



**INTERFAITH TOLERANCE AND ITS RELEVANCE TO
THE INDONESIAN DIVERSITY:**

A Study on Ibn ‘Āshūr’s *al-Taḥrīr wa al-Tanwīr*

Moh. Abdul Kholiq Hasan

Faculty of Ushuluddin and Dakwah, IAIN Surakarta

Email: hasanuniversitas@gmail.com

Abstract: Indonesia is a biggest Muslim, and yet multi-cultural, country. Religious tolerance is a key issue for harmony, and correct understanding of this principle is highly important. *Maqāṣid* approach serves one of the alternatives for such understanding. This study aims to elucidate the concept of interfaith tolerance from the perspective of the *maqāṣid* offered by Ibn ‘Āshūr’s interpretation and analyze its relevance to the context of Indonesian diversity. This study is based on his work *al-Taḥrīr wa al-Tanwīr* and finds several important principles of interreligious tolerance from the perspective of the Qur’an. As a Muslim reformer, Ibn ‘Āshūr sees that tolerance is one crucial issue that religious followers are now facing. Grounded on the *maqāṣid approach*, he finds several principles of interreligious relation from the Quranic verses. These principles fit to the highest objective of Islamic law (*maqāṣid al-sharī’a*). These include drawing the common good and leaving away the damage, egalitarian, justice, conscience and freedom. These principles in the context of Indonesia are important and necessary in order to maintain harmony among religious people and the unity of the Republic of Indonesia.

Keywords: tolerance, *maqāṣid* exegesis, Ibn ‘Āshūr, *al-Taḥrīr wa al-Tanwīr*, Indonesia.

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Introduction

INDONESIA is a plural country that consists of various ethnics, languages, cultures and even religions. Religious diversity is a very central issue that calls for a special attention and management to avoid conflict. Inter-religious conflict can lead into

national disaster because such conflict involves a larger part of the nations.¹ For example, conflicts occurring in Poso and Ambon were communal since they were triggered by many factors including religious sentiment which was seen as one important causes.² Religious conflict often begins from a narrow understanding and interpretation of religious texts.³ Such understanding has a profound bad impact on the religious attitude of people within a given country or community.⁴

Muslims as the majority in Indonesia are required to be able to (re)define their presence in the context of religious, cultural and ethnic diversity, while offering a religious perspective that Islam is religion of tolerance, harmony and *rahmah li al-'ālamīn*.⁵ Therefore, the Qur'an as the main guideline of Muslims requires (re)interpretation to answer social problems that exist amongst people of different faith or religion.⁶ Muslim scholars author exegesis of the Qur'an to explain the scriptural verses that relate various issues and address them from a particular perspective or

¹ Binsar Antoni Hutabarat and H. Hans Panjaitan, "Tingkat Toleransi Antaragama di Masyarakat Indonesia," *Societas Dei: Jurnal Agama dan Masyarakat* 3, no. 1 (October 24, 2017): 8–34, accessed November 30, 2017, <http://societasdei.rcrs.org/index.php/SD/article/view/28>.

² Moh Abdul Khaliq Hasan, "Merajut Kerukunan dalam Keragaman Agama di Indonesia (Perspektif Nilai-Nilai Al-Quran)," *Profetika: Jurnal Studi Islam* 14, no. 1 (June 9, 2016): 74, accessed April 30, 2017, <http://journals.ums.ac.id/index.php/profetika/article/view/2008>.

³ Muhamad Ridho Dinata, "Konsep Toleransi Beragama dalam Tafsir Al-Qur'an Tematik Karya Tim Departemen Agama Republik Indonesia," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 13, no. 1 (January 22, 2012): 86, accessed February 28, 2018, <http://ejournal.uin-suka.ac.id/ushuluddin/eensia/article/view/131-05>.

⁴ M. K. Ridwan, Adang Kuswara, and Muhammad Misbah, "Agama; Antara Cita dan Kritik," *Fikrah: Jurnal Ilmu Aqidah dan Studi Keagamaan* 4, no. 1 (June 30, 2016): 164–165, accessed April 30, 2017, <http://journal.stainkudus.ac.id/index.php/fikrah/article/view/1612>.

⁵ Slamet Riyadi, "Toleransi Beragama dengan Konteks Kebhinekaan Berbasis Alquran," *UNES Journal of Social And Economics Research* 1, no. 2 (December 31, 2016): 101, accessed November 30, 2017, [http://lppm.ojs.unespadang.ac.id/index.php?journal=UJSER&page=article&op=view&path\[\]=27](http://lppm.ojs.unespadang.ac.id/index.php?journal=UJSER&page=article&op=view&path[]=27).

⁶ Moh Abdul Khaliq Hasan, "Metode Penafsiran al-Quran: Pengenalan Dasar Penafsiran al-Qur'an," *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 12, no. 1 (2015): 53, <http://ejournal.iainsurakarta.ac.id/index.php/al-araf/article/view/1183>.

method of interpretation. One example of the exegesis that is concerned with the issues of interfaith relation and tolerance is *al-Taḥrīr wa al-Tanwīr* by Ibn ‘Āshūr (1879-1973).⁷

Ibn ‘Āshūr is one of the prominent scholars in the field of the Qur’anic exegesis. Besides, he is also an expert of *maqāṣid al-sharī‘a*,⁸ and is known as a Muslim reformer from Tunisia.⁹ In his work, he questions common perception on the Quranic exegesis and offers a new method and perspective that do not fall into the trap of either following “the old works” or the ones that leave behind those works.¹⁰

Ibn ‘Āshūr’s method of interpretation is unique compared to other methods since he uses *al-taḥlīl al-maqāṣid* in interpreting the Quran.¹¹ His work builds upon *maqāṣid al-sharī‘a* and *maṣlaḥa* as the basic principles of the analysis to realize people’s welfare.¹² Such welfare is realized among other things through a co-living peacefully and maintenance of mutual tolerance among believers. This paper aims to examine Ibn ‘Āshūr’s exegesis concerning the verses on interactions among believers and put the emphasis of the analysis in the context of religious diversity in Indonesia.

There are several pieces of research that relate to this present study. Azmil Mufidah,¹³ for example, studied Ibn ‘Āshūr’s interpretation and showed that the interpretation used the *maqāṣid al-sharī‘a* approach, and this is not limited to *uṣūl al-khamṣa*

⁷ Muḥammad al-Tāhir ibn Muḥammad ibn Muḥammad al-Tāhir Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 1 (Tunis: al-Dār al-Tūnisīyyah li al-Nashr, 1984), 38.

⁸ Khairuddīn al-Zalkālī, *Al-‘Alām*, vol. 6 (Dār al-Ilmi li al-Malāyīn, 2002), 174.

⁹ Khālīd bin Aḥmad al-Shāmī, *Bayān Maṣṣaf al-Shaikh Ibn ‘Āshūr min al-Shūah min khilā al-Taḥrīr wa al-Tanwīr* (Maktabah Shamilah, al-Iṣdār. 3.61, 2005), 9.

