

Analysis of Pluralism Ideas of Muhammad 'Ali Ash-Shabuni in the Tafsir of *Rawa'i al-Bayan*

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Abstract

This study aims to reconstruct Muhammad 'Ali Ash-Shabuni's idea of pluralism in the tafsir of *Rawa'i al-Bayan*. Ash-Shabuni's idea of pluralism is interesting because it is based on the interpretation of the verses of war. The study of war verses has implications for shaping the ethics that must be enforced in the most extreme forms of interaction, war. The reconstruction of Ash-Shabuni's pluralism idea was designed in qualitative research with an analytical descriptive type. While the approach used is semantic content-analysis, because the data is in the form of a tafsir book. As a sample, interpretations of surah al-Baqarah verses 190-195 were taken which is discussed the provisions of war, and verses 216-218 with the theme of the law of war in the haram months. Based on semantic content analysis, it can be concluded that basically, Islamic teachings invite acceptance of non-Muslims. The warfare that is allowed in Islam is as a defense method against agreements that are violated by non-Muslims, defending the land of haram (as the land of birth), defense of the haram months as a form of respect for tradition, the war for defending Allah's religion, and war because it avoids slander in the form of coercing infidels so that Muslims apostatize.

Keywords: Pluralism, Muhammad 'Ali Ash-Shabuni, *Rawa'i al-Bayan*, War Verses

Introduction

The meaning of the word plural refers to a set of objects consisting of many things, various types and various points of view and background (Elmirzanah et. al. 2002). Based on this understanding, pluralism is defined. In various, the literature on religious studies, discussions on pluralism can generally be divided into three definitions, namely; (1) the definition of the church, which means a designation for a person who holds more than one structural position in the church; (2) a philosophical notion which means more than one fundamental system of thought, and (3) the socio-political notion refers to a system that recognizes the coexistence of group diversity while upholding the very distinct differences between these groups (Schar 1988). Subhan said that pluralism is a model of social interaction

where each individual or group respects each other and adopt a tolerant attitude towards one another. They interact without conflict (Subkhan 2007).

During its development, the discussion on pluralism converged into two perspectives, namely as an understanding or ideology on the one hand and a universal idea on the other. As an ideology, pluralism that was born from the Western paradigm was rejected. But as a universal idea, Islamic teachings also call for recognition and acceptance of differences in the society where they are actually the result of social constructs.

The embodiment of pluralism as a social construct is nothing but an open attitude that recognizes and accepts differences in a pluralistic society. Imarah (1999: 9) explains that plurality is based on virtue (uniqueness) and uniqueness. The concept of plurality presupposes the existence of more than one (many) things, that diversity shows that the existence of more than one is different, heterogeneous, and even incompatible. Starting from the concept of plurality, the concept of pluralism with the same material object appears, namely plurality and diversity.

In the Islamic perspective, as a universal idea, pluralism is actually one of the elementary topics that have always been debated among scholars. The main issue that follows is the pattern of relations between Muslims and non-Muslims. This theme is inseparable from the human concept and its theological and sociological roles. At the theological role level, one of the valid references to trace this discourse can be traced from the works of the commentators when explaining verses that discuss the idea of pluralism.

The pattern of Muslim – non-Muslim relations finds a complex meaning when it is related to the sociological role in which the two coexist. Even Islamic civilization was formed as a result of contact with non-Muslims that had been going on since the beginning of the arrival of Islam itself. Historical records also show that the centers of Islamic civilization lived and developed in countries that were not Islamic, or countries that are currently not known as Islamic countries (Faizin, 2013: 106).

The meaning of Muslim-non-Muslim relationship patterns with various derivative contexts (politics, economics, law, etc.) at these two levels basically rests on the interpretation of the al-Qur'an texts. The ability of interpretive texts to produce the meaning of social relations for non-Muslim Muslims which in turn gives

birth to the idea of pluralism can be explained as an Islamic communication process that forms an Islamic triangular relationship between Allah - Humans - Society, or Kalam - Qaul and Oral (Riyanto, 2013: 290).

The study of pluralism in the Koran has been carried out by many scholars, both in the form of books, theses, and articles. Some of these studies try to apply the concept of pluralism in the Qur'an as a solution to religious conflicts that are still found in society, as has been done by Budy Munawar Rachman in his two books. The first book was written by itself with the title *Pluralist Islam, Wacana Kesenitaraan Kaum Beriman* (2002), while the second book was co-written with Dawam Raharjo with the title *Reorientation of Islamic Secularism and Pluralism of the New Paradigm of Indonesian Islam* (2010). A different perspective is given by Rudi Sharudin Ahmad (2018) who specifically examines Zamakhsyari's tafsir with the title *Religious Pluralism In The Qur'an: An Examination of Zamakhsyari's Interpretation of Pluralism Verses In The Tafsir Of al-Kasysyaf*. Thus, this study fills the gaps in previous studies by specifically examining Ash-Shabuni's thoughts.

