

Pembacaan Rekontekstual Surah At-Taubah [9]: 123 dan Aplikasinya dalam Hubungan Beragama dalam Negara (Pendekatan Tafsir *Maqāṣidi*)

Re-contextualized Reading At-Taubah [9]: 123 and Its Application in State Religious-Relation (*Maqāṣidi's Tafsir Approach*)

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Abstrak *Pemahaman yang benar terhadap teks berimplikasi pada aplikasi seorang muslim sebagai representasi ajaran Islam pada suatu masyarakat. Jika terdapat kecacatan pemahaman, nilai sosial Islam yang merekonstruksi kehidupan bermasyarakat dan bernegara muslim di suatu tempat tidak berperan fungsional, bahkan dianggap mengganggu keseimbangan sosial. Berkaitan dengan hal tersebut, salah satu ayat The Quran yaitu QS. At-Taubah [9]: 123 sering dijadikan hujjah oleh beberapa golongan muslim untuk melegitimasi eksklusivitas Islam dalam kehidupan sosial dan menunjukkan diskriminasi terhadap agama non-Islam. Hal ini tentunya menghambat aplikasi nilai universalitas dan inklusivitas Islam dalam kehidupan bermasyarakat dan bernegara, apalagi di era millennium ini. Dengan pendekatan tafsir maqāṣidi, artikel ini mencoba menemukan maqāṣid dari ayat ini berdasarkan pada pembacaan rekontekstual yang berdasar pada hermeneutika Ricoeur yang*

sesuai dengan konteks dan realitas pada zaman ini. Dengan meninjau maqāṣid ayat, artikel ini mengungkap misi yang dibawa oleh ayat dan implikasinya terhadap kehidupan sosial muslim dalam bermasyarakat dan bernegara. Dengan demikian, dapat disimpulkan bahwa perintah dalam ayat ini sesuai dengan konteks mikro di mana ayat tersebut turun, namun konteks tersebut tidak sejalan dengan apa yang kita temukan pada zaman ini. Pendekatan tafsir maqāṣidi membantu menemukan ontologi dari ayat ini yang merupakan maqāṣid umum ayat, yaitu membawa rahmat dan kebahagiaan secara universal.

Kata kunci: At-Taubah; rekontekstual; tafsir maqāṣidi; maqāṣid; konteks mikro.

Abstract: *The righteous understanding of naṣ implicates Muslims' demeanor as a representation of Islamic teaching in society. If this understanding is flawed, the social value of Islam that reconstructs the social and national lives of Muslims would lose its role and disrupts the social balance of society. Related to this, one of the verses, Surah At-Taubah [9]: 123, is often used as base by some communities of Muslims to legitimize the exclusivity of Islam in social life and exhibits how discrimination against the non-Islamist religion occurs. This, of course, thwarts the value of Islamic universities and inclusivity in social and national life, especially in this modern era. This article uses the maqāṣidi interpretation approach to seek maqāṣid from this verse based on a re-contextualized reading of Ricoeur's hermeneutics that corresponds for today's context and reality. It examines the maqāṣid of the verse to reveal the verse's mission and its implications for Muslim's social and national life. Thus, it can be concluded that the order in this verse is appropriate for the micro context of this verse, but it does not correspond to what we encounter today. The interpretation maqāṣidi approach helps find the ontological meaning of this verse, which is the general maqāṣid of this verse, that is, to bring universal kindness and happiness.*

Keywords: At-Taubah; recontextual; tafsir maqāṣidi; maqāṣid; micro context.

A. Introduction

Arguing about religious issues is necessary, important, and even prioritized by religious arguments based on verses of the Quran or Hadith. Nonetheless, the use of bogus religious arguments or the possibility of amortization has an impact on a Muslim's attitude in life. To employ religious arguments reflecting the value of the noble mission brought by the Qur'an and being reflected in Muslim's behavior in individual and social life, they need to do in-depth study regarding the religious text or discuss it with scholars who have studied it.

Some Muslim groups nowadays feel exclusive¹ in front of other religions or even tend to be inconsiderate when intermingling with non-Muslims.² This cannot be separated from the rudimentary understanding of the religious text, which results in a partial understanding. In this case, these groups admit that what they do is legitimized by the commands in Surah At-Taubah [9]: 123 as below.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

In order to ensure that the Muslim community is not harmed by the partial understanding of these groups, this article attempts to provide a brief analysis of the verse quoted from classical and contemporary scholars' interpretations through re-contextualized reading and *maqāṣidi* interpretation approaches.³ This is something new in this article.

