

Relationship of Interfaith in Tunisia (Critical Study of Ibn 'Ashur Tafsir W.1973)

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Abstract : Relations between Muslims and non-Muslims will often experience disruption / friction if not addressed wisely, especially in terms of social politics, the order of social life. In Islam, Religion and Politics two things are difficult to separate. This often becomes a polemic to produce many interpretations and frictions in various regions and majority Muslim countries. Interpretation of the Qur'anic verses relating to religious and political relations also has a variety of colors and patterns which in the end can also produce identity theory in the practice of life. This paper aims to look at the opinion of Ibn Atsur in terms of the relationship / relationship between Islam and non-Islam, in what way and practice how Muslims and non-Muslims can work together and coexist and in terms of what and how they should be separated. Writing that uses this character qualitative method tries to look at the data based on Ibn Atsur's interpretation in his book "al-Tahrir wa al-Tanwir" and is combined with his political attitude described in his books and scientific books which tell him about him in facing the political situation in Tunisia. In interpreting the verses relating to interfaith relations, Ibn Atsur looks more broadly giving freedom to non-Muslims. For example in interpreting Qs. Al-Mumtahanah verse 8-9 he said the reason for the prohibition of doing good to non-Muslims was hostility and in conditions of war "Religion" not other than that. Reasons other than religion cannot be justified in not doing good to non-Muslims and may do good to non-Muslims in all forms of goodness that are related to muamalah and relations between people. Even in terms of this flexibility politics also caused Ibn Atsur to face mass slander by being considered a supporter of the invaders for supporting dual citizenship in Tunisia and not at all suspicious of the French-Catholic colonialism when he appointed him Shaykh al-Islam Christian development in Tunisia. In other cases, Ibn 'Ashur also displays a different attitude with other interpreters. In an interpretation of QS. Al-Maidah: [54], he said that it was not permissible to appoint Christian and Jewish leaders because of their religious differences. He added that making Jews and Christians as leaders could cause someone to get out of Islam (apostasy). Even in his political stance, Ibn Atsur once said that non-Muslims should not be made members of Shura or Majilis (Parliament, a type of DPR-MPR) on the grounds that they would never think of the religious interests of Muslims. Thus Ibn Atsur has an ambiguous attitude and changes in interpretation and progressive attitude by some scientists call him seeing the situation and the condition of the people he faces (dialectic).

Keywords : relationship; interfaith; Ibn 'Ashur

I. Introduction

Religion and politics are two things that are difficult to separate.¹ Quoting Mark Sedgwick's opinion that the relationship between religion and politics has become a long and

¹ There are two major groups in Islam looking at religious and political perspectives; The Shiite group, namely one perspective connects and combines religion and politics, the two Sunni groups that separate religion and politics. Lih. John L. Esposito (terj), Islam and Politics (Jakarta: Star Moon, 1990), 17.

increasingly complex debate when linked to the context of identity politics in plurality of religions.² Religion has the potential to be used as a tool to achieve political power in a nation, which may lead to inter-religious and inter-religious conflict itself.

An understanding of religion born of scripture must be interpreted. Ironically, a scriptural interpretation is difficult to be released from the ideology and dynamics of the interpreter.³ Although there will always be a rejection if a scriptural interpretation is ridden by certain interests, especially when the interpretation of the scriptures leads to the issue of identity politics.⁴

The debate about whether a scriptural interpretation must be contained with certain interests, or certain interests must always be removed from a scriptural interpretation, always a long debate in academics. Among those debating the issue above are Nasr Hamid Abu Zayd and Hassan Hanafi. Nasr Hamid Abu Zayd said that there are always groups that use Islam ideologically to support political and economic goals through a scriptural interpretation.⁵ He criticized the efforts of "ideological interpretation" (talwin) of the Qur'anic text practiced by both secular-liberal Muslims and conservatives-Islamists.⁶ On the contrary, Hassan Hanafi instead accepts efforts to interpret the scriptures to obtain certain interests. For him, an interpreter who reads a text that is not equipped with interests, will find nothing.⁷

² Mark Sedgwick, "Jihad, Modernity, and Sectarianism", in *Nova Religio: The Journal of Alternative and Emergent Religions*, Vol. 11, No. 2 (November 2007), 6-27 University of California Press. <http://www.jstor.org/stable/10.1525/nr.2007.11.2.6>. Accessed: 09/01/2015 one to five. Albert Doja stressed from the results of his research in Serbia, that in Serbia and Albania, for example, the issue of ethnic and religious politics was transmitted by religious and political elites built in the form of group identity, dividing between Serbs and Albanians, between Christians and Muslims who rooted into social culture community that can damage the social and political order of the community. Albert Doja, "The Dangerous Politics of Identity", in Review Article, Author Manuscript, Focaal: European Journal of Anthropology, vol. 43 (1), 2004.

³ Modern Mufassir usually reads the Quran in contemporary needs frames according to the current context. So that it can be categorized as a kind of interpretation politics which means reading texts to look for contemporary political concepts with models of using political language. That politics and interpretation play a mutually supportive role in the life of the Muslim intellectual tradition. Interpreters often consider the concept of political values in the Quran flexibly. Necmettin Gokkir, "Political language of tafsir, Redefining of" Ummah ", in *A Religio-Communal Concept of the Quran: Past and Present*, Istanbul Uiversiversi İlahiyat Fakültesi Dergisi, Sayı: 5, Yıl: 2007 Accessed: 05/06/2014.

⁴ Identity politics is a movement of a group of people or organizations or sects who feel they do not get justice and equality by a large current power within a country or society. such as Nelson Mandela's defense movement against black people in America, the anti-violence movement by students which came to be known as the SNCC (Student Nonviolent Coordinating Committee), the Martin Luther King movement and Catholic Bishops in the United States. Ahmad Syafi'i Ma'arif in the *Politics of Identity and the Future of Our Pluralism* (Jakarta: Democracy Project, 2012), 4-5. Amy Gutmann, *Identity in Democracy* (New Jersey: Princeton University Press, 2004), 25.

⁵ Nasr Abu Zayd, *Mafhum al-Na> s: Dirasah fi- 'Ulum al-Qur'an* (Qahirah: Al-Hay'ah al-Mis) riyyah al- 'Ais li al-Kitab, 1993), 21-22. Recognized by Nasr Abu Zayd that Three key points in interpretation; First, conduct a review of various interpretations of the Qur'anic text from the early days of Islam to the present; Second, that there must be acknowledged the reality of the diversity of interpretations of the Quran. Third, it requires the diversity of interpretations and that has been increasingly ignored in Islamic history. Abdulkader Tayob, "Politics and Islamization in African Public Spheres", in *Islamic Africa*, Vol. 3, No. 2 (FALL 2012), 139-168. Northwestern University Press. : <http://www.jstor.org/stable/42636199>. Accessed 02/06/2014 03:55.

⁶ Nasr Abu Zayd, *Naqd al-Khitab al-Diniy* (Qahirah: Sina>li al-Nashr, 1994), 198-212.

⁷ Hassan Hanafi, *Dirasat Falsafiyah* (Qa>hirah: Maktabah Anglo Mis}riyyah, 1988), 530, 539, 546, 547

What was disturbed by Nasr Abu Zayd, the truth can be traced, namely that an interpretation has been used to politicize the identity of the interpreter, and instill his ideology in the interpretation of the scriptures.