It is interesting to study further that in Indonesian pesantren there is a shift in the selection of the interpretation of the reference book as material of the study. In the pesantren salaf, the tafsir books commonly used are the works of classical scholars, especially *Jalalain*, *al-Baidlawi*, *Abu Su'ud*, and *al-Kasysyaf*. According to Adi Maftuhin, these interpretive books have a genealogical continuity with knowledge developed by Al-Azhar in Egypt (Maftuhin, 2018: 18). Several interpretations of the works of Indonesian scholars such as *Tafsir al-Munir li Ma'alim at-Tanzil* and *Marah Lubaid Tafsir an-Nawawi* were also studied intensively in this model of pesantren (Mas'ud, 2004: 111). Therefore, in modern or semi-modern pesantren, especially those whose students are dominated by students at the Islamic Higher Education (PTKI), the choice is aimed at a more modern interpretation book with a thematic presentation model (*ijmalî*). One of the many interpretive references used in the tafsir of *Rawa'i al-Bayan Tafsir Ayat al-Ahkam min al-Qur'an* (hereinafter called *Rawa'i al-Bayan* or abbreviated as RB) written by Muhammad 'Ali Ash-Shabuni.

In addition to thematic, RB provides a relatively complete discussion model by including analysis stages which include; *Tahlil al-Lafdhi* (language analysis), general

meaning (*al-ma'na al-ijmali*), a description of the causes of the decline of the verse (*sabab an-nuzul*), aspects of correlation and cohesiveness between verses (*wajh al-irtibath bain al-verse*), a variety of credible readings (*wujuh al-Qira'at al-Mu'tabarah*), a brief discussion of the semantic aspects (*al-bahs an wujuh al-l'rab*), the content and secrets of verse interpretation (*latha'ifat-tafsir wa tasyammul*), the shari'ah law contained in the verse and its arguments (*al-ahkam asy-syar'iyah wa adilah al-fuqaha*), the designation of the meaning of the verse (*ma tursyid al-ayat*), and the conclusion or wisdom of the passage of the verse (*hikmah ast-tasyri*) (Ash-Shabuni, 1995: 11).

This shift in the selection of interpretive literature has implications for two things, namely change in theological understanding and changes in thinking patterns. As it is understood, the selection of literature in salaf pesantren is closely related to the considerations of the school. Kinds of literature that are strictly referenced must have a genealogy with the understanding of *ahlussunnah wal-jamaah*, including the interpretation books. Moreover, interpretation is a direct explanation of *kalamullah* which has the highest dimensions of sacredness and theology. This excessive emphasis on theological aspects often ignores the fact that in fact the statements in the Qur'an cannot be separated from the material-cultural dimension (Mu'afa, 2012: 214). In fact, it is not uncommon to become a source of conflict among followers of religions or sects (Tholkhah, 2005: 84).

Meanwhile, the implication of the mindset is more due to the exaggerated presentation model which emphasizes the linguistic side. Habits in such a study model according to (Mahfudh, 2011, xxxviii-xxxix) unconsciously form a textual mindset in understanding the interpretive text itself. This is in line with (Latif, 2013, 238-239) who states that discursive practices developed by certain groups of people can produce thought patterns and even collective identities. Quoting Norman Fairclough's opinion, discursive practices developed through the selection of certain types of commentaries can also form patterns of social relations (relational aspects), social identity (aspects of identity), and systems of knowledge and belief (ideational aspects) (128-129).

It is at this point that it is interesting to study more deeply and comprehensively the characterization of pluralism compiled by Ali Ash-Shabuni in

Rawai'i al-Bayan (RB). In particular, the characterization of Ash-Shabuni's pluralism studied in this study is based on interpreting the verses of war. The selection of role verses here is based on Hicks' hypothesis (in Fountain 1999), that pluralism is related to the perspective on pluralism in a social system that is at two extreme points, peace and war. Even in peace, it does not mean that there is no violence, although the levels are gradual, from hidden violence to overt violence, such as just war. Therefore, according to Miller (2005), peace is considered the antithesis of war.

Pluralism has various dimensions according to the understanding and context of the thinkers. The word pluralism comes from English, pluralism. There are also those who suspect that it comes from Latin, "plures" which means "several with different implications" (Ghazali 2009). There are three dimensions of pluralism as far as the author's search covers religious pluralism, civic pluralism, and devout pluralism. Religious pluralism in Ghazali's study states that: "A value system that contains religious diversity or plurality in a positive and optimistic way by accepting it as a fact" (Ghazali 2009).