To strengthen the data in this study, the researcher refers to contemporary interpretations as the interpretations that produce more significant interpretations used today. To examine the semantics of the linguistic symbols contained in verse, the researcher refers to the interpretation of *Al-Kasysyaf* by Az-Zamakhsyari (d. 538 H/ 1143 C). Furthermore, the researcher refers to Ibn Kathir's interpretation of the *Qur'ān Al-'Azīm* (d. 774 H/ 1372 C) to underpin the adopted context of history (*bi al-ma'tsūr*) to examine the context of the verse, from the micro context of the verse in the form of *asbābu an-nuzūl* of verse to the socio-historical context of the verse.

Reviewing previous research, several studies related to the object variables of this article. Regarding verse recontextualization, the thesis "*Konsep Wa dan Honne to Tatemaē sebagai Budaya Harmoni di Jepang dan Implikasinya terhadap Penginjilan Kontekstual*"⁴ analyzes the contextual evangelism model as the basis for analyzing the concepts of *Wa and Honne to Tatemaē*. In other words, the basis of analysis in this thesis is different from the article that will be written about its object, the Quran, Surah At-Taubah [9]: 123 in particular.

Furthermore, when reviewing previous research related to *maqāṣidi* interpretation, the researcher found an article entitled "*Konfigurasi Nalar Tafsir Maqāṣidi*,"⁵ which describes the general rules of *maqāṣidi* interpretation and its application to verses about zakat. The application of the *maqāṣidi* interpretation concept in this article is different from the application of the concept in the research that will be carried out. With a focus on QS. At-Taubah [9]: 123 and other verses related to it, the concept of *maqāṣidi* interpretation is applied to find the *maqāṣid* (the goal) value of the verse, which is expected to have implications for the value of Islamic inclusivity in society.

With regards to QS. At-Taubah [9]: 123, thesis entitled "*An Analysis on Lexical and Contextual Meaning in English-*

Indonesian Version of the Holy Qur'an Surah At-Taubah verse 5, 29, 73 and 123 Interpreted by Saheeh International and Ministry of Religion"⁶ discusses several verses, one of which is the object of this research. However, this thesis mainly analyzes lexical and contextual meaning in the two interpretations compared, both are the interpretation of Saheeh International and the Ministry of Religion of the Republic of Indonesia. Unlike the previous one, the re-contextualized reading of the verse, which will be the basis of analysis in this study, analyzes the ontological meaning with a *maqāṣidi* interpretation approach. *Maqāṣidi* interpretation is one of the interpretation variations used to reveal logical meaning and its objects surrounding the Quran, whether universal or partial, in explaining practical steps to achieve human benefit. Thus, this article tries to read the verse with a re-contextual reading to implicate the significance of the verse in reflecting the inclusiveness of Islam implied by the *maqāṣid* verse.

B. Result and Discussion

1. Re-contextualized Reading as a Model of Interpretation

The development of thought and industry poses a challenge to Islamic scholarship. The increasingly complex problems indicate the urgency of the solution to every issue facing the people based on the Quran and Hadith. Thus, the development of Islamic scholarship from various sides needs to be prioritized to produce legal products in the context of the people's development, especially in the reading of these two sources of law; therefore, adjustments to the context of the verses and hadiths when they were revealed and the current context are necessary to be achieved.

This reading model was first initiated by a French philosopher and Christian religious figure, Paul Ricoeur (d. 2005 C), who used his hermeneutics to reveal the text's hidden intentions.⁷ In

constructing the results of his interpretation, Ricoeur takes a “reflection” approach to understanding, which means linking the text with the meaning of life⁸ because the text does not only have meaning in itself; it also refers to meaning outside of itself, namely to our lives.⁹ The researcher defines Ricoeur’s re-contextualized reading of text as linking the text with the meaning of life through reflection.

Another thing that produces a re-contextual understanding of a text, according to Ricoeur, is what the hermeneutics call “distance.” According to him, this allows the reader to interpret the text differently without the obligation to adapt his understanding to the author’s intentions.¹⁰ However, when it comes to the Qur’an, this is inappropriate because, after all, the interpreters are trying to reach the closest meaning to what Allah wants as the “author” of the Qur’an. To address this, the researcher used a *maqāṣid* interpretation approach, which resulted in *ijtihad* in the form of its *maqāṣid* value, which was more significant to be applied by every Muslim.

According to Romanticist hermeneutics, the distinction between understanding and explanation is both epistemological and ontological.¹¹ Both understanding and explanation oppose reality, nature, and mind, but the interpretation is not about the third term. Interpretation is a subset of comprehension that is applied to the writing of life expressions with the expectation that the interpretation will appear as the empire of comprehension or understanding.

