

Radicalism Issues In The Qur'anic Exegesis: Muhammad Bin Ṣāliḥ Al-'Uthaimīn's Thoughts on Al-Walā', Al-Barā, Intolerance, and The Concept Of Jihad

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Diterima 12 Mei 2022 | Direview 14 Juni 2022 | Diterbitkan 03 September 2022

Abstrak

Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn tidak hanya sekedar menghasilkan sebuah implementasi metodologis, tetapi juga berimplikasi terhadap konstruksi sosial-agama yang memunculkan isu-isu radikalisme. Penelitian ini bertujuan mengkaji unsur-unsur radikalisme yang terdapat dalam Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn. Dengan menggunakan pendekatan deskriptif-bibliografis, penelitian ini memetakan unsur radikalisme dalam Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn yang terdapat dalam konsep keberagaman dan konsep dakwah. Penelitian ini menunjukkan bahwa Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn mengklaim bahwa konsep keberagamannya adalah bentuk satu-satunya model yang paling benar dan selamat. Dalam ranah sosial, Uthaimīn mengungkap konsep al-Walā' (loyalitas) memberikan kesan bahwa umat Islam sepatutnya bersatu, dekat dan saling menolong antara satu dengan yang lainnya, namun tidak dengan kelompok kafir. Kemudian dalam mengonseptualisasikan al-Barā' (penolakan), al-'Uthaimīn menganggap bahwa komunitas agama lain harus dijanjikan bahkan dalam kondisi tertentu boleh diperangi; keberagaman Muhammad bin Ṣāliḥ al-'Uthaimīn intoleran dalam ranah teologis-ritual. Sementara berkaitan dengan konteks jibad, al-'Uthaimīn berpandangan untuk melawan dan menghancurkan musuh-musuh Islam baik dengan perang atau dengan hal lain untuk tujuan kalimat Allah.

Kata Kunci: Isu-Isu Radikal; Muhammad bin Ṣāliḥ Al-'Uthaimīn; Penafsiran al-Qur'an

Abstract

Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn not only produces a methodological implementation, but also has implications for socio-religious construction that raises issues of radicalism. This study aims to examine the elements of radicalism contained in Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn. By using the descriptive-bibliographic method, this study maps the elements of radicalism in Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn included in the concept of diversity and the concept of da'wah. This study shows that Tafsir Muhammad bin Ṣāliḥ al-'Uthaimīn claims that his religious concept is the only form of the most correct and safe model. In the social sphere, Uthaimīn carries the concept of al-Walā' (loyalty) giving the impression that Muslims should be united, close and help each other with one another, but not with infidel groups. Then in conceptualizing al-Barā' (rejection), al-'Uthaimīn considers that other religious communities should be shunned even under certain conditions they can be fought; diversity of Muhammad bin Ṣāliḥ al-'Uthaimīn intolerant in the theological-ritual realm. While his views on jibad, al-'Uthaimīn classifies jibad into several levels, including fighting people of other religions.

Keyword: Muhammad bin Ṣāliḥ Al-'Uthaimīn; Radicalism Issues; Qur'anic exegesis

Introduction

Research and study of the Qur'an will always experience a very dynamic development along with the acceleration of the development of socio-cultural conditions and human civilization. This is evidenced by the emergence of many interpretations with various styles, methodologies and approaches, from the classical period to the modern era. Which aims to understand the Qur'an critically, dialectically, reformatively, and transformatively so that the product of interpretation is able to answer the challenges and problems faced by mankind.¹

¹W.Dozan, "Kajian Tokoh Pemikiran Tafsir di Indonesia (Telaah Metodologi, Kontekstualisasi Terhadap Penafsiran)," *Ijtima'iyya: Jurnal Pengembangan Masyarakat Islam* 1, no. 13 (2020): 225–56.

Interpretation of the Qur'an is a process that never knows a stopping point, it has started since the time of the prophet and continues to this day. The truth or validity of an interpretation never recognizes the absolute word so it is natural that it continues to be discussed and often gets sharp criticism, especially when the interpretation products contain ideological bias and seem irrelevant to the times.²

When it comes to the relationship between Muslims and non-Muslims in dealing with religions, there are at least two general views in an effort to view other religions: first, an exclusive view and second, an inclusive view.³ Exclusive reasoning views that other religions are in error and disbelief. This ideology believes that there is no truth from other religions and states that only their religion is the most correct. This belief concept tries to get other people to embrace the religion they believe in and sometimes their efforts trigger violence. Simply put, an exclusivity feels "controlling God's storehouses" and uses it for the benefit of his group only.⁴

Groups with inclusive reasoning tend to reject coercive efforts such as the exclusivism concept. This ideology believes that everything must be based on the principle of tolerance. They also believe that other people still subject to God may still be in the truth. This view assumes that "there may be truth" in other religious groups. In principle, inclusiveness seeks for the community to find common ground for caring and commitment to humanity in a joint movement so that grace and love are spread out. Inclusive ideology is also often associated with pluralism because the theological understanding is relatively the same.⁵

The many verses of the Qur'an seem sensitive when interpreted. This is because verses with messages of violence are still very vulnerable if interpreted inappropriately, especially with certain subjectivity or ideological biases. The problem of interpretation plays a big role as a result in revealing the message conveyed by God. Therefore, it is difficult to deny that there are verses in the Qur'an that are discriminatory and sensitive. Verses that still need to be wary of interpretation can be found in related texts on the issue of *qitāl* (war), *amr ma'rūf naby munkar* (concept of hisbah), *tabkīm* (enforcement of God's law), *takfīr* (unbelievers), *al-ghuluw* (prohibition of being excessive in religion), relationship patterns with non-Muslims, *walā'* (submission and loyalty) and *al-'Am āliyyah al-iqtisādiyyah* (martyrdom). The problem of interpretation of the verses as described previously often raises an exclusive understanding to provide extreme doctrine for its practice.⁶

Debates in the modern period generally question the authority of the interpreter who has the right to interpret the Qur'an and the form of interpretation whose level of relevance is questioned with the spirit of his time. Issues like this generally become an issue in the modern period based on the belief that everything is

²D. Sukmasari, "Konsep Kesejahteraan Masyarakat Dalam Perspektif Al-Qur'an," *Journal of Qur'an and Hadis Studies* 1, no. 3 (2020): 1–16.

³A Nur, "Fundamentalisme, Radikalisme Dan Gerakan Islam Di Indonesia: Kajian Kritis Pemikiran Islam," *Al-Ubudiyah: Jurnal Pendidikan Dan Studi Islam* 1, no. 2 (2021): 28–36.

⁴A Halim, "Padangan Muhammad Said Al-Asymawi Tentang Relasi Agama Dan Politik," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 1, no. 8 (2021): 109–29.

⁵H Teddy, "Studi Islam Inklusif Dan Universal: Epistemologi Scholar Sebagai Outsider Pemeluk Agama," *Jurnal Kajian Islam Interdisipliner* 2, no. 5 (2020): 159–82.

⁶T Ismatullah, A., Zulkifli, Z., & Fisa, "Konsep Al-Muwalah Dan Analisis Corak Tafsir Al-Munir," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir*, 2021, 151–66.

relative. Contemporary thinkers criticize classical commentators in the Islamic tradition. Traditionalists often claim that he is able to answer the question "what does God want." The progressives question the validity of the questions. Because, in reality it is difficult to state that the existing interpretation is a manifestation of God's actual will.⁷

An interpretation is the product and process of a human being (interpreter) in understanding the message of the Qur'an, which cannot be separated from the dialectic between revelation, human reason and reality itself. Situations, circumstances and the subjective tendency of a commentator also take part in the meaning of the interpretation. In essence, the tendency or subjectivity of commentators has appeared in the early period of Islam. This can be proven by the presence of some *tabi'īn* who tend to overdo their *mazhab* opinion. Even so, the interpretation of the Qur'an also does not escape the influence of geographical history and historical geography. This is because the Qur'an came down in the Arab region and was interpreted by the Prophet Muhammad who came from Arabia.⁸

The basic problem in the interpretation that seems exclusive or inclusive is at least visible from the ideology of the interpreter. Ideology based on a sect or religious sect that led to fanaticism in its history has emerged in the Middle Ages. At that time, commentators often entered *israiliyat* data and only used certain sources in understanding the Qur'an.⁹

The text of the Qur'an is absolute from the past until now and cannot be changed. While understanding or interpretation is always dynamic depending on how it relates to the context of society, technological advances and human thought at the time. Therefore, it is not surprising that there is a debate about the interpretation of each period. This is due to the different points of view used in viewing the meaning of the Qur'an and the different contexts faced by the commentators. One example of the debate is the view that radicalism arises from the doctrine of textual interpretation.¹⁰

Method

These three approaches are based on the fact that they are complementary. Descriptive approach is directed to describe the state of the object or event without the pretension of making conclusions that apply in general. The use of this approach is especially important in the study of a person and the study of thought, considering that this approach seeks to describe events and ideas around him.

