Interpretation of the Meaning of the Term "Islam" in Al-Manār Tafsir and Its Relationship to Inter-Religious and Inter-Cultural Relations

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Abstract: *This article examines the interpretations of Islam and its effects on inter-religious and intercultural relationships. It focuses on the interpretation of the terms "al-Islām" and "al-dīn" in the Quran and how these terms are understood in the context of al-Manār. The research method used is a qualitative approach through a comparative analysis of verses in the Quran and their interpretation in the al-Manār commentary. The findings show that the interpretation of the words "al-dīn" and "al-islām" in the al-Manār commentary differs from other tafsir works and emphasizes the importance of internal reflection and improvement for the Muslim community. The study highlights the complexity of Islam and its various interpretations, and how it can affect relationships and attitudes towards different religious and cultural groups. The study provides a unique contribution to the field of Islamic studies by exploring the interpretation of key words in the Quran and its impact on inter-religious and intercultural relationships.*

Keywords: *al-manār, al-islām, Interreligious and intercultural relationships Qur'an interpretation*

INTRODUCTION

The issue of the interpretation of Islam has a significant impact on inter-religious and inter-cultural relationships. This is due to the fact that Islam is a complex religion with many aspects that have been interpreted in various ways by scholars, leaders, and practitioners. As a result, the interpretation of Islam has become a source of tension, misunderstanding, and conflict among different religious and cultural groups [1]. For example, some scholars believe that Islam is a peaceful and

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[1] John L. Esposito, *What Everyone Needs to Know about Islam*, 2nd ed. (Oxford University Press, 2011), https://doi.org/10.1093/wentk/9780199794133.001.0001.

tolerant religion, while others believe that it is a religion of violence and oppression[2] This disagreement has real-world consequences, such as the rise of Islamic extremism and terrorism[3]. In addition, there is also debate about the meaning of Islamic law and its role in modern society[4]. These examples illustrate how the meaning of Islam has become a central issue in inter-religious and inter-cultural relationships and highlight the need for a deeper understanding of this complex religion.

In the context of interpretation, there are at least two instances where the expression "al-Islām" is associated with the expression "al-dīn" (religion), namely in QS. al-Bararah, 2: 19 and QS. al-Baqarah, 2: 85. The word "dīn" in its various forms appears 94 times in the Quran, both in Makkan verses (revealed before the Prophet's migration) and Madinan verses (revealed after the Prophet's migration); 65 times in the form of a verbal noun, 26 times in the form of possession (e.g. dîn-ku and dîn-mu), and only three times in the form of a verb[5]. Kata *dîn* dalam al-Qur`an juga merujuk kepada agama-agama yang dalam berbagai tempat al-Qur`an sendiri melancarkan kritiknya, seperti pada *dînakum The word "dīn" in the Quran also refers to religions that the Quran itself critiques in various places, such as "dînakum", "dînikum", "dînihim", "dînahum"[6], and "dînukum"* (Q.S. al-Kâfirûn,

[2] Will Myer, *Islam and Colonialism*, 0 ed. (Routledge, 2003), https://doi.org/10.4324/9780203221914; I. M. Lewis, "Rudolph Peters, Islam and Colonialism: The Doctrine of Jihad in Modern History, (The Hague, Paris, New York: Mouton, 1979). Pp. Ix, 242.," *International Journal of Middle East Studies* 13, no. 3 (August 1981): 383–84, https://doi.org/10.1017/S0020743800053587; Lamin Sanneh and Rudolph Peters, "Islam and Colonialism. The Doctrine of Jihad in Modern History," *Journal of Religion in Africa* 12, no. 1 (1981): 77, https://doi.org/10.2307/1581019.

[3] Andrew Root, "Between Relativism and Fundamentalism: Religious Resources for a Middle Position Edited by Peter Berger," *Dialog* 51, no. 3 (September 2012): 250–52, https://doi.org/10.1111/j.1540-6385.2012.00692.x.

[4] Shahin Gerami, Martin E. Marty, and R. Scott Appleby, "Accounting for Fundamentalisms: The Dynamic Character of Movements.," *Contemporary Sociology* 25, no. 1 (January 1996): 55, https://doi.org/10.2307/2076959; Mohammed Hafez and Creighton Mullins, "The Radicalization Puzzle: A Theoretical Synthesis of Empirical Approaches to Homegrown Extremism," *Studies in Conflict & Terrorism* 38, no. 11 (November 2, 2015): 958–75, https://doi.org/10.1080/1057610X.2015.1051375.

[5] Zunly Nadia, "Pandangan Farid Esack Tentang Al-Qur'an, Tafsir Dan Takwil Serta Implikasinya Terhadap Bangunan Teologi Pembebasan" 4, no. 1 (2012): 1–18.

[6] Lajnah Pentashihan Mushaf Al-Qur'an, *An-Nisā' - النساء | Qur'an Kemenag* (Kemenag, n.d.), https://quran.kemenag.go.id/surah/4/171.; Lajnah Pentashihan Mushaf Al-Qur'an, "Al-Mā'idah - المائدة | Qur'an Kemenag" (Kemenag, n.d.), https://quran.kemenag.go.id/surah/5/77.;

109: 6). This statement does not mean that all the religions known in the Islamic post-revelatory tradition are explicitly mentioned by the Quran. The socio-cultural-religious context of the early audience of the Quran, as will be discussed later, does not support this.

The question that needs to be answered is, how is the word al-dîn and al-Islâm interpreted in the verses in al-Manâr? Is the word al-islâm in the verse understood as the name of a formal religion parallel to the names of other religions, such as Judaism, Christianity, etc., so that the verse becomes a basis for external criticism or truth claims, as can be found in some other interpretive works, or is it understood in such a way as to become a basis for internal criticism, for the improvement of Muslims themselves. The three keywords to answer this problem are *al-dîn, al-islâm* and *ûtû al-kitâb*.

