

NEW FACE OF RELIGIOUS AFFAIR MINISTER AND THE EPISTEMOLOGY OF QUR'ANIC ETHICS: A SYNCHRONIC- DIACHRONIC READING ON QS. AL-HUJUR T (49): 11-13

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Abstract

Various unethical phenomenons happening in Indonesia arose by “the election year”. That immoral act getting more complicated due to the appointment of a former military officer as the Minister of Religion of the Republic of Indonesia in the cabinet “Indonesia Maju” for 2019-2024 working period. Through the reflection on these backgrounds, the author initiated to reconstruct Islamic ethics in the present context. This paper uses the interpretation of Ibn Jarir al-Tabari (d. 923) in his Jam 'al-Bayan, Jalal al-Din al-Suyuthi (d. 1505) in his Durr al-Mantsur, and Hamka (d. 1981) in his Tafsir Al-Azhar. The author also reads the development of ethical concepts in various works of literature diachronically. The final results in this paper are expected to provide the epistemology of the Qur'anic ethic formed by these three cross-period commentators which shows the conclusion that the ethical values in Kalam Allah need to be formatted in humanitarian missions. Diachronical interpretation of Q. 49:11-13 embodied the integration of Quranic values as universal humanist principles in the term of equality, justice, democracy, protection of rights, and peace. Those values can be reflected with the maq shid of the election of the Indonesian Minister of Religion who understands both nationalism and spiritualism.

Keywords: *Quranic Ethics; QS. al-Hujur t (49): 11-13; Synchronic-Diachronic Reading*

Abstrak

Beragam fenomena aetis yang belakangan terjadi di Indonesia muncul pada “tahun pemilu”. Tindak tanduk tersebut kian runyam saat ditunjuknya seorang purnawirawan jendral sebagai Menteri Agama Republik Indonesia pada kabinet “Indonesia Maju” untuk periode 2019-2024. Berdasarkan sekelumit masalah tersebut, penulis berinisiasi untuk merekonstruksi konsep etik Islam pada konteks terkini. Tulisan ini mengakomodir penafsiran Ibn Jarir al-Tabari (w. 923) dalam karyanya Jam 'al-Bayan, Jalal al-Din al-Suyuthi (w. 1505) dalam karyanya Durr al-Mantsur, dan Hamka (w. 1981) dalam karyanya Tafsir Al-Azhar. Penulis turut mengamati perkembangan konsep-konsep etis dalam beragam literatur secara diakronis. Hasil akhir dari tulisan ini diharapkan mampu menyediakan epistemologi etika Qurani yang tersusun dari ketiga penafsir lintas masa dengan pandangan bahwa Kalam Ilahi perlu diamati dalam format kemanusiaan. Penafsiran diakronis terhadap QS. 49:11-13 erat kaitannya dengan integrasi nilai-nilai Qurani sebagai prinsip humanisme global dalam bentuk kesetaraan, keadilan, demokrasi, perlindungan hak asasi, dan kedamaian. Nilai-nilai tersebut dapat direfleksikan

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sebagai maqashid dari pelantikan Menteri Agama Republik Indonesia yang menguasai konsep nasionalisme dan spiritualisme sekaligus.

Kata kunci: *Etika Qur'ani; QS. al-Hujur t (49): 11-13; Analisis Sinkronik-Diakronik*

مستخلص

ظهرت مؤخرًا ظواهر خلافية حدثت في إندونيسيا في سنة الانتخابات موعِد قيامها. وزاد السلوك سوءاً عندما تم تعيين جنرال متقاعد وزيراً للشؤون الدينية في مجلس الوزراء "الإندونيسي السابق للفترة من ٢٠١٩ - ٢٠٢٤". وجعل ذلك، إلى العديد من المشاكل. بدأ المؤلف في إعادة وبناء منهج الأخلاق الإسلامية في السياق الحالي. وتتناول هذه الورقة علي دراسة نقدية مقارنة بين أفق ابن جرير الطبري (ت ٩٢٣) في "الجامع البيان"، وجمال الدين السيوطي (ت ١٥٠٥) في "دور المنصور"، وعبد الملك كرتيم أمرالله HAMKA (ت ١٩٨١) في "تفسير الأزهر". يلاحظ المؤلف أيضاً تطور المفاهيم الأخلاقية في العديد من الأدب المحقق. من المتوقع أن تكون النتيجة النهائية لهذه الورقة قادرة على تحليل نظرية المعرفة عن الأخلاق القرآنية التي تتكون من المترجمين الثلاثة عبر الفترة مع الرأي القائل بأنه يجب ملاحظة الكلام الإلهي في المشاكل الإنساني. الدراسة التاريخية التطورية من سورة الحجرات (٤٩) الآيات ١١-١٣ وثيقاً بتكامل القيم القرآنية كمبدأ للإنسانية العالمية في شكل المساواة والعدالة والديمقراطية وحماية حقوق الإنسان والسلام. ويمكن أن تعكس هذه الورقة القيم كمقصداً من تنصيب وزير الشؤون الدينية في جمهورية إندونيسيا، الذي يتقن المفاهيم والمناهج القومية والروحانية في قوانينه الإنسانية في الحُكم .

الكلمات الرئيسية: اداب القرني؛ سورة الحجرات (٤٩) الآيات ١١-١٣؛ الدراسة الآنية الوصفية - الدراسة التاريخية التطورية

A. INTRODUCTION

Academic dialectics on ethics is one of the oldest talks in history. This study begins with philosophers who are interested in human existence. It is known that ethics was first discussed by students of Pythagoras (570-496 BC) who debated self-cleansing methods as ethical norms in regulating daily behavior and habits. The study was continued by Democritus (460-371 BC) and among the Sophists (5th century BC), as well as in serious writings produced by Plato (427-347 BC) and Aristotle (384-322 BC), as for Socrates who wrote, "We are talking about a problem that is not small, namely about how we should live" ¹. The study of social ethics in Islam is not easy. In addition to past debates about the nature of good and

¹ Muhammad Ibn Isa al-Tirmidz , *Sunan al-Tirmidz* , ed. Muhammad Nashir al-Din al-Albani (Riyadh: Maktabah al-Ma'arif, 2000), no. 1005.

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bad, Islamic reasoning is very difficult to free oneself from the cage of the method of thinking that only departs from lexically formed words and individual problem-solving cases ².

The aesthetic phenomenon that is happening in Indonesia is suspected by the election year. Debates between presidents that contain "contempt of contempt", either by quoting the mistakes of a presidential candidate in the past or by searching for incumbents presidential incumbents positively, raises concern for the writer. The immoral act was followed by the phenomenon of the appointment of a former military officer as the Minister of Religion of the Republic of Indonesia in the cabinet "Indonesia Maju" for 2019-2024 working period. Through the reflection on these backgrounds, the author initiated to reconstruct Islamic ethics in the present context. This paper uses the interpretation of Ibn Jarir al-Tabari (d. 923) in his *Jam 'al-Bayan*, Jalal al-Din al-Suyuthi (d. 1505) in his *Durr al-Mantsur*, and Hamka (d. 1981) in his *Tafsir Al-Azhar*. The author also reads the development of ethical concepts in various pieces of literature diachronically, for example, the concept of ethics in al-Miskawaih's perspective and the social-humanity ethics of Austin Fagothey. The final results in this paper are expected to provide a new horizon for various polemics in the present.