The analytical approach is used for the reason that a number of commentators do not exist in an empty historical space. The existence of the author represents the spirit of his era, which of course his thoughts are dialectically related to social backgrounds, both in his time and in the past. The critical approach seeks to examine

⁷Masri Hukmiah; Saad, "Al- Qur ' an Antara Teks Dan Konteks," *Dirasat Islamiah: Jurnal Kajian Keislaman* 1, no. 1 (2020): 1–15.

⁸Rudy Al Hana, "Tafsir Nusantara Dalam Cara Pandang Premis-Ideologis Nasr Hamid Abu Zaid," *Dialogia: Islamic Studies and Social Journal* 1, no. 18 (2020): 185–204.

⁹M. R Yudiantasa, "Diskursus Pluralisme Dalam Perspektif Hermeneutika Lintas-Iman: Penafsiran QS Āli-'Imrān (3): 19 Dan Yohanes 14: 6," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 1, no. 5 (2021): 72–86.

¹⁰L Maskhuroh, "Implikasi Hermeneutik Al Qur'an Dalam Epistemologi Islam," *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman* 2, no. 9 (2020): 261–74.

how far the thoughts expressed in the works of interpretation respond to the times and how far space and time influence their thinking.

Radicalism In Quranic Exegesis

Radical religious interpretations can generally be seen from several characteristics. First, interpreting textual verses and hadiths, especially regarding themes around social relations, religious behavior, and jinayah. Second, voicing the application of Islamic law in a kaffah. For them, the vision of Islam is integrity between religious, worldly, and daulah (state) affairs. Third, an intolerant attitude towards other parties who do not have the same interpretation. This attitude is also equipped with an exclusive attitude and does not want to accept others. Fourth, have a revolutionary view on the results of the chosen interpretation.¹¹

Extreme attitudes arise due to excessive in religion. In understanding religious texts (Qur'an and Hadith) it is too textual or theocentric which defends the interests of God too much rather than anthropocentric which defends human interests. As a result, they are trapped in "violent reasoning" or violent religion, namely violence that is justified by using religion and God, both discourse violence and physical violence.¹²

Textual interpretation can only give birth to a partialization of the meaning of the Qur'an so that it can have an impact on stagnation and insight that tends to be exclusive.¹³ The existence of classical to modern interpretations indicates that the interpretation is dynamic. Because understanding the Qur'an is a complex matter, therefore the interpretation continues to grow as if it does not stop. Each era produces historicity, discoveries, discourses, and theories of interpretation of the Qur'an that are different from other eras. In short, every space and time produces its own discourse, movement, and renewal of interpretation. Each point of pressure criticizes the previous interpretation while spawning a new theory of interpretation. This will not reach the final point as long as reason still exists in humans. As the word of God, the Qur'an is actually a tangible form of God's intervention in human history. However, it is meaningless without the intervention of the human mind and consciousness itself.¹⁴

On the other hand, this raises anxiety about the authoritarianism of text readers. So there is an act of locking and confining the will of God or the will of the text, in a determination of meaning, and then presenting that determination as something certain, absolute, and decisive. Authoritarianism is also characterized by the unification of the reader with the text. Then in the end the determination of the reader will be the exclusive embodiment of the text. consequently the text and the

¹¹Kurdi Fadal, "Kontra-Radikalisasi Agama Pusat Studi Al-Qur'an Jakarta," *Mutawatir* 10, no. 1 (2020): 48–73, <https://doi.org/10.15642/mutawatir.2020.10.1.48-73>.

¹²Muhammad Bushiri, "Tafsir Al-Qur'an Dengan Pendekatan Maqāshid Al-Qur'ān Perspektif Thaha Jabir Al-'Alwani," *Istinbath* 20, no. 1 (2021): 91–118.

¹³Abdul Muiz Amir and Fahmi Gunawan, "Diskursus Penafsiran Ayat Al-Hurūf Al-Muqaththa'ah: Studi Analisis Tekstual Dan Kontekstual," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 43, no. 1 (2019): 21, <https://doi.org/10.30821/miqot.v43i1.615>.

¹⁴Moh. Rosyid, "Polemik Manusia Perdana Antara Islam Dan Barat," *Analisis: Jurnal Studi Keislaman* 19, no. 1 (2019): 129–54, <https://doi.org/10.24042/ajsk.v19i1.3369>.

reader's construction will become the same. In this process the text will submit to the reader and effectively the reader becomes a substitute for the text.¹⁵

In the beginning, the interpretation of the Qur'an was truly authentic, pure and following the purpose of the Qur'an, there were no distortions, deviations and deviations in meaning, because those who interpreted it were the Prophet Muhammad and his companions. But in its development, after going through phases and eras as well as increasingly complex conditions with different socio-cultural, interpretation and understanding of the verse began to be ridden by various kinds of interests, both ideological, political and personal interests. Besides being inserted by israiliyat stories, there are often deviations and distortions of meaning. This is where interpretation begins to lose its spirit and substance, interpretation no longer functions as a substantial scientific discipline used to reveal the authentic meaning of the verses of the Qur'an, quite the opposite.¹⁶

The debate about the interpretation methodology raises an assumption that the classical interpretive model has created bias and tendensus. For this reason, it is necessary to reconstruct the interpretation methodology, so that biases in ordinary interpretation are overcome. The method offered should study the Qur'an by paying attention to various aspects, especially the condition of society. The Qur'an is not only read based on the text, but pays attention to the historical side of the verse.¹⁷

The textual group believes that it is the Qur'an that must always be the grip of Muslims, more than what is then called modern needs. Most scholars, when overemphasizing aspects of the language or text of the Qur'an, not a few believe that this is the understanding that must be applied to every generation at all times.¹⁸

Concerning the textuality of the Qur'an, formulating rules including that in the interpretation of the Qur'anic text there is no need to question its origin or nature because interpretation is not related to the problem of the occurrence of the text but is related to the content. In addition, the Qur'an as a text is not distinguished from other linguistic texts. The interpretation of the Qur'an is not built on the assumption that the Qur'an is a sacred text with all its features. Even more extreme, interpretation also does not recognize normative judgments of right or wrong, because differences in interpretive approaches are different approaches to texts as biases of different interests.¹⁹

The textuality of the Qur'an directs one's understanding and interpretation of the messages of the Qur'an. In the conventional historical map of the Qur'an, the interpretation in fact has many definitions. The basic thing, namely the core of interpreting activities is to trace God's purpose in the Qur'anic text and the search is

¹⁵Alvan Fathony, "Hermeneutika Negosiatif Khaled Abou El Fadl: Menangkal Otoritarianisme Tafsir Agama Dalam Hukum Islam," *At-Turas: Jurnal Studi Keislaman* 6, no. 1 (2019): 116–41, <https://doi.org/10.33650/at-turas.v6i1.558>.

¹⁶Bushiri, "Tafsir Al-Qur'an Dengan Pendekatan Maqāshid Al-Qur'ān Perspektif Thaha Jabir Al-'Alwani."

¹⁷Dinni Nazhifah, "Tafsir-Tafsir Modern Dan Kontemporer Abad Ke-19-21 M," *Jurnal Iman Dan Spiritualitas* 1, no. 2 (2021): 211–18, <https://doi.org/10.15575/jis.v1i2.12302>.

¹⁸zaimul Asroor, "Tekstualitas Vis-À-Vis Kontekstualitas (Studi Kritis Penafsiran Ayat-Ayat Politik Muhammad Asad [1900-1992])," *Jurnal Ilmiah Ilmu Ushuluddin* 18, no. 2 (2019): 152, <https://doi.org/10.18592/jiu.v18i2.3287>.