Politics is born and develops into the culture of a modern society.⁸ Borrowing Gutmann's term that identity politics is very disturbing because it grows into a group that can restrict someone from individual freedom and when someone is differentiated because of their race, ethnicity or religion they will often be hostile to other groups and even create a feeling of superiority over others.⁹

As stated earlier, often this identity politics is exhaled through scriptural interpretations.¹⁰ The holy book which was originally pure as a guide to the life of the faithful, then moved on to become the book of the political identity of the people. This condition of the interpretation of the scriptures leads people's opinions that God needs to interfere in human political matters.

The interpretative work that will be examined in this study are al-Tahrir wa al-Tanwir by ibn 'Ashur (1879-1973).¹¹ Before writing his commentary, ibn 'Ashur has long interpreted the Quran through religious lectures at Jami' Zaytuna since 1920. Before being codified into a complete book of commentaries, his interpretations have been published periodically in Majallat al-Zaytuna, a journal Zaytuna academic campus which published its first edition in 1935.¹²

⁸ Martin E. Spencer, "Multiculturalism, Political Correctness, and the Politics of Identity", dalam *Sociological Forum*, Vol. 9, No. 4, Special Issue: Multiculturalism and Diversity (Dec.,1994), 547-567. <http://www.jstor.org/stable/685001>. Diakses : 03/03/2014.

⁹ Amy Gutmann, *Identity in Democracy*, 2004, 1.

¹⁰ Ahmed Vaezi (2004), said that an interpretation related to the problem of leadership cannot be separated from the political interests of Islam, so that identity politics is an important part of the interpretation. When interpretation of political verses such as; QS. Ali imran (3): 28, QS. An-Nisa '(4): 144, QS. Al-Maidah (5): 51 and 57, discussed in a political context like this, it will be a legitimacy of some groups to forgive one another with their religion. Even if this happens to adherents of Islam, it can also happen to other religions which are likely to assume that they are outside their religion. cf. Ahmad Vaezi, *Shia Political Thought*, (London: Islamic Center Publishing, 2004), 79. Marilyn Robinson Waldman (1968) writes about The Development of Kufr in the Quran. He revealed how the development of the concept of interpreting the kufr term in the Quran. He divided in three periods of Mecca; first, to those who reject the prophethood of Muhammad SAW, second to those who have acknowledged the prophethood and apostolate of Muhammad, but still "kadzdzaba" lies above their confession, and those three who do not reflect the characteristics that are in accordance with God's desires. Harifuddin Cawidu (1991) in *Concept Kufr in the Quran*, a book which is a series of dissertations, in his research Harifuddin Cawidu identified various types of interpretations of the kufr term in the Quran, starting from the highest level, namely big shirk to the lowest level, namely kufr. Musa Sueb (2004) in his dissertation The concept of state leadership according to Mutakallimin. in this dissertation, Moses discussed how Mutakallimin views such as the Khawarij, Syiah, Mu'tazilah, and Ahlussunnah waljamaah about the concept of leader qualifications from the perspective of the Shari'a, namely whether they must be of the Quraysh or non-Quraysh descendants.

¹¹ Before the commentary on ibn Ashur was recorded, a number of his writings on interpretations were published in Al-Majallah al-Zaytunah, which was the first academic journal of al-Zaytunah Tunisa University in 1936. This year he only wrote about the science of interpretation, then in 1937 only then did he begin to write an interpretation of surah al-Fatih} ah. Hay'at min Mudarrisi Jami 'al-Zaytuna al-Ma'mur, Al-Majallah al-Zaytunah, Al-Juz al-Awwal, October, 1937, al-Mujallad al-Thani, (Tunis: Al-Ma} al -Tunisiyah, 1937), 5.

¹² Muhammad al-Haddad, Al-Khitab hawla al-Mar'ah: bayna al-Munadi>l wa al-Shaykh wa al-Za'm, 16, in Bahithat, al-Kitab al-Tasi',2003-2004. www.bahithat.org/download.php?file_id=MzQ4. Accessed: 12/29/2014.

II. Review of Literature about Ibn Ashur

Bassam Ridwan ly Ulyan, wrote the book *Manhaj ibn 'Ashur fi al-Qira'at fi-Tafsirih al-Tahrir wa al-Tanwir*. This paper focuses on the method of reciting the Quran through linguistic sciences, especially in the verses contained in juz 1-2.¹³

Lawh, examined several aspects of Shi'ah Rafidah's understanding which were rejected in the interpretation of Ibn 'Ashur, such as the concept of kufr of friends (Abu Bakr and 'Umar) and the infallibility of Ali who was part of the Shi'ah Rafidah. They interpreted the word *al-mud illin* in QS. Al-Kahf [51] were Abu Bakr and Umar. They also interpreted QS. Al-Maidah [67], that what is meant by verse *wa Allah ya'simuka min al-nas* is 'Ali ibn Abi Talib.¹⁴

Muhammad, outlines the maqasid theory and the principles of interpretation of Ibn 'Ashur. The main focus of the research derives from the interpretation principles formulated by Ibn 'Ashur in his two works, *Maqasid al-Shari'ah al-Islamiyyah* and *al-Tahrir wa al-Tanwir*. Muhammad's thesis shows that the idea of Ibn 'Ashur is often used to sue textualism / rigidity in interpretation.¹⁵

Al-Ajhuri, discusses the interpretation of the work of Ibn 'Ashur. Although he explained the political attitude of Ibn 'Ashur, especially when Bourguiba ruled Tunisia, only the discussion focused on political attitudes and interpretations of verses about women's position and family law which were known to be quite controversial.¹⁶

In one of his writings, Ghazzi discussed the career and reformist-modernist thinking of Ibn 'Ashur in the interpretation of *al-Tahrir wa al-Tanwir*. Even though he had explained quite well about the social and political life in Tunisia when Ibn 'Ashur was involved, Ghazzi did not mention interpretation relations and identity politics, nor did he talk about how Ibn 'Ashur interpreted a number of verses related to non leadership –Muslim.¹⁷

In his research, Musholli concluded that *al-'Ibrah bi-idiulujyah* was more dominant than *al-'Ibrah bi* specifically *al-Sabab*. In other words, interpretations are often built to strengthen the history of the exegete itself. He also focused his research object on the differences in Sunni and Shi'ah ideology in the context of Imamah, Sahabat Nabi, nikah mut'ah and who was categorized as *ahl al-bayt* the Prophet Muhammad. But it hasn't touched

¹³ Bassam Ridwan 'Ulyan, "Manhaj ibn 'Ashur fi al-Qira'at fi-Tafsirih al-Tahrir wa al-Tanwir", dalam *Majallat al-Jamiah al-Islamiah* (Silsilat al-Dirasat al-Islamiah), al-Mujallad al-Tasi' 'Ashar, al-'Adad al-Thani, Juni 2011, 545-573 <http://www.iugaza.edu.pslar/periodical/>. Diakses: 14/12/2014.

¹⁴ Muhammad Ahmad Lawh, "Mawqif Muhammad al-Tahir ibn 'Ashur al-Maliki min al-Rafidah min Khilafat al-Tahrir wa al-Tanwir", dalam *Risalah Majistir*, 2010, 4-5. <http://www.magrebcenter.com.BooksDetails.aspx?id=20>,

¹⁵ Abdul Aziz Muchammad, *Syari'ah dan Tafsir al-Qur'an: Elaborasi Maqashid dalam Tafsir Ibn 'Ashur*, Tesis (Jakarta: Sekolah Pascasarjana Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2008), 7, 38

¹⁶ Muhammad Rida al-Ajhuri, *al-Khalfiyah al-Islamiyah li-Majallat al-Ahwal al-Shakhshiyah* (Tunis: al-Shirkah al-Tunisiyah li al-Nashr wa al-Tanmiyah, 2012), 133-134.

