people) affirm God, as in QS. Al-A'râf [7]: 59, 65, 73. 85; QS. Hûd [11]: 50, 61, 84; QS. al-Anbiy [21]: 25.

⁶³Nurcholish Madjid, *Islamic Religion of Civilization* (Jakarta: Paramadina, 1995), 73.

⁶⁴ Muhammad Galib M, *Ahl Al-Kitâb*: . . . 141.

hostility and hatred until the Day of Judgment. And God will tell them about what they are doing. (Surat al-Ma'idah [5]: 13-15).⁶⁵

The verse clearly states, both Jews and Christians are both no longer original, because they have experienced changes in the hands of their adherents. In fact, both to adherents of Jewish and Christian teachings, each has been promised by God. The promise is called *mîtsâq*. The word comes from the word *watsîqa* which literally means binding and establishing. Therefore, *al-mîtsâq* is interpreted as a strong promise. The word in its various forms is found 34 times in the Qur'an. The word *mîtsâq* is found 25 times. All of these words speak of the promise between God and His servants through His prophets and apostles. The use of the term *mîtsâq* in the Qur'an in general refers to the promise God made to the Children of Israel. The promise is so strong because it is accompanied by an oath.⁶⁶

The most fundamental thing that experienced a change in their religious life was the belief in monotheism which actually became the main mission of every prophet and messenger sent by God. In this connection, the Qur'an has stated that the Jews changed the belief in monotheism by declaring Uzair was the son of God. Christians also made the same change by saying that Jesus was a child of God. Attractions such as the word of God:

أَفَوَاهِهِمْ
حُ ابْنُ اللَّهِ ذَلِكَ
ابْنُ اللَّهِ وَقَالَتْ الذِّ
يُؤْفَكُونَ (31)

بَيْنَ كَفَرُوا مِنْ قَبْلُ أَتَا

Means: “*The Jews say, 'Ezra is the son of Allah, ' and the Christians say, 'Christ is still the son of God. ' Thus they say with their mouths, they imitate the words of the earlier pagans. They are cursed by Allah, how did they turn away?’*” (QS. At-Taubah [9]: 30).⁶⁷

The position of the Prophet Jesus (Jesus Christ) as a child of God in Christianity is different from the position of Uzair as the son of God in the Jews, for Christians, the Prophet Jesus is seen not merely as a child of God, but as someone who has an element of divinity. In another name the Prophet Jesus is God. Therefore, it is not surprising if

⁶⁵Ministry of Religion of the Republic of Indonesia, *Al-Jumanatul 'Alî Al -Qur'an*, . . . 110.

⁶⁶Muhammad Galib M, *Ahl Al-Kitâb: Meaning and . . .*, 147.

⁶⁷Ministry of Religion of the Republic of Indonesia, *Al-Jumanatul 'Alî of the Qur'an*, . . . 191.

the condemnation of Christians in terms of *aqidah* is more expressed in the Qur'an than the condemnation of the Jews. In terms of Christian faith, it changed quite badly compared to Jews. Therefore, the Qur'an expressly states that those who make the Prophet Jesus as God have become infidels, including the trinity of Christian teachings. Though such beliefs have never been taught by the Prophet Jesus.⁶⁸

The cult of Jesus, which in turn led to the degree of deference in the form of trinity understanding adopted by Christians, has tarnished the concept of pure monotheism brought by Prophet Jesus and previous prophets. Trinity is a divine understanding that contains elements of polytheism (polytheism) in it. Changes to the content and content of the scriptures and their implications in their lives, not only limited to changes in attitudes and food on matters relating to the issue of faith. This change has wide influence in other fields, including in the implementation of worship.

Changes to the contents of the holy books and Jewish and Christian teachings to the most fundamental teachings, can not be separated from the attitudes and behavior of the pious and their monks. Some of them, especially among Jewish priests, are known to receive bribes and eat usury.⁶⁹ This is in line with the word of God.

إِن كَثِيرًا مِّنَ الْأَحْبَارِ
 ن يَكْتُمُونَ الذَّهَبَ وَالْأَنْفُسَ
 ن لُونِ أَمْوَالَ النَّاسِ فِي سَبِيلِ اللَّهِ
 وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
 بِأَلِيمٍ (34)

Means: "Oyou who believe, in fact, most of those pious Jews and Christian monks actually eat people's property in a false way and they block (people) from Allah's way. And, those who keep gold and silver and not spend it in the way of Allah, tell them (that they will) suffer a painful punishment. (Surat at-Taubah [9]: 34).⁷⁰

Qur'anic Information About the *Ahl al-Kitâb* that Remains *Istiqomah*

Although there was a massive change in the teachings of *ahl al-kitâb*, the Qur'an did not generalize them into a heretical group. The Qur'an still recognizes that among them there are groups who still recognize that among them there are groups

⁶⁸Muhammad GalibM , *Ahl Al-Kitâb: Meaning and . . .* , p. 151.