Meanwhile, the definition of pluralism refers to a political system or governance for recognition, appreciation, and accommodation up to a certain point (Bagir, 2014). The context of this definition refers to the recognition of the diversity of Indonesian Muslims both between religions and several sects within the religion itself. The emergence of this plurality of citizenship is not present in a vacuum. In a notebook published by Kontras and Solidaritas Perempuan, there were at least 8 major cases that occurred on this issue. The eight cases include the Shia Sampang Case, the Makassar Ahmadiyah Case, the Cikeusik Ahmadiyah Case, the Batuplat Mosque Construction Case, the Indonesian Ahmadiyah Movement Forced Disbandment Case, the Dayah Al-Mujahadap Case, the Tengku Aiyub Case, and the Closure of Churches and Places of worship in Aceh (Umar 2014).

The pluralism of obedience is important in seeing the reality of Muslim life. Understanding and acknowledging as Muslims do not stop at the dogmatic spiritualist area, but rather at realistic rationalists. This thinking centers on the problems of the times, including imperialism, Zionism, and capitalism as Muslim external problems, and poverty, underdevelopment, and underdevelopment, which are internal (Shimogaki, 2011).

Monotheistic pluralism itself has a unique dimension of spread. As the style of thought, this idea does not only focus on things that are ritualistic-dogmatic, the thinking appears as a manifestation of solving problems of reality based on religious understanding. It is very contextual and inclusive, but not easy. One of the contextual thoughts based on this contextual understanding is certainly very influential from the results of deep thinking. Where the understanding of monotheism is not only understood as the relationship of the creature to the Creator alone, but also the existence of this creature in life. This thinking is also inclusive, thinking that is open to new things, and changes (Shimogaki, 2011).

Ali-Ash-Shabuni's pluralism idea is explicitly seen when interpreting the verses about Muslim-non-Muslim relations. When interpreting surah al-Hujurat verse 13;

يا ايها الناس إنا خلقناكم من ذكر وانثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله اتقاكم

"O people, we actually created you from a man and a woman and made you nations and tribes so that you would know each other."

Ash-Shabuni interpreted Sura Al-Hujurat verse 13 in his interpretation he said: "O people, we have created you from male and female. We have created you from one origin! And we have created you from a father and a mother, so do not boast of fathers and grandparents, and do not appreciate or judge guesswork. And you, your descendants all come from Adam, and we created Adam from the ground."

He explained that the term of the word "(لتعارفوا)" is not lateral, which means getting to know each other or just getting acquainted with the caravan, group or individual in general as indicated in the verse. He interprets this word "to know one another and be united." Emphasis on the meaning of knowing and being united is the contextualization of Ash-Shabuni towards the formal social structure in the form of a state. In the context of state life, according to this interpretation, unity based on formal ties takes precedence over non-formal ties, such as equality of belief. Apart from that, this verse also confirms to all humans that he was created by Allah SWT, from a man and a woman. Allah SWT., Almighty, and good Creator. Creating pluralistic, national, diverse human beings with full diversity and human diversity

is not meant to divide or feel right with each other. But to get to know each other, stay in touch, communicate, and give and receive each other.

This interpretation is different from that of the general commentator. Ahmad Mustafa Al-Maraghi interprets so that you get to know each other, namely knowing each other, not denying each other. Whereas, mocking and mocking and gossiping causes mutual denial (al-Marāgī, 26: 237). This interpretation is more textual, is still in the field of meaning of the text, and has not been linked to state life. Meanwhile, Muhammad Quraish Syhihab interpreted *li ta'arafu* by showing the root word *ta'arafu* which was taken from the word *arafa* which means to know. The word patron used in this verse has a reciprocal meaning so that it means knowing each other. The stronger the recognition of one party to the other, the more opportunities are opened for mutual benefit. So, the definition of *ta'aruf* is more than as Akbar said that *ta'aruf* is a set of verbal symbols or nonverbal relating to the process of introducing two people (Akbar, 2015).

Based on the explanation above, a clear line can be drawn that differentiates Ash-Shabuni's idea of pluralism from other interpreters, where he dares to contextualize the social system, especially in the context of relations between individuals in the context of the nation-state. Courage in such contextualization is supported by comprehensive exposure in his tafsir, especially in the *sections al-ma'na al-ijmali, asbab an-nuzul, lata'if at-tafsir, and hikmah at-tasyri* '.

The reading of As-Shabuni's idea of pluralism through the interpretation of RB must be carried out systematically and objectively. Because the source of the idea is in the commentary book, this research is designed as qualitative research that is descriptive and analytical in nature. That is, this study emphasizes the depth of analysis of primary data in the form of the Rawa'i al-Bayan tafsir book and is supported by other relevant sources. The verses with the theme of war which represent an extreme point in a social reaction are then explained descriptively (description) following the semantic-content analysis approach.

