



Bulletin of Islamic Research

ISSN (Online): 3031-4526

Received: 15-09-2023, Revised: 15-10-2023

Accepted: 15-11-2023, Published: 16-12-2023

DOI: <https://doi.org/10.69526/bir.v1i4.2>

Main The Principle of Inter-Religious Tolerance: A Comparative Study of The Interpretation of Surat Al-Kafirun Between Hamka and Quraish Shihab

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Abstract

All religious people yearn to live in peace in a multi-religious and belief community. However, harmony and harmony between religious communities can be realized by mutual respect for tolerance. Without tolerance, inter-religious harmony is difficult to occur. So tolerance is a condition for the realization of harmony itself. This study aims to find out about the principle of inter-religious tolerance in Surat al-Kafirun according to the interpretation of Hamka and Quraish Shihab. This type of research is library research. The method used is descriptive comparative analysis method. The approach used is a descriptive, interpretative, and comparative approach. The result of this study is that there is a common opinion between Hamka and Quraish Shihab regarding the principle of inter-religious tolerance, namely that it is impossible to combine Islam with other religions. And every religion can carry out worship according to beliefs and there is no compulsion to believe in each other's teachings. Meanwhile, the difference lies only in the delivery and the way of explaining the interpretation of each mufassir. In Hamka's commentary on al-Azhar, al-Kafirun's letter is explained more concisely and Hamka refers to the interpretations of other scholars such as Al-Qurthubi, Sheikh Muhammad Abduh, and Ibn Kathir. Whereas Quraish Shihab explains the letter al-Kafirun in the book of interpretation of al-Misbah more thoroughly, Quraish Shihab includes another verse in the Qur'an which has the same content as the letter al-Kafirun to explain further the meaning of the letter al-Kafirun, as well as in his interpretation Quraish Shihab also explains the position of the words from sura al-Kafirun to find out the different meanings of each verse.

Keywords: *Tolerance; Surat Al-Kafirun; Preface.*

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Introduction

Indonesia is a country that is open to ideas from outside and also friendly to foreign cultures. This makes Indonesia has a lot of diversity, namely in terms of language, customs, tribes, natural conditions, and religion. Although the majority of Indonesia's population is Muslim, there are several other religions adopted by Indonesian society such as Christianity, Catholicism, Buddhism, Hinduism, and Khonghucu [1]. Each religion has its own rules when it comes to worship. But this is not necessarily a reason to be divided [2]. Every Indonesian citizen is obliged to maintain inter-religious harmony in order to maintain the stability of the country by becoming a unified whole and in order to achieve the goals of each country, namely a prosperous and socially just country for all people [3].

All religious people aspire to live peacefully in multifaith communities and beliefs. However, harmony and harmony between religious communities can be realized by respecting mutual tolerance. Without tolerance, inter-religious harmony is difficult. Because tolerance and harmony are causalitative or causal relationships [4]. So tolerance is a condition for the realization of harmony itself [5]. The diversity in Indonesia is prone to religious conflicts [6]. One of them is the exclusive behavior of religious people related to *truth* claim, which is a belief of followers of certain religions that states that their religion is the most true and salvation claim, namely the belief of followers of certain religions that is the only teaching of *salvation* for all humans [7], which in the end can form aggressive and demonstrative actions that can endanger the future of religious people themselves, including the nation [8]. Because, gradually the tension due to exclusivism will give birth to conflicts between religious people [9]. All religious people aspire to live peacefully in multifaith communities and beliefs [10]. However, harmony and harmony between religious communities can be realized by respecting mutual tolerance [11]. Without tolerance, inter-religious harmony is difficult. Because tolerance and harmony are causalitative or causal relationships [12]. So tolerance is a condition for the realization of harmony itself [13].

Inter-religious harmony is an important means of ensuring national integrity. Harmonious cooperation can occur if inter-religious people feel mutual need, respect each other's differences, help each other [14]. Tolerance between religious communities stems from the appreciation of the teachings of their respective religions [15]. In order to maintain religious harmony, tolerance must be maintained and understood to avoid conflict [16]. Usually conflicts between religious communities are caused by the most correct attitude and feeling most knowledgeable about the meaning of tolerance [17]. Feeling that the act done is a

tolerance when in reality it is very deviating from the tolerance that has been decreed by Allah s.w.t and the Prophet S.A.W [18].

