

Interpretation of The Verses Tolerance Comperative Study According to Hamka and Quraish Shihab

Sami, Yeti Dahliana, Saifudin

Universitas Muhammadiyah Surakarta

g100181063@student.ums.ac.id, yd669@ums.ac.id, sai240@ums.ac.id

ABSTRACT

This research examines the verses of the Quran with the interpretation of Haji Abdul Malik Karim Amrullah (HAMKA) and Quraish Shihab. Hamka with Tafsir Al-Azhar and Quraish Shihab with Tafsir Al-Misbah. The plural Indonesian nation encourages its people to live in harmony, especially between religious communities. So tolerance is a very important attitude that must be possessed and become the personality of the Indonesian nation itself. The principles of religious beliefs must not be sacrificed for the sake of tolerance, nor should tolerance be sacrificed for the sake of religious beliefs. The Al-Qur'an has explained that we should look after each other's houses of worship, even if they belong to non-Muslims and do not comply with Islamic teachings. So this research will focus on the interpretation of the tolerance verse using interpretations from Hamka and Quraish Shihab. This research is a type of library research because this research is theoretical and philosophical in nature. The approach used by researchers is a sociological approach. The primary data sources for this research are the Tafsir al-Azhar Book from Hamka's interpretation and the Tafsir al-Misbah Book from Quraish Shihab's interpretation. The method used to collect data in this research is documentation which is carried out by digging and searching for documents from pre-existing data sources. The results of this research found that Hamka's interpretation of the tolerance verses has unique characteristics in its implementation in human life, while Quraish Shihab in interpreting the tolerance verses focuses on the basic things that underlie humans in their actions.

Keywords: Interpretation of verses, Hamka, Tafsir Al-Azhar, Quraish Shihab, Tafsir Al-Misbah, Tolerance.

ABSTRAK

Penelitian ini mengkaji ayat-ayat Al-Qur'an dengan interpretasi Haji Abdul Malik Karim Amrullah (HAMKA) dan Quraisy Shihab. Hamka dengan Tafsir Al-Azhar dan Quraisy Shihab dengan Tafsir Al-Misbah. Bangsa Indonesia yang majemuk mendorong rakyatnya untuk hidup harmonis, terutama antar komunitas agama. Sehingga toleransi merupakan sikap yang sangat penting yang harus dimiliki dan menjadi kepribadian bangsa Indonesia itu sendiri. Prinsip-prinsip keyakinan agama tidak boleh dikorbankan demi toleransi, juga tidak boleh dikorbankan demi keyakinan agama. Al-Qur'an telah menjelaskan bahwa kita harus menjaga rumah ibadah satu sama lain, bahkan jika itu milik non-Muslim dan tidak mematuhi ajaran Islam. Jadi penelitian ini akan fokus pada interpretasi ayat toleransi menggunakan interpretasi dari Hamka dan Quraisy Shihab. Penelitian ini merupakan jenis penelitian perpustakaan karena penelitian ini bersifat teoritis dan filosofis. Pendekatan yang digunakan oleh peneliti adalah pendekatan sosiologis. Sumber data utama untuk penelitian ini adalah Kitab Tafsir al-Azhar dari interpretasi Hamka dan Kitab Tafsir al-Misbah dari interpretasi Quraisy Shihab. Metode yang digunakan untuk mengumpulkan data dalam penelitian ini

adalah dokumentasi yang dilakukan dengan cara menggali dan mencari dokumen dari sumber data yang sudah ada sebelumnya. Hasil penelitian ini menemukan bahwa penafsiran Hamka terhadap ayat-ayat toleransi memiliki karakteristik yang unik dalam implementasinya dalam kehidupan manusia, sedangkan Quraisy Shihab dalam menafsirkan ayat-ayat toleransi berfokus pada hal-hal dasar yang mendasari manusia dalam tindakannya.

Kata Kunci: Tafsir ayat, Hamka, Tafsir Al-Azhar, Quraisy Shihab, Tafsir Al-Misbah, Toleransi.

INTRODUCTION

The Indonesian nation is one of several nations that has a plural society. This can be seen from the supporting aspects, namely language, ethnicity, religion and culture. Indonesia is an archipelagic country with a very large population, namely 273.87 million people in 2021, dominated by Muslims. However, Indonesia is not a theocratic country that adheres to certain religious teachings as a constitution, because Indonesia also legitimizes people who adhere to religions other than Islam to become the legal religion in Indonesia (Afif : 2013).

Beliefs recognized by the Indonesian state also have an important role and contribute to the struggle to build the Indonesian nation, and the contributions they make are numerous too. The Indonesian nation, which has a state basis, namely Pancasila, has 6 religions that are recognized and legal for the Indonesian people to believe in as well as hundreds of local beliefs that grew and were born in Indonesia. The beliefs or religions that exist in Indonesia are the major religions in the world which has resulted in Indonesia getting the title "The Meeting Place of World Religions".

The Islamic religion itself also highly values tolerance towards other religions. This is of course not without basis, because there are verses from the Koran which are the main guide and source of life for mankind, especially believers. The existing reality so far reflects that religion only exists at a vertical level which focuses on the spiritual side, for example prayer (salat), zakat and pilgrimage, then the moral and ethical side is often neglected. It is not uncommon for these problems and implications to result in various kinds of criminal and violent acts, even exploiting nature. Sadly, this is done by people who have higher education and are religious but do not really understand that religion is a moral and ethical basis in their cultural context. Even though all beliefs or religions are oriented towards attitudes of tolerance and peaceful values in other religions which are intrinsic to their respective religious traditions. However, on the social reality side, it shows that there is an intolerant attitude accompanied by violence and conflict between other religions as a group or individually.