The theme of pluralism in RB is discussed in multi-contexts. Based on the author's research, Ali Ash-Shabuni included his views on pluralism in two volumes of his book and spread over several themes. In detail, these themes are as follows: In Juz I, the idea of pluralism is found when discussing Qishash (muhadharah

VII/pages 168-186), the war in Islam (X/219-236), the law of war in the haram month (XII/257-266), the law of marriage non-Muslim women (XIV/282-290), the prohibition of sharing with non-Muslims (XVII/397-404), as well as prohibitions for non-Muslims from entering mosques (XXXVI/576-586). Whereas in juz II the themes that implicitly include the idea of pluralism is contained in the Verse on Hijab (VI/142-147), the law of adopting children during the period of ignorance and Islam (XI/235-248), Hijab for Muslim women (XVII/373-389), the law of warfare in Islam (XX/441-460), and the law of interfaith marriage (XVI/550-565).

To reveal the core meaning of pluralism in the RB, the author uses semantic content analysis which includes several stages of analysis. In the first stage, the author will conduct a designation analysis by describing the frequency of discussion of the issue of pluralism in the book, as well as what terms are used so that they show related word equivalents. In the second stage, attribution analysis is carried out, which describes the frequency of characterization carried out by the author of the book when discussing pluralism terms. The final stage of this analysis is the analysis of statements (assertions), which is to find the context in each of the terms that shows the meaning of pluralism, and its equivalent is used. The context here is divided into two types, namely the context of the passage of the verse (*asbab an-nuzul*) and the context of the explanation used by the author of the book (Krippendorf, 1991: 36).

Interpretation of the Verses of the Law of War Against Infidels and Mushrik

Analysis of Characteristics (Attribution)

It seems that Ash-Shabuni raised instruction of war against infidels/polytheists as a central issue when talking about pluralism. This can be seen in the adventure of this theme in three different places, namely in Muhadharah X which discusses war requirements by quoting surah al-Baqarah verses 190-195, Muhadharah XII which refers to surah al-Baqarah verses 216-218. The sub-theme raised was the law of war on the haram months. Then the third sub-theme talks about the law of war in Islam which is described in Muhadharah XX. The verses used as the object of interpretation are surah Muhammad verses 4-6.

Ash-Shabuni started by choosing five verses in surah al-Baqarah, namely 190-195 as below:

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ (وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190) وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (191) فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (192) وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (193) الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (194) وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (195)

The translation of the above verses is as follows:

"And fight in the way of Allah those who fight against you, (but) do not cross your bounds, for verily Allah does not like those who transgress (190). And kill them wherever you find them, and drive them out of the place where they drove you (Mecca), and slander is more dangerous than murder, and do not fight them in the Grand Mosque unless they fight you in that place. if they fight you (in that place), Then kill them. Such is the Recompense for the unbelievers (191). Then if they stop (from being hostile to you). Then Allah is Forgiving, Most Merciful (192). And fight them so that there is no more slander and (so) that obedience is solely for Allah. if they stop (from being hostile to you), then there will be no enmity (anymore), except against the wrongdoers (193). Haram month with haram month, and on something that is worthy of respect, the law of qishash applies. therefore whoever attacks you, then attack him, in proportion to his attack on you. fear Allah and know that Allah is with those who fear (194). And spend (your belongings) in the way of Allah, and do not throw yourself into destruction, and do good, because Allah loves those who do good (195).

After quoting the verse which was used as the object of interpretation, the first step taken by Ash-Shabuni was to choose several keywords, namely: "exceeding the limit" (وَلَا تَعْتَدُوا), "finding, finding them" (ثَقِفْتُمُوهُمْ), "trial or disaster" (الْفِتْنَةُ), "Months of haram" (الْحُرُمَاتُ), "retaliation in kind" (قِصَاصٌ), and "woe, damage" (التَّهْلُكَةُ).

Editors of this series of verses begin with the command *syagri'* to fight against those who first attacked Muslims. But in this order waging war is not an act of aggression aimed at the unbelievers. The command in the 190th verse here serves as a self-defense defense from the actions of infidels who first carried out attacks and intimidation against Muslims in Mecca. Because it is self-defense, in the same verse the Shari' limits the war that is being fought must not go beyond the limit.

In the next verse (191), the war order against the unbelievers is repeated with emphasis on the phrase "when you find them" (ثَقِفْتُمُوهُمْ). The lexical meaning given by

Ash-Shabuni to this term is "take" (*al-akhz*), "find" (*al-idrak*) and "obtain" (*azh-zharf*). In the context of this verse, the desired meaning of shari'a is "to find, to find". It is as if the Shari'a "states:" fight against those disbelievers if you find them in haram or lawful land, during the haram or haram months" (Ash-Shabuni, 1995: I / 220). As previously explained, the series of war orders in these two verses is self-defense or defense. Therefore the argument underlying this commandment is "and they expel you (from the haram land)" (verse 191), namely Makkah as the original territory of the Muslims, where they live side by side with unbelievers.