In this statement, Ricoeur views that an explanation is an exteriorization process that competes with writing and literature codes—explanation directed at the intentional unity of discourse and explanation directed at the text’s logical structure.¹² The terms explanation and understanding must be used interchangeably,

not as dualistic terms, but as complex and highly dialectic terms. Then the application was put on the term “interpretation,” not just for a particular thing like writing but for the whole process of understanding and explanation. First, understanding will grasp the whole text and its meaning. Secondly, comprehension will be a sophisticated model of understanding through exploratory procedures. Understanding as a guess in the beginning and the concept of appropriation at the end fully connected the distinction to the text’s objectification. In a further process, an explanation will appear as the mediation between two stages of understanding, concrete process, abstraction, and methodology.¹³

Interpretation is only mediated by explanation, even in a naive way. The interpretation of the text is about the subject’s self-interpretation, who understands himself better and differently, which leads to the top of understanding a text in self-understanding and has been referred to on several occasions as “concrete reflection.” Hermeneutics and intelligent reasoning are mutually exclusive. On the one hand, self-awareness proceeds through the process of comprehending the cultural signs through which the self-records and shapes itself. On the other hand, understanding the content is not a conclusion in itself; it intercedes the connection to himself of a subject which, within the short circuit of prompt reflection, does not discover his life’s meaning. As a result, it must be stated emphatically that reflection is nothing without the mediation of signs and works. That clarification is nothing on the off chance that it is not consolidated as a middle-person stage in self-understanding. In brief, in hermeneutical reflection—or intelligent hermeneutics—the structure of the self is contemporaneous with the structure of meaning.¹⁴

After describing Ricoeur’s view of the text and the concept of understanding he initiated, the researcher found three stages of understanding in Ricoeur’s recontextualization of the text. First,

comprehend the intentional meaning of the text to which Husserl refers *Bedeutungsintension*.¹⁵ This is the “circular path” that Ricoeur calls the first methodological step to reveal the meaning of the text. Second, understand the meaning outside the text, which can be understood as a context. Third, reflection as a form of associating these meanings to our own lives can also be understood as recontextualization to achieve the text’s ontological meaning, which in this study is understood as *maqāṣidi* meaning.

2. Contextual Recitation of Surah At-Taubah

Surah At-Taubah has several names. Imam Az-Zamakhsyari (d. 538 H/ 1143 C) mentions various names of Surah At-Taubah in his interpretation of *Al-Kasysyāf* namely *barā’atun*, *at-taubah*, *al-muqasyqisyah*, *al-muba`tsirah*, *al-musyarridah*, *al-mukhziyah*, *al-fādihah*, *al-musīrah*, *al-hāfirah*, *al-munkilah*, *al-mudamdimah*.¹⁶ Surah At-Taubah liberates from hypocrisy, reveals hypocrites’ secrets, discusses them, reveals them, uncovers them, teaches them a lesson, and expels, humiliates, and destroys them. To determine the *maqāṣid* of this surah, the researcher examines the surah’s micro context (*asbābu an-nuzūl*) and its relationship to the previous surah Al-Anfal.

In terms of the context of the surah, Wahbah Zuhaili (d. 1436 H/ 2015 C) and Az-Zamakhsyari (d. 538 H/ 1143 C) explained explicitly why they did not write down the *basmalah* at the start of this letter. With a different editor than Az-Zamakhsyari, Wahbah Zuhaili wrote it as follows:

قَالَ ابْنُ عَبَّاسٍ: سَأَلْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ، لِمَ لَمْ يُكْتَبْ فِي بَرَاءَةِ
"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ"؟ قَالَ: لِأَنَّ "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" أَمَانٌ،
وَبَرَاءَةٌ نَزَلَتْ بِالسَّيْفِ وَنَبَذَ الْعُهُودَ، وَلَيْسَ فِيهَا أَمَانٌ.

Meaning: Ibn Abbas said: "I asked Ali r.a., why is it not written in the surah "*barā'ah*" *bismillāhirrahmānirrahīm*? Then Ali r.a. replied: Because the *lafaz bismillāhirrahmānirrahīm* is a sign of security, while the surah "*barā'ah*" comes down with the sword and the renunciation of promise, and there is no sign of security in that."¹⁷

From the words of Ibn Abbas (d. 68 H/ 687 C) above, it can be understood that the context of Surah At-Taubah is a surah that was revealed in a state of war, as likened to the word "*as-saiḥ*" from the words above. In addition, the beginning of the surah that starts from the word *barā'ah* shows the pledge of the liberation of Allah and His Messenger from the agreement with the polytheists. The context of liberation from the treaty here, understood by the Arabs at that time, was that war became legal when the deal was released.