¹⁷ Kamel Ghazzi, "The Study of Resilience and Decay in Ulama Groups: Tunisia and Iran as an Example", dalam *Journal of Sociology of Religion* 63 No. 3; Fall 2002; 326 <http://socrel.oxfordjournals.org/content/63/3/317.full.pdf+html>. Diakses: 03/12/2014.

at all about how an interpretive work falls into identity politics in its relation to the ideology of the exegete itself.¹⁸

The research of Abu Hassan, in his research contains the biography of Ibn 'Ashur,¹⁹ and explores the accusations of inconsistency in Ibn 'Ashur in addressing legal provisions decided by the authorities or the government in his day. However, Abu Hassan has not revealed the political politicization of interpretation and law based on identity carried out by Ibn 'Ashur.

As for Nurul Huda, clarifying the existence of power can enter into the ideology of interpretation, that the closer the exegete with power increasingly produces pro status quo work. This dissertation reinforces the opinion of Azyumardi Azra who calls abuse of qur'anic verses, every interpreter is always subjective and carries a message of the author's interests. Although Huda explained how Colonel Bakri Syahid as the interpreter of al-Huda appreciated certain political views in his interpretation, it had not touched the side of identity politics in the paradigm of interpretation and not in the context of verses of leadership succession.²⁰

III. Discussion

3.1 Interpretation Patterns of Ibn Ashur and His Political Attitude

Some researchers classify Ibn 'Ashur as a progressive mufassir group, although there are still regressive interpretations while rejecting the progressive interpretation of polygamy. The progressive interpretation of Muhammad 'Abduh and Qasim Amin about the verse on polygamy which was the trend of interpretation at that time in the Islamic world, did not affect the interpretation of Ibn Ashur who maintained the principle that polygamy within the boundary of marrying women was confirmed by the Quran.²¹

In other cases, Ibn 'Ashur also displayed a different attitude with other commentators.²² In an interpretation of QS. Al-Maidah: [54], he said that it was not permissible to appoint Christian and Jewish leaders because of their religious differences. He added that making Jews and Christians as leaders could cause someone to get out of Islam (apostasy).²³ When he

¹⁸ Musholli, "Hegemoni Idiologi dalam Penafsiran al-Qur'an; Studi Tafsir Syi'ah dan Tafsir Sunni al-Tahrir wa al-Tanwir", *Disertasi* (Jakarta: Sps UIN Syarif Hidayatullah Jakarta. 2014), 257.

¹⁹ Jamal Mahmud Ahmad Abu Hassan, "al-Imam Muhammad al-Tahir ibn 'Ashur (*Sirah wa Mawaqif*)", 66.

²⁰ Nurul Huda, *Penafsiran Politik Kolonel Bakri Syahid dalam Tafsir al-Huda* (Banten: Pustaka Qi Falah 2014)

²¹ Muhammad al-Haddad, "Al-Khitab hawla al-Mar'ah: bayna al-Munadil wa al-Shaykh wa al-Za'im", 16, dalam *Bahithat*, al-Kitab al-Tasi', 2003 - 2004. www.bahithat.org/download.php?file_id=MzQ4. Accessed: 29/12/2014.

²² Makarim al-Syirazi does not mention religious identity transparently. Makarim Syiraji, *Tafsir al-Amtsal* (Qum: al-Mathba'ah Amiru al-Mukminin, 1998), 455-456. Thus Sayyid Qutb, who is known to be very extreme in questioning religious identity, he forbids an infidel to be chosen as a representative or leader and places them in a strategic position in a power and state because infidels have the nature of hypocrisy. Sayyid Qutb, *Interpretation of Zilali al-Qur'an* (Beirut: Dar al-Shuruq, 1995), 385-386. Meanwhile, according to Tabattaba'i, the identity of the infidelity was not aimed at the Ahl al-Kitab (Jews and Christians). Muhammad Husain Tabattaba'i, *al-Mizan fi al-Tafsir al-Qur'an* (Bairut: Muassasah li al-'Allam li al-Matbu'at, 1991), Volume III, 188. According to Ibn Kathir what is meant by the term al-Kuffar here is al-Musyrikun meaning that it is forbidden to choose polytheists as leaders. Mushrik is a trait against the Shari'ah of Allah. Abu al-Fida 'Isma'il ibn 'Umar ibn Kathir, *Tafsir Ibn Kathir*, (Bairut: Dar al-Fikr, 1997), Juz II, 78

²³ Muhammad al-Tahir ibn 'Ashur, *Al-Tahrir wa al-Tanwir*, Volume III (Tunis: Dar Sahnun li al-Nashr wa al-Tawzi', 1997), 229.

interpreted QS. Al-Baqarah: [120], he said that the verse is a warning that Muslims are not easily tempted by the invitation of Christians and Jews. Interpretation of verses about the relationship between Muslims and non-Muslims (Christians and Jews) (Surah Al-Maidah: [54], and Surah Al-Baqarah: [120]) looks different when in reality ibn 'Ashur is not at all suspicious of the colonial French-Catholicism when he appointed him as Shaykh al-Islam, the Maliki school. As Shaykh al-Islam, the Maliki school, formed by France, ibn 'Ashur was considered a pro-French Christian cleric because he smoothed out the naturalization program run by France in Tunisia.

Thus, this assumes that the change in the interpretation of Ibn 'Ashur was motivated by the identity politics he displayed, both as the elite of the Zaytuna cleric who opposed the liberal ulama, as dean and chancellor at Zaytuna, as mufti, as Shaykh al-Islam Maliki school, as a politician who joins the Neo-Deustur party, or as a cleric who must synergize with the authorities.

This study assumes that the interpretation of the scriptures carried out by Ibn 'Ashur was strongly influenced by the socio-political construction in Tunisia. Ibn 'Ashur's direct involvement in the struggle between the French authorities and the indigenous people before independent Tunisia, and the struggle between conservative and modernist clerics both before and after independence, helped to color his interpretation of the scriptures. In theory, the logical construction of interpretations has a very close relationship with the episteme and reasoning that exists in the interpreter himself. So that the results of interpretations can be directed by Mufassir according to the socio-political construction in which the work was produced.²⁴

The development of Islamic literature that stood out from time to time, namely, in the middle century, books on Islamic law (fiqh) were quite prominent because the authorities felt the need to control political, social, and economic behavior, as a result of the development of the Islamic World.²⁵

When Islam met with Western powers, the rhetoric and Islamic texts that emerged also shifted and moved the pendulum. So borrowing from the Marxian analysis, in understanding and interpreting the text, the assumptions of political-economic interests will have a profound effect.²⁶

On June 8, 1883, the *La Marsa* Convention gave France the freedom to intervene in the internal affairs of Tunisia by recognizing Bey's sovereignty.²⁷ In matters of religion, French colonial officials in Tunisia tried to defend religious institutions that had been built before the colonial period to increase their power. To avoid inter-religious tensions, the colonial government in Tunisia even ensured that the 1905 law of separation of church and state would not affect Islamic institutions. That is, even though colonial France intervened in domestic affairs in Tunisia, they did not do the same with religious affairs.