The term (الفتنة) in the continuation of verse 191 is interpreted by ash-Shabuni as "trial" (*al-ibtala'*) (Ar-Razi 2005), "test" (*al-ikhtibar*) which in the Arabic tradition is used to describe major events such as putting gold into in the fire so that it is separated from other particles so that it shows the quality of the gold. According to ash-Shabuni, the desired meaning of this term is that the act of hurting, torturing, and expelling believers (Islam) with the aim of leaving Islam and then returning to disbelief is considered a greater crime than murder. Quoting ar-Razi's opinion, the practice of polytheism is a bigger sin than murder in the haram land (Ali Ash-Shabuni, 1995: I: 220-221).

The next term which is used as the key to understanding the mean of shari 'by ash-Shabuni is the months of haram (*al-hurumat*) and retribution (*qishash*). *Hurumat* referred to in this verse refers to certain months in the Hijri calendar which are considered sacred by the Arabs (and Islam). but the meaning of hurumat, if traced, does not emphasize its glory, but from the lexical meaning of "prohibition" (*hurmah*), which is all things that are prohibited by shari ". According to ash-Shabuni, the plural form (*hurumat*) used in verse 194 refers to two objects, namely the haram months and haram land.

Therefore the prohibition against engaging in or engaging in warfare in these verses applies to both categories; haram months and haram land. The word qishash in this verse is defined as "equality" (*musawah*), and "similarity" (*mumasalah*). The form of the phrase wa al-hurumat qishash thus means that fighting, injuring others has implications for the enactment of the law of qisas or retaliation in kind. It is as if the Shari'a 'wants to say: "if they (disbelievers) violate the prohibition of the moon

(*haram*) by fighting you (believers), then repay them by fighting them, but don't expel them (from the haram land)". This kind of war is what az-Zujaj considered as a reward in kind (*'ala sabil al-qishash*) for war initiatives carried out by infidels (*ala sabil al-ibtida'*) (Ash-Shabuni, 1995: 221).

The last term referred to by ash-Shabuni is "damage, accident or destruction" (at-know). Ash-Shabuni did not elaborate on the description and context of this term. But from the context of the verse, the intended meaning is a prohibition for Muslims to fall into ruin. What is interesting is that at the beginning of this verse (195), the order to give donations was started and ended with the order to become people who do good ". If it is related to the previous verses, the meaning desired by Shari 'is inseparable from the choice of actions that should be taken by Muslims, namely avoiding war, increasing donations, and doing good to others, including infidels "(Ash-Shabuni, 1995: 221).

Statement Analysis (Assertion)

The *first* reason: The narration from Ibn 'Abbas explains that one day Rasulullah SAW was prevented by the unbelievers of Mecca from entering the Ka'bah and slaughtering sacrifices in the Hudaibyah area. After that, the polytheists (musyrikun) tried to make a pact on the condition that the Prophet (and the Muslims) did not return from the following year. But the Muslims were worried that the Quraish infidels would not keep their promises and even attack the Muslims. Meanwhile, Muslims do not like to fight in the haram months. Due to this incident, verse 190 of the Surah al-Baqarah.

Second, The narration quoted from Ibn al-Jauzi and al-Qurtubi, that a group of polytheists asked the Prophet: "Will you stop fighting with us in the month of Haram?" The Prophet replied: "Yes". Unfortunately, this group of polytheists spreads false news regarding the Prophet's answer as legitimacy to attack Muslims. So, recite verse 194 of surah al-Baqarah.

Third, Based on the narration from Ibn Abbas, the fall of verse 194 was motivated by the events of the implementation of Umrah and the Hudaibiyah agreement in the month of Dzul Qa'dah in the sixth year. At the time the polytheists blocked the way to the Kaaba, so the Muslims returned. Due to this incident, Allah

SWT promised Muslims that they would enter the Baitullah in the following year (7th year) to perform the Hajj and Umrah pilgrimage, So this verse descended.

Fourth, The narration taken from Ibn Jarir at-Tabari, from Aslam Abu 'Imran. Once upon a time, the Islamic troops were in Constantinople. Among them were Uqbah ibn 'Amir and Fudalah ibn Ubaid. Suddenly a Roman army appeared in great numbers so that the Muslim troops organized their ranks to face them. When it was seen there was a Muslim army who appeared in the midst of the Roman army. Seeing this, the Muslim troops shouted: "Subhanallah, who throws himself into destruction". Then Abu Ayyub al-Ansari stood up and said: "O people, you interpret this verse with this incident. Yet this verse was revealed to us, the Anshar. When many Anshar were whispering when they were not with Rasulullah SAW: when Allah glorified Islam, our wealth was lost a lot. If only Allah ordained the return of our property so that our condition would be better. So this verse to 195 will straighten out their prejudice and explain that the property they left behind is donations in the way of Allah, not damage."