LITERATURE REVIEW

A number of studies have been conducted by individuals related to the use of the word al-dîn (Islam) in relation to the study of tafsir al-Qur'an and its impact on religious tolerance and human rights. Some authors have conducted comparative studies between different interpretations of the Qur'an, such as Sayyid Quthb's and Rasyid Ridha's interpretation of Surah Al-An'am 6:108[7], the books Tafsir al-Syarawi and Tafsir al-Wasit li Alquran al-Karim[8], Hamka and Nurcholish Madjid's views on the concept of Kalimat Sawa'[9], Muhammad Rasyid Ridha's views on the

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Lajnah Pentashihan Mushaf Al-Qur'an, *Āli 'Imrān -* عمران أل | *Qur'an Kemenag* (Kemenag, n.d.), https://quran.kemenag.go.id/surah/3/24.

[7] Husnul Hotimah, "Toleransi Antar Umat Beragama Menurut Penafsiran Sayyid Quthb Dan Rasyid Ridha Dalam Qs. Al-An'am [6]: 108 (Studi Komparatif Tafsir Fī Zhilāl Al-Qur'ān Dan Tafsir Al-Manār)" (Mataram, UIN Mataram, 2022).

[8] A.M Shadr, "Keselamatan Non Muslim: Analisis Komparasi Dalam Kitab Tafsir al-Syarawi Dan Tafsir al-Wasit Li Alquran al-Karim" (Surabaya, UIN Sunan Ampel, 2022).

[9] Harda Armayanto and Adib Fattah Suntoro, "Konsep Kalimat Sawa' Dalam Hubungan Antaragama: Analisis Komparatif Pandangan Hamka Dan Nurcholish Madjid," *Al-Misykah: Jurnal Studi Al-Qur'an Dan Tafsir* 3, no. 2 (January 1, 1970): 199–223, https://doi.org/10.19109/almisykah.v3i2.15073.

People of the Book[10], human rights perspectives in Al-Marāghī's interpretation[11], and the comparison between Tafsīr Al-Manār and Tafsīr Al-Munīr on the People of the Book[12].

Other authors have delved into the discourse of non-Muslim minorities in the Qur'an[13], the contestation of truth in Islam in Indonesia[14], he testimony of women in the Maqasidi interpretation perspective[15], the inclusive understanding of intolerant hadiths[16], the semantic study of the word "Muslim" in the Qur'an[17], the concept of peace culture in the Qur'an[18], the study of Qur'anic interpretation for educational purposes[19], perspektif Alquran tentang gagasan "Islam sebagai agama semua nabi"[20], The concept of comprehensive Islam according to Ibn Kathir[21], hubungan antara Islam dan Radikalisme the relationship between Islam and Radicalism[22]. the reconstruction of the meaning and implementation of Amar

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[10] Muhammad Daffa, "AHLI KITAB DALAM AL-QURAN (PERSPEKTIF MUHAMMAD RASYID RIDHA DALAM TAFSIR AL-MANAR)" (Jakarta, INSTITUT PTIQ JAKARTA, 2022), https://repository.ptiq.ac.id/id/eprint/738/.

[11] Muammar Muchtar, "Hak Asasi Manusia Dalam Perspektif Hadis," *Dirasat Islamiah;Jurnal Kajian Islam* 3, no. 1 (2022), http://e-journal.faiuim.ac.id/index.php/dirasatislamiah/article/view/70.

[12] Nur Aisya Fadillah, "AHL AL-KITĀB (STUDI KOMPARASI ANTARA TAFSĪR AL-MANĀR DAN TAFSĪR AL-MUNĪR)" (Jakarta, UIN Syarif Hidayatullah, 2021), https://repository.uinjkt.ac.id/dspace/handle/123456789/57192.

[13] Daffa, "AHLI KITAB DALAM AL-QURAN (PERSPEKTIF MUHAMMAD RASYID RIDHA DALAM TAFSIR AL-MANAR)."

[14] Aksin Wijaya, *Kontestasi Merebut Kebenaran Islam Di Indonesia*, Cetakan pertama (Baturetno, Banguntapan, Yogyakarta: IRCiSoD, 2019).

[15] Mas Azizah, "Kesaksian Perempuan Perspektif Tafsir Maqasidi Jasser Auda" (Jakarta, UIN Syarif Hidayatullah, 2021).

[16] Azis Arifin, *Inklusif Memahami Hadis Intoleransi* (Jakarta: CV. Jejak Publisher, 2021).

[17] Mahmud Muhsinin, "Kajian Semantik Al Qur'an: Melacak Kata Muslim Dalam Al-Qur'an," *AL-Hikmah: Jurnal Studi Agama-Agama* 3, no. 2 (2017): 3.

[18] Abd. Halim, "BUDAYA PERDAMAIAN DALAM AL-QUR'AN," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 15, no. 1 (January 13, 2014): 23, https://doi.org/10.14421/qh.2014.15102.

[19] Arief Hidayat Afendi, *Al-Islam Studi Al-Qur'an (Kajian Tafsir Tarbawi)* (Indonesia: Deepublish, 2016).

[20] Moh. Ali Wasik, "'ISLAM AGAMA SEMUA NABI' DALAM PERSPEKTIF AL-QUR'AN," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 2 (October 1, 2016): 225, https://doi.org/10.14421/esensia.v17i2.1289.

[21] Riana Ratna Sari, "Islam Kaffah Menurut Pandangan Ibnu Katsir," *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah* 1, no. 2 (December 31, 2019): 132–51, https://doi.org/10.32939/ishlah.v1i2.46.

[22] Dede Rodin, "ISLAM DAN RADIKALISME: Telaah Atas Ayat-Ayat 'Kekerasan' Dalam al-Qur'an," *ADDIN* 10, no. 1 (February 1, 2016): 29, https://doi.org/10.21043/addin.v10i1.1128.

Ma'ruf Nahi Munkar based on the Quran[23], and a comprehensive understanding of Islam[24].