¹⁹Agus Handoko, "Kritik Perkembangan Teori Tafsir Akademisi Pada Perguruan Tinggi Agama Islam Di Indonesia," *Mizan: Journal of Islamic Law* 3, no. 2 (2019): 1-23.

limited to human ability. The study of the Qur'an and the methodology of interpretation actually experienced significant development along with the acceleration of the development of socio-cultural conditions and human civilization. This has been since the revelation of the Qur'an until now. This phenomenon is a logical consequence of the desire of Muslims to have a dialogue between the Qur'an as a limited text (*nash*), and the development of human social problems faced by humans as a limited context (*waqa'i*).²⁰

One of the factors of radical attitudes in religion is the tendency to understand the Qur'an in a textual, superficial and partial manner so that it often gives birth to behavior that seems anarchic, intolerant and destructive. For example, in the interpretation of jihad verses, what is often misunderstood is synonymous with terrorism and blind fanaticism, which is often understood as coercion and even attacks against groups that disagree.²¹

Textual interpretation can be associated with interpretation *bi al-ma'tsur*. The texts are interpreted by themselves with texts, either the Qur'an or the hadith. Textual interpretation leads to an understanding of the text alone, without relating it to the situation of the birth of the text, or without relating it to the accompanying sociocultural. The impression it gives leads to a narrow and rigid understanding, making it difficult to apply in this modern era and difficult to accept.²²

Radicalism in this interpretation cannot be separated from textual understanding. In terms of *fiqh*iyah, textual interpretation means interpreting the Qur'an outwardly, which in the history of *fiqh* was pioneered by the *dzahiri*ah school. In understanding the Qur'an, the *dzahiri*yah school adheres to three basic principles: first, the necessity of adhering to the outward appearance of the text and not going beyond it except with other *dzahiri* or with a definite consensus of *ijma'*. Second, the text's true meaning lies in the *dzahiri*, not behind the text that needs to be searched for with deep reasoning. Likewise, the benefits desired by *syara'*. Third, finding the cause behind the determination of the *Shari'ah* is a mistake. The rule or principle used in this interpretation is *al-ibrah bi 'umum al-lafzi la bi khusus as-sabab* (the determination of the meaning is based on the universality (generality) of the text, not on the particularity of the cause). In determining a product of interpretation, this interpretation prioritizes the general meaning of the text rather than analyzing the causes of the revelation of the text before determining a meaning.²³

For adherents of textual meaning, the Qur'an is believed to be the word of God whose truth is absolute for all situations and conditions. The Qur'an is positioned as a book that contains a set of standard religious laws and doctrines, but at the same time, the Qur'an moves with the times.²⁴

²⁰Rosyid, "Polemik Manusia Perdana Antara Islam Dan Barat."

²¹M. Minanur Rohman, "De-Radicalization of Interpretation the Concept of Jihad in Tafsir Al-Qusyairi," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 5, no. 2 (2020): 325–44, <https://doi.org/10.32505/at-tibyan.v5i2.1874>.

²²Hukmiah; Saad, "Al- Qur ' an Antara Teks Dan Konteks."

²³Sholihin Sholihin & Muhammad Faishol Hasan, "Moderasi Pemahaman Islam Antara Tekstualis Dan Kontekstualis," *Jurnal Ilmiah AN-Nur* 11, no. 2 (2021).

²⁴Zulfa Insiyah, "Analisis Kesetaraan Hak Dan Kewajiban Suami-Istri Perspektif Musdah Mulia Dalam Konsep Pembaharuan Keluarga Islam Di Indonesia Zulfa Insiyah" 1, no. 2 (2019): 39–49.

Understanding the text of the Qur'an textually often fails to see the various values and general ethical and moral principles that the Qur'an wants to instill in the minds and hearts of believers. Values such as justice, honesty, and equality play an important role in interpreting the Quranic text and should be given adequate attention.²⁵

The Biographical Sketch Of Muḥammad Bin Ṣāliḥ Al-'Uthaimin

Muḥammad bin Ṣāliḥ al-'Uthaimin was born on the 27th of Ramadan in 1347 H, in the city of 'Unaizah, a city in the Qasim region, Najd, the central part of the Arabian peninsula.²⁶ Many who live from among the scholars, judges, and pious people in the city, one of whom was Shaikh al-Murtajim al-Sa'di. Muḥammad bin Ṣāliḥ al-'Uthaimin was born in a modest family, his father was a businessman who traded between Riyadh and 'Unaizah, then he settled in 'Unaizah and worked in Dar al-Aitam before his death.²⁷

Muḥammad bin Ṣāliḥ al-'Uthaimin's intellectual journey began when he was little by his family, namely through the teachings of his grandfather, al-Shaikh 'Abdurrahman bin Sulaiman al-Damigh.²⁸ Until he was 13 years old, Muḥammad bin Ṣāliḥ al-'Uthaimin began to study from various sources in various places in the city of 'Unaizah. Then at the age of 18, Muḥammad bin Ṣāliḥ al-'Uthaimin studied with al-'Alamah Shaikh 'Abdurrahman bin Nashir al-Sa'di. At this time Muḥammad bin Ṣāliḥ al-'Uthaimin read and studied books, including the *Mukhtashar al-'Aqidah al-Wasatyyah* by al-Sa'di, *Minhaj al-Salikin fi al-Fiqh*, namely the book of fiqh problems by al-Sa'di, then Muḥammad bin Ṣāliḥ al-'Uthaimin also studied with him *al-Jurumiyah* and *al-Fyyah*.

For approximately 11 years (1365-1376 H) Muḥammad bin Ṣāliḥ al-'Uthaimin studied from al-'Alamah Shaikh 'Abdurrahman bin Nashir al-Sa'di, he studied many various disciplines, such as monotheism, *Mustalah al-Hadith*, *Tafsir*, *Fiqh*, *Usul Fiqh*, inheritance, *Nahwu* and *Saraf*, and several books such as Ibn Hisham's *Qatru al-Nada Wablu al-Sada*, *Zad al-Mustagna' fi Ikhtisar al-Muqni'*, *al-'Aqidah al-Wasatyyah* and several other books.²⁹

When Shaikh 'Abdurrahman bin 'Ali bin 'Audan was a judge at 'Unaizah, Muḥammad bin Ṣāliḥ al-'Uthaimin studied with him faraid science (inheritance), in addition, Muḥammad bin Ṣāliḥ al-'Uthaimin also studied with Shaikh 'Abd al-Razaq al-'Afifi Arabic grammatical sciences such as *Nahwu* and *Balaghah*.³⁰ Then in 1371 H, Muḥammad bin Ṣāliḥ al-'Uthaimin was ordered by his teacher al-Sa'di to teach

²⁵Kusroni, "Mengenal Ragam Pendekatan, Metode, Dan Corak Dalam Penafsiran Al-Qur'an," *Jurnal Kaca* 9, no. 1 (2019): 67–88.

²⁶Walid bin Ahmad Al-Husain, *Al-Jami' Li Hayati Al-'Alamah Muhammad Bin Salih Al-'Uthaimin Rahimahullah: Al-'Ilmiyyah Wa Al-'Alamiyyah Wa Ma Qila Fibi Min Al-Marathi* (Madinah: al-Hikmah, 2002).10

²⁷'Ali bin Muhammad bin 'Ali Ali Naumah Al-Qahtani, *Mabahith "Ilmi Al-Ma'ani Fi Tafsir Al-Shaikh Ibn 'Uthaimin ('Ard Wa Dirasat)* (Umm al-Qura University, 2013).9

²⁸Al-Qahtani. 45-47

²⁹Al-Baridi, *Jubud Al-Skaikh Ibn 'Uthaimin Wa Arahu Fi Al-Tafsir Wa 'Ulum Al-Quran*.27

³⁰Muhammad bin Salih Al-'Uthaimin, *Sharh Usul Fi Al-Tafsir* (Unaizah: Muassasah al-Shaikh Muhammad bin Salih al-'Uthaimin al-Khairiyyah, n.d.).8

students who still beginners, as ordered by al-Sa'dī to teach his students, Shaikh al-Muṭawwi' and Shaikh 'Alī to teach Muḥammad bin Ṣāliḥ al-'Uthaimīn when they were beginners. But this did not last long, because in that year Ma'had al-'Ilmi was opened in Riyāḍ, and at the suggestion of Shaikh 'Alī al-Ṣāliḥī, after asking permission from Shaikh al-Sa'dī, in 1372 H, Muhammad bin Ṣāliḥ al-'Uthaimīn continued his studies at Ma'had al-'Ilmī, Faculty of Shari'ah, in Riyāḍ.³¹