²⁴ Islah Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKis Group, 2013), xiii.

²⁵ Komaruddin Hidayat, *Menafsirkan Kehendak Tuhan* (Jakarta: Penerbit Teraju, 2004), 22-23.

²⁶ Komaruddin Hidayat, *Menafsirkan Kehendak Tuhan*, 22-23.

²⁷ Mary Dewhurst Lewis, "Geographies of Power: The Tunisian Civic Order, Jurisdictional Politics, and Imperial Rivalry in the Mediterranean, 1881-1935", dalam *Journal of Modern History*, 803 The University of Chicago, December 2008, <http://nrs.harvard.edu/urn-3:HUL.InstRepos:2665770>. Accessed on : 15/02/2015.

There has been no conflict between the state and Islamic religious institutions during the early period of French colonization.²⁸ A new religious conflict emerged in Tunisia when Catholic revivalists held the Tunisian Eucharistic Congress on May 7, 1930. The congress was attended by 5,000 Roman Catholics, who were considered to be the rise of Catholics in Tunisia.²⁹ The results of the congress triggered anti-colonial protests in Tunisia. The French government in Tunisia ran for 78 years and ended in 1956 when Tunisia became independent.³⁰ Political Islam emerged as an actor in Tunisian political life after 1966.³¹

Ibn 'Ashur is a controversial elite of Tunisian scholars, at least in the research conducted by Shukri and al-Ajhuri. Shukri who once briefly resided in Tunis said that the interpretation of the work of Ibn 'Ashur played an important role in Islamic reformism in Tunisia. This view was denied by al-Ajhuri who said that Shukri's statement was a premature conclusion because he did not research comprehensively the commentary.

In al-Ajhuri's view, it is clear that Ibn 'Ashur's conservatism, especially in interpreting verses related to women's issues and family law. Between 1944 and 1955, Ibn 'Ashur again served as Shaykh Zaytuna. His move angered a group of Zaytuna scholars and caused an open rebellion against him before 1951. In the early days of independence, Ibn 'Ashur accepted Bourguiba's invitation to assume the position of dean of the Ushuluddin Faculty and Sharia at the Zaytuna Islamic campus.

When Bourguiba signed a controversial Law on Tunisian Family Law in 1956, he ensured that Ibn 'Ashur was one of the elite scholars who supported the policy of his new government.³²

Ibn 'Ashur's nationalism was heavily challenged after serving as the mufti of the Maliki school in 1932. In 1929, the French hardliners once held a Catholic missionary congress in Tunis to return Tunisia to a Roman Christian civilization that had taken root there long, and planned to erase identity Arab-Islamic Tunisia. The desire of the French invaders, gained widespread resistance from the Tunisian people who were Muslim majority. The resistance was led by Ahmad Bayram as the Shaykh al-Islam Hanafi school. It seems that the

²⁸ Julia Clancy Smith, "Islam and the French Empire in North Africa", dalam David Motadel (ed), *Islam and the European Empires*, (New York: Oxford University Press, 2014), 6

²⁹ Julia Clancy Smith, "Islam and the French Empire in North Africa", dalam David Motadel (ed), *Islam and the European Empires*, 6 (New York : Oxford University Press, 2014). *Jewis Daily Bulletin*, 8 May 1930,

³⁰ J. C. Hurewitz, "Program of the Destour Party in Tunisia", dalam *The Middle East and Africa in World Politics* (New Heaven: Yale University Press, 1979).

³¹ Political Islam emerged as an actor in Tunisian political life after 1966. J. C. Hurewitz, "Program of the Destroy Party in Tunisia", in *The Middle East and Africa in World Politics* (New Heaven: Yale University Press, 1979)

³² Ghali Shukri, *al-Thaqafah al-'Arabiyah fi-Tunis : al-Fikr wa al-Mujtama'* (Tunis: Dar al-Janub li al-Nashr, 1998), 78. Muhammad Rida al-Ajhuri, *al-Khalfiyah al-Islamiyah li-Majallat al-Ahwal al-Shakhshiyah* (Tunis: al-Shirkah al-Tunisiyah li al-Nashr wa al-Tanmiyah, 2012), 133-134. Kamel Ghazzi, "The Study of Resilience and Decay in Ulama Groups: Tunisia and Iran as an Example", dalam *Journal of Sociology of Religion* 63 No. 3; Fall 2002; 326 <http://soarel.oxfordjournals.org/content/63/3/317.full.pdf+html>. Diakses: 03/12/2014.

Basheer M. Nafi, Tāhir ibn 'Āshūr : The Career and Thought of a Modern Reformist, dalam *Journal of Qur'anic Studies*, Vol. 7, No. 1 (2005), 1-32. Edinburgh University Press on behalf of the Centre for Islamic Studies at SOAS <http://www.jstor.org/stable/25728162>. Accessed: 18/12/2013 00:17

appointment of Ibn Ashur as Shaikh al-Islam when he became the great mufti of the Maliki school was an attitude of dissatisfaction with Ahmad Bayram.³³

The implication of identity politics through interpretation of the scriptures is intolerance between and between religions.³⁴ According to Saiful Mujani, intolerance emerged after Islam was conquered by Western powers. Many Muslims today assume that the West is a threat to them. This is one of the causes of Muslim intolerance towards non-Muslims.³⁵ For some Muslims, colonialism left the impression that non-Muslims often collaborated with colonial powers, took refuge behind them, and left the roots of missionary movements.³⁶

Tafsir ibn 'Ashur is a product of Tunisia's new era after being released from French colonialism and the weakening of secularism in Bourguiba. According to Mun'im Sirri, interpreters born in the first two centuries of Islam reflect Muslim religious identity that is still liquid. These characteristics can be seen in the interpretation of Muqatil ibn Sulayman. The liquidity of religious identity is also recorded in the practice of worship where Muslims can share places of worship with other religious communities. Later, this condition became a controversial issue. That can be understood because religious identity starts to be fixed and exclusive.³⁷

In a changing political landscape, religion is even more beleaguered in the struggle for the interests of various groups and political parties.³⁸ In this case, the Mufassir occupies a position as a translating agent and constructs religious reality at the practical level. He is also an "actor" or elite ranks in the religious community that Geertz occupies the role of cultural broker in the process of selecting religious teachings as desired.

Thus, an interpreter is a producer of religious meanings consumed by the wider community. This kind of situation becomes an opportunity for the entry of true avourists to gain a momentary advantage over religious issues as an undeniable empirical reality, but also religious vulnerability which at times can be hijacked by the adventurers referred to in establishing power hegemony over the socio-political structure.³⁹

³³ Basheer M. Nafi, Tāhir ibn 'Ashūr: The Career and Thought of a Modern Reformist, dalam *Journal of Qur'anic Studies*, Vol. 7, No. 1 (2005), 1-32. Edinburgh University Press on behalf of the Centre for Islamic Studies at SOAS <http://www.jstor.org/stable/25728162>. Accessed: 18/12/2013 00:17

³⁴ At the end of the French protectorate in Tunisia, there were recorded 2 Jews serving as ministers, namely Albert Bessis and Andre Baroukh. But both of them no longer worked after Bourguiba became President of Tunisia. Government officials from Jews, gradually began to be replaced with Muslim employees. Jewish Experts in this field still have the opportunity to work until new employees of professionally trained Muslims are ready to replace Jewish experts. Some of them were hindered by their careers. Muslim professionals have a greater chance of promotion than Jewish professionals. <http://berkeleycenter.georgetown.edu/people/habib-bourguiba>. Accessed: 09/12/2014

³⁵ Saiful Mujani, *Muslim Demokrat Islam: Budaya Demokrasi dan Partisipasi Politik* (Jakarta: Gramedia Pustaka Utama, 2007), 24.