Muhammad Abduh (d. 1323 H/ 1905 C), in his interpretation of Al-Manar, considered that the exemption from this agreement was the origin of the sharia that was revealed along with this surah, namely the sharia related to liberation from definitive agreements with them and the fulfillment of the agreement period that had been determined for those who still kept the agreement.¹⁸ The basis that underlies these two things, including the Sharia, is the reliance on the word *barā'ah* for Allah and His Messenger.¹⁹ Abduh said that the wisdom of the law is to use all force to get rid of the last traces of shirk from the Arabian Peninsula. This is because the people of the book and the polytheists in Mecca broke a promise they made together in the past.²⁰

Meanwhile, based on the surah's correlation with Surah Al-Anfal, Wahbah Zuhaili equates Surah At-Taubah and Surah Al-Anfal. He considers Surah At-Taubah as a complement to Surah Al-Anfal because Surah At-Taubah contains the laying of the foundations in internal and external state relations, the laws of peace and war, the state of believers, infidels, and hypocrites, and

the laws of legal agreement. However, both are distinguished by their gestures to address an agreement.²¹ By canceling and breaking away from the agreement, the context of Surah At-Taubah is more difficult than Surah Al-Anfal. This is the basis for Wahbah Zuhaili concluding the context of this surah by stating that this surah is the perfect form of problem-solving for the movement of groups other than Muslims; perhaps even this surah informs a picture that mobilizes the troops of faith and prepares them for the battle that will be the final decision-breaker between the two sides, Muslims and others, either inside the country by purifying it from the roots of hypocrisy and solving the deception of others, or by applying the things above – preparing the troops of faith for the battle –, the integrity of the Islamic State can be maintained after the death of Prophet Muhammad. Given the context at the time, which urged Muslims to defend the message of Islam (*hifzu ad-dīn*), researchers regard this completeness as one of the *maqāṣid* of the content of Surah At-Taubah.

3. Re-contextualized Reading At-Taubah: 123

Before reading this verse contextually, the writing of the verse and the translation are deemed urgent and should be written at the beginning of this discussion.

يَأْتِيهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

To read this verse contextually, the semantic understanding of the symbols in verse is the first step to understanding the text's intentions. In this semantic understanding, the researcher uses

Toshihiko Izutsu's semantic analysis approach to understand the religious ethics contained in the Qur'an - the religious ethics contained in this verse are the word *āmanū*, which means believers, and *kuffār*, which means unbelievers. According to him, the terms "faith" and "disbelief" are two contradictory moral categories in the view of Islam. This difference can be deduced from two important points: (1) what they do in the world and (2) what they get on the Day of Judgment.²² *Kāfir*, in this sense, means a person who does not believe in what believers believe. As a result, the perception of faith and disbelief is an assumption that is pinned to someone alternately; in other words, a person cannot be both a believer and an unbeliever at the same time.

From the product of the semantic analysis above, with the binary opposition described in verse, we can categorize those who are believers and those who are unbelievers. Although the word *kafarū* can be interpreted as denying favors in some interpretations, the word *āmanū* in the verse implies a binary opposition. In relation to the word *kafarū* in the verse, the categories of groups included in it can be viewed from the context of the revelation of the verse. While Ibn 'Asyur (d. 1393 H/ 1973 C) explains the term *āmanū* as *khiṭāb* in the verse as the target of a specific order for believers; it does not include the Prophet SAW in the target of the command because he no longer waging conflicts after the revelation of this verse.²³

In his commentary *Tafsir al-Qur'ān al-`Azīm*, Ibn Kathir (d. 774 H/ 1372 C) explains that those who are classified as unbelievers in this verse, if contextualized with the circumstances when the verse was revealed, are polytheists in the Arabian peninsula: Mecca, Medina, Taif, Yemen, Yamamah, Khaibar, Hadhramaut, and other areas that the Muslims had conquered then. After the conquest, this verse was revealed, which contains the Sharia relating to fighting with the closest scribes, which is indicated by the word *yalūnakum*. At that time, the closest people to the book from the Arabian Peninsula

were the Romans,²⁴ As a result, they were the primary targets of Islamic da'wah, and Islam's spread to Persia was accelerated.²⁵ As explained by Imam Aṭ-Ṭahir Ibnu 'Asyur (d. 1393 H/ 1973 C) in his tafsir *At-Tah}rīr wa At-Tanwīr*, the application of verses that burn the spirit of Islamic da'wah in expanding the target of Islamic da'wah from those closest to it has a positive impact.²⁶