Among the teachers of Muḥammad bin Ṣāliḥ al-'Uthaimīn, who exerted a considerable influence on the formation of his intellectual and character, after al-Sa'dī, was 'Abd al-'Aziz bin Bāz, Mufti 'Ām of the kingdom of Saudi Arabia. When Muḥammad bin Ṣāliḥ al-'Uthaimīn studied at Ma'had 'Ilmi, Riyāḍ, 'Abd al-'Aziz bin Bāz taught as a lecturer in *Aqīdah*, *Hadīth*, and *Fiqh*. Based on the confession of Muḥammad bin Ṣāliḥ al-'Uthaimīn, he said that he had learned a lot from his teacher, especially in the field of hadīth, about how to learn and practice hadīth. Aṣām bin 'Abd al-Mun'im al-Marī mentions that there are at least four things that Muḥammad bin Ṣāliḥ al-'Uthaimīn by 'Abd al-'Aziz bin Bāz mentions, namely morality, *manhaj* (methodology), *mu'amalah* (social). and how to interact with the Qur'an and the sunnah, both in terms of studying it, making it a proof and practicing it. The strong influence of 'Abd al-'Aziz bin Bāz on the figure of Muḥammad bin Ṣāliḥ al-'Uthaimīn can also be seen from the similarities between the two schools of faith and the schools of jurisprudence, namely the Salaf and anabilah schools. Muḥammad bin Ṣāliḥ al-'Uthaimīn apart from being a student, he is also a successor in the footsteps of his teacher 'Abd al-'Aziz bin Bāz, both in terms of education and who replaced him, since then, Muḥammad bin Ṣāliḥ al-'Uthaimīn was which refers in terms of fatwas.³²

Methodology of Tafsir Al-Qur'an Al-Karīm

Tafsir Al-Qur'an al-Karīm by Muḥammad bin Ṣāliḥ al-'Uthaimīn, when viewed from the source of its interpretation, Muḥammad bin Ṣāliḥ al-'Uthaimīn combines the interpretations of *bi al-ma'thūr* and *bi al-ra'yī*. An interpretation is said to be Tafsir *bi al-ma'thūr* or also known as *tafsīr bi al-naqlī/bi al-rimāyah*, if a commentator interprets the Qur'an with the Qur'an, the Qur'an with the hadīth of the Prophet, and the Qur'an with the opinion of the companions or tabi'īn. (Mannā' al-Qaṭṭān: mabahith fi 'ulum al Quran)

The second position in the priority scale of interpretation reference sources then on the next priority scale is the hadith of the Prophet and opinion of friends and tabi'īn. The view of Muḥammad bin Ṣāliḥ al-'Uthaimīn is the hadīth of the Prophet as the second priority after the Qur'an in interpreting the Qur'an, he says that if there is no interpretation in the Qur'an, then interpret it using the hadith of the Prophet, because it is an explanation for the Qur'an.³³

³¹Al-'Uthaimin.

³²Asam bin "Abd al-Mun'im Al-Mari, *Al-Dar Al-Thamin Fi Tarjamah Faqih Al-Ummah Al-'Allamah Ibn "Uthaimin Rabimabullah Ta"ala: Tarjamah Shamilah Libayati Al-Sbaikh Min Al-Nasba'ab Ila Al-Wafah* (Iskandariyah: Dar al-Basirah, 2003).394-395

³³Muḥammad bin Ṣāliḥ Al-'Uthaimīn, "Uṣūl Fī Al-Tafsīr" ('Ain Shams al-Sharqiyah: al-Maktabah al-Islāmiyyah, 2001), 25.

The third reference source in the priority generation scale of Muḥammad bin Ṣāliḥ al-'Uthaimīn's sources of interpretation are the Companions, because the Qur'an was revealed in their time. With their language, so they are the generation who know best the context in which the Qur'an was revealed. then, the fourth reference source in the priority scale of the source of interpretation is the tabi'īn. However, not all tabi'īn opinions in the interpretation of the Qur'an can be used as evidence, only a few of them are known as *Kibar al-tabi'īn*.³⁴

The historical tradition applied by Muḥammad bin Ṣāliḥ al-'Uthaimīn in his commentary is not as dominating as the book of commentaries by Ibn Kathīr and al-Ṭabārī, however, the highest authority in the interpretation of the Qur'an is still firmly held and is considered an orthodox/official interpretation by him. and he explicitly stated that if an interpretation contradicts the four priority sources (the Qur'an, the Prophet's Hadith, the opinion of the Companions, and the tabi'īn), then the interpretation is said to be wrong or heterodox/unofficial.³⁵ As for the rules of interpretation used by Muḥammad bin Ṣāliḥ al-'Uthaimīn in interpreting the Qur'an, it can be said that he quoted and followed what was conceptualized by Ibn Taimiyyah in his *Muqaddimah fi al-Tafsir*.³⁶

Another form of interpretation in Tafsir Al-Qur'an al-Karīm in terms of its source is *tafsir bi al-ra'y*, which is based on reasoning and ijtihad of the interpreter. As mentioned earlier, that Muḥammad bin Ṣāliḥ al-'Uthaimīn combines two forms of interpretation, namely *bi al-riwāyah* and *bi al-ra'y*, even if it is presented between the two, his *ijtihad* in interpreting the Qur'an is so dominant, this can be seen from his strength. the linguistic dimensions that he applies in his interpretation.

In the Salaf tradition, interpretation based on personal opinion is actually avoided, they even criticize people who interpret the Qur'an based on personal opinion without having sufficient scientific capacity. Although the use of personal opinion is mostly done by Muḥammad bin Ṣāliḥ al-'Uthaimīn in his interpretation, it does not reduce his caution in interpreting the Qur'an. This can be seen from the character of the textual interpretation, so that personal opinion in Tafsir Muḥammad bin Ṣāliḥ al-'Uthaimīn is mostly in the linguistic realm.³⁷

The linguistic approach applied by Muḥammad bin Ṣāliḥ al-'Uthaimīn in his interpretation is built from the linguistic rules contained in the science of *nahwu*, *nahw*, *balaghah* and the rules of interpretation related to language. This linguistic dimension can be seen in Muḥammad bin Ṣāliḥ al-'Uthaimīn's writing technique, after he mentions the verse, then he explains the meaning of the mufradat one by one, both in terms of *i'rab*, meaning of *lafaz*, or in terms of *qiraah* science, and sometimes he quotes poetry when in explaining the meaning of *lafaz* in the Qur'an. In explaining word for word in the Qur'an, Muḥammad bin Ṣāliḥ al-'Uthaimīn strongly avoids word interpretation, including in interpreting anthropomorphic verses. The textuality in explaining the Qur'an can be seen from the expression of Muḥammad bin Ṣāliḥ al-'Uthaimīn who straightforwardly states, "We must understand the Qur'an

³⁴Al-'Uthaimīn.

³⁵Al-'Uthaimīn.

³⁶Muḥammad bin Ṣāliḥ Al-'Uthaimīn, *Sharh Muqaddimah Al-Tafsir Shaikh Ibn Taimiyyah* (Riyad: Dār al-Waṭan, 2010).