³⁶ John. L. Esposito, *Islam Warna Warni, Ragam Menuju Jalan yang Lurus*, (terj) (Jakarta: Paramadina, 2004), 299-300

³⁷ Mun'im Sirry, "Diskursus Kontemporer Pluralisme Agama", dalam Elza Peldi Taher (ed.), *Merayakan Kebebasan Beragama* (Jakarta: ICRP, 2009), 163.

³⁸ Noorhaidi Hasan, "Multikulturalisme dan Tantangan Radikalisme", dalam Elza Peldi Taher (ed.), *Merayakan Kebebasan Beragama* (Jakarta: ICRP, 2009), 214.

³⁹ Masdar Hilmy: *Islam Profetik: Substansiasi Nilai-nilai Agama dalam Ruang Publik* (Jogjakarta: Kanisius, 2008), 213-214

3.2. Shura in the Interpretation of Ibn Ashur

When interpreting QS. Ali 'Imran (3): 159;⁴⁰ Ibn 'Ashur stated that deliberation was carried out in all matters to achieve benefit, both at the family, group and community level. According to him, what is deliberated must be on issues that have not been established in the Quran and Sunna. Both are parts of the Shari'a that have been delivered by the Prophet Muhammad.⁴¹

He added that there are three criteria that must be met by a group when they want to carry out deliberations. First, deliberations are carried out by scholars. Ulama are people who understand the arguments of what is right to determine the position or law of a case. They decide based on views based on shar'i arguments. Second, deliberation must be shared with people who have attention to the problem. In other words, the parties invited to consult must be people who are considered interested and will side with those who invite deliberation.⁴² Third, deliberation - based on damir "hum" in the above paragraph - only applies to fellow Muslims. Because praying (استشار) is essentially asking for help or asking for help (استعان) to those invited to consult. Therefore, it is not proper for Muslims to ask for help from non-Muslims).⁴³

Table 1. Interpretation of Ibn 'Ashur on shura in the Quran

Interpretation of Ibn 'Ashur on shura in the Quran		
The members are scholars	The scholars included are those who have a vision to build a people	Shura contributions are limited to the interests of Muslims only

The above criteria provide some important descriptions, namely that Ibn ur Ashur in this case saw the position of deliberation only at the level of fellow Muslims.⁴⁴ He negated the role of non-Muslims in deliberations, because of the impossibility of non-Muslims in favor of the affairs of the benefit of Muslims.

⁴⁰ Meaning of verse So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].

⁴¹ Al-Tahir Ibn 'Ashur, *al-Tahrir wa al-Tanwir* (Tunis : Dar Sahnun li al-Nashr wa al-Tawzi', 1997), 4/147.

⁴² Al-Tahir Ibn 'Ashur, *al-Tahrir wa al-Tanwir* (Tunis : Dar Sahnun li al-Nashr wa al-Tawzi', 1997), 4/147.

⁴³ Al-Tahir Ibn 'Ashur, *al-Tahrir wa al-Tanwir* (Tunis : Dar Sahnun li al-Nashr wa al-Tawzi', 1997), 4/147.

⁴⁴ Ibn 'Ashur's textuality charges can be seen from his perspective and criticism of the book al-Islam wa Usul al-H {ukm by 'Ali 'Abdu al-Raziq. 'Ali' Abdu al-Raziq had the main view that the government in the form of khilafah could not be called a political system. This problem invited the polemic of many scholars at that time, including Ibn 'Ashur who criticized hard by writing a book to refute the book 'Ali 'Abdu al-Raziq. In his conclusion, Ibn 'Ashur stated that khilafah is a real political system, can be easily understood through the passage that mentions the word in the Quran. Meanwhile, in the view of 'Ali' Abdu al-Raziq, the text used does not at all indicate the obligation of the establishment of the Caliphate, and cannot be stated ijma 'because there are still scholars who disagree that they must establish a khilafah. See: 'Ali' Abdu al-Raziq, *al-Islam wa Usul al-H {ukm* (Bayrut: Dar Maktabati al-H {verse, t.tp), 38; al-T {ahir Ibn 'Ashur, *Naqdun' Ilmiyyun li Kitab al-Islam wa Usul al-H {ukm* (Cairo: Dar al-Salam, 2014), 60-61.

The attitude of Ibn ur Ashur is actually not something strange, because Ibn 'Ashur was essentially a traditionalist and was exclusive to non-Muslims. His political ideals are drawn from his expressions about Muslim unity (al-jami'ah al-Islamiyyah / dawlah al-ummah), the politics of the ummah (Islam) (siyasat al-Ummah), to exceptions (al-mawani ') which was determined when talking about equality, including political equality.⁴⁵

Ibn 'Ashur states that what causes the emergence of exceptions (al-mawani') is temporary (muaqqat), some are continuous (da'im). Exceptions in political affairs that are classified as temporal / temporary depend on what is a problem for the al-ummah (Islamic state), as long as it brings benefit to Muslims.

Table 2 Rejection of Non-Muslim involvement in Shura

Rejection of Non-Muslim involvement in Shura		
Non-Muslims are not aligned with the general welfare of Muslims	Non-Muslims are not equal to Muslims	Non-Muslims are not likely to specifically champion Islamic law

The term *daulah al-ummah* confirms that the political perspective of Ibn 'Ashur is the perspective of "Islam wins" or "dominant Islam". This concept is an inseparable part of Ottoman control (the descendants of Bay) over the Tunisian territory. Moreover, the family of Ibn 'Ashur has long been a part of the Turkish rulers in Tunisia. Therefore, it is a natural thing if his views on politics smell of dominant Islam / political Islam that prioritizes Islamic identity.⁴⁶

In the first point, Ibn 'Ashur places the role of the ulama very dominant in deliberation. In his political view, scholars cannot be separated from politics. This is because looking at the ability of scholars to understand the arguments of the Shari'a has a very important position in resolving a problem of government and the state syar'i. The existence of ulama is very important in defending and fighting for the establishment of Islamic laws. The establishment of the concept of khilafah is the only way in implementing Islamic law in its entirety. The paradigm of the Islamic state seems to be reinforced by the strategic role of the ulama in deliberation. On the third point, Ibn 'Ashur firmly rejected the involvement of non-Muslims in the deliberations. In this case, Islamic identity was increasingly emphasized by him. After all, only Muslims who understand and will defend the interests of Muslims themselves and not vice versa.