There is a strong history of religious pluralism in the Indonesian nation, namely the role of religions in giving birth to the nation's cultural character and progress. Buddhism and Hinduism have had an influence on the history of establishing and building kingdoms in Indonesia which are currently used as local and foreign tourist attractions. Furthermore, Islam also has a role in giving birth to national awareness to gain independence, which ultimately resulted in Deliar Noer drawing the conclusion that Islam is very synonymous with nationality. Furthermore,

in modern times there were two last religions that came to Indonesia, namely Protestant Christianity and Catholicism. These two religions came at the same time as colonialism which provided modernization in many areas, for example the government and education systems. From the large contributions made by these religions, it can be understood that they have achieved official and legal recognition in accordance with state constitutional law.

The existence of pluralism of beliefs or religions in Indonesia is a strength in itself to advance the Indonesian state. This can happen when religions can live peacefully side by side in a nation. So tolerance is a very important attitude that must be possessed and become the personality of the Indonesian nation itself. Whether or not people understand the religion they believe in is a measure of peace and harmony between religious communities. Yuli Agung defines religion as a cultural movement that expresses the human spirit. Both morally, ethically and spiritually. In the spiritual part, humans will be directed to appreciate their spiritual relationship with God, and then humans will be asked to develop ethical moral attitudes in relationships with nature and fellow humans. Based on this definition, religion must be a blessing for all existing creatures. Therefore, it would be a mistake to only use religion as a formal identity, because religion should be the spirit that brings life to all living creatures, including humans (Zainuddin: 2010).

Religions found in society not only have normative-doctrinal teachings, but also have various owner variables, for example religious institutions, interpretations of teachings, ideologies fought for by their adherents, and holy places. So when there is a conflict between one religion and another religion, there is also a variable of adherents who are involved. Although there are several other aspects that are teaching in nature to prevent conflict and to have mutual respect between people in order to maintain peace. However, the power of religion to foster a harmonious life often fails and conflicts always arise in the name of religion.

Indonesian history also records that religion has created several conflicts, for example the riots that emerged after 1965. For example, the churches in Makassar in 1967, Pulau Banyak in Aceh in 1969, Slipi in Jakarta in 1969, Bukit Tinggi Hospital in 1970, the Flores incident in 1969, and the Tarakanita Catholic building in Jakarta in 1975. The conflict and the company occurred as a result of protests from Muslims who did not get a good response from the government which ultimately culminated in destroying the building. Then there were two other causes that caused the riots, namely the first was the aggressiveness of Protestant and Catholic Christians when spreading religious teachings by establishing places of worship or churches, hospitals and schools in areas where the majority were Muslim. The second cause is that there were Christianization activities in other religions after the dissolution of the PKI in 1966. Apart from that, Tarmizi Taher believes that there was foreign interference to encourage this aggressiveness which resulted in this problem hampering harmonious relations between religious communities (Afif: 2013).

One of the Protestant Christian ministers, BJ Boland, deeply regrets the aggressive broadcasting of religion which gives a negative impression of state

harmonization. This does not happen in the normative aspect and the values taught, but the conflict factor is related to politics and economic problems in the name of the religion that is adhered to, which ultimately causes damage and conflict. Furthermore, the conflicts between religions continued and in 2018 there were several conflicts, namely attacks on ulama in Lamongan, destruction of temples in Lumajang, attacks on the Santa Lidwana Church in Sleman, destruction of mosques in Tuban, persecution of monks in Tangerang, as well as a bomb threat at the Kwan Tee Koen Temple in Karawang. These incidents show that tolerance is still very relevant to be discussed, especially in religious discursive matters.

Each religion has its own characteristics and differences, which is due to the growth and birth of each religion based on different contexts. Apart from that, religions which have their own characteristics also have similarities among all religions which are a meeting point for diversity, namely that the similarities are in the universal values contained in them. For example, regarding tolerance, of course all religions will teach that attitude. Because tolerance is an important attitude to maintain harmonious relations between religious believers in a nation.

The origin of the term tolerance is not from Islamic discursive, but in English, namely from the word tolerance which is synonymous with toleration, which means a quality of openness or patience towards beliefs, opinions, customs and behavior that are different from those of an individual. In the 16th century, precisely when the religious wars emerged, the term tolerance emerged, namely in these wars, in the end Catholics and Protestants had to tolerate each other. Apart from that, the word tolerance also comes from the Greek word "Tlenai", which means to be open-minded or at home.

The principles of religious beliefs must not be sacrificed for the sake of tolerance, nor should tolerance be sacrificed for the sake of religious beliefs. The Al-Qur'an has explained that we should look after each other's houses of worship, even if they belong to non-Muslims and do not comply with Islamic teachings. This is a form of tolerance from the Islamic religion.

By definition, Islam is a religion of salvation, surrender and peace. This is often associated with the term "Islam is a religion that is *rahmatul lil alamin*". In the Islamic religion, tolerance is applied to all people, whether fellow followers of Islam or non-Muslims. This is an interpretation that researchers obtained from two figures of Indonesian tafsir scholars, namely Quraish Shihab and Haji Abdul Malik Karim Amrullah (Hamka)

From historicity, Hamka and Quraish Shihab certainly had a significant influence when responding to social problems in society, especially in Indonesia, namely the conditions and conflict situations when this commentary was written. In this case, the environmental orientation of the interpreter has a significant influence on the works of his interpretation. Likewise, when interpreting verses whose orientation is social. As has been explained regarding epistemological interpretation, historically the role of the environment and interpreters has had a significant influence on the interpretation that is understood from the verses of the Qur'an. One

of several changes in modern interpretive epistemology is that interpretation becomes the product of a dialectic between context, text and interpretation. This means that socio-historical geo-political conditions as well as the scientific background and interests of the interpreter have a need for the interpreter's understanding of the text.