Ethics is a branch of science about humans. Ethics or ethics comes from the Greek (read: thos) which means "behavior" and "habits". In Greek, the custom is referred to as the term *mos* with a plural word *mores*. The derivation of the meaning of *Mores* gives rise to the words morality and morality, two terms that correlate with meaning with ethics. This argument shows that Greek philosophers formulated ethics as a study of moral philosophy. Ethics in the study of philosophy is the study of investigations on human obligations and behavior in terms of good and bad.³

Some Greek figures who are concerned with ethical concepts are Demokritos, Socrates, Plato, and Aristotle ⁴. Ethics discusses practical practices that are based on norms and manners in the surrounding environment and are sourced from human instincts to determine levels of good and bad.⁵ The basic attitude in the concept of ethics rests on the norms prevailing in a society. Ethical issues are also related to human existence in all its aspects, both individuals and society, both concerning God and with fellow human beings and themselves.

² Siti Syamsiyatun, *Etika Islam dan Problematika Sosial di Indonesia* (Globethics.net, 2013).

³ Muhammad Syafi'i, 'Etika dalam Pandangan Al-Farabi', *Pascasarjana UIN Sunan Kalijaga* 16, no. 2 (29 December 2017): 143.

⁴ Kees Bertens, *Sejarah filsafat Yunani: dari Thales ke Aristoteles* (Yogyakarta: Kanisius, 1975), 80, 108, 144.

⁵ Mudlor Achmad, *Etika dalam Islam* (Surabaya: Al-Ikhlas, n.d.), 15.

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Ethics becomes the essence of the teachings of Islam. Since the early presence of Islam in the Arabian peninsula, ethics has been one of the most emphasized teachings and has become the foundation for Islam.⁶ In this matter it seems, ethics is not only a major problem in religion but also universal human life. Ethics requires that humans choose their way of life and the way they act so that they can achieve happiness. Of course, choosing a way of life and considering how to act that is good and right is part of the moral. The moral concept is based on ethics.⁷ Muhammad who was sent as the Seal of the Prophet and Apostle was made as to the ideal morale in ethical behavior. This argument is based on several propositions from the Qur'an, as described in QS. 68: 4 “*and indeed, you are of a great moral character*”

The majority of Muslims perceive the word ethics with moral, character and moral meanings. At first glance, these four terms have a derivation of relevant meaning. But when examined in its linguistic analysis, context and philosophical essence, the implementation of these four terms contains an ambivalence. According to Reksiana, the use of the phrase "character education" deliver a more comprehensive noble values whiler phrases as "moral education" and "ethical education" suggesting normative one. Furthermore, the phrase "moral education" is perceived as the delivery of noble values with a positive psychological and theological nuance.⁸

From the aspect of word origin, the four terms have different origins. Morals come from Arabic terms that reflect the religion of Islam.⁹ Moral and ethics are products of philosophical thought which were pioneered by Socrates, Plato, and Aristotle. This concept pioneered the branch of moral philosophy and philosophy of ethics. The difference between ethical and moral terms is indicated in the object of human behavior. Moral means human behavior in general while ethics is more specific behavior on relational and applicable social aspects. The character has a more comprehensive meaning because, in national education, the meaning of character in national education is experiencing a shift in perception into an attitude of integrity.¹⁰

⁶ Karen Armstrong, *Sejarah Tuhan: Kisah 4.000 Tahun Pencarian Tuhan Dalam Agama-Agama Manusia*, III (Bandung: Mizan Pustaka, 2018), 211–15; Ingrid Mattson, *The Story of the Qur'an: Its History and Place in Muslim Life* (Oxford: John Wiley & Sons, 2012), 3–4.

⁷ Zuhri, *Etika Perspektif, Teori, dan Pratik* (Yogyakarta: UIN Sunan Kalijaga Press, 2016), <http://digilib.uin-suka.ac.id/29243/>.

⁸ Reksiana, 'Kerancuan Istilah Karakter, Akhlak, Moral dan Etika', *THAQAFIYYAT: Jurnal Bahasa, Peradaban dan Informasi Islam* 19, no. 1 (13 August 2018): 1–30.

⁹ Reksiana, 26.

¹⁰ Riza Noer Arfani, 'Integrasi Nasional Dan Hak Azasi Manusia', *Jurnal Ilmu Sosial Dan Ilmu Politik* 5, no. 2 (2001): 253–69, <https://doi.org/10.22146/jsp.11399>.

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Ethics plays a major role in the development of human civilization. Building a culture and civilization will harmonize the community. Each individual will not be able to create a strong and sturdy culture without being balanced with education.¹¹ Character education will form and maintain good ethical functions. This ability directs people to hurry and compete in virtue.¹² Ethics according to Ibn Miskawaih is a state of the soul that gives birth to actions without thought and reflection. The mental attitude is divided into two;¹³ *First*, ethics derived from personal character; *Second*, ethics that comes from the process of habituation and training. Ibnu Miskawaih strongly emphasized the importance of moral and ethical education. He pinpointed to childhood era which according to him was the link between the animal soul and the human soul.¹⁴

I kindly contextualize the term "mental science" used by Ibn Miskawaih as a concept of self-understanding. The term used by Hasan Hanafi for this concept is existentialism. Ibnu Miskawaih understood the concept of ethics through diving into the concept of the human self personally.¹⁵ According to him, the concept of existentialism has unique scientific specifications when compared to other sciences. Humans will not be able to absorb knowledge without understanding themselves. Knowing about one's condition (ahw l al-nafs) is the foundation for other sciences such as theology, ethics, logic. Someone who is armed with insight can see the truth and badness.

Social ethics embodies an awareness that perceives the divine mission on earth as a humanitarian mission. He can lead the concepts of faith and piety into social awareness to fight poverty, crime, discrimination, intolerance, and disagreements. The concept gave birth to a correlation between ethics with universal humanitarian principles such as equality, justice, democracy, protection of rights, and peace between groups.¹⁶

¹¹ Clifford Geertz, *The Interpretation of Cultures* (United Kingdom: Hachette, 2017), 127–41.

¹² Rosif, 'Dialektika Pendidikan Etika dalam Islam (Analisis Pemikiran Ibnu Maskawaih)', *UIN Sunan Ampel Journal of Islamic Education* 3, no. 2 (2015): 396.

¹³ Ibn al-Miskawaih, *Tahdzib al-Akhlaq*, vol. 1 (Beirut: Alkamel Verlag, 2011), 11–12.