The books and tafsir figures in the object of this thesis research are: Kitab Tafsir Al-Azhar by Buya Hamka and Kitab Tafsir Al-Misbah by M. Quraish Shihab. These two books of tafsir always link the discussion of tafsir with the real problems of Muslims with the social setting of Indonesian society as the target object [19]. Both books of tafsir use popular language and the words and sentences used are simple, light, and the sentences are easy to understand so that the social and moral meanings contained in the Qur'an are easily captured and not misunderstood by the public [20]. Tafsir Al-Azhar and Tafsir Al-Misbah are both written by writers born and living in Indonesia who have a lot of diversity both in terms of religion, ethnicity, race, culture, and language and also understand very well about social problems that occur in Indonesia.

Method

This type of research is literary research or library research by making library materials and a number of research literature as *research* data and sourced from the main literature, namely the book of Tafsir al-Azhar and the book of Tafsir al-Misbah. The approach taken in this study is a descriptive, interpretive, and comparative approach, namely research that seeks to solve existing problems based on data, present data, analyze, interpret, and compare [21]. In analyzing the data, the author uses the method: Comparative Descriptive Analysis, which is a method that combines two data that has been collected to find out the similarities and differences between the two data [22]. In this study, the method was used to compare opinions between two books of tafsir, namely the book of Tafsir Al-Azhar by Buya Hamka and the book of Tafsir Al-Misbah by M. Quraish Shihab to find points of similarity and difference in understanding Surat al-Kafirun about the principle of tolerance between religious people [23].

Result and Discussion

Hamka's Profile

On February 17, 1908, Haji Abdul Malik Karim Amarullah or commonly known as Hamka was born in Maninjau, West Sumatra. He was the first child of a Shiffiah couple and Dr. Abdul Karim Amarullah. Hamka formally only received elementary school education, but his education did not finish [24]. He began studying Islam in Sumatra Thawalib Padang Panjang in 1918 but did not finish it. He returned to Parabe Bukit Tinggi to complete his studies of Islam in 1922, but never finished. He finally learned everything by himself. Hamka read a lot of books and studied directly with scholars from West Sumatra, Java, to Mecca [25].

In Padang Panjang, his father founded the pesantren "Sumatra Thawalib", when Buya Hamka was ten years old in 1918 [26]. Hamka often saw his father from there sharing his knowledge and beliefs. Hamka moved to Yogyakarta towards the end of 1924, when he was only 16 years old, and began studying the modern Islamic movement under the tutelage of individuals such as H.O.S. Tjokroaminoto, Ki Bagus Hadikusumo, R.M. Soerjopranoto, and H. Fakhruddin [27]. From there Hamka got to know the comparison between Islamic political movements, namely the East Indies Islamic Company and the Muhammadiyah social movement [28]. Hamka passed away on July 24, 1981. The dignity of Islam remains influenced by its merits and influence. In addition to being a poet, journalist, scholar, and culturalist, Hamka was also a thinker in the field of education whose ideas are still useful today [29].

Quraish Shihab's Profile

On February 16, 1944, Muhammad Quraish Shihab was born in Rappang, South Sulawesi. After finishing elementary school in Ujungpandang, he attended Darul Hadits al-Faqihiyyah Islamic Boarding School in Malang as a student to continue his secondary education. His family is of famous Arab descent. His father, Abdurrahman Shihab is an alumnus of Jamiatul Khair Jakarta with a teaching degree in interpretation who also serves as rector of IAIN Alauddin [30].

Quraish Shihab returned to Cairo in 1980 to continue his studies at al-Azhar University. In 1982, Quraish Shihab earned a doctorate in Qur'anic science with a dissertation entitled "*Nazm ad-Durar li al-Biq'a'i: Tahqiq wa ad-Dirasah*", Quraish Shihab graduated *Summa Laude* and received first degree awards. After completing his doctoral education, Quraish Shihab returned to his original field of work, namely teaching at IAIN Alauddin Ujung Pandang. Then, in 1984, he moved to Jakarta where he was assigned to the IAIN Syarif Postgraduate Program and the Usuluddin Faculty in Jakarta, Hidayatullah [31]. Quraish Shihab is trusted to hold a number of positions other than teaching, including as chairman of the Central Indonesian Ulema Council, member of the board of Lajnah Pentashih al-Qur'an, member of the national education board, and chairman of the development institute. In the government structure, Quraish Shihab once served as Minister of Religious Affairs of the VII development cabinet. However, the cabinet only stood for two months and ended on May 21, 1998 [32].