The research gap identified from this literature review is the lack of studies that focus on the impact of differences in interpretation of the Al-Qur'an on religious tolerance and the protection of human rights. Therefore, this paper aims to re-represent the interpretation of al-Manâr regarding Q.S. Âli 'Imrân, 3:19 and 85. These two verses in contemporary religious pluralism discourse are often interpreted as scriptural grounds for the legitimization of the claim of single religious truth (al-dîn) brought by Prophet Muhammad saw, which is Islam. The concept of truth claim in Islam has been an intriguing topic among scholars for centuries. With the increasing trend of misinformation and fake news, the importance of verifying truth claims becomes increasingly significant. In Islam, the concept of "Haqq" (truth) is highly valued and it is believed that seeking knowledge and verifying truth claims is a religious obligation. The phenomenon of truth claims in Islam can be seen in many aspects, from political discourse to religious teachings. For example, the Prophet Muhammad's Hadith about the importance of verifying news before acting on it[25], the role of scholars in verifying the authenticity of religious texts[26], the use of critical reasoning and consensus in Islamic law decisions[27] and the concept of "Ijma" (consensus) in Islam[28], all indicate the importance of truth claims in Islamic tradition. These examples highlight the centrality of truth and its proof in Islamic thought and practice.

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[23] A. Karim Syeikh, "REKONSTRUKSI MAKNA DAN METODE PENERAPAN AMAR MA'RUF NAHI MUNAR BERDASARKAN AL-QUR'AN," *Al-Idarah: Jurnal Manajemen Dan Administrasi Islam* 2, no. 2 (February 20, 2019): 1, https://doi.org/10.22373/al-idarah.v2i2.4009.

[24] C. Turner, *Islam: The Basics*, 2nd ed, The Basics (London: New York : Routledge, 2011).

[25] Muḥammad ibn Ismāʿīl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī=al-Jāmiʿ al-Ṣaḥīḥ: Al-Jāmiʿ al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar Min Umūr Rasūl Allāh Ṣallá Allāh ʿalayhi Wa-Sallām Wa-Sunanihi Wa-Ayyāmih* (SIGNATORA Limited, 2021); Ibn Al-Hajjaj and Abu Al-Husayn Muslim Ibn Al-Hajjaj, *Sahih Muslim* (Turath For Solutions, 2013).

[26] Abdu Al-Jazari, *Al-Fiqh 'Alal Mazahibil Al-Arba'ah* (Daar al-afaq al-arabiah, al-Qahirah., 2005).

[27] Ibn Qudāmah, *Al-Mugnī Li Ibn Qudāmah*, 1st ed. (Kairo: Maktabah Qāhirah, 2009).

[28] Imam Al-Mawardi, *Ahkam Sulthaniyah: Sistem Pemerintahan Khilafah Islam* (Indonesia: Qisthi Press, 2016).

Conceptual Framework

With regard to the historical context of Surah Ali 'Imran, verses 18 and 19, Al-Kalby reports that when the Prophet Muhammad (peace be upon him) was in Medina, two Syrian priests approached him. Upon seeing the city of Medina, one of them stated that the city had similar characteristics to the city of the Prophet that would appear at the end of times. Upon meeting the Prophet, they observed his qualities and asked him if his name was Muhammad or Ahmad. Upon receiving a positive answer, they wanted to test him to ensure that he was a prophet, so as not to follow him in error. The question they asked was about the most supreme testimony in the Book of God. So, Allah revealed Surah Ali 'Imran, verse 18, to the Prophet. The two then converted to Islam and acknowledged the truth of the Prophet[29].

Ibn Ishâq, Ibn Jarîr, and Ibn al-Mundzir narrated a report which also depicted the historical context of the beginning of the Âli 'Imrân surah from Muhammad Ibn Ja'far Ibn al-Zubair. In the report, it is mentioned that there were sixty envoys from the population of Najrân, and fourteen of them were prominent figures. The Prophet Muhammad invited some of them to engage in dialogue, including Abû Hâritsah Ibn 'Alqamah, al-'Âqib, 'Âbd al-Masîh, and Aiham al-Sayyid. The dialogue concerned the status of Jesus Christ. Amongst themselves, the status of Jesus Christ was disputed as to whether he was the Son of God, God himself, or one of the Three. He was Lord because he could revive the dead, heal various illnesses, convey news of the unseen, create the form of a bird from clay and after blowing it, it changed into a living bird. He was the Son (of God) by the argument that he had no known father. He spoke while still in the cradle, which had never been done by any son of Adam before. Regarding their view that Jesus was One of the Three, they argued with the expression of God: "We do what We will, We command what We like, We create what We please, and We decide what We wish." They said that if there were only one, God would have said: "I do what I will, I command what I like, I create

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[29] Suyuthi Imam, Andi, and Yasir (Penerjemah), *Asbabun Nuzul: Sebab-Sebab Turunnya Ayat Al-Qur'an*, vol. 1 (Pustaka Al-Kautsar, 2017).

what I please, and I decide what I wish." He is himself, Jesus Christ and Mary. It was in relation to their various views that the Qur'an was revealed[30].

When two Najran priests engaged in dialogue with the Prophet, he encouraged them to embrace Islam. The two priests emphasized that they had embraced Islam prior to Muhammad. In response to their statement, the Prophet said, "Both of you are lying. Your belief that Allah has a son prevents you from embracing Islam, as does your worship of the cross and consumption of pork." When they inquired about the father of Jesus, the Prophet remained silent until the descent of the early verses of Surah Al-Imran, approximately eighty verses[31].

The research results depict the variety of responses of the People of the Book in facing Islam brought by Muhammad (peace be upon him). Some of them were able to accept and then embrace Islam as their religion, while others rejected the religion. When interpreting Surah Al-Baqarah, 2:19, the author of Al-Manâr appears not to present these two reports, and also does not connect his interpretation to the historical context.

 According to Rasyîd Ridlâ[32], the term al-dîn (religion) linguistically means reward (al-jazâ`) and also refers to obedience and submission which is the cause of obtaining the reward. The term al-dîn also refers to the shari'ah, which is a set of obligations that are the responsibility of the servant towards Allah. Meanwhile, the term al-islâm is a verbal noun derived from the root word aslama which means submission, surrender, fulfillment of obligation, and entering peace. Naming the religion correctly with the term "Islam," according to him, is in line with all the meanings of the language.