Just as interpretation is defined as a product of the contribution of understanding and thought by indigenous Indonesian scholars to the Qur'an, its interpretation has been influenced by the social environment. This is because in order to gain understanding, readers can understand and absorb the meanings in a verse according to the reality of the environment and surrounding society.

METHOD

This research is a type of library research because this research is theoretical and philosophical in nature. The approach used by researchers is a sociological approach. The primary data sources for this research are the Tafsir al-Azhar Book from Hamka's interpretation and the Tafsir al-Misbah Book from Quraish Shihab's interpretation. Secondary data sources are works that are relevant to the discussion theme, namely books, journals and scientific articles. The method used to collect data in this research is documentation which is carried out by digging and searching for documents from pre-existing data sources. The analysis in this research consists of writing, editing, classifying, reducing and presenting. The analytical method used in this research is comparative or can be said to be a comparative method (Muqarin) in terms of interpretation.

RESULTS AND DISCUSSION

Biography

Hamka and Tafsir Al-Azhar

Hamka biography

Abdul Malik Karim Amrullah or commonly known as Buya Hamka is one of the typical Indonesian scholars who is much sought after, followed, and even studied for his thoughts in his works for Muslims in Indonesia (Abdul Rohkhim: 2016). Buya Hamka was born on the edge of the lake in the village of Kampung Molek Maninjau, West Sumatra, February 17 1908. Since childhood, Hamka spent a lot of time in religious education with his father and mother in the surau area (Rusydi Hamka: 2016). At the age of 10, Hamka continued his schooling, coincidentally his father founded Sumatra Thawalib, a religion-based school in Padang Panjang. At the age of 8-15 years, Hamka began studying religion at Diniyyah School and Sumatra in Padang Panjang and Parabek (James: 2018). Malik had already started giving lectures and starting in 1925 he created a small magazine collecting lectures with his friends (Yanuardi: 2017).

Hamka once worked in the Department of Religion as a member of the Hajj Leadership Council, a member of the Muhammadiyah Central Leadership and was part of Masyumi, advisor to the Muhammadiyah Central Leadership, the first chairman of the Indonesian Ulema Council (MUI).

Then he breathed his last breath at 10.41 WIB and was buried in the Tanah Kusir Public Cemetery (TPU), Bintaro, Kebayoran Lama, South Jakarta on July 24 1981 (Nuralih: 2017).

Hamka's life shows a figure who is known to the people of Indonesia, even in the Middle East and Malaysia. Tun Abdul Rajak as Prime Minister of Malaysia said that Hamka not only belonged to the Indonesian people, but was also the pride of the Southeast Asian nations. Hamka left behind quite a lot of works, of which around 18 have been recorded, not including written works published in several mass media at that time (Yunan Yusuf:2005).

Tafsir Al-Azhar

Mahmud Syaltut named the mosque the Great Mosque of Al-Azhar, which was hoped that Al-Azhar in Jakarta would be like Al-Azhar in Egypt. This is what causes the interpretation of Hamka's work to be called Tafsir Al-Azhar. The name Al-Azhar was quite impressive for Hamka because in March 1959, Hamka was given a scientific degree by the al-Azhar campus in Egypt after delivering a lecture there.

The book of Tafsir Al-Azhar was written starting from Surah Al-Fatihah to Surah An-Nas in accordance with the order of the Mushaf. In addition, the systematics of writing al-Azhar tafsir begins with the *muqaddimah*, namely an introduction, explanation of the Qur'an, the contents of the miracles of the Qur'an, Al-Qur'an lafazh and meaning, interpreting the Qur'an, The Direction of Tafsir, Why it is called Tafsir al-Azhar, and Divine Wisdom.

Hamka uses the analytical method (Tahlily), namely an interpretation method in which a verse is systematically explained from several aspects, for example *asbabun nuzul*, the meaning of the verse, as well as hadith related to the verse to support the interpretation.

Hamka, in compiling the book Tafsir al-Azhar, referred to several references from various scientific disciplines which are explained in the bibliography at the end of each juz. In the field of interpretation, there are the books Tafsir al-Tabari, Tafsir Ibn Kathir, Tafsir Jalalayn, and others. In the hadith books, for example, al-Muwatta', Fath al-Bari Fi Sharh al-Bukhari, Sunan Abi Dawud, al-Targhib wa al-Tahrib and others. In fiqh, there are al-Umm, al-Risala, al-Fiqh, ala al-Madhahib al-Arba'ah, al-Muhadhdhab and others. In the field of Sufism, there are Ihya Ulum al-Din, Qut al-Qulub, and others. In the field of monotheism and Islamic thought, there are al-Arba'in fi Usul al-Din, Sirah Ibn Hisham, A'lam al-Muwaqqi'in, Zad al-Ma'ad and others. Then in the interpretation of Indonesian works, there is Tafsir al-Furqon (Ahmad Hassan), Tafsir al-Qur'an (H. Zainuddin Hamidi and Fakhruddin H.S). Al-Quran and its translation (Ministry of Religion of the Republic of Indonesia) and others. As well as various books written by modern scholars (on history, philosophy, economics, science and others) as well as by Western Orientalists. (Imam Taufiq: 2014)

Quraish Shihab and Tafsir Al-Misbah

Biography of Quraish Shihab

M. Quraish Shihab was born on February 16 1944 in Rappang, a city in South Sulawesi. Rappang is the hometown of Quraish's mother, namely Asma's mother, usually called Puang Asma. Quraish Shihab was one of the sons of Abdurrahman Shihab (1905 – 1986), a fairly popular entrepreneur and cleric.

Quraish Shihab began his formal education at Lampobattang elementary school, then continued his education at Makassar Muhammadiyah Middle School at the age of 11, although Quraish Shihab only underwent one year of school and decided to follow his older brother Ali who became a student at the Dar al-Hadits al-Fiqhiyah Islamic boarding school in Malang, East Java.