¹⁰ Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 1:7.

¹¹ ‘Abd al-Qādir Muḥammad Ṣalīh, *al-Tafsīr wa al-Mufasssīr fī al-‘Aṣr al-Ḥadīth* (Beirut: Dār al-Ma‘rifah, 2003), 121.

¹² Eficandra, “Maqasid al-Shariah: Suatu Kajian terhadap Ijtihad Ali ibn Abi Thalib,” *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 12, no. 1 (June 30, 2012): 22, accessed February 28, 2018, <http://ijtihad.iainsalatiga.ac.id/index.php/ijtihad/article/view/138>.

¹³ Azmil Mufidah, “Tafsir Maqāṣidī: Pendekatan al-Maqāṣid al-Sharī‘ah Ibn ‘Āshūr dan Aplikasinya dalam Tafsīr al-Taḥrīr wa al-Tanwīr” (Thesis Undergraduate, Fakultas Ushuluddin, Studi Agama, dan Pemikiran Islam, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2013).

(protection of religion, soul, mind, wealth and descent), but includes universal values such as egalitarian, tolerance, freedom and convenience. Alnahari & Ahmad studied interreligious relation based on Sūra al-Mumtahana and revealed that this chapter of the Qur'an has both general and specific purposes.¹⁴ Misbahul Munir's study on Ibn 'Āshūr's concept of religious freedom discloses that his concept is in accordance to the principles of tolerance, equality and freedom.¹⁵ Salma Murshid especially examined the concept of tolerance in Islam and argued that the tolerance is possible in terms of social interactions (*mu'āmalā*) but not in creed (*'aqīa*) and worship (*'ibāda*).¹⁶ A similar study by Mazlan Ibrahim revealed the same finding to that of Munir's.¹⁷

This present study attempts to examine the concept of interfaith tolerance in Ibn 'Āshūr's *al-Taḥrīr wa al-Tanwīr* and looks at his interpretation in the contexts of religious diversity in Indonesia. Tolerance (*tasāmuḥ*)¹⁸ always presupposes an unbalanced power relation in its context (the language of tolerance is the language of power). In Indonesian, the word 'tolerant' is defined as the nature or attitude of tolerance (respect, letting, allowing) towards someone else's standpoint (opinions, views,

¹⁴ Ameen Ahmed A. Alnahari and Ridzwan Ahmad, "Specific Maqasid in the Holy Qur'an: A Study for Maqasid of Relations in the Light of Surah Al-Mumtahina," *QURANICA - International Journal of Quranic Research* 6, no. 1 (June 1, 2014): 114–142, accessed January 31, 2018, <https://ejournal.um.edu.my/index.php/quranica/article/view/5181>.

¹⁵ Misbahul Munir, "Kebebasan beragama dalam Perspektif Tafsir Maqāṣidī Ibn 'Āshūr" (Master Thesis, UINSunan Kalijaga Yogyakarta, 2015).

¹⁶ Salma Mursyid, "Konsep Toleransi (al-Samahah) antar Umat Beragama Perspektif Islam," *Aqlam: Journal of Islam and Plurality* 1, no. 2 (January 31, 2018): 35–51, accessed January 31, 2018, <http://journal.ia-in-manado.ac.id/index.php/AJIP/article/view/504>.

¹⁷ Mazlan Ibrahim, "Al-Tasamuh dalam al-Quran: Satu Kajian Tafsir Tematik," in *Proceedings of The International Conference On Islam, Development And Social Harmony In Southeast Asia* (Bangi-Selangor: Universiti Kebangsaan Malaysia, 2017), 442–447.

¹⁸ Ahmad Warson Munawir, *Al-Munawwir Kamus Arab-Indonesia* (Surabaya: Pustaka Progresif, 1997), 657.

beliefs, habits, behaviors) as opposed to one's own stance.¹⁹ This study used Ibn Ashur's exegetical work as the main data and other related work as the secondary data. Specifically, this study aims to apply the theory of the *maqāṣid al-sharī'a* to analyze Ibn 'Āshūr's exegesis that relate to the verses on interfaith relation and tolerance.

Ibn 'Āshūr, Maqāṣid and al-Taḥrīr wa al-Tanwīr

Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir ibn 'Āshūr was born in Tunisia in 1296 AH or 1879 AD.²⁰ He came from a respected family and his predecessor was prominent Islamic scholar from Andalusia.²¹ He attained religious training and general basic science in his family education. After memorizing the Qur'an and the basics of French, he continued his education in al-Zaytūnah mosque (1310 AH-1892 AD). The mosque served not only as place of worship but also offered religious training such as al-Azhar in Cairo.²² This educational background played important role in shaping his Islamic perspective and the exegesis of the Qur'an, where the *maqāṣid al-sharī'a* is one major approach.²³

Ibn 'Āshūr began his career as teacher in his alma mater of al-Zaytūnah and taught fiqh of the Maliki school in 1905. In 1932, he was elected as the leader of *Shaykh al-Islām al-Malikī* (the Grand Teacher of Maliki School).²⁴ Several years later, he was selected as the president of his alma mater. But, he was deposed due to political factor, until he was restored as the number one person

¹⁹ W.J.S Poerwadarminta, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2007), 1288.

²⁰ Maḥammad Maḥammad, *Tarājum al-Muallifin al-Tunisiyyin*, vol. 3 (Beirut: Dār al-Gharbi al-Islāmi, 1994), 304.

²¹ al-Shāmī, *Bayān Mawqif*, 4.

²² Abdul Halim, "Kitab Tafsīr al-Taḥrīr wa al-Tanwīr Karya Ibn 'Āshūr dan Kontribusinya Terhadap Keilmuan Tafsir Kontemporer," *Syadah* 2, no. 2 (December 27, 2016): 18, accessed December 2, 2017, <http://ejournal.fiaiunisi.ac.id/index.php/syadah/article/view/83>.

²³ Nabīl Aḥmad Ṣaqar, *Manhaj al-Imām al-Ṭāhir al-'Āshūr fī al-Tafsīr* (Cairo, Egypt: Dār al-Miṣriyyah, 2001), 10.