Hamka's interpretation of Surat Al Kafirun on inter-religious tolerance

Hamka wrote a book of tafsir, namely tafsir al-Azhar, which has the style of interpretation *adabi ijtima'i* which always links the discussion of tafsir with social problems. The method used by al-Azhar tafsir is the tahlili method by applying the systematics of *tartib mushafi* [33]. Before interpreting Surat al-Kafirun, Hamka explained about *asbabun nuzul* from Surat al-Kafirun. Hamka quoted from the narrations of Ibn Ishaq and Said bin Mina, the leaders of the Quraish who came to the Prophet s.a.w were Walid bin Mughirah, Ash bin Wail, Aswad bin Muttalib, and Umayyad bin Khalaf. The leaders of the Quraish proposed a way of peace to the Messenger of Allah. They said:

"O Muhammad! Let's make peace. We are willing to worship what you worship, but you must also worship what we worship. In all the affairs of this country, you participate with us. If this cry you bring is better than what is in us, so that we may feel it with you. But if this hold of ours is truer than what you call for, then you feel it with us." Not long after, Allah sent down Surat al-Kafirun addressed to the Quraish polytheists who disobeyed the Shari'a and the instructions brought by, the Prophet Muhammad s.a.w. in the first verse, According to Hamka in the book of tafsir al-Azhar, "*say*", addressed to the Prophet Muhammad s.a.w which Allah s.w.t. commanded "*Hi, unbelievers*", to call upon those who do not want to believe, that is, those who, until the end of their lives, insist on resisting the Prophet Muhammad (peace be upon him) and do not want to accept the truth. They opposed the Prophet Muhammad s.a.w, and vice versa, the Prophet Muhammad s.a.w also firmly opposed the infidels of Quraysh so that a competition developed between the Prophet and the people about who could defend their respective positions.

In addition, there are significant differences in the way Muslims and infidels worship. Muslims worship Allah s.w.t by performing prayers in accordance with the pillars and requirements that have been established in accordance with the Shari'a [34]. They (infidels) worship in a very different way from the Muslim way. Therefore, combining the beliefs of Muslims and infidels is inconceivable.

"For you is your religion and for me is my religion."

Aqidah and shirk are not compatible if they are mixed up in everything. If the two have been combined, the shirk has been defeated. Hamka took the opinion of several scholars about the interpretation of Surat al-Kafirun, among others the opinion of Shaykh Muhammad Abduh who explained in his tafsir, "Surah al-Kafirun in verses 2 and 3 explains the difference in what is worshipped

[35]. Verses 4 and 5 give instructions on how to worship. The key idea is that everything, including the object of devotion and the way of worship, is all different." Shaykh Muhammad Abduh affirmed that Allah is the only God who has the right to be worshipped. Hamka took the opinion of Al-Qurthubi in his tafsir, he asserted, the words of the polytheists were a lie. Actually, they also do not want to worship Allah s.w.t as they call for. They associate the idols they worship and worship with Allah s.w.t. While Allah s.w.t cannot even be fellowshiped with other gods [36]. From the above description it can be explained, according to Hamka the principle of tolerance between religious people that can be taken from his interpretation of Surat al-Kafirun is that every human being has the right to embrace and choose the religion that is believed and worship according to their respective beliefs, this is obtained from Hamka's statement in the interpretation of the second, third, and sixth verses of Surat al-Kafirun, "Muslims will not worship what unbelievers worship Vice versa, then do worship in accordance with the teachings of your religion (infidels), do not invite Muslims to participate in worshipping your religion". And it is not allowed to mix religious beliefs with one another because each religion has its own rules, so it is impossible to be mixed in all aspects [37]. As Hamka states in his commentary on verses four, five, and six of Surat al-Kafirun, Hamka states, "Akidah and shirk are not suitable if they are mixed up in everything."

Quraish Shihab's interpretation of Surat Al Kafirun on inter-religious tolerance

According to Quraish Shihab in his tafsir, the background of the descent of Surat al-Kafirun was the rejection of the offer of the Quraish polytheists to unify the teachings of religion, they proposed that the Prophet Muhammad s.a.w and his people to carry out the teachings of their religion and they would follow the teachings of Islam. As well as a call for everyone to practice their own religion independently [38]. The Prophet (peace and blessings of Allah be upon him) firmly replied to their suggestion: "I take refuge in Allah from the class of those who fellowship with Allah". According to Quraysh Shihab, even if no guidance should be addressed on the matter, then the guidance of the gift of reason given by Allah s.w.t to each of His creatures will result in the same opinion. With the descent of Surat al-Kafirun, it perfected the attitude of the Prophet s.a.w in rejecting the proposal of the polytheists.

"Say: 'O unbelievers, I will not worship what you worship."