There are several interpretation contexts described by ash-Shabuni on this sub-theme. That war in Islam is from the stipulated syari'at because indeed the context of the early history of the development of Islam was in a society that had a war culture. In Arabian culture, war is one of the solutions to conflicts between tribes and to maintain the dignity of the group. It is not uncommon for simple affairs to be resolved through war. The arrival of Islamic syari'at is to gradually change these traditions by incorporating elements of syari'at. So, the significance of the verses about warfare in surah al-Baqarah verses 190-195 is to provide a set of rules and war ethics.

First, the war to uphold the teachings of Allah and against unbelievers / polytheists is allowed in Islam. However, the permissibility to fight is still bound by several ethics that must be obeyed, such as it is prohibited to kill people who are categorized as incapable of fighting, namely children, women, and the elderly. Injuring or killing these people is considered an act that transgresses the limits and is against the provisions of Allah. Adherence to personal ethics is at the same time maintaining the nobility of war to uphold religion and differentiate it from other wars (Ash-Shabuni, 1995: 222).

Second, war may also be fought for self-defense or defending rights. The right in question is the right to the territory (haram land). If Muslims are kicked out from their territory, namely the haram land (Makkah) which is the land of birth, then internal war with that purpose is allowed. The embedding of the label "slander" in the war to expel the Muslims of Mecca is a legitimacy by Shari "for the permissibility of this war. The verse also explains that wrongdoing is aimed at those who precede the war, while those who defend their rights are not categorized as guilty (sinners).

Third, the purpose of war in Islam is to avoid "religious slander". This is what Shari means': "fight them so that it becomes clear your position among those unbelievers. That is so that you do not slander your religion ". The prohibition of causing slander to religion cannot be separated from the nature of religion itself, which is pure devotion to Allah. With the pure nature of this religion, when unbelievers have stopped their enmity or attack against Muslims, the war to defend Islam must also be stopped.

Fourth, in particular, fighting in the month of Haram is also prohibited by Muslims, except for certain reasons, namely the custom of infidels to violate the agreements made with Muslims to respect certain months. Similar to warfare in the haram land, the war in the haram months is only permitted for reasons of defending rights. The wars that are allowed in the months that are meant are called retaliation (reaction) in kind (qishash) for the hostility shown by the unbelievers.

Fifth, after discussing the terms of war, Ash-Shabuni then expanded the scope of Islamic law on war (qital) to the term of jihad. Jihad in this context is giving up the assets left behind when fighting for Islam (hijrah). Here as-Shabuni equates the degree of war in the way of Allah with "jihad" through wealth. In the context of interpretation, the shifting of terms from war to jihad is an attempt to contextualize the teachings, from those of a physical sacrifice during the war to sacrificing wealth and others with the same goal, namely to both defend religion or Islamic teachings. stressed by ash-Shabuni, both war and jihad with wealth must be based on ethics so that it can be carried out in a good way, and the perpetrators are classified into the muhsinin (Ash-Shabuni, 1995: 222).

Based on the explanation above, the idea of pluralism is associated with firm boundaries of acceptance and rejection. Acceptance is shown by the willingness of

Muslims to make peace, to live side by side with non-Muslims (kafir Makkah), while refusal is indicated by an order of war for reasons justified by Islamic law, as has been explained.

Interpretation of the Law of War in the Haram Month

Analysis of Characteristics (Attribution)

On this theme, ash-Shabuni detailed the rules of war in the months of Haram, namely certain months in the Islamic calendar system. This discussion is taken from surah al-Baqarah verses 216 to 218. From the theme of this verse, there is a correlation with the previously raised theme, especially the prohibition of war in the haram months (verse 194). In this verse, it is explained that basically war in the forbidden month is prohibited, except because it is forced, and certain conditions are also fulfilled. The editors of the verses referred to in this theme are verses 216-218, as follows:

"It is obliged for you to go to war, even though fighting is something you hate. Maybe you hate something, even though it is good for you, and maybe you like something, even though it is bad for you; Allah knows, while you do not know (216). They ask you about fighting in the month of Haram. Say: "To fight in that month is a grave sin; but blocking (humans) from the path of Allah, disbelieving in Allah, (blocking entry) of the Grand Mosque and driving out its inhabitants from its surroundings, is greater (sin) in the sight of Allah. And doing slander is bigger (sin) than killing. They never stop fighting you until they (can) return you from your religion (to disbelief) if they are able. Whoever has apostatized among you from his religion, then he died in disbelief, then they are the ones whose practices are in vain in this world and the hereafter, and they are the inhabitants of hell, they are eternal in it (217). Surely those who believe, those who emigrate and jihad in the way of Allah, they hope for the mercy of Allah, and Allah is Mercy Forgiving, and Merciful (218)."