The semantics of the two groups mentioned in verse can be used to determine the micro- and macro-context of the verse. This can be proven by the classification of infidels put forward by Ibn Kathir in his commentary, which intersects with the context in which this verse was revealed. Even the *khiṭāb* in this verse, namely *āmanū*, was first addressed to the believers at that time. Some scholars value generality of words over specificity of cause (*al-'ibrah bi 'umūmi al-lafz lā bikhusūsi as-sabāb*), so the current projection is still being debated. However, the context of the verse is indeed addressed to the believers, who were expected to continue the Islamic da'wah that the Prophet had started.²⁷

The relationship between semantics and micro context is also found in the word *qātilū*, which is the diction of the word chosen in this verse. In some interpretations, this word is understood as preaching Islam to unbelievers, as explained in the books of *Tafsir Al-Munīr*²⁸ and *Ṣaḥīḥ Tafāsīr*.²⁹ However, the researcher found that the context of this verse is in line with the context of the surah as a whole, as explained by Muhammad Abduh when explaining the context of Surah At-Taubah regarding the conditions of war at that time between the Muslims of Mecca and the polytheists of Mecca, which he considered a natural condition. He explained that the socio-historical conditions at that time were indeed war, which was a common habit and was common at that time.³⁰ If this is the case, then war is a form of defense to secure the religious life of Muslims at that time, so what appears in this verse is *qātilū* and not

ud'ū. The word *gilzah* in the verse is a consequence of the use of the word *qātilū*, which Zuhaili considers a war tactic.³¹

In the end, this verse closes with the word *muttaqīn* as a representation of the believers mentioned at the beginning of the verse. It is written as an encouragement and a promise that the *khitāb*, which is the purpose of the commandment, does what is commanded in the name of Allah in the beginning, with Allah's rules during the process, and finishes it for Allah alone. If these conditions are met by believers, the degree of *muttaqīn* and Allah's assistance can be attained.³²

This is how the *qitāl* commandment in verse was applied to the context of the time when regional and socio-historical conditions were full of wars. Thus, *qitāl* was the only way to withhold the message of Islam and defend one's dignity and homeland. If it is not done, then these things can be threatened. So, it can be said that this verse was revealed according to the context of the current situation by containing the value of *maqāsīd* to protect the religion (*hifzu ad-dīn*) and the soul (*hifzu an-nafs*).

After contextual reading and finding the textual and contextual meanings of verses that intersect with each other, re-contextual reading becomes the next thing that can be done to reflect on these meanings in our lives. In this re-contextual reading, several contemporary interpretations present an understanding that has been adapted to the current context without compromising the sanctity of the verse and its meaning. From the results of the interpretation, it can be found that the starting point for a re-contextual reading of this verse is the words *qitāl* and *gilzah*.

Tafsir Al-Manār, At-Tafsīr Al-Munīr, Sja'fawatu Tafāsīr, interpret *qitāl* as Islamic da'wah, as mentioned above. As a consequence of this interpretation, Muhammad Abduh, for example, calls for restrictions on *gilzah's* attitude by current general conditions – with

gentleness, for example, justice and kindness – in associating with infidels so that the principle of kindness becomes Islamic morality. He continued that continuous warfare would only result in damage to buildings. Then Wahbah Zuhaili mentioned that this *gilz}ah* was shown when in a state of war. But outside of battle, Muslims should be gentle, compassionate to others and preach wisdom and good lessons to the target of da'wah. Meanwhile, Muhammad Ali Ash-Shabuni (d. 1442 H/ 2020 C) added the meaning of *qitāl*, namely the *irsyāduhum*, which means directing the disbelievers, as a consequence of the meaning of *qitāl* with Islamic da'wah.³³ This re-contextualized meaning gives rise to new tactics in preaching, particularly toward non-Muslims in this modern era, and in social interactions with them.

In verse, Ibn 'Asyur makes prerequisites in *mubālagah fī al-qatl*, or seriousness, even more than that infighting. The condition is that more power be found on the enemy side. It is necessary to study further why, in mentioning these prerequisites, Ibn 'Asyur emphasizes who is meant by *kuffār*, which he understands from the verse. This expresses his concern that Muslims will misinterpret the meaning of *kuffār* by generalizing it from its true meaning. He emphasized that what is meant by *kuffār* here is the Arab Christians and their helpers from the Rum nation, who had many and adequate war tools. If *gilzah* is not shown to them, they will have no fear. They will even be more arrogant and reluctant to accept the da'wah of Islam. From this, it can be understood that Ibn 'Asyur intends to lead us to this understanding so that the application of this verse is distinctive as what was applied when it was revealed.

From this re-contextualized reading, it is clear that the mild socio-historical conditions of war, as well as the diplomatic methods that continue to evolve, do not make war an urgent subject to do in order to realize *hifzu ad-dīn*. It is clear from how the interpreters above have placed the semantic position of the words *qatl*, *gilzah*,

and *kufr* in a position that does not show violence in associating with non-Muslims in modern times, demonstrating even more the gentle side of Islamic morality, full of love and kindness towards others. This demonstrates the general *maqāsīd* side of the Qur'an, showing mercy to all the inhabitants of the universe.