¹⁴ See also Muktazzah Fiddini, 'Konsep Pendidikan Akhlak Menurut Ibnu Miskawaih: Studi Kitab Tahdzib Al-Akhlaq' (undergraduate, Universitas Islam Negeri Maulana Malik Ibrahim, 2008), <http://etheses.uin-malang.ac.id/4117/>; Muliatul Maghfiroh, 'Pendidikan Akhlak Menurut Kitab Tahzib Al-Akhlaq Karya Ibnu Miskawaih', *TADRIS: Jurnal Pendidikan Islam* 11, no. 2 (22 August 2017): 206–18, <https://doi.org/10.19105/tadris.v11i2.1169>; Nizar, 'Pemikiran Etika Ibnu Miskawaih', *Aqlam: Journal of Islam and Plurality* 1, no. 1 (31 January 2018): 39, <https://doi.org/10.30984/ajip.v1i1.498>.

¹⁵ Compare with Masduri Masduri, 'Konstruksi Eksistensialisme Manusia Independen Dalam Teologi Antroposentris Hassan Hanafi' (masters, Pascasarjana UIN Sunan Ampel Surabaya, 2017), 106–19, <http://digilib.uinsby.ac.id/19676/>.

¹⁶ See also Abdul Salam, 'Etika Sosial Abdurrahman Wahid' (skripsi, Yogyakarta, UIN Sunan Kalijaga, 2014), <http://digilib.uin-suka.ac.id/12784/>; Egi Tanadi Taufik, 'Membumikan Pesan Damai Al-Qur'an (As-

B. RESULTS AND DISCUSSION

The Qur'an visualizes humans as multidimensional beings, among them as ethical beings. Humans have the potential to have good ethics, which is to live by a set of values and norms. Ethics reflects human beings to live, move and live responsibly to achieve the highest potential, both functionally, socially and materially. The concept of ethics is not limited to the theoretical realm. It enters and encompasses the sphere of society practically and influences humans to form clean patterns of life, produce goods, and benefit other creatures. In short, the Qur'an provides terminology that ethics encourages the will to do good.¹⁷

Islam brought by Muhammad does not teach anything that is outside the norms of humanity, Islam respects the human rights possessed by every human being. Because basically, Islam is a representation of social human ethics.¹⁸ The full appreciation of Islamic ethic on mankind's interrelation is not only focused on social problems. He also intersects with human values. The arrival of Islam eradicated immoral culture such as female infanticide and degrading of women's status.¹⁹ One of the verses of the Koran that emphasizes the role of social ethics is the QS. al-Hujurat (49) verses 11-13 as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرَكُم مِّن قَوْمٍ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّن هُمْ
وَلَا نِسَاءٍ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّن هُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا
بِالْءَلْقَابِ طَبَعُ السُّؤَالِ لَأَسْوَأُ مِمَّا لَمْ يَكُنْ بِعَدْوٍ مِّنَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ
فَأُولَٰئِكَ هُم الظَّالِمُونَ يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ
إِثْمٌ وَإِثْمٌ وَلَا يَغْتَبِ بَعْضُكُم مِّن بَعْضٍ أَتُجْرَبُونَ وَلَا يَأْكُلُ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِحَمِيٍّ أَخِيهِ مِمَّا كَفَرَ بِهِ ءَمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ يَا أَيُّهَا النَّاسُ إِنَّا
خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ
اللَّهِ أَتَّقِيهِمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them, nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers. O you who

Salám) sebagai Media Komunikasi Bangsa', *Al-Balagh: Jurnal Dakwah dan Komunikasi* 4, no. 2 (2019): chap. Pesan Perdamaian Sebagai Transformasi Konflik.

¹⁷ Ahmad Amin, *Al-Akhlaq*, 3rd ed. (Kairo: Al-Mashirah, 1931), 1.

¹⁸ Firas Alkhateeb, *Lost Islamic History* (London: Hurst & Company, 2017), 5-6.

¹⁹ Mattson, *The Story of the Qur'an*, 3-15.

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have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah. Indeed, Allah is Accepting of repentance and Merciful. O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the Most Righteous of you. Indeed, Allah is Knowing and Acquainted.

In the study of the coherence of letters, QS. al-Hujurat (49) is located between the QS. al-Fath (48) and QS. Qaf (50). The last verses in QS. al-Hujurat (49) describes the qualities of a believer who upholds the teachings of the Prophet. These people are firm against the polytheists who oppose and oppose the teachings of Islam and be gentle among Muslims who continue to uphold the teachings of monotheism and the values of ukhuwah Islamiyah. QS. al-Hujurat (49): 12 correlates with the verse QS. al-Fath (48): 6. In that verse, it is explained that those who have a negative view of Allah and His creatures are considered to belong to disbelief. They think that the universe is not aiming in vain.²⁰ QS. al-Hujurat explained the norms and ethics which believers must follow and continue with QS. al-Qaf (50), revealed in Mecca, reminds us again of doomsday and retribution. At the beginning of surah al-Qaf, it is mentioned several characteristics of the kuffaar who denied the prophethood and the Day of Resurrection.²¹

QS. al-Hujurat (49): 11-13 contains correlations with verse QS. al-Hujurat (49): 10 and 14. This correspondence indicates the message that among believers are brothers because they share the same and eternal faith elements. In QS. al-Hujurat (49): 11, Allah explains ethics among believers. This verse contains Allah's command to believers to avoid disputes and bad deeds such as mocking, insulting, and calling with a bad nickname. QS. al-Hujurat (49): 12 also contains warnings to those who believe that they abstain from prejudice, find fault with others, and gossip. Next in QS. al-Hujurat (49): 13, Allah explains the concept of multiculturalism so that every believer can know each other and help each other. Allah also explains that the noblest person by Allah is piety, which is confirmed in the QS. al-Hujurat (49): 14 that piety is valued in the heart, mind, and charity.²² Borrowing the term Quraish

²⁰ Dastghaib Shirazi, *Bermasyarakat menurut Al-Quran* (Jakarta: Al-Huda, 2005), 338.

²¹ Ani Tuti Aswati, 'Nilai-Nilai Pendidikan Etika Sosial Dalam Al-Qur'an: Kajian QS. Al-Hujurat Ayat 11-13' (undergraduate, UIN Sunan Ampel Surabaya, 2014), 51, <http://digilib.uinsby.ac.id/649/>.

²² Mustika H. Bako, 'Pendidikan Etika Sosial dalam Surat Al-Hujurat' (skripsi, Universitas Islam Negeri Sumatera Utara, 2018), 49–50, <http://repository.uinsu.ac.id/3970/>.