Ibn 'Ashur broadens his views on the issue of deliberation. Deliberation is a forum that brings together various elements of society, not just religious leaders. Quoting the opinion of the Maliki school, that deliberation is very important, its position is obligatory. In some Maliki fiqh literature, the authors find the beginning of a discussion with the importance of deliberation. The Prophet Muhammad, for example, always held discussions with many of his friends in accordance with their capacities in various fields, as long as they were not related to the establishment of a Shari'a (*tashri* '). In the context of the leader of the country (*waliyy al-amr*), they must consult with the ulama for problems that cannot be solved,

⁴⁵ Al-T{ahir Ibn 'Ashur, *Maqasid al-Shari'ah al-Islamiyyah*, 108-110; *Usul al-Nizam al-Ijtima'i*, 141

⁴⁶ Muhammad al-T{ahir Ibn 'Ashur, *Usul al-Nizam al-Ijtima'i*, 127; Muhammad al-T{ahir Ibn 'Ashur, *Maqasid al-Shari'ah al-Islamiyyah*, 111; Khayr al-Din al-Tunisi, *Aqwam al-Masalik Fi Ma'rifati Ahwal al-Mamalik* (Tunis: al-Dar al-'Arabiyyah li al-Kitab, 2012), 102; Monchef Chenoufi, *al-Muqaddimah wa Taqarizh al-Mu'asirin 'ala al-Masalik Fi Ma'rifati Ahwal al-Mamalik* (Tunis: al-Dar al-'Arabiyyah li al-Kitab, 2012), 64.

whether related to religious issues, understanding the scriptures, to the benefit and improvement of the quality of the population and the state. This makes a formula in the Malik School as follows:

الشُّورَى مِنْ قَوَاعِدِ الدِّينِ وَعَزَائِمِ الْأَحْكَامِ وَمَنْ لَمْ يَسْتَشِرْ أَهْلَ الْعِلْمِ وَالِدِينَ فَعَزَلَهُ وَاجِبٌ⁴⁷

Deliberation is done by dividing the topic of the problem and discussing it with experts. In matters of religion, deliberations were held together with the scholars. The topics and strategies of war were discussed with the military.

Certain topics are discussed in accordance with interested parties, may be from employees, ministers, and workers. The whole is related to the benefit and realization of a civilized state.⁴⁸ The discussion about deliberation in the context of the state, Ibn 'Ashur still does not include deliberations with non-Muslims as part of this verse, because according to him there is indeed no political equality between Muslims and non-Muslims.⁴⁹ This view is related to the attitude of protection towards Islam in a constitutional and shari'a manner that is not negotiable. Ibn 'Ashur places non-Muslims unable to be equal to Muslims, even though this understanding has the potential of "sentiment conflict" between religions. Indirectly this interpretation indicates that non-Muslims have far lower degrees than those who are Muslim.

Ibn 'Ashur still believes that cautious people are far better than non-Muslims who are considered infidels. The term *takwa* (*atqakum*) is understood as a sectarian faith (Islam). Even though people outside Islam have the characteristics of believers such as being just, generous, ethical and polite, they are still categorized as infidels who are not of the same rank as Muslims.

Whereas if viewed from the point of view of *asbab al-nuzul*, the above verse and the previous verse are a series of attitudes of the Ansar community. Deliberation is an inseparable part of their culture, both before embracing Islam and afterwards. That is, deliberation has become a tradition of the Ansar community, not something new born along with the coming of Islam to the city of Medina. In other words, it is not appropriate to question religious identity in finding solutions to social problems that are expected to be resolved by deliberation. The barriers built by Ibn 'Ashur in the context of deliberations between Muslims and non-Muslims are more on the grounds of protection against Islamic existence. He positions non-Muslims not on par with Muslims because sectarianism views confirm that they cannot be the best (*atqakum*), they are hindered by *al-Mawani*, ie they will not be able to side with the benefit of Muslims.

In this case, deliberation is accompanied by the attitude of answering God's call, prayer, and infusing wealth. This verse according to Ibn 'Ashur is intended for the Ansar community, namely those who accept Islam originating from the city of Medina. Deliberation is a habit that is inseparable from the people of Medina. They often deliberate in all matters relating to the benefit of the community. The most interesting deliberations — and Allah praised them with the descent of this verse — were deliberations conducted with representatives of the Ansar people who embraced Islam in *bai'at al-aqabah*. The Ansar representative discussed and conveyed to the Ansar community about the conversation they had heard from the Prophet Muhammad. After hearing the explanation from the Ansar

⁴⁷ Muhammad al-Amir al-Kabir *al-Iklil Sharh Mukhtasar Khalil* (Bayrut: Dar al-Fikr, 1989), 3/245.

⁴⁸ Al-T{ahir Ibn 'Ashur, *al-Tahrir wa al-Tanwir*, 4/148.

⁴⁹ Muhammad al-T{ahir al-Misawi, *Jamharat Maqalat wa Rasail Shaykh al-Imam Muhammad al-T{ahir Ibn 'Ashur* (Amman: Dar al-Nafais li al-Nashr wa Tauzi, 2015). 2/718.

representatives, the people agreed to gather at the house of Abu Ayyub al-Ansari to embrace Islam and always defend the Prophet Muhammad.⁵⁰

In the discussion of the Quran surah Ali 'Imran (3): 159, among the prerequisites for the implementation of deliberation is the similarity of views between those who deliberate and those who are invited to consult. This is supported by verse; *wa amruhumshura bainahum*. Ibn 'Ashur understands the phrase *bainahum* in the verse are those who pay attention to the same problem. Not supposed to consult with people who are not in line. In the view of Ibn pandangan Ashur, Islam must refuse to unite and cooperate with non-Muslims, as stated in *Usul al-Nizam al-Ijtima'i*. According to him, Islam calls on humanity to unite because after all this religion is a religion of nature and Allah has shown a variety of facets of beauty and virtue. However, Islam does not order us to unite with people who refuse to unite with us, because they actually choose a path that is of lower value in the eyes of Allah, namely a religion that is not Islam.⁵¹ In accordance with the QS guidelines. Ali 'Imran (3): 19.

It was at this moment that the political behavior of identity emerged that Ibn menarik Ashur drew on the interpretation of *shura* in Islamic identity politics. That is why, he continued to support the establishment of a concept of the *khilafah* state and criticize views 'Ali Abd al-Raziq⁵² in his book *al-Islam wa Usul al-Hukm*. In the surah Ali 'Imran (3): 159, the expression *damir* "Hum" in the verses of *musyawarah* is interpreted as Muslim only, because those who are not Muslim are considered not in line with their thoughts with Muslims.

3.3 Examples of Interpretations of Ibn Athur's Interreligious Relations

A. Al Mumtahanah verses 8-9

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝

Meaning: God does not forbid you to do good and be fair to those who have not fought you because of religion and do not (also) drive you out of your land. Surely Allah likes those who are just.

⁵⁰ Al-Tahir Ibn 'Ashur, *al-Tahrir wa al-Tanwir*, 25/111. Sebagai perbandingan, pada bagian ini Ibn 'Ashur mengutip persis dengan apa yang disampaikan al-Qurtubi dalam penafsiran ayat ini. Lihat: Abu 'Abd Allah Shams al-Din Muhammad Ibn Ahmad Ibn Abi Bakr Ibn Farh al-Ansari al-Khazraji al-Qurtubi, *al-Jami' Li Ahkam al-Qur'an* (Kairo: Dar al-Kutub al-Misriyyah, 1964 M / 1384 H), 16/37.

⁵¹ Muhammad al-Tahir Ibn 'Ashur, *Usul al-Nizam al-Ijtima'i fi al-Islam* (Tunis: Dar al-Salam/Dar al-Sahnun li al-Nashr wa al-Tawzi', 2010), 217.