There are several keywords presented by ash-Shabuni in this sub-theme, namely: "hate" (*kurhun*), Haram (*ash-syahr al-haram*), "apostasy" (*yartaddi*), "destroyed", "in vain" (*Habitha*), "move / hijrah" (*hajaru*), and "jihad" (*jahadu*). The first keyword is "hate" (*kurhun*), and "forced" (*ikrah*) which results in exhaustion (*al-masyaqqah*). The first meaning (forced) refers to the feelings of Muslims who do not like the syari'at of war during the haram months. This feeling of hatred results in their compulsion to accept war orders, even though in their hearts they have different feelings (*iqbal wa idbar*). As a result, even though they continue to fight,

they feel compelled and feel exhausted. Meanwhile, the next keyword is the month of haram (*ash-syahr al-haram*), which is the month which in the Arabic tradition is agreed to be the time it is forbidden to fight in it. According to ash-Shabuni, the month in question is the month of Rajab.

The hatred or compulsion to accept war orders in this haram month is tolerated by Shari', based on the traditions of the previous Arab society (Makkah). Therefore, Shari' explains that basically, the war this month without a reason justified by religion is an act against the provisions of the Shari'ah and slander, as explained in the previous sub-theme. Similar to fighting in the haram month, the prohibition against fighting without a valid reason also applies in haram land. War on the forbidden land is only permitted when the disbelievers advance the attack and to defend the rights to their homeland. However, the order of war in the haram land has a bigger purpose, namely to avoid a bigger disaster; follow the will of the unbelievers of Mecca to apostate and return to their religion, or even just raise doubts in the hearts of the Muslims about their religion by intimidating and torturing.

Furthermore, according to Shari', it provides a comparison to Muslims between the risks they face when defending Islam but having to accept torture and even murder by following the will of the unbelievers to apostatize. Thus, Shari' asserts that apostasy (in this context referred to as *fitnah*) is a much bigger disaster than murder or breaking the tradition of not fighting in the haram land (Mecca) or during the haram month (Rajab). Even in the next term; "Murtad" (*yartadid*), which lexically means returning from believing (Islam) to infidelity (Rosman 2001, Dahlan et al. 2000) or leave Islam (Manzur 1990), then he dies in a state of disbelief, then all his goodness while embracing Islam will perish (حَبِطَتْ أَعْمَالُهُمْ فِي الدُّرْيَا وَالْأَلَّ الدُّرْيَا وَالْأَلَّ الدُّرْيَا). The word *habitha* (damaged) is equivalent to "damaged" (façade) and "canceled". What Shari' intended is none other than the futility of the good deeds of an apostate who will not be able to help him from the threat of eternal life in the torments of hellfire.

In the last verse, Shari' answers the doubts of some Muslims who follow the Hijrah from Mecca to Medina by stating that those who move and strive in the way

of Allah are those who depend on the grace of Allah. However, it seems that Ash-Shabuni expanded the meaning of hijrah in this verse into two categories; first, leaving the family and homeland to fight for the religion of Allah; second, leave the area of the infidels to the area of the believers (الخروج من دار الكفر إلى دار الإيمان). Meanwhile, the meaning of "jihad" which is mentioned in the series of verses above lexically means "to devote all one's abilities" According to some scholars, the word *jihad* is also commensurate with "difficulty" (*masyaqqah*). Therefore, participating in war to defend religion is called jihad because people who fight give up their souls and assets to uphold Allah's religion. According to the above verse, people who "migrate" and "jihad to defend Islam", both deserve to expect mercy from Allah SWT (*yarjuna rahmah Allah*).

The word *yarju* in the above verse means a strong desire and willingness to produce something useful (الأمل والطمع في حوصل ما فيه نفع). In this verse, something useful is the grace of Allah which is hoped to be able to save those who emigrate and jihad from the torments of hellfire in the next. When Shari 'closes this verse by mentioning His Mercy Forgiving and Merciful nature, it is increasingly emphasizing that there is no other way to avoid the torment of hellfire but to hope in Allah's grace. The opposite is despair (*al-ya's*). It is as if in this verse Shari states that those who wish to receive mercy from Allah are only those who want to jihad and migrate to uphold Allah's religion.

Statement Analysis (assertion)

There are several versions of the verse regarding the law of war in the forbidden months in the Islamic calendar. The most famous narration states that this verse came down in the context of the case that Abdullah ibn Jahsy was sent by Rasulullah SAW to lead the troops, two months before the Badr war, to be precise in the month of Jumadil Akhirah. The objective of the mission carried out by Abdullah ibn Jahsy and his three companions were to meet the leader of the Quraish (Amr ibn Abdullah al-Hadrami). But Abdullah Ibn Jahsy was killed, while two other friends were taken prisoner and another was taken with a trading company to be sold to Banu Taif. This incident occurred at the beginning of the month of Rajab, but the Quraish people thought it was still the month of Jumadil Akhirah. A Quraish woman

said: "Muhammad has made the month Haram holy, the month is free from fear". After the people returned to their activities, Rasulullah met the troops and conveyed the importance of this event to the Muslim troops. In his speech, he said: "We will not make peace with unbelievers until it comes down (verse) about our forgiveness. Then the verse came down. Ibn Abbas stated when this verse was revealed the Prophet then took the treasures of the ghanimah that were obtained from the war (Ali Ash-Shabuni, I: 261).