³⁷Manna' Qaṭṭān, *Mabāḥith Fi 'Ulum Al-Qur'an* (Kairo: Maktabah Wahbah, 1995).337

dhahirnya and not turn away the meaning of ahir except based on evidence. This textualist-literalist paradigm is the paradigm of Ibn Taimiyyah and his followers known as the Salafiyyah group.³⁸

Two sources of interpretation (history and reason) which were elaborated by Muḥammad bin Ṣāliḥ al-'Uthaimīn were written in Tafsir Al-Qur'ān al-Karīm using the tahlīlī (analysis) method. He mentions the verse to be interpreted, and explains word by word the meaning and grammatical meaning of the verse is based on *nahwu*, nerves and *balaghah*. The thing that makes the difference between Tafsir Al-Qur'ān al-Karīm and other books of interpretation, Muḥammad bin Ṣāliḥ al-'Uthaimīn mentions several lessons and wisdom contained in the verses interpreted in *al-fawā'id* (faidah-faidah) after him explain the verse.³⁹

In interpreting the Qur'an, a commentator will first be influenced by certain scientific and ideological backgrounds. Consequently, the resulting interpretation products will be colored by the scholarly background and ideology of the commentator.⁴⁰ It is found that there is a tendency for maḏhab in interpreting Tafsir Al-Qur'ān al-Karīm. As a salafist, the tendency of Muḥammad bin Ṣāliḥ al-'Uthaimīn undeniably also colored the product of his interpretation. This tendency can be seen in the theological dimension in its interpretation, the concept of monotheism *uluhiyyah*, *rububiyyah*, and *asmā wa al-ṣifāt* which is the concept of monotheism of the salafiyyah group, as well as avoiding *takwilan* in interpreting anthropomorphic verses, can be seen in Tafsir Muḥammad bin Ṣāliḥ al-'Uthaimīn as well as an indication of his tendency towards the school of salaf.

Based on the explanation above, Muḥammad bin Ṣāliḥ al-'Uthaimīn's Tafsir Al-Qur'ān al-Karīm, when viewed from the source of its interpretation, is an interpretation that combines history and ijtihad (bi al-ma'thūr and bi al-ra'yī). While the method used is the tahlīlī method, in which Muḥammad bin Ṣāliḥ al-'Uthaimīn interprets verse by verse based on the composition of the manuscripts with various scientific approaches. As for the style (*al-lawn*) in Tafsir Al-Qur'ān al-Karīm, the author finds two dominant patterns in the interpretation, namely the *lughawī* (linguistic) style, and the *i'tiqādī* (theological) style. The textualist-literalist paradigm refers to the concept of Ibn Taimiyyah's interpretation, or a decontextual structural paradigm that is structural-deductive in positioning text, reason, and reality as the traditional classical interpretation paradigm in general.

Muḥammad al-'Uthaimīn's Radical Exegesis of The Qur'an

1. The concept of al-Walā' wa al-Barā' in Tafsir Muḥammad bin Ṣāliḥ al-'Uthaimīn

Al-Walā' wa al-Barā' has a fairly important position in the creed of the salafi-exclusive group and other Islamic groups. The concept of *al-Walā' wa al-Barā'* is believed to be the embodiment of a Muslim's Islam or as the actualization of faith in

³⁸Muḥammad bin Ṣāliḥ Al-'Uthaimīn, *Tafsir Al-Qur'ān Al-Karīm, Surah Al-Maidah* (Jeddah: Dār Ibn al-Jauzī, n.d.).jil.1, 26

³⁹Muḥammad bin Ṣāliḥ Al-'Uthaimīn, *Tafsir Al-Qur'ān Al-Karīm, Surah Al-Fatihah* (Jeddah: Dār Ibn al-Jauzī, n.d.).jil.1 1,3-21

⁴⁰Amir Faishol; Dia Hidayati Usman; Supriadi Fath, "Kritik Terhadap Mufassir Dalam Penggunaan Metode Dan Pendekatan Penafsiran Al-Qur'an," *Jurnal Ayy-Syukriyyah* 22 (2021): 254–69.

real life. The understanding of the theological conception of *al-Walā' wa al-Barā'* is about the loyalty or loyalty of a believer to what he believes in, including loyalty to his community who have the same creed, as well as about the attitude of rejection of things that are contrary to His creed includes the rejection of other communities who have different beliefs with him. In the social-relational context, social relations and attitudes of exclusivity-Salafi groups towards fellow Muslims and non-Muslims are shaped explicitly and implicitly by the theological conception of *al-Walā' wa al-Barā'* (loyalty and disavowal). So that with this conception it will form a paradigm about the necessity of attitude, to whom they must be loyal on the one hand, and who must be denied on the other, or about what actions and practices should be approached on the one hand and shunned on the other.⁴¹

a. Al-Walā': unlimited loyalty

In the terminology of Islamic law, the term *al-Walā'* has the meaning of loving what is loved and pleased by Allah which is implemented in beliefs, words, and actions. Muḥammad bin Sa'īd al-Qaḥṭāni interprets the content of *al-Walā'* as *al-nuṣrah* (helping/defending), *al-maḥabbah* (love), *al-ikrām* (glorifying), *al-iḥtirām* (respect) and living near other people. loved ones, both physically and mentally.⁴²

From the above understanding, it can be understood that *al-Walā'* is the loyalty of a servant to Allah by adjusting to everything that is loved and pleased by Allah. In QS. 5:55-56, it is explained that Allah and His loved ones are helpers (*waliy*). Muḥammad bin Ṣāliḥ al-'Uthaimīn understands the verse above that there are two greatest helpers (*waliyān*), namely Allah and Muhammad as the seal of the prophets, while those who believe, they are helpers to one another as explained in the QS. . 9:71. In QS. 5:55-56, the verse shows the obligation for Muslims to have unlimited loyalty to Allah, the Messenger, and fellow believers.⁴³ He also mentioned that the form of loyalty to Allah is to uphold religion. Him, because in truth Allah does not need a defense. While loyalty to the Apostle is to defend the apostle while he is still alive and follow and carry out his sunnah when he dies. The form of loyalty among Muslims is to always defend them in the truth until the Day of Resurrection. Muḥammad bin Ṣāliḥ al-'Uthaimīn also confirms this with the QS. 4:115, which explains that the essence of the term *al-Walā'* (loyalty/defend) is to always be bound (*dāiman murabbaṭan*) with three things; *kitābullah* (Qur'an), *sunnah rasūlullāh* (Sunnah), *sabīl al-mu'minīn* (the way of the believers).⁴⁴

Muḥammad bin Ṣāliḥ al-'Uthaimīn, in his fatwa, when asked about the law of *al-muwālah al-kuffār* (loyalty to unbelievers), either in the form of loving (*al-mawāddab*), helping (*al-munāṣarah*), or making him a close friend (*biṭāab*), he

⁴¹Sabine Damir-Geilsdorf, Mira Menzfeld, and Yasmina Hedider, "Interpretations of Al-Walā' Wa-L-Barā' in Everyday Lives of Salafis in Germany," *Religions* 10, no. 2 (2019): 1–18, <https://doi.org/10.3390/rel10020124>.

⁴²Muḥammad bin Sa'īd Al-Qaḥṭāni, *Al-Walā' Wa Al-Barā' Fi Al-Islām* (Riyad: Dār al-Ṭayyibah, n.d.).

⁴³Al-'Uthaimīn, *Tafsīr Al-Qur'ān Al-Karīm, Sūrah Al-Mā'idah*.

⁴⁴Al-'Uthaimīn.

replied that it is forbidden to be loyal to unbelievers.⁴⁵ One of the arguments used as the basis of his argument is QS. 5:51. He expands the meaning of the term *auliyā'* in the verse to the attitude of helping, helping and loving. According to Muḥammad bin Ṣāliḥ al-'Uthaimīn, the word *auliyā'*; in that yat is the plural form of the word wali – al-territory, namely *al-munāṣarah* (helping) and *al-mu'awanah* (helping), including *al-maḥabbah* (love) as an internal factor that encourages help and assistance.⁴⁶ He also mentioned that not taking Jews and Christians as *auliyā'* is a guide of faith, and if a believer takes Jews, Christians and other disbelievers as *auliyā'* then he has committed a great sin, and whoever helps, helps, and loves the disbelievers then he is one of them.⁴⁷

The concept of *al-Walā'* in Tafsir Muḥammad bin Ṣāliḥ al-'Uthaimīn gives the impression that Muslims should gather, be close and help each other with one another, but not with other communities (infidels). However, the reality that exists with a life full of diversity makes Muslims unable to escape from the fact that this plurality is impossible for Muslims to live exclusively in their own community. In some cases, Muḥammad bin Ṣāliḥ al-'Uthaimīn was required to think more about the limitations of *ittikhādh al-auliyā'* (in the sense of making helpers, leaders, friends, allies, helping, helping or loving) other groups in order to answer the demands of the plurality of facts.