4. Application of Re-contextual Reading in State-Religious Relations

Re-textual reading through reflection, as Ricoeur discusses in his hermeneutics, has implications for the emergence of new meanings in our lives today. With regards to Q.S. At-Taubah: 123, the new meaning that emerges should offer the purpose of the verse and be in line with the general *maqāsīd* of the Qur'an. In this regard, there are six general *maqāsīd* mentioned by Dr Ahmad Raisuni quoted by Wasfi 'Asyur Abu Zaid, namely:

1. *Maqsid tauhidillah wa 'ibadatih* (to the unity of God and worship)
2. *Maqsid al-Hidāyah ad-Dīniyyah wa ad-Dunyawīyyah lil 'ibād* (to the religious and worldly guidance)
3. *Maqsid at-Tazkiyah wa ta'līmi al-Hikmah* (to the self-purity and wisdom teaching)
4. *Maqsid ar-Rahmah wa as-Sa'ādah* (to the mercy and the excellency)
5. *Maqsid iqāmati al-haq wa al-'adl* (to the realization of the truth and the justice)
6. *Maqsid taqwīm al-fikr*³⁴ (to the adjustment of mind)

The six things above are derivatives of three important missions surrounding the Quran: *Al-Haqq* or religious elements; *al-khair* or moral elements; and *al-jamāl* or beauty elements. This is what should be the center of attention for Muslims in understanding the verses of the Qur'an, because this is the mission that the Qur'an always carries at all times.

Surah At-Taubah verse 123 demonstrates the *maqāṣid* of the verse after it has been read in context. The meaning of Islamic da'wah in understanding *qitāl* carried out by Wahbah Zuhaili, and Muhammad Abduh has expanded the treasures of understanding verses in the present context. As a result, that understanding demonstrates one of the Qur'anic's general *maqāṣid*, which is to bring mercy to humanity. This can be interpreted to mean that words that connote violence, such as *qitāl* and *gilzlah*, can't be understood textually without looking at the context of the revelation of the verse. This is the importance of re-contextualizing the verse in order to find the *maqāṣid* verse.

To apply the results of this re-contextual reading, the researcher first describes the view of one of the interpreters, Muhammad Abduh, who explains in his commentary relating to religious freedom today to reflect on the word *kuffār*. He argues that freedom of belief and religion is not the authority of leaders, judges, or murshids; they have rights in education and teaching. Thus, it is wrong for a leader to punish someone for harboring disbelief or for choosing a religion.³⁵ From this, it can be understood that the application of the verse by waging war to spread the message of Islam is no longer relevant today. Therefore, naturally, he interprets *qitāl* with Islamic da'wah. If interpreted like that, the *qitāl* strategy described in verse can be applied to preaching today, starting from the closest.

The benefit of the da'wah command, which begins with the closest people, can be seen as the effectiveness of the da'wah, which reaches more objects than those that are far away, as stated by Ar-Razi (d. 606 H/ 1209 C) in his commentary. Zuhaili, in his commentary, states that the closest people are more essential to be preached to because they are more important to be loved and improved. When *qitāl* is interpreted with Islamic da'wah, then the da'wah strategy is written in Q.S. An-Nahl [15]: 125 side by side

with gentleness, wisdom, and kindness; it is inversely proportional if the word *qitāl* is interpreted textually, namely war, which is identical to *gilzah*.

The meaning of a re-contextual reading of the verse as a result of reflection should be understood in an applicative way so that the reflection has implications for a wider object, which in this case is state life. To have an applicative impact, the *maqāṣidi* interpretation approach needs to be carried out by reviewing the general *maqāṣid* side. When looking at the present context, the discourse circulating in the community revolves around the meaning of *qitāl*, *kuffār*, *gilzah*, which is often interpreted strictly and leads to negative outcomes. This triggers exclusivity in the bodies of some Muslims in Indonesia, which is inversely proportional to the actual *maqāṣid* value of the verse. The joint convention in determining the ideological significance of the state should be a consequence of being carried out by the Indonesian people, especially in embracing religion as written in the 1945 Constitution of the Republic of Indonesia, Article 29, Paragraph 2. So, the application of *qitāl* with Islamic da'wah does not apply in this convention because it disrupts the state's integrity.