⁶⁹M. Quraish Shihab, *Insights from the Qur'an*, . . . h. 362.

⁷⁰Ministry of Religion of the Republic of Indonesia, *Al-Jumanatul 'Alî Al-Qur'an*, . . . 192.

who still hold fast to the teachings of their religion, even though it is a minority group.

It is understood by the word of God as follows:

أَلَمْ يَجِدُوا لِلَّهِ حُسْبًا ۚ
 الْكِتَابَ أُمَّةً قَائِمَةً يَلْتَمِذُونَ ۚ
 فِيهَا آيَاتٌ بَيِّنَاتٌ لِّقَوْمٍ عَلِيمٍ
 ۚ أَنَاءَ اللَّيْلِ وَهُمْ سَاجِدُونَ
 يُحْمِلُونَ أِثْمَ الْعَالَمِينَ ۚ إِنَّهُمْ لَشَاكِرُونَ
 لِيَوْمِ الْآخِرِ وَيَأْمُرُوا
 النَّاسَ بِالصَّالِحَاتِ وَيَنْهَوْنَ
 عَنِ الْمُنْكَرِ ۚ إِنَّهُمْ لَارْعُونَ
 حَيْرَاتٍ ۚ أَلَمْ يَجِدُوا لِلَّهِ حُسْبًا ۚ
 (11)

Means: “they were not same; among the *ahl al-kitâb* there is a group that applies straight, they read the verses of Allah at some time at night, while they also prostrate (salat). They believe in Allah and the End of Days, they command the righteous, and prevent those who deny and act immediately (do) various virtues; they include those who are righteous. ” (Surah Ali 'Imran [3]: 113-114).⁷¹

The verse expressly illustrates, among them *ahl al-kitâb* there are still groups who remain *istiqomah* with their teachings. Their behavior is characterized by praiseworthy qualities, for example they are marked by diligently reading the verses of Allah in the middle of the night while they continue to worship. They also believe in Allah and the next day, do amar ma'ruf nahi mungkar and rush to do good.

In this connection, Hasan Hanafi said, from all the assessments of *ahl al-kitâb* there were good Jews and good Christians, people who believed in one God and believed in His signs. They prostrate before Him, follow the message conveyed by the prophets, believe on the last judgment day, do good and order people to do good, and forbid evil deeds.⁷² Rasyîd Ridhâ argues, which is meant by QS. Ali-'Imrân [3]: 113-114 about the behavior of some of the *ahl al-kitâb* who are still steadfast in reading God's verses is reading the scriptures that are in them in praying praising God. The verses that contain the prayer and praise referred to, are found in the book of Palms of the Prophet David.⁷³

Social Interaction with *Ahl al-Kitâb*

There are two things that are very often studied by Islamic scholars (mufasssir and jurists) when talking about *ahl al-kitâb*, the problem of food (slaughter) and marriage with them. Explicitly Qur'an has explained:

⁷¹*Ibid.* 64.

⁷²Hasan Hanafi, *Dialogue on Religion and Revolution*, (Jakarta: Pustaka Firdaus, 1994), 72.

⁷³Hasan Hanafi, *Dialogue on Religion and Revolution* . . . 72.

<p>لَكُمْ وَطَعَامُكُمْ لَهُمْ تَابَ مَنْ قَبَلَ كُمْ لَدَانِ وَمَنْ يُكْفِرْ بِهِ فَقَدْ</p>	<p>بَيَاتُ وَطَعَامُ الَّذِينَ أُ نَاتِ وَالْمُحْصَنَاتُ مِنْ حَصْنَيْنِ غَيْرِ مُسَافِحِينَ الْآخِرَةَ مِنَ الْخَاسِرِينَ (5)</p>
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Meaning: “Today is halal for those of you who are good. The food (slaughter) of those given the Bible is halal to you, and your food is halal (also) for them. (And is permitted to marry) women who maintain the honor of women of faith and women who maintain the honor of those given the Bible before you, if you have paid their dowry with the intention of marrying, not for the purpose of adultery and not (also) make it mistresses. Whoever disbelieved after you believed (do not accept Islamic law then erased deeds, and he was on the Day of Judgment, including those who are the losers. (QS. Al-Ma'idah [5]: 5).⁷⁴