According to Quraish Shihab in his Tafsir, in verses 1 and 2, "say, O Muhammad to the polytheists it has indeed been seen that the unbelievers who reject the Oneness of Allah and deny His Messenger, that believers now or tomorrow in the future will not worship their gods of unbelievers"

The word *qul* (say), which is used to instruct someone to say something. The word is mentioned at the beginning of Surat al-Kafirun, which actually one can say something without actually using the word [36]. This proves that the Prophet s.a.w did not reduce the revelation received. There are about 332 repetitions of the word *qul* (say) in the Qur'an, and in general, the word is used to refer to topics that need to be understood and responded clearly and tangibly by the people involved in order for their attitude to match that of Muslims.

In the first verse of surah al-Kafirun, the word *al-Kafirun* refers to those who reject the oneness of Allah s.w.t refuse to submit to his Messenger s.a.w or the attitude of polytheism refusal to recognize the Prophet s.a.w as the messenger of Allah s.w.t and their refusal to obey Islamic law [39]. The word *kafara* in the Qur'an contains various meanings that can be understood according to the sentence and context. Quraish Shihab took an example in QS. Saba verse 3:

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ
فِي السَّمُوتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

"And the unbelievers say: 'The day of resurrection will not come to us'. Say: 'It must come, by my Lord Who knows the unseen, verily the apocalypse will surely come to you. There is nothing hidden from Him as much as the zarrah that is in heaven and that is on earth, and there is nothing smaller than that and greater, but it is in the real Book (Lauh Mahfuzh)".

Here the word *kafara* contains a meaning that denies the Oneness of Allah and the apostolate of Muhammad (peace be upon him). While in QS. Ibrahim verse 7, the word *kafara* means someone who is not grateful for Allah's favor. There is also in QS. Al-Baqarah verse 85 which means not practicing Divine guidance despite believing in it.

The word *a'budu* is included in *fi'il mudhori'* which means in the present and the future, forever will never worship and obey the gods of the infidels.

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ

nor shall ye be worshippers of what I worship"

In verse 3, Quraish Shihab argues that this verse is addressed to the unbelievers of Quraysh, that polytheists will never obey and want to worship Allah s.w.t alone. This is because their kufr that has penetrated into their souls even until the end of their lives still remains firm in associating Allah s.w.t. And there is not the slightest hope either now or in the future to cooperate with them in matters of worship [31].

According to Quraish Shihab, the unbelievers mentioned in Surah al-Baqarah verse 6 are infidels who live in Mecca or Medina not all infidels, because if the verse is addressed to all infidels, then the Prophet Muhammad s.a.w will not give any more warning with the verses of Allah s.w.t afterwards. But in fact, the Prophet Muhammad (pbuh) still did the warning even after the verse came down and caused most of the infidels to believe in the warning and eventually embrace Islam.

وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ , وَلَا أَنْتُمْ عَابِدُونَ مَّا أَعْبُدُ

"Nor did I become a worshipper in the way *you worship*, nor did you become a worshipper in the way *I worshipped*"

Verses 4 and 5 in tafsir al-Misbah, it is explained that, the Prophet s.a.w had consistency in terms of worship, which means the Prophet s.a.w did not change in worship. Whereas their pagans have all kinds of idols for them to worship, what the pagans worship today is different from what will be worshipped the next day. Similarly, in this verse the Prophet (s.a.w) affirmed that he would never worship by worshipping infidels, and vice versa, unbelievers would never worship by worshipping in accordance with Islamic law [39]. The way believers worship is solely based on the guidance of Allah s.w.t through the Qur'an and Sunnah, while unbelievers worship only based on lust.

Quraish Shihab states that the polytheists often changed their offerings. Abu Raja al-Atharidi, a man who lived during the Jahiliyyah and only converted to Islam after the Prophet Muhammad (peace be upon him) died, said: "In the days of jahiliyyah when we found a beautiful stone we would worship it, or we would make a small hill out of sand and then we brought a camel that was milking a lot and we milked it on the small hill, and we worshipped the hill while we were in that place" (HR. Ad-Darimi).

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"To you your religion and to me my religion"

The 6th verse, according to Quraish Shihab, stipulates how to respond to it in social life that is, only allowing the unbelievers to adhere to their religious beliefs. This can be seen in the verse, namely the precedence of the words لكم and لي the specificity, that is, each religion should stand alone and not need to be mixed. Then followed by the word دين means they are welcome to embrace what they believe. If the unbelievers already know the true teachings of the religion but the unbelievers refuse, then it is up to them that there is no compulsion for them to convert or believe in Islam [40]. This verse is also a mutual recognition of existence, so that each party can carry out what is considered good and right without fulfilling opinions to others but not ignoring each other's beliefs [17].