Shihab in the Interpretation Rule, the correlation is categorized as al-istithr d, which is the correlation that is built by describing various similar problems.²³

Al-Tabari is an Islamic scholar of the classical phase of Iran who is known in the community thanks to his productivity in various fields of science such as history, law, fiqh, literature, and interpretation.²⁴ His intellectual performance began when al-Tabari dreamed of meeting the Prophet in his teens. The dream ignited his motivation to study in various scientific centers of the world in his time, including Basrah, Kufa, Baghdad, and Egypt. The dynamics formed al-Tabari into broad-minded academics as well as intelligent and respected scholars during his lifetime.²⁵

Jam 'al-Bay n is a book of visionary interpretation referred to as an encyclopedia of knowledge. The book integrates the validity of history, the proposition of naql, and the consensus of the people in the writing systematics.²⁶ This interpretation has a revolutionary character when compared with the product of its predecessor's interpretation. It contains language analysis laden with ancient Arabic poetry and prose, many qir 'at (Qur'anic reading systems), discussions in theological and legal dimensions, and without having to make claims to the truth of their subjectivity. In writing this book, Tabari did not show fanaticism in ideological groups and schools of thought.²⁷

Al-Tabari interpreted the QS. al-Hujurat (49): 11 as a form of Allah's prohibition to all believers to insult each other because maybe those who are insulted are better than those who insult. The prohibition applies to all men and women who believe. Al-Tabari adapted this argument from Ibn Ja'far with the addition that the believers referred to in the verse are those who justify the teachings of Allah and His messengers.²⁸ This interpretation indicates that QS. al-Hujurat (49): 11 was revealed exclusively to Muslims who had a creed and justified the teachings of the Prophet Muhammad as the last messenger of Allah.

²³ Moh Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat Al-Qur'an: Dilengkapi Penjelasan Kritis tentang Hermeneutika dalam Penafsiran Al-Qur'an*, Juni 2015, III (Tangerang: Lentera Hati, 2015), 248, www.lenterahati.com.

²⁴ Ibnu Jarir ath-Thabari, *The History of Al-Tabari Vol. 1: General Introduction and From the Creation to the Flood*, trans. Franz Rosenthal, vol. 1, 40 vols (Albany: Suny Press, 1989); Abdul Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an: Studi Aliran-Aliran Tafsir dari Periode Klasik, Pertengahan hingga Modern-Kontemporer*, II (Yogyakarta: Idea Press, 2016), 92.

²⁵ Maftuh Mubarak, 'Penafsiran "Aql Menurut Al Thabari Dalam Tafsir Jami" Al Bayan 'an Ta'wil Ay Al-Qur'an' (skripsi, UIN Sunan Kalijaga Yogyakarta, 2010), 29, <http://digilib.uin-suka.ac.id/3347/>.

²⁶ Ignaz Goldziher, *Madz hib al-Tafs r al-Isl mi*, ed. Faisol Fatawi, trans. M. Alaika Salamullah, Saifudin Zuhri Qudsi, and Badrus Syamsul Fata, I (Yogyakarta: Kalimedia, 2015), 114.

²⁷ Srifariyati, 'Manhaj Tafsir Jami' Al Bayan Karya Ibnu Jarir At-Thabari', *Madaniyah* 7, no. 2 (31 August 2017): 319, <https://journal.stipemalang.ac.id/>.

²⁸ Ibnu Jarir ath-Thabari, *J mi 'al-Bay n min Ta'w l al-Qur' n*, vol. 21 (Beirut: Hajar, 2008), 364.

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Al-Tabari understands that the verse "do not reproach yourself" as a prohibition to do ghibah and mutilate among believers.²⁹ God views those who denounce fellow believers as worth reproaching themselves. Al-Tabari quoted the words of the Prophet that fellow believers were like one body with each part overlapping and overlapping.³⁰ The plural form in the QS. al-Hujurat (49): 11 indicates the role of the believers to ease each other's affairs, maintain a sense of peace, and bring forth goodness.³¹ Furthermore, al-Tabari explained the verse "do not like to criticize yourself and do not call with a title that contains ridicule" as a prohibition of Allah to each believer to call each other by name or bad character or not liked by the object. He quoted the words of Ibn Abbas that the purpose of the verse "do not call the title that contains ridicule" is to defame someone and despise him with bad nicknames. Al-Tabari reinforces this narration by revealing a story about a friend of a convert who is dubbed with a bad title and is hated by that friend, namely the degree of kufr that is identical with his old religion.³²

On the interpretation of QS. al-Hujurat (49): 12, al-Tabari explained that Allah gave orders to each believer to avoid prejudiced attitudes toward his fellow believers. He added the act of prejudice is not justified in religion. Al-Tabari continued his interpretation that this verse was revealed with the pattern "stay away from most prejudices" and does not refer to the pattern "stay away from all pre-imagined forms".³³ This argument refers to the conclusion that each believer is allowed to prejudice his brother. Al-Tabari reinforced his argument by quoting QS. al-Nur (24) verse 12 as follows:

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

In the verse "do not look for the badness of people", al-Tabari recite the narration of Mu'awiyah, Ali, and Ibn Abbas who interpreted this verse as a prohibition to reveal the genitals (the innermost side of a person) and trace secrets between believers and expose them to public. The three friends in al-Tabari agreed that a believer was only allowed to speak or

²⁹ Maulida Zahro' Wafa', 'Sikap Sosial Dalam Surat Al- ujurūt Ayat 11-13 dan Implikasinya pada Pendidikan Akhlāk' (skripsi, IAIN Surakarta, 2017), 78, <http://eprints.iain-surakarta.ac.id/1164/>.

³⁰ Thabari, *J mi 'al-Bay n min Ta'w l al-Qur' n*, 21:365.

³¹ Ibnu Jarir ath-Thabari, *Tafsir Ath-Thabari*, ed. Besus Hidayat Amin and M. Sulton Akbar, trans. Abdul Somad, Abdurrahman Supandi, and Fathurrozi, vol. 23 (Jakarta: Pustaka Azam, 2009), 742.

³² Thabari, *J mi 'al-Bay n min Ta'w l al-Qur' n*, 21:367–73.

³³ Thabari, 21:373–74.

remind his brother's visible shortcomings.³⁴ Through this idea, al-Tabari argues that every believer should prejudice on things that have been seen or known directly and openly from his brother, not from things that are hidden and invisible.³⁵

Al-Tabari continued the above interpretation with the following verse, "do not gossip with one another." The purpose of the sentence is not that some believers talk about their brother in secret with bad words and are not liked by the object of the conversation.³⁶ He explained that if the conversation was proven as wrong deed, then one was categorized as doing the act of ghibah, whereas if the conversation was wrong then he was categorized as slander speech. Though both of these acts are not permitted in Islamic teachings.³⁷ He then quoted further sentences in QS. al-Hujurat (49): 12, "Is there, anyone, among you who likes to eat the flesh of his dead brother? Then surely you feel disgusted with him," and explained that many of the hadiths of the Messenger of Allah and the narration of the Companions condemned such despicable and disgusting deeds.³⁸

Al-Tabari closed the QS interpretation. al-Hujurat (49): 12 by quoting the end of the verse, "and fear Allah". He explained that the verse was closed with a command to mankind to fear Allah and fear His torment. This verse also indicates commands to stop acts that are forbidden by God such as prejudice, searching for invisible disabilities, mentioning bad and undesirable things, and all other forms of God's prohibitions.³⁹ Add al-Tabari, "Verily, Allah is the recipient of Penance, the Most Merciful." Allah will repay all the good deeds given by His servants with multiple gifts. He is the Most Merciful God. He will not torture the servant based on the sin he has committed if the servant repents and does not repeat the sin.⁴⁰

On the interpretation of QS. al-Hujurat (49): 13, al-Tabari explains the creation of humans from the jet of water divided into two forms, male and female. He explained that the difference between the two was only in the water source that men were formed from semen of male types while women were formed from female semen (Tabari 2008, 21: 382).⁴¹ In medical terms, these differences are governed by genomes formed in chromosomes.⁴² Al-Tabari continued, "and made a nation and tribe," that God has arranged humans in harmony.