⁵² 'Ali ' Abd al-Raziq was a cleric of al-Azhar. He published a book called *al-Islam wa Usul al-Hukm* in Egypt in 1925. This book caused debate among intellectuals. Moreover, the book was born after the Uthmani Caliphate was declared ended in 1923 by Mustafa Kamal Attaturk. He has the conclusion that in fact there has never been a specific argument which states the obligation of Muslims to establish *khilafah*. According to him, naming the *khilafah* itself is only part of the temporal mention given at that time to Abu Bakr. See, 'Ali ' Abd al-Raziq, *al-Islam wa Usul al-Hukm* (Recruiting: Dar Maktabah al-H {verse, t.th.}), 193.

إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَتَلُواكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِّن دِيَارِكُمْ
وَوَضَعُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوهُمْ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ٩

Meaning : Surely Allah only forbids you to make your friend those who fight you because of religion and drive you out of your country, and help (others) to drive you away. And whoever makes them friends, they are the wrongdoers.

Ibn Asyur did not merely interpret this verse to stand alone, but he connected it with the first verse of Surat al-Mumtahanah, which is the prohibition on making the enemy of Allah become Aulia. He understands that the command to fight the infidels (non-Muslims) described by other verses, may give the impression that all non-Muslims must be opposed. To reject this false impression, the verses above outline the basic principles of the interaction relationship between Muslims and non-Muslims.

Furthermore, Ibn Asyur explained in the interpretation of this verse, that the reason for the prohibition of doing good to non-Muslims is hostility and in conditions of war "Religion". As for groups of non-Muslims who do not fight or expel Muslims from their countries. then to do good with them is a necessary and sure thing.

Furthermore, Ibn Asyur explained the contextual verses when descending by using a number of signs of the approach of descending verses on the Banu Hashim and / or on the battle of hudaibiyah and / or on Asma 'binti Abu Bakr.

As for a glimpse of the narrations related to asbab al-nuzul from the surah al-Mumtahanah the eighth and ninth verses, as follows:

First: From Amir bin Abdullah bin Zubair told us from his father, he told me: "Qutilah had come to see his daughter, Asma bint Abu Bakr by carrying dhabb (monitor lizard) and samin oil as gifts and when she was a polytheist woman. So Asma refused her gift and did not put her mother in her house. Then Ayesha asked the Prophet about this and Allah SWT revealed this verse then he told Asma to accept the gift of his mother and invite him into his house. [Al-Wahidy, Asbab al-Nuzul (Hadramaut: Darr alKitab al-Islamiyah, 2010), print. I, p. 262

Second: It was narrated by Imam Al-Bukhari from Asma bint Abu Bakar: I was visited by my real mother (Siti Qutailah). After that Asma asked the Messenger of Allah: may I do good to him? Rasululah answered: "yes" (may) Come down this verse concerning this event which confirms that Allah does not forbid doing good to people who are not hostile to the religion of Allah. (Narrated by Bukhari from Asma binti Abu Bakar).⁵³

Third: Meaning: In another history it was stated that Siti Qatilah (the former wife of Abu Bakr) who had been divorced in the time of jahiliyyah came to her son, Asma bint Abu Bakar by bringing a gift. Asma refused the gift and did not even allow her mother to enter her house. After that he sent someone to Ayesha (his brother) to ask about this to the Messenger of Allah. So the Apostle ordered to receive the gift and receive it well. Allah gave the verse related to this: ⁵⁴(لا ينهاكم الله عن الذين لم يقاتلوكم).

⁵³ Jalaluddin al-Suyuti, *Lubab al-Nuqul fi Asbab al-Nuzul* (Beirut : Dar al-Kitab a'Araby, 2011M/1432 H),

⁵⁴ Jalaluddin al-Suyuti, *Lubab al-Nuqul fi Asbab al-Nuzul*

It can be understood from the urainnya, that if we do not study this verse correctly it is feared that there will be misinterpretation which then causes division among others.

Ibn Asyur understands the use of words *في الدين* / to those who fight the religion, not the other that it connects with the word *العدو*. As a result, the Assyrians are able to do good non-Muslims as long as they do not fight and fight Muslims for religion, or more precisely referred to as the term "religious warfare".

On the other hand, Ibn Asyur also commented when interpreting the verse above that some say that this verse has been translated into war verses and some other scholars say this verse is not misleading by the verses of war. By means of his interpretation it can be understood that Ibn Asyur is one of the most desirable ulaan that this verse is not diminished by the verse of war.

In this verse, at the end of his interpretation, Imnu Asyur expressly concludes in embracing this sense of intuition, that it can do the naytral of non-Muslims in all forms of goodness related to the mum and relationships.

The contacualization of this verse according to Ibn Asyur is that Allah explains the law of being loyal to the infidels. When God forbid this, it turns out that believers or companions have some who are still infidels. On the other hand, the Order to host the non-Muslims (non-Muslims) described by the previous verses is explicitly indicating the impression that all non-Muslims should be compromised. Because of the command of faith and as a form of obedience to the call of God, the companions finally broke their ties with him. Then Allah SWT brings good tidings in this glorious letter that Allah Almighty to make between them and their disbelievers mutually do good and fair.

B. Al-Baqrah Verse 120

وَلَنْ تَرْضَىٰ عَنكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ
وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ
١٢٠

Meaning : And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.

C. Al-Baqrah Verse 272

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنفُسِكُمْ وَمَا
تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ
٢٧٢

Meaning : Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah . And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.

Beginning from his interpretation of this verse, Imam Ibn Asyur mentions the overarching cause of the fall of this verse related to the relationship between the Faith that Asma 'wanted to give aid to his infidels. And or the Anshar tribe intend to give aid in the form of money to their relatives, then Rasuul forbid it, then the verse descends denied the attitude of the prophet.

After this verse falls, it is permissible for all the Muslims to help their fellow unbelievers. And Ibn Asyur assertively understands this verse, that it can provide non-Muslim aid to sedeqah and infaq.

From the interpretation it can be understood. That Ibn Asyur was a very moderate figure and philosopher in sculpturing verses of faith, although the tunisia was not a diverse country of religion and belief, but through his interpretation he could contribute brilliant and moderate thinking in the face of multi-ethnic, tribe and religion.

The argument is simple, it is not your obligation to make them guide, but Allah guides whom He pleases. And whatever good things you spend (in the way of Allah), then the reward is for you alone. And do not spend anything but seek the pleasure of Allah. And whatever good things you spend, you will surely be rewarded with enough, while you will not be harmed at all. (Blessings) to those who are bound by (jihad) in the cause of Allah; they can not work in the earth; people who do not know that they are wealthy people because they keep themselves from begging.

You know them by looking at their properties, they do not ask people urgently. And whatever good thing ye spend (in the cause of Allah), then verily, Allâh is All-Knowing. Those who spend their wealth in the night and day in secret and openly, they shall have a reward with their Lord. There is no fear of them, nor shall they grieve. Abu Abdurrahman An-An-Nasai said, had told us Muhammad ibn Abdus Salam ibn Abdur Rahim, told us Al-Faryabi, had told us Sufyan, from Al-A'masy, from Ja'far ibn Iyas, from Sa'id ibn Jubair, from Ibn Abbas who said that they (the Muslims at the beginning of Islam) did not like their nasab associated with the idolaters.