²⁴ al-Zalkī, *Al-'Alām*, 6:174.

that held important position at al-Zaytūnah in 1945.²⁵ In addition to his formal career, Ibn Ashur was also known as a dedicated scholar who acquired multi-disciplinary scientific knowledge. This rendered him to occupy several important positions. In 1950 Ibn 'Āshūr became member of *Majma' al-Lughah al-'Arabiyyah* in Egypt and Damascus in Syria. And in 1955, he was member of *Majma' al-'Ilmi al-'Arabī* in Damascus. He was also a member of *fiqh* (Islamic Jurisprudence) encyclopedia board published in Kuwait.²⁶

Ibn 'Āshūr is a prolific scholar. In addition to *Tafsīr al-Taḥrīr wa al-Tanwīr*, he also has authored several other works such as *Uslub al-Inshā'ī wa al-Khitaba*, *Mujiz al-Balagha*, *Hashiyya 'alā al-Qatr*, *Sharḥ 'alā Burdah al-Bushirī*, *Alaysa al-Subḥ bi Qarīb*, *Uṣūl al-Niẓām al-Ijtimā'ī fī al-Islām*, *al-Maslaḥa al-Mursāla*, *al-Istiqrā' wa Dawruhu fī Ma'rifati al-Maqāṣid*, *al-Munasabah al-Shar'iyya*, *al-Maqāṣid al-Shar'iyya fī al-Ḥajj*, *Maqāṣid al-sharī'a al-Islāmiyya*.²⁷

Ibn 'Āshūr died at the age of 93 years in the city of Mursi on Sunday 13 Rajab 1394/12 August 1973 and is buried in the cemetery of al-Zallat in Tunisia after spending his time for Islamic propagation, reform and social works.²⁸ He was the first to get the highest award in Tunisia in the field of culture in 1968. He was also the first to revive the writing on the *maqāṣid al-sharī'a* in the country.²⁹

The term *tafsīr maqāṣid* is here used to imply the meaning of the Qur'anic exegesis that employs the *maqāṣid al-sharī'a* as the foundation of interpretation. The word *tafsīr* means exposing or uncovering the closed meaning (*al-kashf*),³⁰ but to al-Raghib al-Asfahani, it is especially used for uncovering a rational meaning.³¹

²⁵ al-Shāmī, *Bayān Mawqif*, 14–15.

²⁶ Abīr Bintu Abdullāh al-Na'im, *Qawā'id al-Tarḥjīh al-Muta'alliqah bi al-Naṣ'Inda Ibn 'Āshūr Fī Tafsīrihi al-Taḥrīr wa al-Tanwīr*, vol. 1 (Riyad-KSA: Dār al-Tadmuriyyah, 2010), 30.

²⁷ al-Shāmī, *Bayān Mawqif*, 14–15.

²⁸ Muḥammad bin Ibrāhīm al-Hamd, *al-Taqrīb li Tafsīr al-Taḥrīr wa al-Tanwīr li al-Thahīr bin 'Āshūr*, vol. 1 (Dār Ibn Khuzaimah, 1429), 18.

²⁹ Ibid., 1:21.

³⁰ Mannā' al-Qaṭṭān, *Mabāḥith Fī "Ulūm al-Qur"ān* (Beirut: Muassasah al-Risālah, 1995), 323.

³¹ Al-Rāghib al-Aṣfahānī, *Al-Mufradāt fī Gharīb al-Qur"ān*, ed. Ṣafwan Adnān al-Dāwudī (Beirut: al-Dār al-Shāmiyyah, 1412), 636.

According to al-Zarkashi, *tafsir* is a study to understand and explain the meaning of, and take the laws and wisdom from, the Qur'an.³² Meanwhile in Ibn 'Āshūr's view, *tafsir* is understanding the purposes of the Qur'an revelation to humans.³³ Meanwhile *maqāṣid* in Ibn Manẓūr's word means goal, intent, final destination and rise; whether in a positive or negative direction.³⁴ Some specialize *qasd* to show a good purpose.³⁵

The term *maqāṣid al-sharī'ah* is introduced by Muslim jurists to show a concept of purpose or intent of *sharī'a* rule. The *sharī'a* referred to here is the rule of law that comes from the Qur'an and *Sunna* of the Prophet.³⁶ According to al-Ghazali, the benefit of the goal behind *sharī'a* law can only be known by a lot of arguments derived from the Qur'an, the *Sunna* and other explanatory interpretations in different conditions and situations, so it can be referred to as *maṣlaḥa mursala*.³⁷ *Tafsir maqāṣid* is an exegesis that takes into account *maqāṣid al-sharī'a*, the general rules of *sharī'a* and the reasons of law ('*illa*') contained in the Quran, as the science and the instruments of exegesis.³⁸ It also means an exegesis with the principle of moderation which is based on the main purpose of the Qur'an or *sharī'a*. It has the same principle with the concept of *al-maqāṣid al-sharī'a*.³⁹

The basic assumption of the theory of *tafsir maqāṣid* is that it is nearly impossible to know the God's law without figuring out the

³² Al-Zarkash, *Al-Burhān Fī Ulūm Al-Qur'ān*, ed. Muḥammad Abū al-Faḍāl Ibrāhīm, vol. 1 (Dār Ihyā' al-Kutub al-'Arabiyah, 1957), 13.

³³ Ibn 'Āshūr, *Tafsir al-Tahrir wa al-Tanwir*, 1:38.

³⁴ Muḥammad Ibn Mukarram Ibn Manẓūr, *Lisān al-'Arab*, 3 (Beirut: Dār Sādir, 1414), 353.

³⁵ Al-Fairuz Abādī, *al-Qāmūs al-Muḥīd* (Beirut: Muassasah al-Risālah, 2005), 310.

³⁶ Amad al-Raysūnī, *Muḥaḍarāt fī al-Maqāṣid al-Sharī'ah* (Cairo, Egypt: Dār al-Kalimah, 2013), 9.

³⁷ Abū Hāmid Muḥammad ibn Muḥammad al-Ghazālī, *Al-Mustashfā min 'Ilm al-Uṣūl*, ed. Muḥammad 'Abdus Salām al-Shāfi (Beirut: Dār al-Kutub 'Ilmiyyah, 1993), 179.

³⁸ Musharraf bin Aḥmad Jam'an al-Zaharānī, "Al-Tafsir al-Maqāṣidi: Ta'sīl wa Taṭbīq," *Majallah al-Dirāsah al-Islāmiyyah* 28, no. 1 (2016): 67.

³⁹ Imam Taufiq, "Al-Qur'an dan Perdamiaan Profetik dalam Bingkai Kebhinekaan (Pembacaan Tafsir Maqāṣid)" (Manuscript Inauguration presented at the The Inauguration of Professor at UIN Walisongo, Semarang, 2007), 13.

purpose or goal of such divine law, as these can be discerned from various Qur'anic verses, for example Sūra al-Baqarah: 205, al-A'rāf: 56, 85, al-Mā'idah: 33 & 64, and al-Qaṣaṣ: 77 & 83. The task of interpreter is to capture the goals and objectives through text comprehension, which is often hidden behind its literal meaning or formal utterance. This is because sometimes the text's *maqāṣid* is expressed clearly (*ṣarīh*) but some others are tacitly unclear and vague. Therefore, *tafsīr maqāṣid* also requires dialectic-discursive analysis between text and context, so that the impression of contradiction of the texts may be compromised.⁴⁰ The basic principle of *tafsīr maqāṣid* cannot be separated from the theory of *maqāṣid* introduced al-Shāṭibī (d. 790 AH/1388 AD). The ultimate purpose of God in revealing *shari'a* is to realize goodness and welfare for humans in this world and the hereafter, where the law was made for it (*tahqīq masalih al-'ibād fi al-dārain allatī wudi'at al-sharī'a min ajlihā*).⁴¹