In some of these cases, it turns out that Muḥammad bin Ṣāliḥ al-'Uthaimīn does not categorize it as *ittikhādh al-auliyā'*, or in other words, doing good to neighbors, honoring guests, and buying and selling transactions with non-Muslims does not necessarily renounce his loyalty to Allah, His apostles, and believers, the arguments built by Muḥammad bin Ṣāliḥ al-'Uthaimīn regarding these cases are first, Muḥammad bin Ṣāliḥ al-'Uthaimīn refers to QS. 60:8-9, which explains that doing good (*iḥsān*) and doing justice (*'adl*) are commanded by Allah even to unbelievers as long as they do not fight against Muslims. Second, the good that is done to them is as a form of syiar or *da'wah* so that other communities are interested in converting to Islam.⁴⁸

In formulating the limits of *ittikhādh al-auliyā'* from non-muslim Muḥammad bin Ṣāliḥ al-'Uthaimīn divides three aspects of life; *'ibādāt* (ritual/worship), *'ādāt* (culture/culture), *anā'āt wa 'amāl* (industry and profession). He forbade Muslims to mingle and resemble non-Muslims in terms of rituals and customs or customs, one of the arguments as the basis of his argument is the hadith of the Prophet which forbids Muslims to imitate (*tashabuh*) infidels. Meanwhile, in the aspect of *anā'āt wa 'amāl* (industry and profession), Muḥammad bin Ṣāliḥ al-'Uthaimīn does not categorize it as a form of *tashabuh*, as long as it has benefits for the general public. He rejected the opinion of allowing Muslims to coexist with non-Muslims in the aspect of *anā'āt wa 'amāl* (industry and profession) as a conceptualization of *al-maṣlahah al-mursalah*. According to him, *al-maṣlahah al-mursalah* cannot be used as a single argument in

⁴⁵Fadh bin Nāṣr Ibrāhīm Al-Sulaimān, *Majmu' Fatāwa Wa Rasā-Il Faḍīlah Al-Shaikh Muḥammad Bin Ṣāliḥ Al-'Uthaimīn* (Riyad: Dār al-Waṭan, n.d.).

⁴⁶Al-'Uthaimīn, *Tafsīr Al-Qur'ān Al-Karīm, Sūrah Al-Mā'idah*.

⁴⁷Al-'Uthaimīn.

⁴⁸Al-'Uthaimīn.

this case because it is vulnerable to the element of subjectivity. Muḥammad bin Ṣāliḥ al-'Uthaimīn mentions that *al-'aṣl fī al-'ibādāt al-ḥadhr* (as long as worship is not allowed), while *min ghair al-'ibādāt fa al-'aṣl fihā al-bil* (which is not included in worship) the origin is permissible.⁴⁹

If we look at the understanding of Muḥammad bin Ṣāliḥ al-'Uthaimīn the understanding related to the theological conception of *al-walā'*, loyalty to Allah, His messenger and believers is a fixed price as the embodiment of faith. As for the relationship between Muslims and other non-Muslims, in the social realm, it turns out that Muḥammad bin Salih al-'Uthaimin's understanding of *al-Walā'* is not as exclusive as when he understood it in the realm of faith-worship. Muḥammad bin Ṣāliḥ al-'Uthaimīn is still open to communicating and establishing relationships with other communities, nor does it prevent them from doing good to them, it's just that these relationships have special limitations, or are not as free as understood by pluralist-inclusive groups.

b. Al-Barā': hatred in the name of God

In Arabic, the term *al-Barā'* has several meanings as its semantic basis, including: *al-khalq* (creation), *al-tabā'ud* (away), *takhalas* (emptying), *tanāẓaḥ* (cleaning), *al-khalā'* (empty), *aḥibi al-jism wa al-'aql* (healthy body and mind). In sharia terminology, the term *al-Barā'* is very closely related to the meanings of hating disbelievers and all forms of evil and disbelief.⁵⁰

In conceptualizing *al-Barā'*, the initial paradigm built by Muḥammad bin Ṣāliḥ al-'Uthaimīn is to view polytheists, infidels and other communities outside Islam as enemies of Allah, this is based on his understanding of the QS. 5:51, 52 and QS. 60:1.⁵¹ Then, in the name of God, all enemies of Allah must be hated and shunned, as explained in QS. 58:22 and QS. 60:4.⁵² The directed hatred can be personal to those convicted of infidels or to actions that are considered hated and displeased by Allah. In this case, not only disbelievers, fellow believers can also be exposed to *al-Barā'*, just not as absolute as hatred against infidels QS. 49:7.⁵³

Muḥammad bin Ṣāliḥ al-'Uthaimīn understands QS. 5:49 as a sign of the obligation of Muslims to judge by what Allah has revealed, forbidding Muslims to follow the lustful desires of the disbelievers, wherever and whenever, and must be careful of those who infidels. He also mentioned that the main goal of the Jews, Christians and other infidel groups is to create fitnah among Muslims, so that in his assumption, following the unbelievers is a major sin that has a very bad impact, namely it will turn Muslims away from them. religion of Allah.⁵⁴ also confirmed in QS. 2:120, which is understood by Muḥammad bin Ṣāliḥ al-

⁴⁹Al-Sulaimān, *Majmu' Fatāwā Wa Rasā-Il Faḍīlah Al-Shaikh Muḥammad Bin Ṣāliḥ Al-'Uthaimin*, n.d.

⁵⁰Ibn Manẓūr, *Lisān Al-'Arab* (Kairo: Dār al-Ma'ārif, 2008).

⁵¹Fadh bin Nāṣr bin Ibrāhīm Al-Sulaimān, *Majmu' Fatāwā Wa Rasā-Il Faḍīlah Al-Shaikh Muḥammad Bin Ṣāliḥ Al-'Uthaimin* (Riyad: Dār al-Waṭān, n.d.).

⁵²Al-Sulaimān.

⁵³Al-Sulaimān.

⁵⁴Al-'Uthaimīn, *Tafsir Al-Qur'an Al-Karim, Sūrah Al-Maidah*.

'Uthaimīn, that it is unlawful to follow the Jews and Christians as well as other pagan groups.⁵⁵

When an infidel group is positioned as an enemy of Allah and is suspected of being able to threaten Islam and disturb the peace of the Muslims, then this has implications for social relations (social-relational) between Muslims and other communities (the infidels). One of the implications is an unfriendly attitude, even at a certain point giving birth to extreme intolerant attitudes towards infidels as practiced by some Islamic groups.⁵⁶ Unfriendly attitudes towards infidels are also found in Muḥammad bin Ṣāliḥ al-'Uthaimīn's conception about *al-Barā'* this. He forbade Muslims to have alliances with infidels and not to have affection with them. This is expressed in giving a fatwa regarding the law of *mawaddah al-kuffār wa tafḍīlīhim 'alā al-muslimīn* (the law of compassion for unbelievers and prioritizing Muslims). The basis of his argument is QS. 58:22 and QS. 60:1.

From these two verses, Muḥammad bin Ṣāliḥ al-'Uthaimīn concludes that alliance and affection with the enemies of Allah is unlawful and dangerous, so Muslims must put Muslims first in everything.⁵⁷ The concept of *al-Barā'* cannot be separated from the historical facts of the socio-relational life of Muslims with other groups in the early days of Islam. The diversity of Muslims in Mecca and Medina, the concept of *al-Barā'* which is practiced by Muslims is transformative or has stages. The first stage of implementing the concept of *al-Barā'* began when Muslims were in Mecca, namely the command to leave the habits of the ignorant people including freeing oneself from polytheism, then Allah ordered to turn away from the disbelievers (Qur'an 53:29- 20), then the command to be patient and emigrate from Mecca (Qur'an. 73:10; 30:60; 43:26-27). The difference between the polytheists as a misguided group and the believers as a righteous group (Qur'an 39:29; 41:29; 43:67; 25:27-29), then explicitly the Qur'an states that the religion adopted by the enemy of Islam is a false religion that must be avoided (Qur'an 109:1-6; 10:41. 104-105; 6:56-57).⁵⁸

Muḥammad bin Ṣāliḥ al-'Uthaimīn mentions that surah al-Kāfirūn is one of the suras al-Ikhlāṣ, because in this surah explains sincerity to Allah and the command to behave *al-Barā'* towards all unbelievers.⁵⁹ Then, when interpreting the verse (*lakum dinukum wa liya dīn*), Muḥammad bin Salih al-'Utahimin mentions "*fa anā barī' min dinikum wa antum barī-ūn min dīnī* (I leave your religion and you leave of my religion)". According to some scholars, this surah was revealed before there was an obligation for jīhad, but Muḥammad bin Ṣāliḥ al-'Uthaimīn reiterated that this surah is an order to behave *al-Barā'* towards the

⁵⁵Al-'Uthaimīn.