Then they asked, and were given lightness to them in this matter. Then this verse descends, which he says: It is not your duty to make them guide, but Allah guides whom He pleases. And whatever good things you spend (in the way of Allah), then the reward is for you alone. And do not spend anything but seek the pleasure of Allah. And whatever good things you spend, you will surely be rewarded with enough, while you will not be harmed at all. (Al-Baqarah: 272) The same is narrated by Abu Huzairah, Ibnul Mubarak, Abu Ahmad Az-Zubairi, and Abu Dawud Al-Hadrami, from Sufyan (ie Ats-Tsauri).

Ibn Abu Hatim said, telling us Ahmad ibn Qasim ibn Atiyyah, has told me Ahmad ibn Abdurrahman (ie Addusyutuki) my father has told me from his father; Asy'as ibn Ishaq narrated to us from Ja'far ibn Abdul Mugirah, from Sa'id ibn Jubair, from Ibn Abbas, from the Prophet sallallaahu 'alaihi wa sallam, that the Prophet sallallaahu 'alaihi wa sallam ordered not to be given alms except people those who embraced Islam, until the verse descends, which is His word: It is not your duty to make them get directions. (Al-Baqarah: 272), until the end of the verse. After this verse descends, the Prophet sallallaahu 'alaihi wa sallam ordered to give alms to everyone who asks you from all religious circles.

In the hadith of Asma binti As-Siddiq above has been explained this problem, that is in the interpretation of His words: Allah does not forbid you (to do good and fair) against those who did not fight you because of religion and did not (also) drive you from your country. (Al-

Mumtahanah: 8) The Word of Allah subhanahu wa ta'ala: And whatever good thing you spend (in the cause of Allah), then the reward for you alone. (Al-Baqarah: 272) similar to His word: Whoever does a righteous deed, then (reward) for himself. (Fussilat: 46) And in the Qur'an there are still many meaningful verses.

Allah's Word is subhanahu wa ta'ala: And do not spend it but for seeking the pleasure of Allah. (Al-Baqarah: 272) According to Al-Hasan Al-Basri is the living of a mukinin for himself. A believer never earns a living but rather seek God's favor. According to 'Atha' Al-Khurrasani, the meaning is 'when you give alms for Allah, then you will not be burdened with what you have been practicing'.

This meaning is good enough, which means in other words is 'when someone suggests it because of the hope of Allah's revelations, then his reward has been with Allah'. He is not subject to the burden of granting it to a pious person or a person who is a sinner, or a person who is entitled or an unqualified person. At the outline he earned his reward according to what he intended.

As the argument that is the basis of this meaning is the next word, which is: And whatever good thing you spend, you will surely be rewarded enough, while you will not be persecuted at all. (Al-Baqarah: 272) Hadith shahih featured in the book sahihain through the path of Abuz Zanad, from Al-A'raj, from Abu Hurairah who narrated that the Messenger of Allah 'alaihi wa sallam once said: One man said, really will issue alms tonight. "Then he came out with his alms, then he gave it to the prostitute.

In the morning the crowd talked that he had given his alms to a prostitute. Then he said, "O

God, praise be to You for the woman of adultery. I'm really going to get this alms tonight tonight. "" Then he gave his alms to the rich. In the morning they talked loudly that last night she gave her alms to the rich.

He said, "O God, praise be to the rich. I will actually issue my alms again tonight. "" Then he went out and gave his alms to thieves, then in the morning they talked loudly that he had given his alms last night to thieves. He said, "O God, to You praise the prostitutes, the rich and the thieves." Then he came to him and said to him, "As for your charity, it has been accepted from you.

Regarding a prostitute, she may preserve her honor with your alms and not commit adultery. Perhaps the rich man is aware of it, and he is also inferred part of what God has given him. And perhaps the burglars maintain their honor with their charity and do not steal anymore. "" The word of Allah subhanahu wa ta'ala: (Influence) to the people who are bound (by jihad) in the way of Allah. (Al-Baqarah: 273) It is the Muhajirin who occupy themselves to defend God and His Messenger and live in Medina, whereas they have no effort made to suffocate themselves.

They can not work on earth. (Al-Baqarah: 273) That is, they can not travel for a living. The term ad ardi is arbitrary, as is the meaning of the other word, which is: And when you are traveling on earth, then it is not your duty to curse (you). (An-Nisa: 101) He knows that there will be among you the sick and those who walk on the earth looking for some of the bounty of God; and others fighting in the way of Allah. (Al-Muzzammil: 20), until the end of the verse.

Al-Hafidzh Abul Qasim At-Ath-Thabarani, narrated to us Muhammad ibn Abdullah Al-Hadrami, narrated to us Abu Husain Abdullah ibn Ahmad ibn Yunus, narrated to me my father, narrated to us Abu Bakr ibn Iyasy, from Hisham ibn Hassan, from Muhammad ibn

Sirin who said, "" Al-Haris has arrived to a man living in the land of Syam from the Quraysh that Abu Zar is poor. Then Al-Haris sent him three hundred denarii.

Abu Zar said, 'Abdullah (servant of Allah) will not find a man who needs more than myself. I have heard the Messenger of Allah 'alaihi wa sallam say, (ie): Whoever begs, while he has forty (dirham), means he has done ilhaf (asking urgently). At that time the family of Abu Zar had forty dirhams, forty goats, and two servants (slaves). "" Ibn Mardawaih said, narrated to us Muhammad ibn Ahmad ibn Ibrahim, narrated to us Ibrahim ibn Muhammad, narrated to us Abdul Jabbar, narrated to us Sufyan, from David ibn Sabur, from Amr ibn Shu'aib, from his father, from his grandfather, from the Prophet sallallahu 'alaihi wa sallam who said: Whoso begs, while he has four twenty dirham, meaning he is a mulhif and his similitude is equal to sand.

Imam An-Nasai in his interpretation (Madarik attanzil wa Haqaiq atta'wil) narrated from Ahmad ibn Sulaiman, from Ahmad ibn Adam, from Sufyan (ie Ibn Uyaynah) following the sanadnya with such pronunciation. The Word of Allah (subhanahu wa ta'ala): And whatever good thing you spend (in the cause of Allah), then surely Allah is All-Knowing. (Al-Baqarah: 273) That is nothing from him that is vague for Allah. Therefore, he will reward his full and complete reward on the Day of Judgment, that is when the person concerned needs it.

The Word of Allah Subhanahu wa ta'ala: Those who spend their wealth in the night and day are hidden and open, then they will receive a reward with their Lord. There is no fear of them, nor shall they grieve. (Al-Baqarah: 274) This is a praise from Allah subhanahu wa ta'ala to those who infringed their wealth in the way of Allah and to seek His pleasure at all times day and night and in good ways that are hidden- hidden or blatant so that a living for the family is included in this sense also.

As stated in the book Shahihain, that the Messenger of Allah 'alaihi wa sallam once said to Sa'd ibn Abu Waqqas, when he visited the sick in the year of victory over the city of Mecca, in another opinion during the year of haji wada', namely : And verily thou wilt not spend a livelihood in hoping for the favors of Allah, but thou hast increased in degrees and altogether for it, in the form of the food which ye have fed in your mouth. Imam Ahmad said, has told us Muhammad ibn Ja'far and Bahz; both said, had told us Shu'bah, from Addi ibn Sabit who had narrated that he had heard Abdullah ibn Yazid Al-Ansari narrating the following hadith from Abu Mas'ud, from the Prophet sallallahu 'alaihi wa sallam who said: Surely a the Muslim when he made a living for his wife by expecting a reward from Allah, then it is a charity for him.

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