Regarding food *ahl al-kitab* like mentioned in Surah al-Ma'idah [5]: 5, according to the history of Bukhari sourced and Ibn 'Abbas, what is meant by *ath-tha'm* (food) is slaughter, not food in general. Other foods are not disputed kehalalannya. Thus, the opinion of the majority of commentators. The discussion of the *ahl al-kitab Tha'am* restricted to slaughter them, considering this problem that highlighted the scholars, not food in general. Although expressly Qur'an justifies eating food (slaughter) *ahl al-kitab*, but Scholars's understanding of the verse is different, so they also have different opinions about the slaughter of *ahl al-kitâb*.⁷⁵

Among the scholars there are those who justify the slaughter of *ahl al-kitâb* on certain conditions, Imam Malik said if the slaughter of *ahl al kitâb* for celebration or intended for the church, Imam Malik said, it is included in the category of animals slaughtered on behalf of other than God. However, it does not reach the level of haram, because what is meant by slaughter in the name of Allah in relation to *ahl al-kitâb* are animals slaughtered as offerings to their gods, and they do not eat them. However, if the slaughter they eat, then it is included in the category of halal food.⁷⁶

⁷⁴Indonesian Ministry of Religion, *Al-Jumanatul 'Alî-Al-Qur'an*, . . . 107.

⁷⁵Muhammad Galib M, *Ahl Al-Kitâb: Meaning and . . .* , 258.

⁷⁶*Ibid*, 261.

The author agrees with the opinion of Imam Malik above, although the slaughter of *ahl al-kitâb* is considered halal but is accompanied by certain conditions. Because although the slaughter of *ahl al-kitâb* is permissible for Muslims, it is not automatically all that they are slaughtered by Muslims. In this case there are still other conditions that must be fulfilled, as are the conditions that apply to Muslims, including how to slaughter animals not by strangling and hitting animals to be slaughtered.

Marriage to *Ahl al-Kitâb* The legacy

Institution of marriage is the basis for fostering the household, hence Islam presupposes marriage to continue and efforts to stay away / prevent adultery. Indonesian Ulema Council fatwa, on June 1, 1980 which stated:

1. Marriage of Muslim women with non-Muslim men is unlawful.
2. A Muslim man is forbidden to marry a non-Muslim woman.

Regarding the marriage between Muslim men and women *Ahl al-Kitâb* there are differences of opinion. After considering that the interpretation was greater than the benefits, the Indonesian Ulema Council proclaimed that the marriage was unlawful.⁷⁷

There are a number of naqli propositions which form the basis of the Indonesian Ulema Council to support the fatwa, namely the QS. al-Baqarah [2]: 221 which forbids Muslim men from marrying polytheists; QS. al-Mâ'idah [5]: 5 about the ability of a Muslim man to marry a good woman *ahl al-kitâb*; QS. al-Mumtahanah [60]: 10 concerning the prohibition of maintaining the marriage of Muslim men with infidel women; QS. at-Tahrim [66]: 6 concerning the obligation of the head of the family to take care of himself and his family members from the fires of hell.

In addition to these verses, MUI also makes the words of the Prophet Muhammad narrated by Thabrani as a basis. The word states that the person who has chosen his life partner (husband and wife), then he has perfected half his faith. Also the words of the Prophet Muhammad which states that every baby is born holy, and his parents are the ones who make him Jewish, Christian, or Magi.⁷⁸

⁷⁷Indonesian Ulema Council, *Association of Decisions and Fatwa Indonesian Ulema Council* (Jakarta: Secretariat of the Indonesian Ulema Council Istiqlal, 1995), p. 91.

⁷⁸*Ibid*, 92-94.

Regarding the MUI fatwa that forbids the marriage of Muslim men with *ahl al-kitâb women*, basically the writer can understand it if it is addressed to Muslims who are still low in knowledge and practice their religion. Even so, it should not be closed at all, because it explicitly allows the Qur'an, regardless of how the interpretation of *ahl al-kitâb* itself. However, personally the author also believes that the Qur'an allows it, does not mean a suggestion, especially as a command. That is, Islam gives us the leeway to make choices, with whom we anchor our hearts (marry) in order to perfect half the religion, so as to achieve a *sakinah, mawaddah, warahmah* family.