In line with Shatibi, Ibn 'Āshūr asserted that the purpose of the revealing of the Qur'an is to fix all human problems (*li ṣalāḥ amr al-nās kāffah*), but to be a mercy for all human beings and to direct humanity to what God wants. And the highest purpose of the Qur'an is the improvement of individual conditions (*al-ṣalāḥ al-fard*), society (*al-ṣalāḥ al-jamā'i*) and civilization (*al-ṣalāḥ al-'umrānī*).⁴² For that, the purpose of the Qur'an can be divided into general, special and partial purposes. The general objective is any goal found in any verses of the Qur'an, for example the improvement of belief, morality, human behavior, the purpose of worship, prospering the world with a variety of merits and the goal of humanity as the vicegerent on earth. Meanwhile, the specific purpose is found only in certain rules in the Qur'an, such as family, property, politics, wars and peace laws. And its partial goal is a goal that is found in a specific rule in the law of the

⁴⁰ Abdul Mustaqim, "Homoseksual dalam Perspektif al-Qur'an Pendekatan Tafsir Kontekstual al-Maqāṣidi," *SUHUF Jurnal Pengkajian Al-Qur'an dan Budaya* 9, no. 1 (November 15, 2016): 38–39, accessed November 1, 2017, <https://journalsuhuf.kemenag.go.id/index.php/suhuf/article/view/115>.

⁴¹ Abū Ishāq Ibrāhīm ibn Mūsā al-Gharnāṭī al-Shāṭibī, *al-Muwāfaqāt fi Uṣūl al-Fiqh*, ed. Abū Ubaydah Mashhūr, vol. 2 (Dār Ibn Affan, 1997), 12.

⁴² Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tamwīr*, 1:38–45.

Qur'an, for example about the rules of ablution or substitute of ablution, charity and the interaction with our spouse.⁴³

The full title of Ibn 'Āshūr works discussed here is *Tahrīr al-Ma'na al-Sadīd wa Tanwīr al-'Aql al-Jadīd min Tafsīr al-Kitāb al-Majīd*, which is then called as *Tafsīr al-Tahrīr wa al-Tanwīr*. It was published by al-Dār al-Tūnisiyyah li al-Nashr in 1980, consisting of 30 parts (*juz'*). The eighth part is divided into two volumes. The work was originally a collection of materials presented by Ibn 'Āshūr to his students at the University of al-Zaytūnah. In 1956, the exegesis of the last part of the Qur'an (*Juz' 'Amma*), for the first time, was published in Tunisia. In 1968, the whole 30 part of the work was published in 15 volumes.⁴⁴

In his work, Ibn 'Āshūr explains in the beginning of the first *juz'* ten the *muqaddima* (introduction) related to the science of the Qur'an and its exegesis. The ten *muqaddima* are about *tafsīr* and *ta'wīl*, the source of the science of exegesis, the validation other than *tafsīr bil ma'thūr*, the purpose of the Qur'an exegesis, the occasion of revelation (*asbāb al-nuzūl*), the stories and names of the Quran, verses and chapter (*sūra*) and their order, the meaning in the arrangement of the Qur'an, and lastly the diversity and literary heights (*balaga*) of the Qur'an.⁴⁵

In this work, the beginning of each chapter (*sūra*) explains briefly about its profile, such as the naming of the chapter, its classification in accordance to the place of revelation (Mecca or Medina). The narrations relating to the virtues of chapter or verses and their occasion of revelation if there is any are also explained. Ibn 'Āshūr also always pays attention to the correlation of the meaning between paragraphs (*munāsabah*), the meaning of vocabulary, the secrets of the choice of a word, the analysis of reading (*qirā'at*), the study of grammar, the variety of *balaga* and the uniqueness of al-Qur'an as a literature. And the most important, and what makes this exegesis different from other

⁴³ 'Abd al-Karīm Ḥamīdī, *al-Madkhal ilā Maqāṣid al-Qur'ān* (Riyad: Maktabah al-Rushd, 2007), 31–33.

⁴⁴ Muḥammad al-Ḥabīb Ibn Hāwjah, *Muḥammad bin al-Thāhir Ibn 'Āshūr wa Kitābuhu Maqāṣid al-Sharī'ah al-Islāmiyyah*, vol. 1 (Qatar: Wazarah al-Awqāf, 2004), 317.

⁴⁵ Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 1:10–101.

works, relies on the explanation of the key objectives of the chapter.⁴⁶ Ibn ‘Āshūr concludes that the purposes of the Qur’an are to realize several principles of goodness. These include creed, morals, legislation, control, stories and news of the forbears, education, warning, joy, excellence and beauty of the literature of the Quran.⁴⁷

In his exegesis, he also revealed various kinds of social problems in the society that existed at that time and the ways in which the Qur’an addressed them. According to him, the purpose of the Qur’an is none other than realization of goodness for humans’ affairs (*li ṣalāḥ amri al-nas kaffah*).⁴⁸ In general, this work is classified into rational analysis (*taḥlīlī bi al-ra’yī*) interpretation that uses the language of social consensus and orients itself to the highest objective of shari’a (*maqāṣid*).⁴⁹ Below are the principles of tolerance and interfaith relations according to Ibn ‘Āshūr in his *al-Tanwīr*.

Freedom of Religion and Common Denominator

Freedom of religion is fundamental to human life.⁵⁰ Ibn ‘Āshūr interprets Sura al-Baqara 256, stating that "this verse is a clear proposition of the invalidity of coercion against a person to embrace a religion in any way".⁵¹ Forcing religion to somebody is unjust and against the purpose of the Qur’an and against the *maqāṣid al-shari’a*. One of the examples is the duty to maintain logical thinking based on the correct *dalīl*. Ibn ‘Āshūr warned that

⁴⁶ Ibid., 1:8.

⁴⁷ Hāmidī, *al-Madkhal ilā Maqāṣid al-Qur’ān*, 129–131.

⁴⁸ Ibn ‘Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 1:38.

⁴⁹ Ridhwan Jamal and Nishwan ‘Abduh Kholid, "Al-Judhūr al-Tārikhiyyah li al-Tafsīr al-Maqāṣidi li al-Qu’ān al-Karīm," *Majallah al-Islām fi Asīya, al-Jāmi’ah al-Islāmiyyah al-‘Ālamiyyah bi Malaysia* Special Edition (March 2011): 215.

⁵⁰ Moh Abdul Kholiq Hasan, "Ayat-Ayat Kebebasan Beragama Dalam Perspektif Nasakh: Kajian Terhadap Penafsiran Ibn Kathīr Dan Rashīd Ridā," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 6, no. 2 (2016): 307, accessed November 2, 2017, <http://mutawatir.uinsby.ac.id/index.php/Mutawatir/article/view/151>.

⁵¹ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn ‘Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, vol. 3 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 26.