³⁴ Thabari, 21:374.

³⁵ Thabari, 21:374–75.

³⁶ Thabari, *Tafsir Ath-Tabari*, 23:757.

³⁷ Thabari, *J mi 'al-Bay n min Ta'w l al-Qur' n*, 21:367.

³⁸ Thabari, 21:377–82.

³⁹ Thabari, *Tafsir Ath-Tabari*, 23:765.

⁴⁰ Thabari, *J mi 'al-Bay n min Ta'w l al-Qur' n*, 21:372.

⁴¹ Thabari, 21:382.

⁴² See also Nirmalchandra K. Shetty, 'Inheritance of Chromosomes, Sex Determination, and the Human Genome: A New Paradigm', *Gender and the Genome* 2, no. 1 (1 January 2018): 16, <https://doi.org/10.1177/2470289718787131>.

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Humans are formed from the same being into various shapes and colors; some have close family relationships while others are far away.⁴³ The relationship is divided into two, family relations and national relations.⁴⁴ Al-Tabari continued, "so that you know one another," that the difference arises so that people continue to try to get to know each other and establish family relations.⁴⁵

Furthermore, al-Tabari quoted the verse "Indeed the noblest among you by Allah is the most pious among you." This sentence shows that the noblest man in Allah's side is the one who is most devoted to Him; indicated by fulfilling all the obligations that He commanded and away from all disobedience that He forbade. God does not look at the servants of the greatest family or the servants of the most offspring.⁴⁶ This verse closes with the sentence, "surely Allah is All-Knowing, All-Knowing". Al-Tabari explained that Allah knows the most pious among men and the noblest people on His side. He has knowledge of humans and is able to determine the things that are best for them, as well as the matters of His creatures other than humans. Al-Tabari's interpretation of QS. al-Hujurat (49): 13 closes with a suggestion to fear Allah, for there is not a single case hidden in His side.⁴⁷

Al-Durr al-Mantsur fi al-Tafsir al-Ma'tsur is a commentary written by Jalal al-Din al-Suyuthi, an Egyptian-born famous scholar who is recognized as one of the most influential ulemas in the history of Islamic intellect.⁴⁸ This book is the core of al-Suyuthi's previous commentary, *Tarjuman al-Qur'an*, which contains an interpretation of the thirty chapters of the Qur'an using the method *bi al-ma'tsur*. Al-Suyuthi, in the introduction of *Durr al-Mantsur*, explained that the interpretation he explained in this book was continued from the Messenger of Allah and his companions.⁴⁹ One of the most influential friends in the book is Ibn Abbas. Mustaqim explained that *Tanwir al-Miqbas min Tafsir Ibn Abbas*, the book of interpretation ascribed to Ibn Abbas, printed on every side of *Durr al-Mantsur*.⁵⁰

The interpretation of al-Suyuthi in *Al-Durr al-Mantsur* needs to be taken into consideration by the writer in the study because the scientific competence of the writer is

⁴³ Thabari, *J mi 'al-Bay n min Ta'w l al-Qur' n*, 21:383–85.

⁴⁴ Thabari, 21:386.

⁴⁵ Thabari, *Tafsir Ath-Thabari*, 23:772.

⁴⁶ Thabari, *J mi 'al-Bay n min Ta'w l al-Qur' n*, 21:386–87.

⁴⁷ Thabari, 21:387–88.

⁴⁸ See Geoffroy's writing for detail in 'Al-Suyuthi', in *Encyclopaedia of Islam*, 2nd ed. (Brill, 2012), https://referenceworks.brillonline.com/entries/encyclopaedia-of-islam-2/al-suyuthi-COM_1130.

⁴⁹ See Jalaluddin al-Suyuthi, *Durr al-Mantsur fi Tafsir al-Ma'tsur*, vol. 1, 8 vols (Beirut: Dar al-Fikr, 1983).

⁵⁰ Mustaqim, *Dinamika Sejarah Tafsir Al-Qur'an*, 68–69.

generally known. One of the characteristics of al-Suyuthi's writings lies in his mastery of various narrations of prominent figures in Islamic historical records.⁵¹ Haqqi argues that one of the special characteristics of the writing of the Durr Mantsur compared to other commentaries lies in the consistency of al-Suyuthi in the use of narrations without using personal *ijtihad*. However, Haqqi does not rule out the possibility that al-Suyuthi's interpretation in Durr Mantsur is limited to his intellectual competence so that the content in it will not be separated from the aspect of subjectivity.⁵²

interpretation on Q. 49:11 related to the Hadith from Ahmad, Bukhari, Ibn Jarir, Al-Hakim, Al-Baihaqi, Al-Baghawi, and others through the transmission of Abu Jubairah al-Dhahhak. This hadith fell in the Bani Salamah region when the Prophet arrived in the city of Medina. It is said that there was a friend who had two or three nicknames that he did not like. When the Prophet met the Companion, he called him by one of his nicknames. Ahmad related that the man was upset when he was called until some of the companions who accompanied the Prophet said: "O Messenger of Allah he is angry with the call".⁵³ The verse "Do not call with a title that contains ridicule" comes as a warning to the Messenger of Allah at the same time as a prohibition for the faithful to give a bad nickname to someone and hurt his heart.⁵⁴ Tirmidhi states that this hadith has a quality of *sanad* while the Judge considers this Hadith to be a *dhaif* because it has transmissions of *gharib sanad* and *matan*.⁵⁵

Being out of the line of famous transport beforehand, Abd al-Razzaq from Al-Hasan explained that a friend met by the Messenger of Allah in the Bani Salamah region was a convert who had previously embraced Judaism. Even though the man had converted to Islam, some friends called him the nickname "O Jew" until finally, he fell on QS. al-Hujurat (49): 11 to prohibit the use of the nickname (Suyuthi 1983b, 7: 564). In another narration, Ibn Mundzur of 'Ibn Umar said that he heard the Messenger of Allah forbid the use of the term *kufir* on Muslims to disbelieve them (Suyuthi 1983b, 7: 565). He said:

أَيُّمَا رَجُلٍ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاءَ بِمَا أَحَدُهُمَا

⁵¹ Geoffroy, 'Al-Suyuthi'.