In 1958 at the age of 14, he continued his studies in Cairo, Egypt. The knowledge he gained as a student at the boarding school meant that he was accepted into class II at the Tsanawiyah al-Azhar level. When you want to enter high school and want to major in interpretation. Quraish Shihab migrated for 9 years, to be precise in 1967 at the age of 23, he succeeded in obtaining an LC (licence, now at S1 level) in the department of Hadith Tafsir, Ushuluddin Faculty at al-Azhar University. In 1980, he continued his doctoral degree with a specialization in Al-Qur'an science and exegesis.

Quraish Shihab was a lecturer at the Ushuluddin and Postgraduate faculties of IAIN Syarif Hidayatullah Jakarta, which is now UIN. In fact, Quraish Shihab was also rector for two periods (1992-1996 and 1996-2000) at the same university.

After completing his position as minister of religion, Quraish Shihab was also given the position by President Habibie as the Indonesian ambassador to the Arab Republic of Egypt based in Cairo until the end of the period in 2002 which then gave birth to his phenomenal work, namely the book Tafsir Al-Misbah. Other positions include chairman of the Central MUI, member of the National Education Advisory Board, member of Lajnah Pentashih Al-Qur'an, member of the MPR RI (1982-2000), member of the National Accreditation Board (1994-1998), member of the National Research Council (1994 -1998), Director of MUI Ulama Cadreship (1994-1997), and member of the Sharia Board of Bank Muamalat Indonesia (1992-1999).

Tafsir Al-Misbah

Quraish Shihab saw the Koran from two sides: the I'jaz (miracles) aspect of the Koran and the aspect of its guidance as hudan li al-nas (Saifuddin: 2017). It is hoped that the work of Tafsir Al-Misbah by Quraish Shihab will be able to bridge the gap between the two parties of Muslims in understanding the Koran, namely the academic group and the lay group (the majority of Muslims). (Iqbal : 2010)

The name "al-Misbah" is thought to have a historical and functional relationship with previous thoughts and activities. In 1990-1993 he was the editor of the column "Pelita Hati" in the daily Pelita published in Jakarta. Quraish Shihab chose this name, because the word al-Misbah is the Arabic equivalent of lamp and lantern. Quraish Shihab's view of "God's Supper" on the Qur'an has a profound influence on

his method of interpretation, because the philosophical basis is related to ontological status which determines basic epistemological choices regarding sources, method choices, and measures of truth. Quraish Shihab with his understanding interprets the Koran in the form of a thematic method of the surah by looking at the purpose or main idea of the surah. The main ideas that are part of the discussion of the interpretation are in accordance with the method used in interpreting the verses. Maudhu'i's method was his choice in presenting the work of Tafsir al-Misbah.

Quraish Shihab in his interpretation, namely Tafsir al-Misbah, explains the harmony between the name of the letter and the theme of the letter (Saifuddin: 2017). The compilation of the Tafsir al-Misbah refers to several books of interpretation as sources for interpreting it. These sources include: Sahih al-Bukhari by Muhammad bin Ismail al-Bukhari; Sahih Muslim by Muslim bin Hajjaj; Nazm al Durar by Ibrahim bin Umar al-Biq'a'i; Fi Zilal al-Qur'an by Sayyid Qutb; Tafsir al-Mizan by Muhammad Husain al-Thabathaba'i; Tafsir Asma'al-Husna by al-Zajjaj; Tafsir al-Qur'an al-Azhim by Ibn Kasir; Tafsir Jalalain by Jalaluddin al-Mahalli and Jalaluddin al-Suyuthi; Tafsir al-Kabir by Fakhruddin ar-Razi; al-Kasyaf by az-Zamakhshyari; Nahwa Tafsir al-Maudhu'i by Muhammad al-Ghazali; al-Dur al-Mansur by al-Suyuthi; at-Tabrir wa at-Tanwir by Muhammad Thahir ibn Asyur; Ihya' al-Ulumuddin, Jawahir al-Qur'an by Abu Hamid al-Ghazali; Bayan I'jaz al-Qur'an by al-Khaththabi; Mafatih al-Ghaib by Fakhruddin ar-Razi; al-Burhan by al-Zarkasyi; Asrar Tartib al-Qur'an, Al-Itqan by as-Suyuti, al-Naba' al-Azhim and al-Madkhal ila al-Qur'an al-Karim by Abdullah Darraz; and others. (Mahfudz Masduki : 2012)

Discussion

Hamka Interpretation of the Tolerance Verses

Religious Freedom Verse

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation

"There is no compulsion in religion. Truth and error have been revealed. So, whoever rejects major transgressions and believes in Allah has indeed held onto him with a very firm rope, which will never be broken. And Allah is All-Hearing, All-Knowing." (QS al-Baqarah [2]: 256)

Interpretation

Hamka's interpretation of this verse explains the correlation with the previous verse known as the chair verse. Verse 255 (Ayatul Kursi) explains the

essence of Islamic teachings, namely monotheism. Then the meaning of monotheism includes the meaning of divinity in its entirety which is in accordance with human nature. Therefore, if a human being's heart is sincere and sincere and is not influenced by devotion to his ancestors or coercion from religious leaders in carrying out dogmatization, then he will automatically receive the message from the chair verse. so that there is no need for coercion because it is clear what the right path is and what the wrong path is.

Then in the al-Azhar interpretation, Hamka also explained that the *asbabun nuzul* from verse 256 was the main topic of discussion. According to the narration from Abu Daud, an-Nasa'i, Ibn Mundzir, and several other narrations, that before the people of Medina converted to Islam, they gave their children to be educated, because they felt that life for the Jews was better at that time. Then when they grew up, these children became part of the Jewish people, apart from that, there were also Arab women whose children died every time they gave birth, so after giving birth they were immediately handed over to the Jews who were then ultimately Judaized.