"the problem of faith must be based on the theorem, the ability to think and in accordance with the choice".⁵² It is important for a believer to keep this message in mind and heart as the center to manage the truth, especially relating to the belief.⁵³

Ibn 'Āshūr believes that the freedom of religion is the Qur'an fundamental message as part of the *maqāṣid al-sharī'a*. For that, he refused that this verse is abrogated (*mansūkh*) by another verse.⁵⁴ Such opinions are in line with other great scholars and reformers such as Muhammad Abduh and Rashid Rida. According to Rashid Riḍā, freedom of religion is a great rule and principle in Islam.⁵⁵ So, coercion of a belief is contrary to the purpose of the Qur'an and *sharī'a*. Therefore, it is the duty of all parties to promote freedom of religion, to reject coercion and respect the right of others to choose any faith. Religious freedom is a ground for harmonious life among believers of different religion.⁵⁶

The variety of human beliefs is natural (*sunnatullāh*) and Islam as religion of *fiṭra* (human nature) does not deny this. Even in many verses, the Qur'an affirms the diversity of such beliefs. As explained in Sūra Yūnus: 99, "*Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe?*"⁵⁷ Based on the reality of religious differences, Islam calls on its followers along with of all the people of the book (*ahl al-kitāb*, commonly translated as Jews and Christians) to seek a common ground. Ibn 'Āshūr refers to Sūra Āli 'Imrān: 64, affirming that this verse is a call for worship to God as common denominator.⁵⁸ This spirit continues to be maintained by the Prophet during his lifetime. The Prophet used to receive

⁵² Ibid.

⁵³ Ibid., 3:30.

⁵⁴ Ibid., 3:25–30.

⁵⁵ Rashid Riḍā, *Tafsīr al-Manār*, vol. 3 (Cairo, Egypt: al-Hay'ah al-'Āmmah al-Miṣriyyah li al-Kitāb, 1990), 33.

⁵⁶ Ach Musif, "Pemikiran Islam Kontemporer Abdullah Saeed Dan Implementasinya Dalam Persoalan Murtad," *Ulumuna* 19, no. 1 (June 29, 2015): 89–90, accessed December 2, 2017, <https://ulumuna.or.id/index.php/ujs/article/view/225>.

⁵⁷ M. A. S. Abdel Haleem, *The Quran* (New York: Oxford University Press, 2005), 135.

⁵⁸ Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 3:326.

delegation of *ahl al-kitāb* to conduct religious dialogue.⁵⁹ In addition, many verses of the Qur'an, which begin with the phrase of "o humans", are invitation to the point of conscience of human nature to achieve the common good. The point of equality of human nature is then the basic principles in the interaction with others.⁶⁰ Ibn 'Āshūr argues that *fiṭra* is one important principle of Islam, upon which basic principles of religion were built up.⁶¹ *Fiṭra* is embedded in every human being as a character trait to seek good and avoid harm.⁶² In other words, true and original *fiṭra* is one of the pillars of the establishment of the *shari'a*.

Respecting Religion, Prioritizing Peace

There are attitudes that unwittingly offend other people of different beliefs. Thus, Islam warns and forbids its followers from making disruption or disrespect to beliefs of others, as this is emphasized in Sūra Al-An'ām: 108. Ibn 'Āshūr states that it is the purpose of the Qur'an to insult others' faith although inviting them to Islam peacefully is not prohibited.⁶³ If Islamic propagation (*da'wa*) is based on mockery and insult of other religions, Islam loses its character. Insults and rebuke to the deities of other faiths are prohibited by Islamic law because there is no benefit but hostility. It is even counter-productive to the goal of preaching itself. The Qur'an commands to "*argue with them in the most*

⁵⁹ Abū Bakr Aḥmad ibn Ḥusayn Ibn 'Alī ibn Mūsā Al-Bayhaqī, *Dalā'il al-Nubuwwah wa Ma'rifah al-Aḥwāl Shāhib al-Sharī'ah*, vol. 5 (Beirut: Dār al-Kutub al-Ilmiyah, 1405), 382.

⁶⁰ Shayuthy Abdul Manaf and Mohamed Ibrahim Mohamed Siddeek, "Peaceful Co-Existence in the Light of Objectives of Sharia," *Global Journal Al-Thaqafah* 6, no. 1 (June 2016): 114, accessed January 2, 2018, <http://www.gjat.my/gjat062016/10820160601.pdf>.

⁶¹ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tamwīr*, vol. 9 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 135.

⁶² Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn 'Āshūr, *Ḥawla al-Niẓām al-Ijtimā'ī fī al-Islām* (Tunis: al-Shirkah al-Tūnisiyyah li Tawzī', 1985), 20.

⁶³ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tamwīr*, vol. 7 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 427.

courteous way"⁶⁴ (al-Nahl: 125). It also command the Prophets Moses and Aaron to, "*Speak to him gently so that he may take heed, or show respect.*"⁶⁵ (Sūra Ṭāhā: 44). Insults to other religious adherents are thus prohibited by the *shari'a* because it will cause harm. A wise propagation must be therefore based on the principle of taking goodness and rejecting harm.⁶⁶ Part of this effort is constructive dialogue amongst people of different religions.⁶⁷ In defending his view on these issues, Ibn 'Āshūr points out to the legal maxim in Islamic law encouraging to "*take things that bring goodness and leave things that cause harm.*"⁶⁸ He also uses the method of blocking means that cause danger (*sadd al-dharī'a*). On the basis of these two maxims, Ibn 'Āshūr assures that although da'wa is good but if this is conducted through mocking of other religion and turns into a chaos, then that endeavor must be stopped to avoid further harm. The branch of this rule is "to cancel the law of *wasīlah* (intermediary/means) and apply the law of purpose/objective". If a *wasīlah* leads to damage, then the *wasīlah* must be prevented and is therefore forbidden.⁶⁹ Based on this rule, then the law of insulting and denouncing religions of others is forbidden, because it can lead to various damage such as the emergence of disputes and disharmony among followers of different religion.

If undesirable situation emerge that lead into tension, peace and reconciliation are encouraged. The rules of peace are laid down in verse 61 of Sūra al-Anfāl: *But if they incline towards peace, you [Prophet] must also incline towards it, and put your trust in God: He is the All Hearing, the All Knowing.*"⁷⁰ According to Ibn 'Āshūr, this verse confirms that when the enemy seriously asks for peace

⁶⁴ Haleem, *The Quran*, 174.

⁶⁵ Ibid., 197.

⁶⁶ Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tamwīr*, 7:430.

⁶⁷ Ibid., 7:431.

⁶⁸ 'Izzuddīn bin 'Abd al-Salām, *Qawā'id al-Ahkām fī Maṣāliḥ al-Anām*, vol. 1 (Cairo, Egypt: Maktabāt Kulīyāt Al-Azhāriyyah, 1991), 17.

⁶⁹ Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tamwīr*, 7:431–432.