The interpretation of the term al-dîn is not significantly different from the interpretation of classical tafsir scholars, such as al-dîn with al-thâ'ah wa al-dzillah

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[30] Abd al-Rahmân Ibn Abû Bakr Jalâl al-Dîn Al-Suyûthy, *Al-Durr al-Mantsûr Fîal-Ta`wîl Bi al-Ma`tsûr*, II (Beirut: Dâr al-Fikr, 1998).
[31] Al-Suyûthy.
[32] Muhammad Rasyîd Ridlâ, *Tafsîr Al-Manâr*, 2nd ed (Beirut: Dâr al-Kutub al-'Ilmiyyah, 2005).

(compliance and humility) by al-Thabary[33] (923 AD), al-jazâ` (reward) and al-thâ'ah (compliance) by al-Razy[34] (w. 1210 M),   (1210 AD), and al-thâ'ah (compliance) and al-millah (religion) by al-Qurthuby[35] (1273 AD).

In line with the linguistic definition above, the term al-islâm in Allah's words "Indeed, the religion in the sight of Allah is Islam" encompasses the meanings of the religions brought by the prophets sent before Prophet Muhammad. This refers to other verses in the Qur'an that attribute being a Muslim to Allah's messengers, particularly Prophet Ibrahim as., as will be explained elsewhere[36]. In line with this, al-Suyûthy[37] interprets al-islâm as "the monotheistic teachings brought by the Prophets." Unlike the interpretations mentioned earlier, al-Baidlâwy[38] interprets al-islâm in that verse as "the teachings of monotheism and Shariah brought by Prophet Muhammad (peace be upon him)." Although not explicitly stated by al-Baidlâwy, al-Zamakhsyary[39] also places this verse in the context of Islam as a religion with the principles of justice and monotheism (al-'adl wa al-tauhîd), two of the main teachings among the five doctrines of the Mu'tazilah community (al-ushûl al-khamsah).

Rasyid Ridlâ explains that in the interpretation of this verse, his teacher, Muhammad 'Abduh, did not provide much explanation. However, from the little explanation that he was able to catch from his teacher, he believes that it can be formulated into the view that a true Muslim in the viewpoint of the Qur'an is "a person who does not associate partners with God, sincere in their actions: no matter their religion, when they lived, and wherever they are[40]. This view was further

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[33] Al-Thabary and Muhammad ibn Jarîr Abû Ja'far, *Jâmi' al-Bayân Fî Ta`wil al-Qur`ân* (Muassah al-Risâlah, 2000).

[34] Fakhr al-Dîn Al-Râzy, *Mafâtih Al-Ghaib* (Beirut: Dâr al-Fikr, n.d.).

[35] Abû 'Âbd Allâh Muhammad ibn Ahmad ibn Abû Bakr Syams al-Dîn Al-Qurthûby, *Al-Jâmi' Li Ahkâm al-Qur`ân Wa al-Mubayyin Li Mâ Tadlammanah Min al-Sunnah Wa al-Qur`ân* (Beirut: Dâr al-'Ilm, 2001).

[36] Ridlâ, *Tafsîr Al-Manâr*.

[37] Al-Suyûthy Jalâl al-Dîn Muhammad Ibn Ahmad al-Mahally wa Jalâl al-Dîn 'Abd Rahmân Ibn Aby Bakr, *Tafsîr Al-Qurân al-'Adhîm* (Beirut: Dâr al-Fikr, 1981).

[38] Nâsir al-Dîn Abû al-Khair Abd Allâh ibn 'Umar ibn Muhammad Al-Baidlâwy, . . *Anwâr Al-Tanzîl Wa Asrâr al-Ta`wîl* (Beirut: Dâr al-Fikr, 1998).

[39] Al-Zamakhsyary, *Al-Kasysyâf.*, 1990.

[40] Ridlâ, *Tafsîr Al-Manâr*; Muhammad 'Abduh, *Al-A'mâl al-Kâmilah Li al-Imâm Muhammad 'Abduh, Tahqîq Wa Taqdîm Muhammad 'Imârah* (Beirut: Dâr al-Syurûq, 1993).

formulated by Rasyid Ridlâ into the idea of religious unity (wihdat al-dîn) of the Prophets and Messengers. In formulating the concept of religious unity (wihdat al-dîn), Rasyid Ridlâ[41] presented two verses that are relevant to the theme, namely verses on the unity of the community (ummah wâhidah), namely Q.S. al-Mukminûn, 23:52 and Q.S. al-Anbiyâ', 21:92.

According to this view, in his work Al-Wahy Al-Muhammady, Rasyid Ridlâ[42] places Q.S. Ali 'Imrân, 3: 19 as the foundation for the "principle of unity of the community," one of the eight "principles of universal Islamic unity" that support the reform of humanity, society, politics, and nationality. The other principles are, unity of mankind, unity of religion (while maintaining the principle of freedom of religion), unity of law, unity of position in religion, unity of justice, and unity of language.

The People of the Book (Jews and Christians) are generally seen by Rasyid Ridlâ[43], according to the textual explanation of this verse, as divided into sects that led them out of the essence of "al-islâm" referred to at the beginning of the verse. The cause is none other than envy (baghy) and violation of norms among religious leaders. The mission of this verse is a recommendation to avoid religious divisions as in the history of previous religious communities. The religion brought by Prophet 'Isa was actually based on monotheism, but according to Rasyid Ridlâ [44], that basis had fallen apart due to the actions of religious leaders, especially the rulers and priests of Rome, so the originally single religion was divided into sects that were hostile to each other.