Furthermore, when the people of Medina converted to Islam, welcomed the Messenger of Allah and became the Ansar. So, after the Prophet moved to Medina, an agreement was made with the Jewish tribes living in Medina. However, as time went by, this agreement was violated, both subtly and rudely, which ultimately resulted in the expulsion of the Bani Nadhir because they wanted to kill the Prophet twice. However, one of the Ansar children became part of the Bani Nadhir as a Jew. The child's father begged the Prophet to be drawn to Islam, if necessary, by force. The father, who was a Muslim, did not have the heart to see his son become a Jew. "My own half will go to Hell, O Messenger of Allah," said the Ansar, and at that time this verse came down.

History from Ibn Abbas, Rasulullah called the children and asked them to choose. According to history, some of the children chose Islam and some remained as Jews. According to Hamka, Islam provides an opportunity to use one's mind purely to seek the truth. If someone frees himself from taqlid and the influence of lust, he will undoubtedly meet the truth. This atmosphere cannot be done by force, it must be done through self-realization.

Humans will experience a cycle of life with life and death. However, human thought will continue. Hamka added that this verse is a challenge for humanity, especially religious communities. Human assessment of religion and continued with freedom of thought to choose their beliefs is the goal of humanity in their lives.

In the history explaining the expulsion of the Bani Nadhir, the difference between political issues and religious belief issues is very clear. They were expelled from Medina because they wanted to kill the Prophet SAW. However, they were not forced to convert to Islam and Arab children who had converted to Judaism were not forced to convert to the religion of their fathers and mothers. This of course negates the slander against Islam that Islam was advanced by war, which Hamka has explained at length.

Verse on Equality of Religious Communities

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّٰبِغُونَ وَالنَّصْرَىٰ مَن ءَامَنَ
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

Translatio

"Indeed, those who believe, and the Jews and (as well as) the Shabi'un, and Nashara, whoever believes in Allah and the Hereafter, and he also does what is pious. So, there is no fear for them and they will not grieve."(QS.al- Maidah [5]: 69)

Interpretation

Hamka interpretation in explaining the verse begins by discussing what is meant by believers, Jews, Shabi'un and Nashara. Believers are people who have declared their belief in Allah, also believe that the Prophet Muhammad SAW is Allah's messenger, and believe that the Koran is a divine revelation to the Prophet Muhammad to be a guide for Muslims. Furthermore, what is meant by Jews is a people who recognize the Torah as their revealed book, and (likewise) Shabi'un people are people who left Christianity, or left Islam, and then created their own religion. (Abdul Malik bin Abdul Karim Amrullah : 2015)

Hamka also connected the Shabi'un with a religious group in Iraq who have a similar nickname, namely the Shabi'un. Hamka added Theosophy as part of Shab'iun which became a new religion. In the beginning, Theosophy had the aim of uniting religions or looking for meeting points for all existing religions and then abandoning the religion they all embraced and being persistent in Theosophy.

Nashara is a follower of Isa al-Masih because of his miraculous birth and miracles. After he died, he was considered Allah, strictly speaking Allah was him. "Whoever believes in Allah and the Hereafter and does good deeds, that is, if he is a follower of all religions and the existence of the Last Day, followed by good deeds, then there is no fear for them." This means that they will not be overcome by fear and anxiety when hearing about the news of the punishment of torment that will be received on the Day of Judgment by people who deny, do not believe and disbelieve in Allah's commandments.

Hamka interprets the end of the verse as saying that they will not be hit by sorrow either in terms of economics or position. Because they have gained inner joy from the faith that is in their chest.

Hamka further explained the difference between people who believe first and then say they believe in Allah again. The believers referred to first are all people who recognize themselves as Muslims. This is because if someone has said two sentences of the shahada, he is counted as a Muslim. According to the interpreter Abu Su'ud, what is meant by believers are simply people who have admitted to embracing Islam, whether sincere or hypocritical. Therefore, they still have the same dignity as Jews, Shabiun and Nashara.

Hamka then understood that this verse was one of the verses that contained great tolerance in Islam. It is stated in it that Islam opens its doors to all people who want to approach Allah with full faith and good deeds. Even people who have claimed to be believers themselves must prove their faith with good deeds. If faith has not been proven by deepening awareness of the existence of Allah and then carrying out pious deeds, then they only have a religion as a brand.

Therefore, with faith in Allah and good deeds towards fellow humans, you can uphold true religion, there will be no more feelings of hatred and revenge, and your heart will be open to accept the revelations brought by all the Prophets, up to the Prophet Muhammad SAW.

If it is in such a situation, then the faith of followers, Jewish descendants, Shabi'un in succession, and Christians because of dogma will soon disappear. So that there arises one unity and unity of all humans in one religion, namely a religion that truly surrenders itself to Allah, namely Islam

Verses of Recommendation for Doing Justice

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقِنُوا كُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Translation

"Allah does not forbid you from those who do not enlighten you in religion and do not expel you from your hometown, that you make good with them and act fairly towards them. Indeed, Allah loves those who act fairly. ". (QS. Al-Muntahanah [60]: 8)

Interpretation

Hamka's interpretation of this verse emphasizes that the difference between belief and everyday struggles must be separated. Hamka added a hadith narrated from Abu Dawud, after the peace between Rasulullah SAW and the Quraysh, namely the Hudaibiyah agreement. After the agreement there were people from Mecca who came to meet his family who had migrated to Medina. They included Qutailah, Abu Bakar Shidiq's ex-wife whom he divorced during the Jahiliyah era and who was also the mother of Asma bint Abu Bakar. Longing for her daughter brought Qutailah to Medina with the intention of meeting her daughter and bringing her a gift. However, Asma had doubts when she wanted to receive the gift, so she asked the Messenger of Allah and the verse came down.