⁷⁰ Haleem, *The Quran*, 114.

and ceasefire, then Allah commands Muslims to fulfill that request.⁷¹

The phrase “*And if they incline towards peace*”, indicates the seriousness of the enemy to make peace, and under such conditions, Muslims are ordered to receive the peace request. If there is a strong indication that the peace request is none other than a trap from the enemy rulers to fool Muslims, the peace request does not need to be fulfilled. The peace request must be fulfilled from any party, either from the People of the Book as well as the followers of other religions. When the peace carries the welfare for the people of Islam, it should be accepted.⁷²

The options of ceasefire and making peace, according to Ibn ‘Āshūr must be measured with the common good (*maṣlaḥa*) and damage (*muḍara*) for Muslims.⁷³ It is in accordance with the principle of the *maqāṣid al-sharī‘ah* in the form of keeping the common good which is highly prioritized.⁷⁴

The principle used in peace or war is to gain the common good and avoid harm. Thus, the principle of loving peace is a part of the basic and fundamental principles of Islam, while the rules relating to war are actually branch laws. War is not a basic doctrine in Islam, but it is difficult situation that call for a precise wise act and strict law. It is supposed to maintain and defend the people. It is not true to say that the verses of *jihad* or war invalidate the verses peace.⁷⁵ The word “*salam*” which means salvation, peace or leaving quarrels, is repeated in the Quran as many as 42 times.⁷⁶

⁷¹ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 10 (Tunis: al-Dār al-Tūnisīyah li al-Nashr, 1984), 58.

⁷² Ibid., 10:59–60.

⁷³ Ibid., 10:61.

⁷⁴ Aḥmad al-Raysunī, *Al-Fikr al-Maqāṣidi: Qawāiduhu wa Fawāiduhu* (Maroko: Mathma’ al-Najāh al-Jadidah, 1999), 24–25.

⁷⁵ Rashid Riḍā, *Tafsīr al-Manār*, vol. 1 (Cairo, Egypt: al-Hay’ah al-‘Āmmah al-Miṣriyyah li al-Kitāb, 1990), 174.

⁷⁶ M. Quraish Shihab et al., *Ensiklopedia al-Qur’an: Kajian Kosa Kata*, vol. 3 (Jakarta: Lentera Hati, 2007), 870.

Humanistic Social Interaction

Islam provides the foundation for its people to be socially united with non-Muslims. This includes food and marriage issues. As Allah explains in *Sūrah al-Maida* [5]:

“Today all good things have been made lawful for you. The food of the People of the Book is lawful for you as your food is lawful for them. So are chaste, believing, women as well as chaste women of the people who were given the Scripture before you, as long as you have given them their bride-gifts and married them, not taking them as lovers or secret mistresses. The deeds of anyone who rejects faith will come to nothing, and in the Hereafter he will be one of the losers.”⁷⁷

According to Ibn ‘Āshūr, the phrase “*Today all good things have been made lawful for you*”, does not mean that before the revelation of this verse, food of the People of the Book is not lawful for Muslims. But this verse can be recalled the day of declaration of People of the Book’s food being *ḥalāl*. The *ḥalāl* food of the People of the Book for Muslims is rukhsah (convenience) given by shariah to Muslims. This legal convenience is offered because there is need of mutual interaction between Muslims with the People of the Book. So if the food of the People of the Book is forbidden, it will bring about difficulties in establishing mutual relationship.⁷⁸ The word “food” in this verse according to Ibn ‘Āshūr includes all types of food produced, processed and slaughtered by the People of the Book. The allowance of consuming their food is because basically the religions of Jews and Christians receive Scripture and revelation from God that distinguish them from the people of Paganism.⁷⁹ The phrase “your food is lawful for them”, according to Ibn ‘Āshūr further reinforces that the reason for the legalization of food between Muslims and the People of the Book is the necessity to interact with them. Another evidence that support such interaction is that Muslims are allowed to marry the women of the People of the Book.

⁷⁷ Haleem, *The Quran*, 68.

⁷⁸ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tamwīr*, vol. 6 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 119.

⁷⁹ Ibid., 6:120–121.

Although eating the food of the People of the Book and marrying the honorable women amongst them are permitted, but if these are feared to cause big problem, then these may be avoided or prevented. For example, if we fear that there will be a confusion and destruction of religious education of children or the destruction of faith and the behavior of Muslim husband, then according to the *maqāṣid*, such marriages are forbidden to prevent damage.⁸⁰ Islamic law maintains that if one finds good (*maṣlaḥa*) and damage (*maḍara*) at the same time, then refusing the damage must be prioritized and taking the good comes later.⁸¹

Religious Plurality

Islam recognizes a variety of religion and belief as natural disposition (*ṣunnatullāh*) of human life.⁸² Many verses of the Quran confirm this. One of them is stated in *Sūra Yunus*: 99-100. God says:

"Had your Lord willed, all the people on earth would have believed. So can you [Prophet] compel people to believe? No soul can believe except by God's will, and He brings disgrace on those who do not use their reason"

These verses, according to Ibn Ibn 'Āshūr, confirms to the Messenger of Allah about *ṣunnatullāh* related to human beliefs. For that reason, the Prophet was warned by Allah not to impose people to accept Islam, because if Allah will, then Allah would make all people believer. This is the understanding that Ibn 'Āshūr hold and is based on the use of the condition (*shart*) word (لو), which means "if". This condition indicates that such a thing would never happen.⁸³

Sunnatullāh on the variety of human beliefs is derived from the wisdom of Allah which makes the level of human reason in

⁸⁰ al-Raysuni, *Al-Fikral-Maqāṣidi*, 107–108.

⁸¹ 'Imād 'Alī Jum'ah, *Al-Qawā'id al-Fiqhiyyah al-Muyassarah* (Urdun: Dār al-Nafāis li al-Nashr wa al-Tawzī', 2006), 68.

⁸² Moh Abdul Khaliq Hasan, "Menggagas Konsep Masyarakat Yang Sehat (Prespektif al-Qur'an)," *Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin* 1, no. 2 (November 2013): 275–276, accessed March 2, 2018, <http://id.portalgaruda.org/?ref=browse&mod=viewarticle&article=253527>.

⁸³ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 11 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 293.

thinking, digesting, being influenced and finding. There is no believer except those who are on the basis of the right view and the good conscience to receive the truth. Islam has clearly rejected the coercion of a belief because there is no shared belief of coercion and coercion will not give conviction.⁸⁴ Then any attempt to force a human being in a certain belief is a violation of *sunnatullāh* and is against the principle of freedom (*hurriya*) as one important aspect of *maqāṣid al-sharī'a*.⁸⁵

Preaching Religion

Da'wah or call for people to the path of God must be conducted in good and correct ways. Likewise, *da'wah* in the sense of promoting the good and preventing vice must also be carried out wisely; otherwise this may cause problems. To avoid such negative impacts of religious propagation, the Qur'an lays the foundation of the method of religious preaching. Sūra al-Naḥl verse 125 declares:

*"[Prophet], call [people] to the way of your Lord with wisdom and good teaching. Argue with them in the most courteous way, for your Lord knows best who has strayed from His way and who is rightly guidance"*⁸⁶

Ibn 'Āshūr in his exegesis explains, that this verse commands the Prophet to be consistent in religious propagation and asks him to do it wisely. If there is any resistance, the verse enjoins the Prophet to respond to it in a better debate. All obstacles and challenges should become motivation for the Prophet to preach Islam in good, wise and correct ways.⁸⁷

Ibn 'Āshūr's explanation to the verses suggests that preachers must be qualified people who not only acquire knowledge of Islam but also master the best method so that the objective of religious propagation can be achieved without causing problems. And that

⁸⁴ Aḥmad al-Raysuni, *Al-Kulliyāt al-Asāsiyyah lil-Al-Sharī'ah al-Islāmiyyah* (Al-Manṣūrah: Dār al-Kalimah li al-Nashar wa al-Tawzī', 2013), 136.