The term al-Qur`an ûtû al-kitâb, also known as ahl al-kitâb, refers to the People of the Book. Previous research has indicated that almost all references to the People of the Book in al-Manâr refer to the Jewish and/or Christian communities[45]. Only in one place, when interpreting Q.S. al-Mâidah, 5: 5 about the permissibility

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[41] Ridlâ, *Tafsîr Al-Manâr*.
[42] Ridlâ.
[43] Ridlâ.
[44] Ridlâ.
[45] Ilyas Hamim, *Dan Ahli Kitab Pun Masuk Surga: Pandangan Muslim Modernis Terhadap Keselamatan Non-Muslim* (Indonesia: Safiria Insania Press, 2005).

of the slaughter of the People of the Book and the marriage of Muslims with Women of the Book, Rasyîd Ridlâ expands its meaning to encompass all followers of religions that have a holy book. Muhammad 'Abduh or Rasyîd Ridlâ in al-Manâr when interpreting verses containing the term People of the Book, it is not known whether they explain it etymologically, which is expected to clarify why they are referred to as the People of the Book.

In an effort to reinforce the concept of religious unity (wahdat al-din), the verse "whoever denies the verses of Allah" is interpreted by Rasyid Ridlâ as a warning (threat) from Allah to those who do not believe in the unity of religion (wahdah al-din) and to those who do not maintain this unity in their daily practices[46].

In the contemporary discourse of religious pluralism, the expression of al-Islam in Q.S. Ali 'Imran, 3: 85 becomes the focus of debate in the interpretation of the verse. The question is, whether the use of the word al-Islam in the verse is intended to indicate the meaning of "submission" as can be understood from its generic meaning, or to indicate the meaning of Islam as the name of a religion, that is the religion brought by Prophet Muhammad (peace be upon him).

Pakar tafsir al-Qur`an periode klasik, al-Thabary (w. 310 H / 922 M), ketika menafsirkan ayat tersebut menghadirkan Classical Qur'anic exegete, al-Thabary (d. 310 H/922 CE), when interpreting the verse in question, presents several narrations which essentially support the idea of the singular truth of Islam brought by the Prophet Muhammad (peace be upon him). This thesis is supported by a narration containing a test of the acknowledgment of non-Muslim communities, including the Jewish community, who declared themselves as Muslims. In that narration, the test given to them was to perform the pilgrimage, a obligation that only exists within the Islamic law brought by the Prophet Muhammad[47]. As for its methodological support, it consists of al-Thabary's[48] explanation that the verse serves as an

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[46] Ridlâ, *Tafsîr Al-Manâr*.
[47] ibn Jarîr Abû Ja'far, *Jâmi' al-Bayân Fî Ta`wil al-Qur`ân*.
[48] ibn Jarîr Abû Ja'far.

abrogating (nasikhah) verse with regards to the verses about the reward promised to the Jews, Christians, and Shabi'ah (Qur'an 2:62).

This interpretation differs from the interpretation of Muhammad 'Abduh and Rashid Rida, who emphasize the meaning of "al-Islam" in the verse as "a attitude of submission" rather than as the name of a religion. This interpretation is also given by al-Zamakhshari[49] in al-Kashshaf. According to him, Islam in the verse means affirming God (al-Tawhid) and submitting one's self (al-Wajh Islam) to Allah. These views are consistent with the content of the previous verse, which is Q.S. Ali 'Imran, 3: 84, which emphasizes that the prophets and messengers sent by Allah have a position that is equal, all bring the same religious truth, both in terms of the teachings and its objectives.

Rasyîd Ridlâ[50] illustrates that the prophets and messengers are like government officials who are assigned in a specific region on a rotating basis with a mission to build the area and improve the well-being of its society. If the conditions of the area and its people desire to progress over time, the regulations will follow suit, while still maintaining the original mission of development and improvement of well-being. The teachings of the successively sent prophets are based on Islam (an attitude of submission).

The perspective applies to all prophets, both those narrated by God in the Qur'an and those who are not. As a result, based on the clarification in Q.S. al-Nisâ`, 4:164, according to Rasyîd Ridlâ[51], Eastern countries such as India or China have the potential to be the place where a prophet or prophets receiving revelation were sent before Prophet Muhammad. If the evidence about this is convincing, then their existence also demands the faith of a Muslim. According to Muhammad 'Abduh, the essence of the teachings of the prophets and Messengers is the same, which is "faith in God and surrendering one's heart to Him, faith in the Day of Judgment, and doing good deeds with sincerity." The meaning of this surrender, according to

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[49] *Al-Kasysyâf.*
[50] Ridlâ, *Tafsîr Al-Manâr.*
[51] Ridlâ.

Rasyîd Ridlâ, is to submit with sincerity and not to follow one's desires and lusts in religion.

Among the previous interpreters, there were scholars who analyzed the meaning of Islam by comparing it with the concept of faith (Iman). Al-Razy (d. 1210 CE) and Alusy (d. 1854 CE) concluded that the terms Iman and Islam are synonymous. The reason they presented is that if the concept of Iman differed from Islam, then the concept of Iman would be categorized as "ghair al-Islam" as referred to by the verse under discussion. When this understanding was realized to be inconsistent with Q.S. Al-Hujurat, 49:14, which clearly distinguishes between Iman and Islam, they simultaneously stated that the first meaning which equates the two is terminological (syar'iy), while the second meaning that differentiates Iman and Islam is etymological[52].

The interpretation of Al-Thabari and other interpreters who understand al-Islam in the verse as the Islamic religion tend to be more inclined towards a formal understanding of Islam, while the interpretation of Rasyid Ridla tends to be more inclined towards a substantive understanding of Islam. However, this does not necessarily mean that Muhammad Abduh and Rasyid Ridla believe that to be accepted by Allah, a person only needs to be "Islamically-substantive" and does not need to be "Islamically-formal". Other aspects of Quranic teachings, such as prayer, zakat, fasting, pilgrimage, and others, can also be formulated in line with the newly stated interpretation of the verse.