At the end of the verse it is stated that "Allah loves those who act justly". Hamka explained that the word Muqsithin from the root word qitsh has a broad meaning of justice, not only justice when punishing to avoid injustice and making decisions so that the innocent are not blamed. The broad meaning of the word qitsh

Reslaj: Religion Education Social Laa Roiba Journal

**Volume 7 Nomor 4 (2025) 1484 - 1504 P-ISSN 2656-274x E-ISSN 2656-4691
DOI: 10.47476/reslaj.v7i4.7455**

also includes the social life of both Muslims and non-Muslims, as well as showing empathy when they are sad.

Most commentators say that this verse is Muhkamah, which means valid forever, not forfeited. We should do good and be fair and honest towards people who are not hostile to us or have evil intentions in any era. We are obliged to show behavior that reflects good Muslims.

Quraish Shihab's Tafsir of the Verses on Tolerance

Religious Freedom Verse

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ

Translation

"There is no compulsion to (follow the religion (Islam)); indeed, the right path is clear from the wrong path. Therefore, whoever disbelieves in Thagut and believes in Allah, then indeed he has clung to a very strong rope that will not end. Allah is All-Hearing, All-Knowing." (QS al-Baqarah [2] : 256) (Quraish Shihab :2000)

Interpretation

Quraish Shihab explains the correlation of the verse above with the previous verse in starting the interpretation of the verse. The previous verse explains about God's unstoppable power over everything, so it is possible that the allegation that God's almighty power is a reason to force creatures to adhere to His religion, to reject this allegation, verse 256 was revealed.

The first sentence of this verse states that "there is no compulsion in adopting a religion". Quraish Shihab interprets that Allah Himself does not need anything so there is no need for coercion. Furthermore, Quraish Shihab also added a verse to Surah al-Maidah verse 48, namely "if Allah had willed, He would have made you one (only) community." This verse explains that there is no need for coercion because differences in adhering to and having aqidah is the will of Allah swt.

Quraish Shihab also emphasized in his interpretation that what is meant by no compulsion in adhering to a religion is adhering to its creed. This means that if someone has chosen a creed, then that person is bound by its demands and is obliged to carry out its commands.

This verse confirms that there is no compulsion in adhering to religious beliefs; God wants everyone to experience peace. This is in line with the meaning of the name Islam itself, namely peace. This peace cannot be achieved if you have a soul that is not peaceful. The cause of a soul that is not at peace is coercion, so there is no need for coercion in adopting Islamic religious beliefs.

Verse on Equality of Religious Communities

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِينِكُمْ أَنْ
تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Translation

"Indeed, those who believe, the Jews, the Shabi'in and the Christians, whoever among them believes in Allah, the Last Day and does righteous deeds, then there is no worry for them and there is no (nor) they are sad." (QS al-Maidah [5] : 69)

Interpretation

The interpretation of this verse was started by Quraish Shihab by explaining the correlation of the previous verse which gave criticism to the Ahl-Kitab before continuing the criticism. The Qur'an paused for a moment through a verse reminding that the criticism was caused by their own actions, not because of a sense of knowledge of their descendants. they. Based on this, of course it can give the message that Allah does not discriminate, and therefore this verse comes as confirmation.

This verse has almost the same editorial as Surah al-Baqarah verse 62. There is a difference in the position of the words an-Nashara from second to third position, while the words ash-Shabi'un from third to second position. Another difference can also be seen from the absence of a sentence such as in Surah al-Baqarah, namely "for them their reward is with their Lord", this is thought to be because it has been mentioned previously in Surah al-Baqarah, as is the custom in the Koran in many verses.

If we refer to Zamakhsyari's interpretation, he says that this verse has the aim of underlining that the range of Jews and Christians, even Shabi'uns whose disobedience towards Allah is much greater, will accept their repentance by Allah, let alone the Ahl-Kitab, as long as they believe correctly. and do good deeds. (Quraish Shihab : 2000)

Quraish Shihab in interpreting (QS al-Baqarah [2] : 62) stated that in believing in Allah and the Last Day as the verse above states, not only referring to those two is what is required of them. However, both are terms commonly used by the Koran and Sunnah to mean true faith and include all its pillars.

There are some people in understanding this verse whose attention is focused on creating tolerance between religious communities who are of the opinion that this verse can be a foundation for the religions mentioned in this verse, so that these religions will obtain salvation that will not be overwhelmed by fear in the world. hereafter, and neither will you be sad. This will be realized if adherents of these religions believe in Allah and the Last Day.

According to Quraish Shihab, this kind of opinion almost constitutes all religions, because these religions are essentially different in the beliefs and worship they teach.

Quraish Shihab continued that heaven and hell are God's prerogative, this must be recognized so that all religions are equal before Him. Living in harmony and peace between religious followers is something that is absolute and included in religious demands, but the way to achieve this is not by sacrificing religion. This implementation can be done by living peacefully and leaving it up to Him to decide in the future, whose religion He approves and whose religion is wrong.

Reslaj: Religion Education Social Laa Roiba Journal

Volume 7 Nomor 4 (2025) 1484 - 1504 P-ISSN 2656-274x E-ISSN 2656-4691

DOI: 10.47476/reslaj.v7i4.7455

Verses of Recommendation for Doing Justice

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِينِكُمْ أَنَّ
تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾

Translation

"Allah does not forbid you from those who do not fight you because of your religion and does not (nor) expel you from your land (does not forbid you) from doing good to them and being fair to them. Indeed, Allah loves those who are just" (QS al-Mumtahanah [60] : 8)

Interpretation

Quraish Shihab explained that the correlation with the previous verse is the verse relating to the command to be hostile to kafors (non-Muslims) so it may give the impression that all non-Muslims must be hostile. To dispel this erroneous impression, the verse above explains the basic principles of social interaction, especially for non-Muslims.