In Surat al-Kafirun, according to Quraish Shihab there is a principle that can be used as a reference in terms of tolerance between religious people, namely, allowing to adhere to and implement what is considered right but not ignoring the beliefs of each and every religion let it stand alone without the need to be mixed. This is found in Quraish Shihab's statement about verse six of Surat al-Kafirun, in which the words *لي* and *لكم* the specificity that let religion stand alone and do not need to be mixed. Then followed the word *دين* which means to allow everyone to embrace what they believe. And there is no compulsion for infidels to enter and believe in Islam. If the unbelievers already know the truth of Islam, but they still refuse to believe then it is up to them that if they stick to their beliefs, Muslims should not force them to believe and believe in the teachings of Islam.

Analysis of the Interpretation of Hamka and Quraish Shihab

In tolerance between religious communities, principles are needed to achieve peace and happiness together. In this regard, both Hamka and Quraish Shihab agree on the principle of tolerance between religious communities that: (1) It is not permissible to confuse religious issues with one another, because each religion has its own rules that cannot be mixed. (2) Everyone is welcome to believe in the religious teachings they consider true and worship one worship in accordance with the guidance of their respective religious teachings without interfering with each other. Therefore, inter-religious tolerance applies only to sociological rather than theological issues. For this reason, Muslims can collaborate with followers of other religions in social affairs, but not with religious affairs. By applying an attitude of tolerance that aims to realize a unity between fellow humans and Indonesian citizens, especially without questioning their religious background, unity based on true tolerance, has realized the true meaning of unity itself. Tolerance has limits, especially those related to matters of creed. Islam strictly forbids its followers to follow other religions, but it also gives freedom for people of other religions to practice their religion without anyone interfering and forcing them to follow Islam. Religious tolerance taught in Islam if applied will display an inclusive, open, friendly face of Islam and in accordance with *Nubuwah's mission "Islam rahmatan lil 'alamin"*.

While the difference between the two mufassir is that Hamka states that creed and shirk cannot be combined, so do worship in accordance with your teachings, do not invite Muslims to participate in worshiping your religion. Whereas Quraish Shihab argues that each religion should stand alone without being mixed, if the infidels already know the true religious teachings but they refuse to believe then there is no compulsion for them to believe in Islam. As well as the different explanations of the interpretation of Surat al-Kafirun in Hamka's book and Quraish Shihab, in Hamka's tafsir al-Azhar, Surat al-Kafirun is

explained more succinctly and Hamka refers to many interpretations from other scholars such as Al-Qurthubi, Shaykh Muhammad Abduh, and Ibn Kathir. While Quraish Shihab explains Surat al-Kafirun in the book of tafsir al-Misbah more thoroughly, Quraish Shihab includes other verses in the Qur'an that have the same content as Surat al-Kafirun to explain further about the meaning of Surat al-Kafirun, and in its interpretation Quraish Shihab also explains the position of words from Surat al-Kafirun to find out the difference in the meaning of each verse.

Conclusion

The conclusions that can be drawn from the discussion above are: The similarity between Hamka and Quraish Shihab's interpretation of Surat al-Kafirun on inter-religious tolerance is that it is impossible to combine Islam with other religions. And each religion can carry out worship in accordance with beliefs and there is no compulsion to believe in their respective teachings. While the difference lies only in the delivery and way of explaining the interpretation of each mufassir, Hamka interprets Surat al-Kafirun more concisely and refers a lot to the interpretations of other tafsir scholars. While Quraish Shihab interprets sura al-Kafirun thoroughly by including other verses in the Qur'an that have the same content as surah al-Kafirun and explaining the position of words in the verse.

Author Contributions

Yumna Irbah: Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Anisah Nur Syahidah:** Methodology, Writing – review & editing, Investigation.

Acknowledgement

We would like to express our sincere gratitude to Universitas Muhammadiyah Surakarta for their invaluable support in the completion of this work. Their continuous encouragement, academic resources, and collaborative spirit have greatly contributed to the success of this endeavor. We are also thankful for the guidance and insights provided by the faculty members and administrative staff of both institutions, which have been instrumental in enriching our understanding and enhancing the quality of our research. Finally, we extend our appreciation to the students and fellow researchers who have shared their perspectives and experiences, making this journey a truly meaningful and inspiring one.

Conflict of Interest

The authors declare no conflicts of interest.

Funding

This research did not receive any financial support.

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