Considering the religious conditions of his time, Rasyîd Ridlâ[53] saw that they had strayed from the essence of Islam. They had embraced Islam in a formal manner but utilized the religion as a tool to foster a sense of belonging among groups in the pursuit of worldly interests. He emphasized that religion is a means of connecting with God by improving one's soul, purifying one's heart, and leading the spirit to a state of high nobility and fortune. Beyond that, Islam becomes just a symbol and tradition that is exploited to create group solidarity, a means of vice, and a tool to

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[52] Syihâb al-Dīn Mahmûd ibn 'Âbd Allâh al-Husainy Al-Âlûsy, *Rûh Al-Ma'ânî Fī Tafsīr al-Qur`an al-'Âdhīm Wa al-Sab' al-Matsânî* (Beirut: Dâr al-Fikr, 1998); Al-Râzy, *Mafâtih Al-Ghaib*.
[53] Ridlâ, *Tafsîr Al-Manâr*.

achieve worldly success. The divine warning of loss in the afterlife and not obtaining everlasting enjoyment at His side is the result of a religious model that fails to purify the soul and cleanse the heart for the sake of God alone.

Rasyîd Ridâ[54] distinguishes between two categories of the concept of Islam: First, normative Islam, which is sincere Islam because of Allah in tawhid, worship, and obedience to the guidance of His messengers. Second, historical Islam, which is Islam that is actually practiced by Islamic followers. The definition of Islam according to this second category is parallel to the definition of Buddhism by referring to the religion that is actually practiced by Buddhists, Judaism by referring to the religion practiced by the Jewish nation, and Christianity by referring to the religion practiced by those who identify themselves as Christian followers. Generally, according to Ridlâ, the actual practice of a religion (historical religion) is more sectarianistic. Although among these religions, there are still some aspects of normativity that can be traced, the formation of sectarianism in religion often becomes a closing wall to truth[55].

RESEARCH METHOD

The research method used in this study is qualitative analysis and a comparison of different interpretations of the term "Islam" and its impact on inter-religious and intercultural relationships. This study focuses on the usage of the term "al-Islām" and its relationship with "al-dīn" (religion) in the Qur'an, as well as various existing interpretations. This study refers to previous research that has been conducted on the different interpretations of the Qur'an and its impact on religious tolerance and human rights.

In this study, various interpretations of Quranic exegesis (interpretation) from exegesis books such as al-Thabary, Jâmi' al-Bayâ 'an Ta'wîl Ây al-Qurân, al-Kasysyâf, Mafâtih al-Ghaib, Anwâr al-Tanzîl wa Asrâr al-Tawîl, al-Tafsîr al-Munîr, Tafsîr al-Qurân al-'Âdhîm, al-Jami' li Ahkâm al-Qurân, Mafâtih al-Ghaib,

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[54] Ridlâ.
[55] Ridlâ.

Tafsîr al-Jalâlain, and al-Durr al-Mantsûr fî al-Tafsîr bi al-Matsûr are compared. This study also takes into consideration the social, cultural, and religious context of the early Quranic exegetes and how it relates to the usage of the term "al-dīn" in the Qur'an.

RESULT AND DISCUSSION

In interpreting Q.S. Al-Imran, 3:19, Rasyîd Ridlâ[56] tends to use the internal context of the verse by presenting other verses to help understand the verse rather than understanding it based on the external context of the verse, both micro (sabab al-nuzul) and macro (socio-historical-cultural). With this approach, it can be seen that al-Manar's view is more appreciative of followers of other religions. The view generated from understanding the verse is that all religions have a common essential point, which is the total surrender of oneself to God. The essence of religion (haqiqah al-din) is the attitude of surrender (al-Islam). This view is difficult to express if the interpretation of the verse is based solely on external context. The two narratives about the external context of the verse, as mentioned before, indicate the diverse attitudes of the People of the Book in responding to the Islamic preaching. The macro context of the verse indicates the general attitude of the People of the Book who reject Islam, while the micro context of the verse indicates the individual events of the People of the Book who accept Islam. With this context, the expression of al-Islam (using "al" ta'rif) feels closer to the meaning of Islam as a religion brought by Prophet Muhammad saw.

The idea of the unity of religion, which is associated with Q.S. Âli Imrân, 3:19, is presented by al-Manâr as a consequence of the universal interpretation of Islam. A similar term, wahdah al-adyân (the unity of religions), can be found in contemporary discussions about religious pluralism. The term dîn as the singular form of the word adyân is commonly found in the Qur`an, while the term adyân (the plural form of the word dîn) is never used throughout its verses. The use of the term wahdah al-dîn in al-Manâr in the interpretation of this verse deserves attention,

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[56] Ridlâ.

given that all existing tafsir works, particularly when interpreting this verse, do not use this term.

The concept of wahdat al-dîn in this work is related to the internal context of the verse being analyzed. This model of study is in line with one of the principles that underlies the interpretation of al-Manâr, namely, the paradigm of the unity of all verses in the Qur`an. The author of al-Manâr is confirmed to have understood the legitimacy of the term al-Islam, both historically and linguistically, to refer to the totality of teachings proclaimed by the Prophet Muhammad. Two external contexts of this verse suggest the latter meaning. However, both Muhammad 'Abduh and Rasyîd Ridlâ choose a more universal meaning, in order to emphasize the connotative meaning of the unity of religion discourse (wahdat al-dîn). Among the indicators that support this thesis is the emphasis that the expression "verses of Allah" at the end of the verse refers to "verses about the unity of religion" and "verses about the obligation to maintain the unity of religion."

The idea becomes more sound when the study is conducted by considering two other verses that contain the expression "ummah wahidah," which is interpreted as "religious unity," namely Q.S. Al-Mukminun, 23: 52 and Al-Anbiya', 21: 92. This type of contextual interpretation was not carried out by previous interpreters. In general, earlier Qur'anic interpreters, when interpreting Q.S. Ali 'Imran, 3: 19, did not mean the word with al-millah (religion), but rather with an active noun, such as al-tha'ah wa al-dzillah (obedience and humility) by al-Thabary[57] (w. 923 CE), al-jaza' (reward) and al-tha'ah (obedience) by al-Razy (n.d.) (w. 1210 CE), and al-tha'ah (obedience) and al-millah (religion) by al-Qurthuby[58] (w. 1273 CE).

Meanwhile, relatively detailed explanations of the works can be found in the interpretations of the word al-Islam. With each approach, the previous interpretations can be divided into three groups, (1) interpretation of al-Islam with a linguistic approach, (2) interpretation of al-Islam as the religion of the prophets, and (3) interpretation of al-Islam as a religion brought by Prophet Muhammad saw.