In this verse, Allah does not forbid you from doing good in any form for them nor does he forbid you from being fair to them. Therefore, Quraish Shihab describes its implementation as an example, if they are on the right side, while someone from you is on the wrong side, then you have to defend and win them.

The word () tabarrûhum is taken from the word (بر) birr which means broad virtue. Al-Bar is one of the names of Allah SWT which has a broad meaning of His goodness. This plain that lies on the surface of the earth is called bar because of its breadth. The use of this word in the verse above reflects permission to do many good deeds for non-Muslims, as long as it does not have a negative impact on Muslims. The word tuqhsitu which is taken from the word qisth has the meaning of fair or can also be understood in the sense of part. Expert on interpretation and law Ibn. Arabi understands it thus on this basis so that according to him the verse above states "It does not forbid you to give (a) share of your wealth to them".

The interpretation of the verse above applies to the general public and at any time. Previously, there were several scholars who intended to limit this verse only to the polytheists of Mecca, but this has been denied by scholars since the time of Ibn Jahir ath-Tabari.

Sayyid Quthub commented when interpreting this verse that Islam is a religion of peace and a creed of love as quoted by Quraish Shihab in his interpretation. Islam covers all nature in the form of peace and is gathered as brothers who know and love each other. Islam does not want to carry out hostilities if the enemies of this religion behave peacefully. Even in hostile conditions, Islam will still maintain in its soul the factors of harmonious relations with honest and just actions, in order to wait for its opponents to accept the virtues of Islam with a clear heart and towards the straight.

Comparison of Hamka and Quraish Shihab's interpretation of the verses on tolerance

Table 1. Comparison of Attitudes to Diversity Typologies

No.	Surahs and Verses	Attitude Typology of Diversity	
		Hamka	Quraish Shihab
	Surah Al-Baqarah Verse 256	Exclusive to the quality aspect, because in its interpretation Islam frees humans to seek the truth (Islam) so that Islam itself advances and is great not because of war, but because of the quality it has	Pluralist, because in his interpretation it explains that the existence of diversity in religion is the will of Allah SWT. Besides that, if someone has chosen one of the aqidah, then he is bound by the guidance and orders of that religion. hugged
	Surah Al-Maidah Verse 69	Inclusive, because it accepts the existence of pluralism in religions, but this still provides an opportunity for the creation of a true religion, namely Islam, when everyone believes in Allah and does good deeds so that it can accept all previous prophets up to the Prophet Muhammad SAW.	Pluralist but not completely. Because all religions are essentially different and heaven and hell are God's prerogative in determining who is right and wrong. However, living in harmony and peace in inter-religious life is something that is absolutely necessary because of religious guidance
	Surah Al Mumtahanah Verse 8	Inclusive, because it is fair not only in the aspect of punishing and giving decisions, but more broadly, namely issues of daily life such as neighbors between Muslims and non-Muslims	Inclusively, Quraish Shihab describes the condition that it is fair when a party is in the wrong position and the other group is in the right position, then that party wins. The goodness and justice that is carried out is not preaching to influence

			people of other religions, but it is deep framework of Allah's commands
--	--	--	---

CONCLUSION

Based on the thesis discussion regarding the Interpretation of the Comparative Study Tolerance Verse according to Hamka and Quraish Shihab, the following conclusions can be drawn:

- a. Hamka's interpretation of tolerance verses has unique characteristics in its implementation in human life. Hamka's interpretation of the verse on religious freedom (QS al-Baqarah: 256) is that Islam provides the opportunity to use one's mind purely to seek the truth. If a person frees himself from taqlid and the influence of lust, he will undoubtedly meet the truth. In the verse on equality of religious communities (QS al-Maidah: 69) Hamka explains that Islam opens up space for all people who want to approach Allah with full faith and good deeds. Even people who have claimed to be believers themselves must prove their faith with good deeds. In the verse recommending doing justice (al-Muntanganah: 8) Hamka explains that the difference between beliefs and everyday struggles must be separated. Quraish Shihab in interpreting verses tolerance focuses on the basic things that underlie humans in their actions. Quraish Shihab's interpretation of religious freedom (QS al-Baqarah: 256) is that there is no compulsion in adhering to religious beliefs; God wants everyone to experience peace. In the verse on equality of religious communities (QS al-Maidah: 69) Quraish Shihab explains that heaven and hell are God's prerogative, this must be recognized so that all religions are equal before Him. Living in harmony and peace between religious followers is something that is absolute. In the verse about the recommendation to do justice (QS al-Muntanganah: 8) Quraish Shihab explains that Allah does not forbid you to do good in any form for them and also does not forbid you to do justice to them.
- b. A comparison of interpretations by Hamka and Quraish Shihab can be seen in the table below

Table 2. Comparison Interpretation

Equality	Difference
Both explain the history related to the verses of tolerance. Furthermore, both of them also explained about the space for doing justice which has a wider scope in social life. Apart from that, both of	Differences in attitudes in interpreting Surah Al-Baqarah verse 256, Hamka tends to be more exclusive, while Quraish Shihab tends to be pluralist in interpreting this verse.

them have an inclusive attitude by being open to other groups.	In Surah Al-Maidah verse 69, Hamka is inclusive in interpreting it by accepting differences in religious life. Meanwhile, Quraish Shihab is pluralist in interpreting this verse, but the pluralist attitude shown is not complete because the truth in a religion will be determined by Allah SWT.
--	---

After conducting this research, it was felt that there were still many things that could be researched in the interpretation of the verse on tolerance using Tafsir Al-Azhar by Hamka and Tafsir Al-Misbah by Quraish Shihab. So the author's suggestion is:

- a. Tolerance is an important thing for Indonesia, so there needs to be a more in-depth study to see the correlation of the concepts of Hamka and Quraish Shihab with the current social context so that it can be applied to religious communities in Indonesia.
- b. Further studies are needed to see how far the government's role is in addressing the issue of inter-religious tolerance. Apart from that, it is necessary to know the role of political society or representative political parties and civil society or representative community organizations in contributing to a tolerant life between religious communities.