⁵⁶Mohamed Bin Ali, "Defining the "Enemies" of God: Muslim Extremist Perception of the Religious Other," *Journal of Islamic Studies and Culture* Vol. 6, no. No. 1 (2018): 80–96.

⁵⁷Al-Sulaimān, *Majmu' Fatāwā Wa Rasā-Il Faḍīlah Al-Shaikḥ Muḥammad Bin Ṣāliḥ Al-'Uthaimīn*, n.d.

⁵⁸Al-Qaḥṭāni, *Al-Walā' Wa Al-Barā' Fi Al-Islām*.

⁵⁹Muḥammad bin Ṣāliḥ Al-'Uthaimīn, *Tafsīr Al-Qur'an Al-Karīm, Juḡ 'Amma* (Riyad: Dār Ibn al-Jauzī, n.d.).

religion of the Jews, Christians and polytheists, or the religion of all people. infidel.⁶⁰

Another form of the embodiment of *al-Barā'* is the prohibition of resembling a disbeliever (*tashabbuh al-kuffār*). Muḥammad bin Ṣāliḥ al-'Uthaimīn restricts *tashabbuh al-kuffār* only to the characteristics that infidels only own.⁶¹ He forbade a Muslim to participate in or just say congratulations on the holidays of the infidels and say "Merry Christmas" for Christians. According to Muḥammad bin Ṣāliḥ al-'Uthaimīn, participating in the celebration of the holidays of infidels is a form of association in the disobedience mentioned in the QS. 5:2. In the assumption of Muḥammad bin Ṣāliḥ al-'Uthaimīn, when a Muslim congratulates the disbelievers on their Eid, then the greeting is tantamount to acknowledging and being pleased with their religion, whereas it is clearly prohibited in Islam.⁶²

The concept of *al-Barā'* is a continuation of the concept of *al-Walā'*. The faith of a Muslim must be manifested by an attitude of loyalty to what he has to believe, he must also abstain from all things that are contrary to his faith. Unbelief and polytheism are the opposite of faith, hating disbelief and polytheism is a must, even hating other groups (infidels and polytheists) is considered valid in the name of God. This is what Muḥammad bin Ṣāliḥ al-'Uthaimīn and several other exclusive Islamic groups understand, regarding *al-Walā'* and *al-Barā'*. Of course this will cause a polemic if it is associated with the socio-religious harmony that many people aspire to in this modern era, because the concept of *al-wala wa al-Barā'*, at first glance has the impression of being intolerant and will sharpen sentiment in religion.

2. Jihad

In the classical and medieval Islamic period, the contextualization of jihad was closely related to the religio-political authority of the Islamic world, the leaders who were crowned the successors of the Prophet, had the authority to order Muslims to carry out jihad against the enemies of Islam who disturbed the peace of Muslims, abolished practices that deviate in religion, such as apostasy, heresy and others, to instruct them to carry out offensive jihad with the aim of expanding Islamic rule.⁶³

On the other hand, the face of Islam must also be tarnished by its conception of jihad which is practiced by Islamic extremist groups who tend to interpret jihad as a war full of violence. The interpretation of religious texts that explain the concept of jihad in Islam is one of the factors that causes the narrowing of the meaning (pejorative) of the term jihad as mere war. In a narrow sense, verses and Hadith about jihad are sometimes considered scriptural foundations that legitimize violence solely to uphold the Islamic religion. The

⁶⁰Muḥammad bin Ṣāliḥ Al-'Uthaimīn, *Tafsir Al-Qur'an Al-Karim, Juz 'amma* (Riyad: Dār Ibn al-Jauzī, n.d.).

⁶¹Al-Sulaimān, *Majmu' Fatawā Wa Rasā-Il Faḍīlah Al-Shaikh Muḥammad Bin Ṣāliḥ Al-'Uthaimin*, n.d.

⁶²Al-Sulaimān.

⁶³dkk Daulay, Haidar Putra, "Masa Keemasan Dinasti Umayyah Dan Dinasti Abbasiyah," *Jurnal Kajian Islam Kontemporer (JURKAM)* 1, no. 2 (2020): 72–77.

polemic of the meaning of jihad was then responded and judged negatively by other communities outside of Islam, who considered jihad in Islam to be something unreasonable, uncontrollable, and connotes war. Nelson Pallmeyer in his book "Is religion Killing Us?" considers that intolerance, violence, and war are justified in Islam and ordered by Allah and Muhammad, so Pallmeyer criticizes Islam about its problems related to violence in religion.⁶⁴

Some orientalist understand the meaning of the term jihad with the meaning of hard work, sincerity, and tend to identify it with murder (*qital*), war (*harb*), and even associate it with terrorism (*irhab*). Not only from the orientalist, some Muslim scholars also understand the term jihad as a holy war in the name of religion. This group is known as Salafi Jihadists, among the mentors of this group are Hasan al-Banna, Sayyid Qutb, ‘Abdullah ‘Azzam, and Ayman al-Zawahiri who reject the concept of jihad as a struggle against lust, known as the grand jihad is more important than war. which is categorized as jihad aghar.⁶⁵

In the Qur’an, the term jihad with its various derivations is mentioned 42 times⁶⁶, of which there are at least four, namely *qital* (war), *hujjah* (arguing), infaq in the way of Allah and being serious in helping and carrying out the Shari’a. religion. Periodically, the term jihad used by the Qur’an in the Mecca period or in the early days of Islam, more likely meant da’wah and dialogue with the Quraysh so that Islam could be well received among them, also meaning the sincerity of oneself in defending the faith. In the Mecca period, there was no command to fight against Muslims, so at this period Muslims were not familiar with the term jihad with the meaning of the command to fight. The term jihad as an order for war only appeared in the Medina period, precisely when the Prophet and Muslims were about to wage the battle of Badr. Basically, jihad in the sense of war aims to defend the Islamic state from threats and attacks by infidels as well as to protect the freedom of da’wah.⁶⁷

The origin of the word jihad is ja-ha-da. *Al-juhdu/al-jabdu* has the meaning *al-ṭāqah wa al-was’u* (ability), *al-mashaqah* (difficulty), and *al-mubālaghah wa al-ghāyah* (to reach the goal).⁶⁸ Al-Rāghib al-Aṣḥānī defines *al-jihad wa al-mujābahadah* as the totality of self against the enemy (*istifragh alwas’i wa al-mudafa’ah al-’aduw*). Al-Aṣḥānī mentions three forms of jihad against the enemy; first, *mujābahadah al-’aduw al-ẓāhir* (against the visible enemy). Second, *mujābahadah al-shaiṭān* (against the devil). Third, *mujābahadah al-nafs* (against oneself).⁶⁹

⁶⁴Irhamudin, “Rekonstruksi Makna Jihad Dan Kontekstualisasinya,” *Jurnal Studi Islam Kawasan Melayu* 4, No. 1 (2021): 63–70.

⁶⁵Mokh. Iman Frimansyah Aceng Kosasih, “Narasi Varian Keagamaan Dan Kebangsaan Di Kalangan Mahasiswa Universitas Pendidikan Indonesia,” *Seminar Nasional INOALI 2019 Inovasi Baru Dalam Penelitian Sains, Teknologi Dan Humaniora*, 2019, 373–83.

⁶⁶Muḥammad Fu’ād ‘Abd Al-Bāqī, *Al-Mu’jam Al-Mufahras Li Alfāz Al-Qur’an Al-Karim* (Kairo: Dār al-Hadīth, 1364).

⁶⁷Umma Farida, “Pemaknaan Jihad Dalam Al- Qur ‘ An dan Hadis dengan Pendekatan Historis-Sosiologis Pendahuluan Membincang Makna Jihad Dengan Mengambil Perspektif Al- Qur ‘ an Dan Hadis Metode Penelitian Artikel Ini Berusaha Mengurai Pemaknaan Jihad Dalam Al- Qur ‘ an Dan,” *Hermeneutik: Jurnal Ilmu Al Qur’an Dan Tafsir* 14, no. 1 (2020): 22–38, <https://doi.org/10.1234/hermeneutik.v14i1.6857>.