⁸⁵ Muḥammad al-Ṭāhir Ibn 'Āshūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah*, ed. Muḥammad al-Ṭāhir al-Maysāwī (Al-Urdun: Dār al-Nafāis, 2001), 390.

⁸⁶ Haleem, *The Quran*, 74.

⁸⁷ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 14 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 325.

is the general goal of *maqāṣid al-sharī'a* and relevant to its maxim of obtaining the good while avoiding damage.⁸⁸ This is also what Muslim theologian and jurist Ibn Taymiyya promotes.⁸⁹

Against the Destruction of Houses of Worship

Islam forbids its follower people to destroy places of worship under any circumstances. The house of worship of any religions is respected and protected. Even in a warship, destruction of houses of worship is forbidden. The Qur'an *Sūra al-Ḥajj* (40) declares:

*"Those who have been driven unjustly from their homes only for saying, 'Our Lord is God.' if God did not repel some people by means of others, many monasteries, churches, synagogues, and mosques, where God's name is much invoked, would have been destroyed. God is sure to help those who help His cause - God is strong and mighty."*⁹⁰

According to Ibn 'Āshūr, at this verse lies between the verse that allows war against those who attack Muslims, namely *"Those who have been attacked are permitted to take up arms because they have been wronged - God has the power to help them -"* (*Sūra al-Ḥajj*: 39)⁹¹, and the verse *"those who, when We establish them in the land, keep up the prayer, pay the prescribed alms, command what is right, and forbid what is wrong: God controls the outcome of all events."* (*Sūra al-Ḥajj*: 40).⁹²

These verses assert that the permission to wage war is nothing more than just a self-defense. And the benefit of this defense is not just for Muslims, but also for Jews and Christians. This is because the attack on Muslims by infidels may also happen to Jews and Christians, as the allies, that lead into the destruction their places of worship. The purpose of such attack is to abolish monotheism and the religions that are opposed to the infidel's. Thus, the mention of houses of worship other than Islam in this verse is to show the respect of the Muslims to the adherents other religions.⁹³

⁸⁸ al-Raysuni, *Al-Kulliyāt al-Asāsiyyah*, 77-78.

⁸⁹ Taqī ad-Dīn Aḥmad Ibn Taymiyyah, *Majmū'ah al-Fatāwā*, ed. 'Abd al-Raḥmān bin Muḥammad, vol. 1 (Madinah al-Nabawiyah, Saudi Arabia: Majma' al-Malk al-Fahd li Ṭabā'ati al-Muṣḥaf al-Sharīf, 1995), 138.

⁹⁰ Haleem, *The Quran*, 212.

⁹¹ Ibid.

⁹² Ibid.

⁹³ Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tamwīr*, 11:276.

The phrase “where God’s name is much invoked”, gives a clue that the reason for the infidels to fight Muslims and destroy places of worship is solely because the places of worship are calling the name of God instead of the name of their idols. In other words, these places have religious functions. Ibn ‘Āshūr asserts the restriction on damaging houses of worship belonging to *ahl dhimma* (non-Muslims living and paying tax in a Muslim country).⁹⁴

One important principle of *maqāṣid al-sharī’a* is protection of religion. Ibn ‘Ashūr’s opinion on that verse reveals his commitment to the protection and freedom of religion. Safeguarding places of worship is manifestation of this principle,⁹⁵ since these places are places of worship.⁹⁶ The principle of tolerance has been practiced since the beginning of Islam. When Abu Bakr wanted to send his troops to fight in battles, he always gave an order not to disturb the religious leaders and places in which they worship.⁹⁷

The Equality of Humans

Islam perceive all human beings equal, regardless of their religious background, ethnicity, skin color and nationality and embodied differences amongst them are just matter of natural disposition.⁹⁸ All humans are equal before God, as the Quranic verses confirm this principle of egalitarianism (*musawa*). *Sūra al-Hujurat* (13) states:

“People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God’s eyes, the

⁹⁴ Ibid., 11:279.

⁹⁵ Muḥammad al-Zuhaylī, “Al-Ḥuriyyah al-Dīniyyah fī al-Sharī’ah al-Islāmiyyah: Aba’āduhā wa Dhawābituhā,” *Majjallah Jāmi’ah Damsq li al-‘Ulūm al-Iqtisādiyyah wa al-Qanūniyyah* 27, no. 1 (2007): 20.

⁹⁶ Ibid.

⁹⁷ Al-Wāqidi, *Futuḥ al-Shām*, vol. 1 (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1997), 8.

⁹⁸ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 21 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 73.

most honoured of you are the ones most mindful of Him: God is all knowing, all aware."⁹⁹

This verse, according to Ibn 'Āshūr, tells humans that they are created from the same material. Therefore, no one is superior over the other except their fear and obedience to God.¹⁰⁰ Whereas God's purpose of creating human beings into different races and tribes is to have mutual recognition one another. However, in fact, such differences are often used for wicked interest and manipulation to disgrace others. Islam comes to uphold humanity, affirming that equality of human origins are guaranteed and declaring that piety can only be achieved through full devotion to God.¹⁰¹ The phrase "*and made you into races and tribes so that you should recognize one another*", is another ethic for human relationship, as God desires this.¹⁰²

Based on the principle of egalitarianism, Islam invites all human beings to critically look at their origin, humanity and magnificence regardless of their natural disposition.¹⁰³ To convey this message, the verse uses a very broad term of "people" whereas the previous verse uses "believers". This suggests that all human beings have the same origin and have the same basic position.¹⁰⁴ Starting from the awareness of the basic values of all human, the common good can be achieved together to create harmonious and peaceful society.¹⁰⁵

⁹⁹ Haleem, *The Quran*, 339.

¹⁰⁰ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 26 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 258.

¹⁰¹ Ibid., 26:260–261.

¹⁰² Ibid., 26:261.

¹⁰³ Media Zainul Bahri, "Abdurrahman Wahid, Depth Islam, and Religious Pluralism," *Ulumuna* 19, no. 2 (December 7, 2015): 308–309, accessed December 2, 2017, <https://ulumuna.or.id/index.php/ujs/article/view/216>.

¹⁰⁴ Manaf and Siddeek, "Peaceful Co-Existence," 116.