In this case, M. QuraishShihab stated;

“A new marriage will be lasting and serene if there is a conformity in the way of life between husband and wife, because never mind religious differences, cultural differences, or even the level of education between husband and wife often results in marital failure. Indeed, the verse permits marriage between Muslim men and women *ûû al-kitâb (ahl al-kitâb)*, but that ability is not only a way out and an immediate need at the time, but also because a Muslim recognizes that Jesus (as). is the Prophet of God, the bearer of religious teachings. So that men who are usually stronger and women if they are Muslim can tolerate and allow *ahl al-kitâb* to adhere to and implement the Shari'a of their religion . . . this is different from *ahl al-kitâb* who does not recognize the Prophet Muhammad. as an apostle.⁷⁹

Development of the Interpretation of *Ahl al-Kitâb-Piece* in the Book of Contemporary Interpretation in Indonesia

The first contemporary interpretation book in Indonesia is the *Interpretation of Al-Qur'anul Karim* by the triad of scholas. Throughout the verses of the Qur'an that speak of *ahl al-kitâb*, the triad of scholars does not explain who is meant by *ahl al-kitâb*. They only explain and explain the interpretation of the verse, not preceded by an explanation of who is meant by *ahl al-kitâb*. However, when interpreting QS. An-Nisa [4]: 153 on page 1561 vol. VI, UTS explains little who they by mean *ahl al-kitâb*. Namely:

Ahl al-kitâb actually there are two groups, namely Jews who hold the Law, and Christians, holders of the Gospel.⁸⁰

⁷⁹M. Quraish Shihab, *Al-Qur'an Insight*: 197.

⁸⁰Ulama of the Triumvirate, *Tafsir of Al-Qur'anul Karim*, Volume 6 (Medan: Boekhandel Islamiyah, 1937), 1561.

From the above explanation, it appears that the triad of scholar also interprets who is meant by *ahl al-kitâb* as well as the interpretation of the classical interpretation before, there is no added further specification. In my opinion, the *Triple Interpretation* is the same as the classical commentary which only interprets *ahl al-kitâb* as a group consisting of Jews and Christians.

Furthermore, in *the Tafsir of Al-Qurânul Majied"An-Nur"* Prof. TM. Hasbi Ash-Shiddieqy interprets the QS. Ali-'Imran [3]: 64 as follows:

“namely: “Say Muhammad: O people of the book, let you to justice, balance, and let's pay attention to a string of talks agreed by all the Apostles and by all the books that have been revealed, like those in the Torah, the Gospels, and the Qur'an. We must not submit but to Allah who has absolute power in making sharia laws that have the right to authorize and forbid, and we should not associate anything with Him, nor should we make one part other than God. The Jewish nation, at first was the muwahhidin, the people who put God alone. An accident arose for them because they followed the religious leaders blindly and made the stipulations of the head of religion the law handed down by God. Christians follow in their footsteps (Jews), they even add to the problem of forgiveness of sins, a problem that has consumed human wealth. The Protestants are moving to release the Christians from the grip of the religious leaders and invite Christians to take religion from their own books.”⁸¹

Based on his interpretation above, the author draws the conclusion that according to the *Tafsir of al-Qurânul Majid"An-Nur"* also interprets *ahl al-kitâb* as like the previous commentators. Namely, the Jews and also Christians. Up to this interpretation, in the author's opinion, there has been no significant development in the interpretation of *ahl al-kitâb*.

In *Al-Azhar's Tafsir* written by Buya Hamka interpreting the QS. Ali-'Imrân [3]: 64 as follows:

O people of the book! Come here! To the same sentence between us and you. ”
Meaning, no matter how different we can be seen on the skin, there are Jews, there are Christians and there is Islam, but in all three there is a single *sentence* , which is the

⁸¹TM. Hasbi Ash-Shiddieqy, *Qur'anic Interpretation of Majid"An-Nur*, Volume 1 (Jakarta: Crescent Star, 1976), 214-216.

meeting point of the three. If you were willing to return to that one sentence, surely there would be no more disputes between us. *Namely. that we should not worship but to God, and we should not associate anything with Him, and do not make some of us will partly become gods other than God.* Let us get back together to the main point, one sentence not being one God is not in fellowship with others, a human being is under divine authority, there is no intermediary. In this case there is no basic dispute over us. This is our source of strength and this is also your source of strength.⁸²

And when interpreting QS. Ali-'Imrân [3]: 68 . . . ” *and this Prophet, and those who believe,* ”That is the Prophet Muhammad. and the believer, because he also establishes monotheism, does not deify other than Allah, surrenders to God (Muslims) and opposes all worship to idols, statues and deities of humans. This is the person closest to Ibrahim. And even though you now recognize Jews or Christians, if you really want to be close to Ibrahim, it will only be achieved if you return to the original teachings of Abraham, the original teachings that still contain the Torah and the Gospel that you hold. ”*And Allah is a defender of those who believe.*