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[57] ibn Jarîr Abû Ja'far, *Jâmi' al-Bayân Fî Ta`wil al-Qur`ân*.
[58] Muhammad ibn Ahmad al-Qurtubi, *Al-Jami' Li-Ahkam al-Qur'an* (Beirut: Dâr al-Kutub al-'Ilmiyyah, 1996).

With the literal approach, the word al-Islam is interpreted as submitting, humbling oneself, and being exclusively devoted. Al-Thabary presents two narratives that define al-Islam, the narratives of Qatadah and Abu al-'Aliyyah. Qatadah defines al-Islam as "bearing witness that there is no deity but Allah and acknowledging that what was brought by the Prophet is true from Allah." Meanwhile, Abu al-'Aliyyah interprets al-Islam as "true sincerity for Allah and pure worship free from polytheism." In his work,[59] al-Durr al-Mantsur fi al-Tafsir bi al-Matsur, al-Suyuthy (d. 1505 AD / 910 H) relates the interpretation of al-Islam from Qatadah and al-Dlahak. Both of them interpret al-Islam as the religion of Allah that is legislated through its messengers, and it is the only religion that they brought (A. al-R. I. A. B. J. al-D. Al-Suyûthy 1998). In the al-Jalalain commentary that 'Abduh relied on in his lecture on interpretation, al-Suyuthy interprets al-Islam as the monotheistic teachings (tawhid) brought by the prophets[60]." Meanwhile, al-Baidlawy[61] interprets al-Islam as "the teachings of tawhid and shariah brought by Prophet Muhammad saw."

Although it is said that when interpreting the Qur'an, Muhammad 'Abduh did not use references to these works, it is certain that he conducted a comprehensive or partial study of these works. From the perspective of its originality, the interpretation discourse of al-Manâr about this verse, as seen above, is not a purely new interpretation product. What Rashid Rida did was to make a choice and support one of the discourses that had existed before and deepen his analysis, using his own chosen terminology.

The attention of previous interpretation writers when repeatedly interpreting the verse was focused on the resolution of the complexity of the reading of the word "inn" in "inn al-din 'ind Allah al-Islam," and all the consequences of its interpretation, whether it is read as "inna" or "anna." Based on the methodology that was advocated from the beginning, the author of al-Manâr, although not avoiding

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[59] ibn Jarîr Abû Ja'far, *Jâmi' al-Bayân Fî Ta`wil al-Qur`ân*.

[60] Fuad Imam Zaky, "Kajian Atas Kitab Hasyiah Al-Sawi Ala Tafsir AL-Jalalain" (Jakarta, UIN Syarif Hidayatullah, 2011).

[61] Al-Baidlâwy, . . *Anwâr Al-Tanzîl Wa Asrâr al-Ta`wîl*.

linguistic discussion, attempted to delve into a universal meaning that is relevant to his time. That universal meaning is (1) the essence of religion, which is total surrender to Allah, and (2) the encouragement to avoid disputes. These two aspects are the focus of al-Manâr in interpreting the verse, with the key terms al-Islam and *Ahl al-Kitâb*.

According to Rasyîd Ridlâ, the emergence of reactions, both positive and negative, as a result of something, including divine revelations, is a normal occurrence and can even be considered a universal phenomenon. Therefore, the conflicts experienced by the People of the Book after the arrival of a divine revelation (al-'ilm) can also be experienced by the community of Muhammad. Unlike some Quranic commentators, such as Al-Baidlawi, who clarify the object of the People of the Book's conflicts as "the arrival of Prophet Muhammad (saw)," Rasyîd Ridlâ prefers to explain that the conflicts experienced by the People of the Book are of a general nature without specifying the object of their conflict.

The People of the Book's response or perception of the divine revelations is expressed in the form of a tradition that is practiced in life as a manifestation of that perception. The actual religion practiced or perceived by its followers is historical and cannot be guaranteed to be parallel with the normative or ideal definition of religion. The concept of the unity of religion expressed earlier refers to the ideal definition of religion. In other words, conceptually, all religions that are revealed by God through His messengers are equal and based on revelations. The thoughts of Muhammad Abduh and Rasyîd Ridlâ, that "a true Muslim is someone who does not associate any partners with God, who is sincere in his deeds, regardless of his religion, when he lived, and where he is located," seem to be intended to support their argument about the unity of religion.

As previously mentioned, the verse actually has a social context, both in the form of historical background of the descent of the verse, both in micro and macro aspects. Both histories describe the variety of Muslim relationships with the People of the Book at the time the verse was revealed. The history of the micro background is related to the acceptance of some People of the Book towards Islam, while the

history of the macro background of the verse is related to the general attitude of the People of the Book who reject the Islamic preaching. If so, then the expression of al-islâm in the verse is closer to Islam as a religion brought by Muhammad (peace be upon him). However, Rasyid Ridlâ considers the internal context of the verse and chooses the interpretation of al-islâm with its literal meaning, which is the attitude of surrender. Specifically, Rasyid Ridlâ in interpreting this verse about the essence of religion chooses to consider the internal context and is reinforced by the literal meaning. Therefore, al-islâm in the verse is not interpreted as the religion of Islam brought by the Prophet Muhammad (peace be upon him).

Regarding Q.S. Ali 'Imran, 3:85, Rasyid Ridha also emphasizes the universal meaning of Islam that encompasses all the religions brought by the Prophets sent by Allah. The interpretation of the word al-Islam in the verse as "surrender" originates from his consideration of the internal context of the verse, namely other verses written previously (Q.S. Ali 'Imran, 3:84). This differs from Al-Thabary who gives more weight to the external context, which is the reason for revelation, that has been revealed beforehand, implying that the meaning of al-Islam in Q.S. Ali Imran, 3:85 is the religion of Islam brought by Prophet Muhammad (peace be upon him).