¹⁰⁵ Harda Armayanto, "Etika Al-Qur'an Terhadap Non-Muslim," *TSAQAFAH* 9, no. 2 (November 30, 2013): 302, accessed November 20, 2018, <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/54>.

The Principle of Justice

The difference in religion in the Islamic perspective does not preclude from establishing mutual relationship and respect amongst people. Justice serves the basic principle of human relations. *Sūra al-Mumtahana* (8-9) declares:

“- and He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just.. but God forbids you to take as allies those who have fought against you for your faith, driven you out of your homes, and helped others to drive you out: any of you who take them as allies will truly be wrongdoers.”

According to Ibn ‘Āshūr, the phrase “to deal kindly” means doing the good and respecting relationship, while the meaning of “and justly” is equally. So Muslims should treat non-Muslims as they treat their own brothers. The basis of interaction with others is justice. Therefore, the end of this verse concludes with the explanation that God loves those who uphold justice to any one from any background as long as they do good.¹⁰⁶

Ibn ‘Āshūr explains in detail the law of the relationship between Muslims and non-Muslims when interpreting the 28th verse of *Sūra al-Baqara*. He explains that there are eight laws; **First**, making non-Muslims a loyal comrade while having tendency to non-Muslims and opposing to Muslims is hypocritical attitude. **Second**, sympathizing non-Muslims because of their blood relationships without any inclination to their religion when they are hostile to the Muslims is a great sin that may lead into blasphemy. **Third**, If unbelievers are not being hostile to Islam or hurting Muslims, such an attitude does not make them believers because this may be just a political strategy and a plot against Muslims. **Fourth**, the law of making allies and loyalty to unbelievers for the purpose of enmity against Muslims is contingent upon judge’s decision. **Fifth**, it is allowed to tie relationship with unbelievers if they defend Muslims and attack their enemies. **Sixth**, it is not prohibited for Muslims to establish good interaction with non-Muslims if this does not cause damage to Muslims. **Seventh**, in association with social interaction, such as

¹⁰⁶ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 28 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 153.

business, agreement and peace, the law is in accordance with the existing condition and circumstances, as regulated in Islamic law. *Eighth*, under a critical condition and emergency, loyalty to non-Muslims to uplift damage to Muslims are permissible.¹⁰⁷

The above explanation affirms that the principle of fairness in all matters included in interacting with others is the greatest goal of the revelation of the Quran and the coming of the prophets, as the principle of “*taking the good, avoiding damage*”. The purpose of the *maqāṣid* is to uphold justice in the life of each individual as well as of the community.¹⁰⁸ And justice will not come true without fairness.¹⁰⁹

Justice is one of the main objectives of the *maqāṣid*, therefore those verses cannot be appealed with any propositions and in any conditions.¹¹⁰ Ibn ‘Āshūr asserts that this verse is not appealed with the verses of war,¹¹¹ because there is no prohibition for believers to do good to non-Muslims who have blood relations. Similarly, it is permissible to do good with non-Muslims regardless of religion even if there is no blood relation, as long as there is no purpose of betrayal to the Muslims. Thus, doing good to *ahl al-dhimma* (non-Muslims who submit to Islamic rule) and asking their help for the affairs of Muslims are not prohibited,¹¹² but not to elect them leader for Muslims.¹¹³ This last opinion of Ibn ‘Āshūr seems problematic in Indonesia following the democratic system where anyone is entitled to be leader if the people wish so.

¹⁰⁷ Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 3:217–221.

¹⁰⁸ al-Raysuni, *Al-Kulliyāt al-Asāsiyyah*, 88.

¹⁰⁹ Muḥammad al-Tūmī, *Al-Mujatama’ al-Islāmī fi al-Qur’ān al-Karīm* (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1986), 398.

¹¹⁰ History records how Umar conquered Jerusalem. Umar continued to guarantee freedom of religion and protection of their civil rights. Umar refused to pray in one of their churches, fearing that later the church would be converted into a mosque. See Al-Wāqidi, *Futuḥ al-Shām*, 1:191.

¹¹¹ Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 28:153.

¹¹² Ibid.

¹¹³ Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir Ibn ‘Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 4 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 220.

The Principle of Exclusivity in Belief

The plurality of religions is natural. Every religious person should be consistent with his/her beliefs without confusing with other beliefs. Islam as monotheistic religion from the beginning emphasizes the importance of maintaining the purity of creed while acknowledging the existence of other religions without intermingling them. As Allah says: "*you have your own religion and I have mine*".¹¹⁴ Ibn 'Āshūr interprets this verse saying that "*Your religion is reserved for you, and not for myself. And my religion is reserved for me, not for you. Because you obviously are not adherents of Islam*".¹¹⁵ According to Ibn 'Āshūr, the chapter of *al-Kāfirūn* aims to be a clear explanation, explicitly and assertively claims that Islam cannot be interfered with other religion. It will remain pure in terms of belief.¹¹⁶

Islam recognizes the plurality of religion in terms of religious diversity and wellness as the reality of life that must be accepted. But Islam rejects the principle of religious pluralism which reckons all religions are true.¹¹⁷ Islamic recognition, respect and tolerance to others does not mean compromising or intermingling in belief system¹¹⁸ because this will danger religion itself.¹¹⁹ In addition, Islam is revealed to promote monotheism as central objective of the *maqāṣid*.¹²⁰

Conclusion

Building on the *maqāṣid* approach and its principles such as taking the good and avoiding the harm, egalitarianism, justice, natural conscience, and freedom, Ibn 'Āshūr asserts that tolerance among different religious people is one objective of the

¹¹⁴ Haleem, *The Quran*, 443.

¹¹⁵ Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 28:584.

¹¹⁶ Muḥammad al-Tāhir ibn Muḥammad ibn Muḥammad al-Tāhir Ibn 'Āshūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, vol. 30 (Tunis: al-Dār al-Tūnisiyyah li al-Nashr, 1984), 580.

¹¹⁷ Mursyid, "Konsep Toleransi (al-Samahah) antar Umat Beragama Perspektif Islam," 36.

¹¹⁸ Ibrahim, "Al-Tasamuh dalam al-Quran," 447.

¹¹⁹ Hasan, "Merajut Kerukunan," 70.

¹²⁰ al-Raysuni, *Al-Kulliyāt al-Asāsiyyah*, 66.

implementation of the *maqāṣid al-sharī'a*. Tolerance will create a common good and avoid harm. Among the principles of tolerance that must be enforced in the exegesis of Ibn 'Āshūr include the freedom of religion, seeking for common ground among religious followers, respecting religion, engaging in peace, and establishing a human social interaction.

Other principles include religious plurality as natural, religious propagation in a good and right way, restriction on the destruction of houses of worship, the equality of human status, justice in interacting, and religious inclusivity. These principles of tolerance perfectly apply to Indonesian as multi-cultural nation. Such principles are universal and therefore applicable to Muslim country like Indonesia. However, one principle that may be contrary to democracy, as Indonesia as the biggest Muslim democratic country, is concerned with leadership, where Ibn 'Āshūr disagrees with non-Muslim leadership for Muslim society or country.

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