⁵² Muhammad Nashrul Haqqi, 'Istri Salihah dalam QS. An-Nisa' (4): 34 Menurut Penafsiran Jalal Ad-Din as-Suyuthi dalam Kitab Ad-Durr Al-Mansur Fi at-Tafsir Al-Ma'sur' (skripsi, UIN Sunan Kalijaga Yogyakarta, 2010), 67, 111, <http://digilib.uin-suka.ac.id/4112/10/small.jpg>; Komaruddin Hidayat, *Memahami Bahasa Agama: Sebuah Kajian Hermeneutika* (Bandung: Mizan, 2011), 141.

⁵³ Jalaluddin al-Suyuthi, *Durr al-Mantsur fi Tafsir al-Ma'tsur*, vol. 7 (Beirut: Dar al-Fikr, 1983), 563; Jalaluddin al-Suyuthi, *Asbab An-Nuzul*, trans. Andi Muhammad Syahril and Yasir Maqasid (Jakarta Timur: Pustaka Al-Kautsar, 2018), 498.

⁵⁴ Suyuthi, *Durr al-Mantsur fi Tafsir al-Ma'tsur*, 1983, 7:563-64.

⁵⁵ See also Ibn Katsir, *Tafsir al-Qur'an al-'Azhim*, ed. Hasan Abbas Qutb, vol. 13 (Kairo: Al-Faruq Al-Haditsiyah, 2000), 155; Compare with Suyuthi, *Asbabun Nuzul*, 497-98.

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Whoever said to his brother; "O disbelievers" then it may be going back to one of them.

Muttaqin explained that the Hadith about disbelieving fellow Muslims contains two aspects; oral aspects and symbolic aspects.⁵⁶ The process of disbelief of a Muslim to other Muslims, both orally and symbolically, contains a logical consequence to the disbeliever that he participated in disbelief. It seems that this logic rests on Al-Suyuthi quoting the above Hadith in his interpretation. When observed closely, this Hadith is the only history of the Hadith valid in the QS interpretation. al-Hujurat (49): 11 which does not discuss the context of the revelation of the verse.

Interestingly, Suyuthi made this Hadith as a cover in the QS interpretation. al-Hujurat (49): 11. This attitude seems to indicate the implied message that bad nicknames are spoken to other Muslims, to the point of finding faults and spreading their shortcomings, potentially becoming a reflection of the speakers of the nickname. The interpretation is quite intelligent because the exegete can put this Hadith as a transition to interpret the QS. al-Hujurat (49): 12. Al-Suyuthi explained that in the following verse, God gave a forbid for believers to prejudice one another and tell of their shortcomings,⁵⁷ the he quoted a Hadith explaining the ban:

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَنَاجَشُوا وَلَا تَحَاسَدُوا
وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Stay away from bad prejudices, because bad prejudices are the most lying words, and do not silence each other, look for ugliness, cheat each other in buying and selling, jealous of each other, hostile to each other and do not turn away from each other, and be all servants of God brothers.

One popular story about the context of the decline in QS. al-Hujurat (49): 12 is based on Ibn Mundhir's historical Hadith from Ibn Juraij. It is said that the verse came down due to the habit of Salman al-Farisi after eating that he would fall asleep snoring. One day, Salman who was sleeping was witnessed by two friends. Both gossip about Salman's sleeping habit.⁵⁸ In another narration, the two friends analogize Salman's snoring while sleeping like a dog.⁵⁹ The apostle who saw this incident asked the two friends; "I have seen a piece of meat in your mouth." The two friends then wondered; "O Prophet, truly we have not eaten a single piece of

⁵⁶ Muhammad Muttaqin, 'Hadis-Hadis Tentang Mengkafirkan Sesama Muslim: Studi Ma' n Al-Had s' (skripsi, Yogyakarta, UIN Sunan Kalijaga, 2015), 66-67, <http://digilib.uin-suka.ac.id/19506/>.

⁵⁷ Suyuthi, *Durr al-Mantsur fi Tafsir al-Ma'tsur*, 1983, 7:565.

⁵⁸ Suyuthi, 7:570; Suyuthi, *Asbabun Nuzul*, 499.

⁵⁹ Suyuthi, *Durr al-Mantsur fi Tafsir al-Ma'tsur*, 1983, 7:573.

meat today and have not eaten anything besides it." Prophet said, "Really you two have done wrong and eat Salman's flesh,"⁶⁰ then he read the QS 49:12 as follows:

And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it.

Another popular story was related to QS. al-Hujurat (49): 12 in Suyuthi's interpretation quoted from the narration of Muhammad ibn Ja'far al-Khara'iti about the experience of Umar ibn al-Khattab while walking through the city of Medina at night. At that time the Caliph Umar heard a man who was praising a woman in a house and then Umar broke into it. Umar saw that this man was alone with a woman while carrying liquor. He also said, "O enemies of Allah, do you think that Allah is hidden so that you can commit immorality to Him?"

The man replied, "O 'am r al-mu'min n, do not rush to accuse me of disobedience to Allah this time while you are ungodly to Him three times." you have sought my ugliness. Allah said, 'And enter the houses of the door' while you broke into my house without permission and even though Allah said, 'Do not enter a house that is not your home before asking permission from its occupants.' and apologized to the man.⁶¹ Suyuthi closed the QS interpretation. al-Hujurat (49): 12 quoting the words of 'Ali narrated by Tirmidhi as follows:

البهتان على البريء أثقل من السموات

Bad words that don't suit someone are heavier than the mass of the sky

The Hadith is an introduction to the interpretation of the QS. al-Hujurat (49): 13 concerning ethics in multicultural societies. Suyuthi quoted Ibn Mundzur and Ibn Abi Hatim in the narration of Ibn Abi Mulaikah that QS. al-Hujurat (49): 13 descended when Fath al-Makkah. During that day, some friends made fun of Bilal who echoed the call to prayer on the Kaaba. One of them said, "This black slave was blaring call to prayer on the Kaaba blatantly", so the majority of other friends said: "if Allah hates this man, he will replace the slave".⁶² This verse comes down as a statement that Islam rejects the concept of discrimination.⁶³ Suyuthi confirmed his argument with a Hadith that glory in the sight of Allah is the attitude of piety.⁶⁴

⁶⁰ Al- Qurthubi, *Jami' al-Ahkam al-Qur'an*, ed. Abd Allah ibn Abd al-Muhsin al-Turki, vol. 19 (Beirut, Lebanon: Al-Resalah, 2006), 396.

⁶¹ Suyuthi, *Durr al-Mantsur fi Tafsir al-Ma'tsur*, 1983, 7:567.

⁶² Suyuthi, 7:577-78; Suyuthi, *Asbabun Nuzul*, 499-500.

⁶³ Subhi al-Salih, *Ulum al-Hadith wa Mustalahuh* ' (Dar al-'Ilm li al-Malayin, 1988), 516-18.

⁶⁴ Suyuthi, *Durr al-Mantsur fi Tafsir al-Ma'tsur*, 1983, 7:578.