With the paradigm of unity of Qur'anic verses, al-Manâr can provide a more comprehensive understanding of the meaning of the verses. Just like when interpreting Surah Âli 'Imrân, 3: 19, the author of al-Manâr strives to place Islam in the context of this verse being interpreted in its relationship with previous religions. By considering this context, Rasyîd Ridlâ gives a broader meaning of Islam that does not just refer to a specific religion, such as Islam, as given by most previous interpreters.

A comprehensive interpretation of three verses (Q.S. Ali 'Imrân, 3: 84, 85, and al-Nisâ', 4: 164) can lead to the understanding that Islam is the core of the teachings of all of God's messengers, whenever and wherever they were sent. The possibility of the existence of God's messengers at a certain time in China, India, or elsewhere, bearing the teachings of Islam as revealed by Rasyid Ridla, provides an

opportunity for the religions born in Eastern countries, such as Confucianism and Buddhism, to become revealed religions. Generally, earlier tafsir book writers did not explore the meaning of Islam in those verses in greater depth as Rasyîd Ridlâ.

The interpretation of Islam by Al-Thabary (d. 310 H/922 CE) of the religion brought by Prophet Muhammad (peace be upon him) was derived from an analysis of the external context (sabab al-nuzûl)[62]. And after conducting an analysis of the internal context, specifically towards Q.S. Al-Baqarah, 2: 62, it is viewed that Q.S. Ali 'Imrân, 3: 85 has abrogated (nâsikh) Q.S. Al-Baqarah, 2: 62.

According to the context in which and when the verse is interpreted, Rasyîd Ridlâ's interpretation of Islam with the attitude of submission is used to criticize religious practices of Muslim community that do not reflect the attitude of "submission" to Allah. This orientation of interpretation certainly gives a different understanding when compared to the interpretation of the same verse with an external criticism orientation. The internal criticism refers to an effort to explain and provide guidance for the Muslim community that has been plagued by religious practices that are not in line with the essence of Islam, while external criticism in this context is an explanation of the errors of others who do not embrace Islam, as reflected in some interpretations based on the context of the revelation of the verse.

When seen in the context in which and when the al-Manâr interpretation was written, the use of this verse as an internal criticism is more significant, and the interpretation discourse that occupies a position as external criticism has been written by many scholars before. It is believed that the consideration of the author of al-Manâr was that, although the Muslim community at the time of writing this interpretation work was in a backward condition and filled with dullness and taqlid, they still remained in their belief in the truth of Islam brought by Prophet Muhammad and that is why they still embrace and defend Islam. However, as discussed in the previous chapter, the author of al-Manâr saw that Islam at that time was only carried as a symbol and a tool of social solidarity, politics, and so on and did not reflect the essence of Islam. This religious model caused the decline,

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[62] ibn Jarîr Abû Ja'far, *Jâmi' al-Bayân Fî Ta`wil al-Qur`ân*.

dullness, and the spread of blind taqlid among Muslims. This condition needs to be improved through a correct understanding of the source of Islamic teachings.

Furthermore, such an interpretation orientation, in accordance with the socio-political context of the time, provides a breath of fresh air for the improvement of Muslim-Non-Muslim relations that are building a spirit of nationalism for the people of Egypt in facing the Western colonial government that is dominating them. One of the political strategies applied by England, as mentioned in the social setting of this tafsir writing, is the policy of divide and conquer, especially between Muslims and Coptic Christians, and propagating that the resistance of the Egyptian people was driven by religious fanaticism, not national spirit.

Such an interpretation orientation, in the opinion of the author, does not eliminate the original meaning or objective meaning of the verse, which is an external criticism of groups or individuals who have turned away from the essence of Islam and also a criticism of the People of the Book community due to their sectarianist attitude. The interpretation of the verse in accordance with its interpretation context or subjective meaning when interpreting Islam in al-Manar can still be controlled through its objective meaning. The author of al-Manar found the contextual meaning and used it as internal criticism of the religious practices of the Muslim community itself, which he considered superficial, symbolic, and sectarian. That contextual meaning applies to all followers of religion, including the People of the Book who are the target of the criticism in the verse. Because, as repeatedly stated by Muhammad 'Abduh, the mission carried by the envoys of Allah is the same, namely faith and surrender to Allah, faith in the Day of Judgment, and doing good deeds sincerely.

Based on the unity of religion in the aforementioned sense, the theological aspects of religion do not experience annulment (naskh). In their original condition, the theological teachings of monotheistic religions do not undergo changes, developments, or renovations. In other words, the mission of all religions brought by the messenger of Allah is the same. However, it must be acknowledged that the aspects of the syari'at of each religion undergo changes in accordance with the

changes in cultural level and human readiness in accepting religious commandments, as analyzed by Rasyid Ridla when interpreting Q.S. al-Maidah, 5:48.

CONCLUSION

The conclusion of this research is that Rasyid Ridla prefers to interpret Q.S. Ali Imran, 3:19 by utilizing internal context with the aid of other verses, rather than relying solely on external context. The resulting perspective shows that Al-Manar has an appreciation for other religions, as all religions have an essential aspect in common, which is the overall devotion to God. The essence of religion is the attitude of devotion (Islam). This perspective is difficult to arrive at if the interpretation of the verse is based solely on external context. The concept of wahdat al-din, related to Q.S. Ali Imran, 3:19 in this work, is presented by Al-Manar as a result of the universal interpretation of Islam. This term is nearly synonymous with wahdah al-adyan (the unity of religions) found in contemporary discussions about religious pluralism. The use of the term wahdat al-din in Al-Manar is noteworthy, as previous works on interpretation, especially regarding this verse, did not use this term. The context of the concept of wahdat al-din arises in the internal analysis of the verse. This model aligns with one of the underlying principles of Al-Manar interpretation, which is the paradigm of the unity of all Quranic verses. The author of Al-Manar acknowledges the validity of the term al-Islam, both historically and linguistically, to refer to the teachings accepted by the Prophet Muhammad. Both external contexts indicate this final meaning, but both Muhammad 'Abduh and Rasyid Ridla chose a more universal meaning to emphasize the connotative meaning of the unity of religion (wahdat al-din).

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