⁶⁸Manzūr, *Lisān Al-’Arab*.

⁶⁹Al-Rāghib Al-Aṣḥānī, *Mufradāt Al-Fāz Al-Qur’an* (Damaskus: Dār al-Qalam, 2009).

In the view of Muḥammad bin Ṣāliḥ al-'Uthaimīn mentions that the meaning of the term al-jihād is *badhl al-juhd* (devoting ability), which is to devote all abilities to obtain or maintain a case. In terms of Islamic law, Muḥammad bin Ṣāliḥ al-'Uthaimīn defines the term jihad; *badhl al-juhd fi qam'i a'dāi al-islām bi al-qital wa ghairih, litakun kalimah allah hiya al 'ulyā'* (devoting all one's ability to fight or destroy the enemies of Islam either by war or by other means so that the establishment of or the height of the word of Allah). The significance of jihad in Islamic law is to uphold the word of Allah (*i'lā'i kalimah Allah*) on earth. Jihad is also the best practice that is loved by Allah (Qur'an 5:54). Given the importance of the existence of jihad in Islam, this practice is obligatory according to the Shari'a (Qur'an 9:73).⁷⁰

This verse is repeated with the same editorial in QS. 66:9, Muḥammad bin Ṣāliḥ al-'Uthaimīn understands this verse as a proof that jihad is obligatory for Muslims. The term jāhid in the above verse is the word command (*fi'il amr*), Muḥammad bin Ṣāliḥ al-'Uthaimīn understands the word *jāhid* as an order to devote all strength and ability to fight and fight the enemies of Islam.⁷¹

On QS. 9:123, the term jihad is not explicitly stated, but Muḥammad bin Ṣāliḥ al-'Uthaimīn makes this verse as one of the arguments for the obligation of jihad to fight the unbelievers, starting from the closest infidels around you, until the establishment of religion of Allah and the disappearance of *fitnah* on earth (Qur'an 8: 39). Muḥammad bin Ṣāliḥ al-'Uthaimīn also quotes QS. 4:104; 8:60; and 47:35-38 as the basis of his argument about the obligation of jihad in the form of fighting the infidels. At first glance, Muḥammad bin Ṣāliḥ al-'Uthaimīn seems to have narrowed the meaning (pejorative) of the term jihad which is only interpreted as resistance and attack against Allah's enemies. And it only addresses the Islamic context in the early period in the dimension of political-conflict with other communities.⁷²

However, it is different when Muḥammad bin Ṣāliḥ al-'Uthaimīn interprets QS 29:69 that the meaning of jihad in the context of this verse is sincerity to arrive at the goal (*badhl al-juhd li al-wuṣūl al-ghāyah*), while the previous definition. *badhl al-juhd fi qam'i a'dāi al-islām bi al-qital wa ghairih, litakun kalimah allah hiya al 'ulyā'* (devoting all one's ability to fight or destroy the enemies of Islam either by war or by other means so that the establishment of or the height of the word of Allah). In the author's view, these two definitions have similarities as well as differences, the similarities between the two lies in the significance of jihad to uphold the word of Allah, while the difference lies in the scope of the term jihad, which of course has implications for the realm of its conceptualization.⁷³

Muḥammad bin Ṣāliḥ al-'Uthaimīn expands the scope of jihad from just fighting and fighting infidels to a broader meaning. This can be seen from his interpretation of the sentence *fina* (for/in Us) as the final destination (*ghāyah*) of

⁷⁰Muḥammad bin Ṣāliḥ al-'Uthaimīn, *Al-Ilmām Bi Ba'd Ayāt Al-Aḥkām Tafsiṣan Wa Istiḥḥāṭan* (Qasim: Muassasah al-Shaikh Muḥammad bin Ṣāliḥ al-'Uthaimīn al-Khairiyah, n.d.).

⁷¹Al-'Uthaimīn.

⁷²Al-'Uthaimīn.

⁷³Al-'Uthaimīn.

jihād activities. It is stated that the meaning of the *fīna* sentence includes about jihād in the context of upholding Allah's religion, about loving everything that Allah loves, about explaining Allah's law, about doing *amr al-ma'rūf wa al-nahy'an al-munkar*, about protecting oneself from everything that is forbidden and about carrying out everything that is commanded. Also includes the war against the unbelievers.⁷⁴

Muḥammad bin Ṣāliḥ al-'Uthaimīn classifies jihād into two categories; *harb jihād* and *nafs jihād*. *Harb jihād* (war jihād) is jihād against the enemies of Islam, while *jihād nafs* (self-jihād) is one's sincerity in carrying out obedience to Allah and leaving everything that is forbidden.⁷⁵

The existence of this classification of jihād shows the breadth of the scope of jihād which does not only focus on war. So that in the realm of conceptualization, jihād is a vigorous effort in moral improvement both personally and in groups, seeking and conveying the truth, self-control, to defense, resistance, and attacks against enemies of Islam. All forms and levels of jihād carried out must be based on faith and as a medium of da'wah aimed at upholding the word of Allah.

Conclusion

At the end of this article, the writer concludes the results of the research, that the most basic thing that distinguishes radical groups from other groups is the assumption that one is the most correct while the others are wrong or misguided. This gives rise to a vigilante attitude – intolerance, namely an attitude without compromise. Thus, radicalism can be said as an exclusive act, that is, not being open to other opinions, or being too fanatical about their understanding

Seeing this, the implication of Muḥammad bin Ṣāliḥ al-'Uthaimīn's method of interpretation which is textualist-literalist towards religious texts produces an exclusive paradigm. For this reason, Tafsīr al-Qur'ān al-Karīm has implications for the formation of the socio-religious construction of Muḥammad bin Ṣāliḥ al-'Uthaimīn.

In the theological realm, religious exclusivism is a necessity that cannot be eliminated, because this element is the link between adherents and their religion. Actually, exclusivism in religion does not always lead to extremism-terrorism, and does not completely deny the values of tolerance. Because basically religion teaches and upholds human values. When positive values in religion are held exclusively, it will bring up a humanist concept of religiosity. However, this will not happen if exclusivism is supported by religious aberrations, whether with a political-pragmatic nuance or inappropriate interpretation of religious texts.

Muḥammad bin Ṣāliḥ al-'Uthaimīn shows the theological claim to Islam as the only true religion. Whereas in the social realm, it can be seen from his conception of *al-walā' wa al-barā'*, which views that Muslims' loyalty (*al-walā'*) can only and must be done for Allah, the Apostle and the community of faith. In contrast to other communities outside Islam, Muḥammad bin Ṣāliḥ al-'Uthaimīn considers them a

⁷⁴Muḥammad bin Ṣāliḥ al-'Uthaimīn, *Tafsīr Al-Qur'ān Al-Karīm, Sūrah Al-'Ankabūt* (Riyad: Dār Ibn al-Jauzī, n.d.).

⁷⁵Al-'Uthaimīn.

group that must be shunned, hated, even under certain conditions, they may be fought on the basis of religion. Muḥammad bin Ṣāliḥ al-'Uthaimīn's paradigm in conceptualizing al-barā' (rejection) of other communities is based on facts that show confrontations between Muslims and other communities, so that Muḥammad bin Ṣāliḥ al-'Uthaimīn's view of other communities is often filled with suspicion. .

The tolerance conceptualized by Muḥammad bin Ṣāliḥ al-'Uthaimīn applies to the social-personal realm only and does not apply to the theological-ritual realm, with the limitation that it does not resemble the peculiarities of other groups and does not lead to let alone in the theological realm such as confessing the truth of other religions. or participate in other religious traditions.

Then in terms of jihad, Muḥammad bin Ṣāliḥ al-'Uthaimīn shows the breadth of the scope of jihad which does not only focus on war. Therefore, in the realm of its conceptualization, jihad is a strong effort in moral improvement both personally and in groups, seeking and conveying the truth, self-control, to defense, resistance, and attack against the enemies of Islam. All forms and levels of jihad carried out must be based on faith and as a medium of da'wah aimed at upholding the word of Allah.

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