According to Ash-Shabuni, the above verse is basically an affirmation of Allah's command to fight against unbelievers which are felt heavy among some believers. This heavy feeling arises because when they fight they have to lose a lot of property and even lives. Sometimes they hate something in which there is "benefit" and goodness, instead they love something in which there are danger and damage. Therefore in this verse, Allah affirms that He is omniscient about what is good and bad for them. Therefore, believers are reminded not to hate the obligations established by Allah SWT in the form of jihad against the enemy, because in it there is goodness in the world and the hereafter.

Then Shari 'said that the companions would convey their doubts about the order of war, especially in the haram month as what they experienced at that time. So shari 'answers that in the months of haram, especially rajab, fighting in those months is a major sin. However, the treatment of the infidels towards Muslims at that time, such as closing access to the Grand Mosque, obstructing worship, disbelief, and expelling them of Mecca Muslims from their homeland was a bigger crime. His sin is also greater than the sin borne by Muslims when fighting unbelievers. Unbelievers have also accused slander, that is, forcing some Muslims to apostatize. Such a practice of slander is a bigger sin than murder. Muslims must also remember that infidels are always trying to convert Muslims. Anyone among Muslims who is willing to follow the will of an infidel and is willing to leave Islam (apostasy) is welcome. But the consequence that must be borne is that all the good deeds they did while on earth will be destroyed and that will be the cause of their eternal life in hell. In this verse, Shari 'also explains that believers who have been willing to migrate with the Messenger of Allah and exert all their hard work to face the disbelievers are

the most entitled to expect mercy from Allah SWT. It was in return worth the sacrifice they had made.

Pluralism Values in Verses of War

Through the semantic analysis stages of the verses of war, as described above, it can be concluded that the idea of pluralism is offered by Ash-Shabuni. Pluralism is defined as the willingness of Muslims to live side by side with unbelievers as long as they respect each other, fulfill an agreement or agreement, and together maintain a good tradition. However, the boundaries of the idea of pluralism conveyed in the war verses above are also clear. The war that is allowed in Islam is not the aim of aggression. Based on the attribution analysis, it is understood that Ash-Shabuni differentiates warfare into several categories. Based on the time category, something is done during the haram month and outside the haram month. Based on the location, there are wars that are fought in the unclean land and outside the haram land. This division meets its urgency when it is connected with traditions among the people of Makkah. Basically, no one likes war. Especially for Muslims in Makkah who have cultural boundaries regarding when and where war is prohibited and what is allowed. War is only allowed if it is the only way to defend the truth and uphold religion.

Meanwhile, from the perspective of Islamic law, legal provisions are obtained that can be used as guidance for Muslims, especially during the prophetic period. In the two groups of verses above, between the command to fight unbelievers everywhere and the limitation of war in the haram month and the haram land, the *nasikh mansukh* law applies. According to the opinion of the majority of scholars, the verse limiting warfare in the month of haram and haram land is removed from its legal provisions with a more general verse, namely in the al-Bara'ah : "... and fight against the polytheists wherever and whenever you are. find them ", and the verse: "... fight the polytheists all, as they fight you anytime and anywhere ". Therefore, Sa'id Ibn al-Musayyab stated that it is permissible to fight against unbelievers during the haram month.

Meanwhile, based on the statement analysis (assertion), the message to be conveyed by ash-Shabuni is to emphasize the social relations of Muslims with non-

Muslims. Based on the two groups of verses above, in the midst of a plural socio-political structure, the inculcation of pluralism values is very important, without sacrificing religious teachings. Tracing ash-Shabuni's interpretation, the values of pluralism must be formulated in a social ethic, for example, the ethics of war, respect for traditions, the fulfillment of agreements, defending rights, and is based on the goal of enforcing Islam. Fighting ethics, for example, regulates the prohibition of injuring or killing certain groups of people (parents, women, and children). Meanwhile, respect for tradition is represented by the prohibition of waging war at a certain time and place according to the habits of the local community. Fulfillment of the agreement is exemplified by the clarification of the Shari'a 'about the false news spread by unbelievers about the murder of the Prophet's messenger. As for the defense of rights, it is emphasized by permitting to violate agreements and traditions if it aims to defend oneself from the cruelty of infidels. In the end, pluralism must be oriented towards upholding the Islamic religion aimed at permitting fighting in the haram month and in the haram lands to fight unbelievers who will create "fitnah" among Muslims.

Recomendation

Based on the explanation above, it is important to promote the values of Islamic pluralism in the context of a pluralistic social life such as in Indonesia. Pluralism is not interpreted as a secular ideology, which comes from the West, but the rules that lead to social life procedures based on the teachings of the holy book al-Qur'an.

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