With the end of this verse, God guarantees that if people have truly believed in Him, no longer doubts their hearts to others, do not see that there is any benefit or harm in this world besides Allah, such people must be defended by Allah, because believers do not seek mediation with others to approach Allah, either with idols or statues or with humans who are still alive or after death or his grave. If you are still branching out with another goal, the sign is not a believer and not God will give his defense.⁸³

With this verse we can understand that what is meant by Islam Ibrahim is the main teachings of monotheism. Because, surrendering to God, refusing offerings to idols is the first basis of all religions. Therefore, it can be understood that it is not only Ibrahim who is Muslim, Moses, Jesus Christ is also Muslim. As for the conditions and regulations regarding implementation, they may change due to changing times and the Apostles sent. Therefore also, the Jews and Christians who returned to the book of teachings of the true book, are called by Islam as *ahl al-kitâb*.⁸⁴

⁸²HAMKA, *Tafsir al-Azhar*, Juz 3 (Jakarta: Panji Masyarakat, 1982), 237-238.

⁸³*Ibid*, 243-244.

⁸⁴*Ibid*, 244.

According to the author of the interpretation of BuyaHamka about *ahl al-kitâb* in his commentary *Al-Azhar*, it has experienced a significant development than the previous commentary book. Because he added with '*who returned to the main teachings of the true book*'. The implications of this interpretation will be seen if we discuss *tho'amahl al-kitâb* and also the marriage of Muslim men with *ahl al-kitâb women*.

The last contemporary interpretation in Indonesia that will be discussed by the author is *Tafsir al-Misbah* by M. Quraish Shihab. However, the author did not find a complete interpretation in the interpretation. Because he wrote and discussed in full the interpretation of *ahl al-kitâb* in his book *Al-Qur'an Insights: Maudhu'i's Interpretation of Pelbagai The Problem of the Ummah*. The discussion on *ahl al-kitâb* is a whole and complete chapter with all its problems.

He interpreted *ahl al-kitâb*, that is, to all adherents of Judaism and Christianity, anytime, anywhere, and whoever they descended from, this was called *ahl al-kitâb*. Such an understanding is based on the use of the Qur'an to the term which is only limited to the two groups (Jews and Christians) and a verse in the Qur'an.⁸⁵

الْكِتَابُ عَلَى طَانْفَتَيْهِ ذُكِّرْنَا عَنْ دَرَسِهِمْ نِيلِينَ (15)

Means: “ (*Wesent down this Qur'an*) that you (*do not*) say, ”*The Book was only sent down to two groups before us, and indeed we do not pay attention to what they read.* (Surat al-An'am [6]: 156).

But even so, we can understand the view which states that besides Jews and Christians such as worshiping non-Arab idols and so on, even though it is not included in the category of *ahl al-kitâb* it can still be treated the same as *ahl al-kitâb*.⁸⁶

Based on the description above. The author considers that M. Quraish Shihab's interpretation of *ahl al-kitâb*, has also experienced development. Because, based on the definition he offers, *ahl al-kitâb* means it still exists today. And not necessarily from the descendants of the Children of Israel. Anyone who embraces both Jewish and Christian understandings is called *ahl al-kitâb*. The author tends to understand like the

⁸⁵M. Quraish Shihab, *Wawasan Al-Quran*: . . 368.

⁸⁶*Ibid*, 369.

interpretation offered by BuyaHamka, namely Jews and Christians who return to the true teachings of their books, named by Islam as *ahl al-kitâb*. And if we look at the present, it may be that the *ahl al-kitâb* still exists, and may no longer exist, so that its existence in the Qur'an is merely historical information.

Conclusion

Term *ahl al-kitâb* is mentioned directly in the Qur'an 31 times and is spread on 9 different suras. The nine suras are al-Baqarah, Ali 'Imran, an-Nisa', al-Ma'idah, al-Ankabut, al-Ahzab, al-Hadid, al-Hasyr and al-Bayyinah. Of the nine suras only al-Ankabut was included in the Makkiyah sura and the rest was included in the Madaniyyah suras.

The Qur'an refers to two groups that existed before Islam came as *ahl al-kitâb*, namely Jews and Christians. Both groups are clearly and expressly known to have a faith connection with Muslims. Apart from these two groups, there is no other group that is explicitly referred to by the Qur'an as *ahl al-kitâb*. Even so, the Qur'an also states that Allah sent several apostles before the Prophet Muhammad. as a guide for humanity, but there are other parts that are not mentioned in the Qur'an.

In *Interpretation 3 Series* and also *Interpretation of Al-Qurânul Majied*, the writer concludes that there has not been a significant development in the interpretation of *ahl al-kitâb*. However, developments began to occur after *Tafsir al-Azhar* was written by BuyaHamka, and further developed in *Tafsir al-Misbah*. []

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