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Last mufassir described in this paper is Haji Abdul Malik Karim Amrullah, also known by the acronym HAMKA. He is a multitalented scholar born on February 16, 1908 in the village of Tanah Sirah, West Sumatra. HAMKA's prestigious position as general chairman of the Indonesian Ulema Council (MUI) has established its name as a great Islamic scholar figure in Indonesia.⁶⁵ From a scientific point of view, HAMKA has been educated by figures with severe concentration and full validity in the field of science it has pursued. He explored al-Qur'an science and interpretation through AR Sutan Mansur and Ki Bagus Hadikusumo. HAMKA took part in studying Islamic science and socialism through HOS Tjokroaminoto as well as conducting dialogues on Islamic sociology and philosophy with various Islamic scholars. These intellectual dynamics shape HAMKA into ulama figures, master orators, as well as Qur'an scholars with strong ideals.⁶⁶

One of HAMKA's monumental works in the study of the Qur'an is the book of Tafsir Al-Azhar. This book was published in 30 volumes completed in 15 years.⁶⁷ Suheri argued that the capacity of HAMKA in Arabic and Indonesian literature combined with scientific insights became strong capital to produce interpretive products that were complex but easily understood by the public. HAMKA's expertise in positioning itself objectively and not in favor of certain schools⁶⁸ makes its interpretation have value in the study of Islamic values and plays an important role in dealing with differences in conflict among Muslims.

HAMKA understands QS. al-Hujurat (49): 11 as a social ethics education between groups of believers and the prohibition of not berating each other.⁶⁹ Such education can be seen in the commands for believers, which is followed by an appeal; Do not make one mock other people. The mocking act in question is the act of demeaning others such as insulting, inciting, and denouncing someone who believes; both targeted at individuals and groups. Allah gives a ban on the distribution of such acts among believers; It may be that those who are mocked are better than them.⁷⁰

⁶⁵ Leon Agusta, 'Di Akhir Pementasan yang Rampung', in *Hamka di Mata Hati Umat* (Jakarta: Sinar Harapan, 1955), 86.

⁶⁶ Suheri, 'Seni Menurut Buya Hamka dalam Tafsir Al-Azhar' (skripsi, Yogyakarta, UIN Sunan Kalijaga, 2018), 43–45, 53,55, <http://digilib.uin-suka.ac.id/33850/>.

⁶⁷ Haji Abdul Malik Karim Amrullah/ HAMKA, *Tafsir al-Azhar*, 2nd ed., vol. 1 (Surabaya: H. Abdul Karim, 1982), 53.

⁶⁸ HAMKA, 1:4; Suheri, 'Seni Menurut Buya Hamka dalam Tafsir Al-Azhar', 69.

⁶⁹ Haji Abdul Malik Karim Amrullah HAMKA, *Tafsir al-Azhar*, 2nd ed., vol. 26 (Surabaya: H. Abdul Karim, 1982), 235.

⁷⁰ HAMKA, 26:235.

QS. al-Hujurat (49): 11 contains the values of warning and education from God regarding social ethics. HAMKA explains that this verse was delivered in soft and effective language to her audience (HAMKA 1982b, 26: 235).⁷¹ This verse contains a warning that verbal and non-verbal mockery is inappropriate for someone who feels the presence of faith in his heart. On the contrary, a believer will always view and realize the shortcomings in yourself. HAMKA believes that reproach and insults are only conveyed by people who do not have faith in their hearts. People who do not have more faith see deficiencies in others and do not remember the deficiencies that exist in themselves.⁷²

HAMKA added that people who like to find fault and the mistakes of others will forget to find fault with themselves. The concept is emphasized in the Qur'an through repetition of messages; And don't women make fun of other women; because it may be that the mockers are better than them.⁷³ HAMKA explains that the word "they" in this verse is intended to warn people who are fond of criticizing, that person is not necessarily more perfect in every aspect compared to people who are denounced. Loving behavior to denounce others is indicated as the appearance of arrogance in one's heart. HAMKA in its interpretation book, al-Azhar, cites the authentic Hadith of Muslim history no. 2749 as follows:

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ قَالَ
رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً قَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ
الْكِبْرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

From the Prophet sallallahu 'alaihi wasallam, he said: "Will does not enter heaven, the person in his heart is as heavy as mustard seeds from arrogance." A man asked, "Do men like it when the clothes and sandals are good (does this include arrogance)?" He replied: "Indeed, Allah is good, likes good, pride is to reject the truth and look down on people."

Mocking, ridiculing, looking down on other people, and various acts of this type show arrogance for the culprit.⁷⁴ Pride () differs from pride (). The arrogant actions of a person accompanied by a penchant for criticizing others will prevent him from seeing the truth and sincerity of faith.⁷⁵ Through this verse, HAMKA reminds people that they should be aware of all kinds of deficiencies and mistakes in themselves and avoid the act of criticizing others. He explained that the act was self-deprecating. HAMKA provides an analogy that if

⁷¹ HAMKA, 26:235.

⁷² HAMKA, 26:235–36.

⁷³ HAMKA, 26:236.

⁷⁴ HAMKA, 26:236.

⁷⁵ Salim ibn 'Id al-Hilali, *Al-Tawadhu' fi Dhau al-Qur'an al-Karim wa al-Sunnah al-Shahihah* (Mesir: Dar al-I'tisham, 1992), 35–44.

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someone insults and opens another person's shame then it is natural for that person to retaliate with similar insults. Hamka then quoted QS. al-Humazah (104): 1 as follows:

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

Woe to every scorner and mocker

HAMKA translates QS. al-Humazah (104): 1 as; Hell wailun for everyone who likes to hurt people and criticize people. The concept of hell called "Wailun" was also popularized by Ibn Jauzi in *Zad al-Mashir* as a term for a deep abyss in hell. It is said that the inhabitants of hell who have fallen into the abyss for 40 years have not been able to touch the bottom of their gap. someone with verbal in the form of gossip, slander, reproach, and various words that hurt the hearts of those who receive it. HAMKA explains that those who like to do bad things will harm themselves with torment on the last day.⁷⁶

HAMKA's interpretation of QS. al-Hujurat (49): 11 continues by explaining the prohibition of calling people with bad titles or nicknames. HAMKA described the example of the Prophet who changed the title of a friend named Zaid al-Khail (Zaid the horse) to Zaid al-Khair (Zaid the benevolent).⁷⁷ HAMKA added that good speech will bring about a good social atmosphere. A vocation with a good name and according to the basis of one's faith will affect the soul and spirit of worship. He explained that efforts to give good titles and titles, such as for someone who had just converted to Islam and become a convert, would show good deeds and be the start of a strong social relationship.⁷⁸

HAMKA continues its interpretation of the QS. al-Hujurat (49): 12 which contains a prohibition on prejudice among believers. He explained that prejudice is conjecture without a reason, a bad estimate of someone, and preaching is placed in the context of place and time that is not appropriate.⁷⁹ This argument builds on the initial part of the QS. al-Hujurat (49) verse 12 "*O people who believe, stay away from more than prejudice because actually part of the prejudice is sin*". HAMKA stipulates that the practice of unreasonable prejudice is a sin because it has the potential to sever social relations and friendship between two sides; individual or group. He also quoted the two *sah h* Hadiths regarding the prohibition of prejudice as follows:

⁷⁶ HAMKA, *Tafsir al-Azhar*, 1982, 26:236–37.