Although *maqāṣid* was mentioned above, the inclusivity of Islam requires further study based on the meaning produced by re-contextualized reading because Islamic preachers attempt to approach anyone without discrimination. If fulfilling *qatl* is considered sharia, it needs to confirm the priority of *maqāṣid* to address this in general and in state life. The researcher follows Ibnu 'Asyur's opinion, expressed in his book *Maqāṣid as-Syarī'ah al-Islāmiyyah*, that the most important *maqāṣid* in sharia is *as-samāh}ah*, or commendable convenience provided by Allah in what humanity perceives to be difficulties. It is considered commendable as it is not inclined toward any danger or harm.³⁶ Assume this matter is contextualized to this verse, which revealed itself appropriately in

its context. In that case, the application of the order in the verse *qātilū* should be accomplished with the result of the new re-contextualized reading, i.e. by carrying out Islamic preaching from the nearest people. Thus, the outcomes have more *mas}lah}ah* to do with the greater impact of *qatl* on state unity as a joint convention agreed upon by the people in it.

C. Conclusion

The general *maqāṣid* of the Quran cannot be used to study a partial understanding of the Quran. Ricoeur's stages, which he calls the methodological circle by looking at the text as a whole, give a comprehensive understanding of the verse. Surah At-Taubah: 123, when understood textually, contains the harness value if it is applied nowadays, but it produces a noble value similar to the general *maqāṣid* of the Quran, namely, teaching Islamic ethics and bringing kindness to those around it. This is undoubtedly found in the reading, from understanding the semantics of the text and the micro- and macro-context when the verse was revealed to reflecting on the version in the context of our present lives (recontextualization). However, this meaning will have a narrow impact if it is not applied in life, thus demanding the application of meaning in state life. What is carried out in this study is the application of meaning in life.

As a product of the joint consensus between its citizens, the state has ideological values that must be maintained for its survival. This is in line with Islamic *maqāṣid*, which teaches its people to keep promises and agreements that have been mutually agreed upon. In this case, the order to continue the message of Islam by *qitāl* conflicts with the fulfilment of the agreement. As a result, the new meaning of the re-contextualized reading results, – which in this case is the understanding of the *qitāl* commandment as an Islamic da'wah command, should be applied in nation welfare. The preacher must

approach the target of his da'wah indiscriminately (although the verse emphasizes that da'wah begins with the closest person) in order to apply the value of Islamic inclusivity by associating with anyone who is the target of his preaching.

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Endnotes

1. Exclusivity in the Great Indonesian Dictionary means to make something different from another. The antonym of exclusivity is inclusiveness which means putting something in the same category.
2. The 2019 Progress Index shows that Indonesia's inclusiveness is ranked 99th out of 149 countries with a score of 39.99 on a scale of 100 (The Social Progress Imperative 2019). Indonesia is included in the class of exclusive countries. The Social Progress Index also details that, in terms of discrimination and violence against minorities, Indonesia scores 7.30 and equality of political power based on socio-economic position is at 1.81. (source: Nabil Nizam, "Menjadi Inklusif di Tengah Masyarakat yang Sensitif," *kumparan.com* (blog), Agustus 2020, accessed in 11 July 2022, <https://kumparan.com/samudrahitam23/menjadi-inklusif-di-tengah-masyarakat-yang-sensitif-1u13jtiV65C/1>).
3. *Maqāṣidi* interpretation is one kind of interpretation and its orientation to reveal the logical meaning and various goals surrounding the Qur'an, wholly or partially, by explaining the method of utilizing those goals in realizing the benefit of the worshippers, see Wasfi 'Asyur Abu Zaid, *Nahwu Tafsīr Maqāṣidi Li Al-Qur'ān al-Karīm* (Saudi: Dar Al-Waraqat, 2018), 13.
4. Stephen Gerald Raynhart, "Konsep Wa Dan Honne to Tatemaie Sebagai Budaya Harmoni Di Jepang Dan Implikasinya Terhadap Penginjilan Kontekstual" (Sekolah Tinggi Teologi SAAT, 2019).
5. Syamsul Wathani, "Konfigurasi Nalar Tafsir Maqashidi," *Suhuf* 9, no. 2 (Desember 2016): 293–320.
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7. F. Budi Hardiman, *Seni Memahami: Hermeneutik Dari Schleiermacher Sampai Derrida* (Yogyakarta: PT. Kanisius, 2015), 240.
8. F. Budi Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai*