BIBLIOGRAPHY

- Afif, M. (2013). *Religion and Social Conflict: A Study of the Indonesian Experience*. Bandung: Marja Publishers.
- Alfadhilah, R. D. (2017). *The Principle of Plurality in the Al-Qur'an (Thematic Tafsir Study)*. Thesis, 86-115.
- Anwar, M., & et al. (2015). *Light, Love, and Jokes M. Quraish Shihab*. Tangerang: Heart Lantern.
- Asbandi. (2017). *The Concept of Tolerance According to Buya Hamka in the Al-Azhar Tafsir Book*. Thesis, 162.
- Casram. (2016). *Building an Attitude of Religious Tolerance in a Plural Society*. *Scientific Journal of Religion and Social Culture*, 1 (2).
- Dinata, M. R. (2018). *The Concept of Religious Tolerance in Thematic Tafsir of the Qur'an by the Team of the Department of Religion of the Republic of Indonesia*. *Essence*, 8(1).
- Gratitude, S. (2015). *Transformative Islamic Studies Approach in the Era of Birth, Development and Contextual Understanding*. Yogyakarta: Student Library.

- Hamka, R. (2016). *Personality and Dignity of Buya Hamka*. Jakarta: PT Mizan Publica.
- Hamka. (2015). *Tafsir al-Azhar: Volume 1 Enriched with approaches to history, sociology, Sufism, Kalam science, literature and psychology*. Jakarta: Gema Human.
- Hamka. (2015). *Tafsir al-Azhar: Volume I*. Jakarta: Gema Insani.
- Iqbal, M. (2010). M. Quraish Shihab's Method of Interpreting the Qur'an. *Tsaqafah Journal*, 6 (2).
- Khan, M. W. (2000). *Islam is Non-Violence*. Jakarta: Al-Kautsar Library.
- Maknunah. (2016). *Nur Lu'lu'il, The Concept of Religious Tolerance in the Al-Qur'an (Comparative Study of Tafsir Al-Azhar and Tafsir An-nur)*. Thesis, 112-131.
- Masduki, M. (2012). *Tafsir Al-Mishbah M. Quraish Shihab: Study of Amtsal Al-Qur'an*. Yogyakarta: Student Library.
- Miswari, Z. (2010). *Al-Qur'an, Book of Tolerance (Islamic Thematic Tafsir Rahmatan Lil Alamin)*. Jakarta: Oasis Library.
- Nuralih. (2017). *Religious Plurality in the Perspective of Haji Abdul Malik Karim Amrullah*. Thesis, 212.
- Religious, B. L. (2010). *Religious Tolerance of Students (Study of the Influence of Personality, Organizational Involvement)*. Jakarta: Malohoi Jaya Abadi Press.
- RI, D. A. (2009). *Al-Quran and its Tafsir*. Jakarta: PT Karya Toha Putra.
- Rochman, F. (2010). *Devotion to Parents According to Hamka's Interpretation in Tafsir Al Azhar and Hasbi Ash-Shiddieqy in Tafsir An-Nur (Comparative Study)*. Thesis, 35.
- Rohidin. (2015). *New Construction of Religious Freedom (Presenting Just and Civilized Human Values)*. Yogyakarta: FH UII Press.
- Rohkhim, M. A. (2016). *Tolerance Between Religious Peoples in the Views of Indonesian Mufassir*. UIN Sunan Walisongo, 10.
- Rush, J. R. (2018). *Adicerita Hamka The Great Writer's Islamic Vision for Modern Indonesia*. Jakarta: PT Gramedia Pustaka Utama.
- Shihab, Q. (2000). *Tafsir Al-Mishbah Message, Impression and Harmony of the Qur'an*. Ciputat: Lantern of the Heart.
- Syukur, Y., & Guci, A. A. (2017). *Buya Hamka Memoir of the Ulama's Life Journey*. Solo: Tinta Medina.
- Taufiq, I. (2014). *Building Peace Through Mediasui: Study of Hamka's Thought in Tafsir Al-Azhar*. *Al-Tahrir*, 14(2).
- Wardani, S. (2017). *Tafsir Nusantara; Analysis of Gender Issues in Al-Mishbah by M. Quraish Shihab and Tarjuman Al-Mustafid by 'Abd Al-Ra'uf Singkel*. Yogyakarta: LKiS Printing Cemerlang.

Reslaj: Religion Education Social Laa Roiba Journal

**Volume 7 Nomor 4 (2025) 1484 – 1504 P-ISSN 2656-274x E-ISSN 2656-4691
DOI: 10.47476/reslaj.v7i4.7455**

- Wartini, A. (2014). M. Quraish Shihab's Interpretation Style in Tafsir Al-Misbah. *Hunafa: Journal of Islamic Studies*, 11 (1).
- Word. (2018). Social Interaction of Muslims and Non-Muslims in the Al-Quran Surah Al-Hujurat Verses 11-12 According to Dawam Rahardjo. Thesis, 76-105.
- Yusuf, Y., & et al. (2005). *Muhammadiyah Encyclopedia*. Jakarta: PT Raja Grafindo Persada.
- Zainnudin, M. (2010). *Religious Pluralism Islamic-Christian Dialogical Struggle in Indonesia*. Malang: UIN Maliki Press.
- Zuhriyah, L. F. (2012). Nurcholis Madjid's Inclusive Da'wah. *Journal of Islamic Communication*, 2 (2).