⁷⁷ HAMKA, 26:237–39; af al-Ra m n Mubarakfuri, *Al-Rahiq al-Makhtum: Bahts fi Sirah Nabawiyah* (Benares: Dar Haya' al-Ilm, 1976), 294; See also Ibnu Jarir ath-Thabari, *The History of Al-Tabari Vol. 39: The History of Prophet's Companions and Their Successors*, trans. Franz Rosenthal, vol. 39, 40 vols (Albany: Suny Press, 1989).

⁷⁸ HAMKA, *Tafsir al-Azhar*, 1982, 26:238–39.

⁷⁹ HAMKA, 26:239.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ وَلَا تَحَسَّسُوا وَلَا تَبْجَسُّوا وَلَا تَنَاجَشُوا وَلَا تَتَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Rasulullah sallallaahu 'alaihi wasallam said: "Stay away from bad prejudice, because bad prejudice is the most lying words, and do not be silent, look for ugliness, cheat each other in buying and selling, jealous of each other, mutual hostility and do not turn each other back, and be all of your silence, brothers of God who are brothers. "

عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الْأَمِيرَ إِذَا ابْتَغَى الرَّبِيَّةَ فِي النَّاسِ أَفْسَدَهُمْ

The Prophet sallallaahu 'alaihi wasallam, he said: "Indeed, if a ruler has prejudiced to humans (his people), then it will damage them."

Through the translation of the authentic Hadith above, HAMKA tried to criticize the performance of the government during his lifetime. He explained that the attitude of "jealousy" and mistrust of the Indonesian government towards the people he led to various investigative bodies called the State Intelligence Agency of the Republic of Indonesia.⁸⁰ HAMKA believes that the emergence of intelligence like this does not bring good for the people, instead, it spreads vigilance thanks to the jealous nature of the government. This trait will bring damage to the body of the state. Government suspicion of individuals and groups that are not based on clear evidence will cause unrest for the people, especially if the suspicion is accompanied by arrests such as *operasi tangkap tangan* (OTT/arrest operations) and accusations based on legal entanglement. He added that if the accusations turned out to be wrong, the government would destroy the trust of the people, or even spreading fear.⁸¹

While in the social sphere, HAMKA explains that this verse forbids someone to drop the dignity and name of another person based on the past mistakes made by that person.⁸² He considered that this kind of behavior was an act of contempt and cowardice while quoting pieces of this verse; *Do you like to eat the flesh of a dead relative?*. HAMKA emphasizes that although the acts of gossiping and eating carcasses are very different in terms of aesthetics, both actions are judged to be similar to God. Therefore, one should avoid gossiping and hastening to repent to God; *And fear Allah, surely He is willing to give repentance and most*

⁸⁰ HAMKA, 26:239–41.

⁸¹ HAMKA, 26:241–43.

⁸² HAMKA, 26:242.

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merciful. A person's repentance will convert all despicable behavior during life into commendable behavior and replace the previous bad deeds with good deeds.⁸³

HAMKA understands QS. al-Hujurat (49): 13 as an effort to raise awareness of multiculturalism. He argues that this verse is *muhkam* so that the message in it can be interpreted simply that God establishes all humans in the world in two types, male and female; O people, indeed We have created you from a man and a woman. The struggle between the two gave birth to massive offspring which then spread throughout the world. This distribution makes humans face different climate, air, land contours, and seasonal shifts so that the human descendants experience changes in form, color, cloth, and language. HAMKA concluded that the any difference come from the same source, Adam and Eve.⁸⁴

He continued that this verse shows similarities between one another. Wherever humans go, they like to look for family trees and examine the origins of offspring so that humans can bring various distant groups together and unite all differences into brotherhood.⁸⁵ HAMKA calls for not igniting divisions and differences between groups while citing the end of verse 13; Verily, the noble of you in the sight of Allah are those who are faithful to you, that the true glory in the sight of Allah is the glory of the heart, the glory of character, the glory of charity, and obedience to God.⁸⁶ HAMKA corroborates this argument by quoting the Hadith of Tirmidhi as follows:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَاءَكُمْ مَنْ تَرْضُونَ دِينَهُ وَخَلْقَهُ فَأَنْكِحُوهُ إِلَّا تَفْعَلُوا
تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادًا قَالُوا يَا رَسُولَ اللَّهِ وَإِنْ كَانَ فِيهِ قَالَ إِذَا جَاءَكُمْ مَنْ تَرْضُونَ
دِينَهُ وَخَلْقَهُ فَأَنْكِحُوهُ ثَلَاثَ مَرَّاتٍ

Rasulullah, peace upon him, said: "If someone comes to propose (your daughters and relatives), while you are happy with religion and morals, then marry him. If you don't do it, surely there will be defamation on earth and damage." Friends asked; "Even though he's not rich." He said: "If someone comes to propose (your daughter), you are happy with religion and morals, then marry her." He said it three times.

C. CONCLUSION

The teachings in Islam highly respect human rights and invitations to realize benefit on earth. The award process is an ethical behavior that should be practiced by every Muslim.

⁸³ HAMKA, 26:242–43.

⁸⁴ HAMKA, 26:243–45.

⁸⁵ HAMKA, 26:245.

⁸⁶ HAMKA, 26:245–47.

Al-Tabari's interpretation of QS. al-Hujurat (49): 11-13 emphasizes the important role of each Muslim to respect each other and maintain the feelings of their Muslim brothers as a reflection of piety to Allah, the Creator. Al-Suyuthi added that that the values in QS. al-Hujurat (49): 11-13 needs to be implemented in every person who believes and submits to the teachings of God. HAMKA also added that the axiology in these verses shows the urgency of ethical behavior among human beings. A Muslim should not exaggerate in glorifying someone who is considered righteous or insulting a Muslim who is deemed despicable.

The epistemology of the Qur'anic ethic formed by three cross-period commentators showing the same articulation that the ethical values in *Kalamullah* need to be formatted in humanitarian missions. The author claims HAMKA's Al-Azhar Tafsir as an interpretation of social ethics in the Qur'an that is most relevant to the current context in Indonesia. HAMKA sees that the Qur'anic ethics can bring the concepts of faith and piety into social awareness to fight poverty, crime, discrimination, intolerance, and disagreements. The concept embodies the integration between the Qur'an axiology in QS. al-Hujurat (49): 11-13 with universal humanist principles such as equality, justice, democracy, protection of rights, and peace. All of these values can be proclaimed with the spirit of the election of the Indonesian republic's minister of religion who understands nationalism and spiritualism

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