- Derrida*, 241.
9. F. Budi Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida*, 243.
 10. F. Budi Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida*, 260.
 11. Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus Meaning* (United State of America: The Texas Christian University Press, 1976), 73.
 12. Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus Meaning*, 74.
 13. Paul Ricoeur, *Interpretation Theory: Discourse and the Surplus Meaning*, 75.
 14. Paul Ricoeur and John B. Thompson, *Hermeneutics and The Human Sciences: Essays on Language, Action, and Interpretation* (United Kingdom: Cambridge University Press, 2016), 120.
 15. F. Budi Hardiman, *Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida*, 244.
 16. Mahmud bin Umar Az-Zamakhsyari, *Tafsīr Al-Kasysyāf `an Haqāiqi at-Tanwīl Wa `Uyūnu al-Aqāwīl Fī Wujūhu at-Ta`wīl* (Beirut: Darul Ma`rifah, 2009), 241.
 17. Wahbah Zuhaili, *At-Tafsīr Al-Munīr*, 438.
 18. Muhammad Rasyid Ridha and Muhammad Abduh, *Tafsīr Al-Manār*, 2nd ed., vol. 10 (Mesir: Dar al-Manar, 1947), 179.
 19. Muhammad Rasyid Ridha and Muhammad Abduh, *Tafsīr Al-Manār*, 180.
 20. Muhammad Rasyid Ridha and Muhammad Abduh, *Tafsīr Al-Manār*, 178.
 21. Zuhaili, *At-Tafsīr Al-Munīr*, 438.
 22. Toshihiko Izutsu, *Ethico-Religious Concept in the Qur'an* (Selangor: Islamic Book Trust, 2007), 217.
 23. Muhammad Thahir Ibn 'Asyur, *Tafsīr At-Tahrīr Wa at-Tanwīr*, vol. 11 (Tunis: Ad-Dar At-Tunisiyyah, 1984), 63.
 24. Ridha and Abduh, *Tafsīr Al-Manār*, 1947, 11:81.
 25. Umar Ibn Katsir, *Tafsīr Al-Qur'ān al-`Azhīm* (Beirut: Dar Ibnu Hazm, 2000), 919.

26. Ibn 'Asyur, *Tafsīr At-Tahrīr Wa at-Tanwīr*, 11:63.
27. Ibn 'Asyur, *Tafsīr At-Tahrīr Wa at-Tanwīr*, 11:63.
28. Zuhaili, *At-Tafsīr Al-Munīr*, 10:85.
29. Muhammad Ali Ash-Shabuni, *Safwatu Tafāsīr* (Beirut: Dar Al-Quran Al Karim, 1976), 568.
30. Ridha and Abduh, *Tafsīr Al-Manār*, 1947, 10:178.
31. Zuhaili, *At-Tafsīr Al-Munīr*, 10:85.
32. Ridha and Abduh, *Tafsīr Al-Manār*, 1947, 11:82.
33. Ash-Shabuni, *Safwatu Tafāsīr*, 568.
34. Zaid, *Nahwu Tafsīr Maqāsidī Li Al-Qur'ān al-Karīm*, 22.
35. Ridha and Abduh, *Tafsīr Al-Manār*, 1947, 11:139.
36. Muhammad Thahir Ibn 'Asyur, *Maqāsid Asy-Syarī'ah al-Islāmiyyah* (Cairo: Dar al-Kutub Al-Misri, 2011), 99.

**Nilai-nilai Moderasi Beragama
dalam Perspektif Sirah (Biografi)
Nabi Muhammad SAW**

**Religious Moderation in the Prophet
Muhammad SAW
Biography (Sirah) Perspective**

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Abstrak: *Tulisan ini bertujuan menguatkan argumentasi nilai-nilai moderasi beragama dalam Islam. Selama ini, moderasi beragama lebih banyak didasarkan pada perspektif tafsir al-Qur'an, Hadits, dan pandangan fiqh klasik dan kontemporer. Tulisan ini menambahkan dan menguatkannya dengan perspektif sejarah kehidupan Nabi Muhammad SAW, yang dikenal dengan sirah nabawiyah. Metode yang digunakan adalah pendekatan sejarah keagamaan, baik dengan heuristik sejarah, validasi, dan interpretasi. Yaitu dengan mengeksplorasi momen-momen historis yang relevan dalam sirah nabawiyah, mulai dari sebelum kenabian, masa kenabian fase Mekkah dan juga fase Madinah. Hasilnya, tulisan ini menemukan banyak momen penting dalam sirah nabawiyah yang relevan bagi nilai-nilai moderasi beragama. Tulisan ini juga menemukan bahwa pendekatan sirah penting untuk argumentasi moderasi beragama karena berisi otoritas Nabi Muhammad SAW. Ia juga dapat melengkapi sekaligus menjadi kerangka atas ikhtiar-ikhtiar tafsir, hadits, maupun fiqh bagi argumentasi nilai-nilai moderasi beragama dalam Islam.*

Keyword: *Moderasi Beragama, Nilai-nilai Moderasi Beragama, Sirah Nabawiyah, rahmatan lil 'alamin, akhlak karimah.*