

## CHAPTER IV

### ANALYSIS OF THE INCLUSIVITY APPLICATION OF MULLA ALI QARI'S INTERPRETATION FOR DA'WAH VERSES

#### A. Inclusivity of Interpretation

As explained by the author in the previous chapter that explains the description of what is related to da'wah and the interpretation of Mulla Ali Qari against the verses of da'wah, then in this chapter the author will analyze further the way Mulla Ali Qari when interpreting the verses of da'wah. Because each mufassir figure must have a different way of interpreting the Qur'an, so the results of the product interpretation must reap different results, although not infrequently there are many similarities in it from one aspect to another.

Basically in every interpretation will certainly produce one of the two aspects of interpretation, some interpret the verses of the Quran exclusively there are also tend to be more aspects of interpretation that are inclusive. This is by the social reality that shows that every human being is different in looking at the other. These different viewpoints are usually related to their identity in social status. It means a way of view that is not limited by ethnicity, culture, and so on. This way of view also raises diversity in its implications. Thus the emergence of one of the viewpoints may be exclusive or inclusive, just as it is in an interpretation of the Qur'an.<sup>1</sup>

But in the application of inclusive interpretation that will play an important role in problem-solving or problematic that occurs a lot in the social environment of society,

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<sup>1</sup>Marjan Fadil, "Nalar Eksklusif Penafsiran Al-Qur'an Studi *Terjemah Depag* dan *Tarjamah Tafsiriyah*", *Journal Qur'an and Hadith*, vol.5, No.2, 2016, 123.

because such interpretation is open and systematic so that it is easier to understand and tend to be more acceptable. Nowadays this form of interpretation is very necessary to be developed so that Muslims do not get caught up by the classic and rigid model of interpretation. The coming of Islam that is revolutionary to social change, the inclusive interpretation is expected to be both grounded and humanist, to be able to answer the challenges, dynamics, and problems of human life as a whole, such as the situation of the people who are still covered with intimidation, division, ignorance and all other forms of problems.<sup>2</sup>

Initially, the attitude of inclusionism in Islam is one form of interpretation of the word *al-Islam* itself, namely as a surrender, submissive and obedient attitude towards God. Where this submission becomes the main characteristic of all religions, namely surrendering to God. In addition, this attitude of inclusionism is also a religious attitude that distinguishes between the presence and activity of God in the teachings of other religions and speaks of the "meeting point". By creating an open attitude in positive thinking in religion, thus avoiding claims of truth and blaming others.

The attitude of inclusionism is an attitude of positive openness between mankind that will create harmony because of high tolerance. Therefore, without an inclusive attitude of harmony between mankind, it will never be possible and may forever cause some conflict in life.<sup>3</sup>

There are several distinctive characteristics found in inclusive attitudes in Islam:

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<sup>2</sup>Hajam, "Reformulasi Teologi dari Eksklusif ke Inklusif, *al Qalam journal*, Vol. 35, No. 1, 2018, 27.

<sup>3</sup>Nurcholish Madjid, *Islam Agama Kemanusiaan*, (Jakarta: Paramadina, 1990), 10.

- a. Acknowledging the truth of all religions, meaning not multiplying that Islam is the only true religion.
- b. Respect freedom of belief or opinion.
- c. Respect between each other.
- d. Respect the customs or customs of the community.
- e. Sticking to the Qur'an and Sunnah.
- f. Open to opinions or criticisms from other religions.<sup>4</sup>

Although inclusive attitudes are usually more aimed at things that smell of interfaith tolerance, the scope of inclusive attitudes is very broad. Because inclusiveness is an attitude of openness, not only in the issue of da'wah, law and tawhid, but it also covers social issues, traditions, and education.<sup>5</sup>

## **B. The Inclusivity Forms of Mulla Ali al-Qari's Interpretation**

Based on what has been presented above, it can be concluded that inclusive attitude is a very important attitude to apply because inclusive attitudes arise without removing the value of truth or values contained in other groups or other religions and recognizing the existence of plurality that can minimize the conflict between mankind.<sup>6</sup> And when further observed inclusive attitudes in an interpretation can be grouped into several forms, namely the following:

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<sup>4</sup>Ahmad Fuadi, "Studi Islam (Islam Eksklusif dan Inklusif)", *Jurnal Wahana Inovasi*, Vol.7, No.2, 2018, 54.

<sup>5</sup>MK Ridwan, "Pemikiran Teologi Inklusif Nurcholish Madjid", *Journal of Qur'anic Sciences and Commentaries*, 1.

<sup>6</sup> Ahmad Fuadi, "Studi Islam (Islam Eksklusif dan Inklusif)", *Journal Wahana Inovasi*, Vol.7, No.2, 2018, 53.

## 1. Inclusive Attitudes Toward Religions

In this verse, Mulla Ali Qari mentions the question of forgiveness or the deliverance of a punishment given by Allah against the unbelievers who then want to accept the messenger of Allah, believe in Allah. Then he (Mulla Ali Qari) quoted Abu Hanifah as saying, "The unbelievers may be forgiven by Allah's leave, even if they have no good deeds in the Hereafter." If observed further, it seems that Sheikh Mulla Ali Qari agrees with what is said by Abu Hanifah, this is following with his background which is indeed one of the scholars who follows Hanafi's ideology.<sup>7</sup>

This shows one of the inclusive mindsets of Mulla Ali Qari who seems to show openness towards the infidels by not claiming harshly that those who disbelieve must be punished, and those who disbelieve will not get God's forgiveness. One of the characteristics of inclusivity is to acknowledge the truth of all religions and not claim that Islam is the single truest religion. By not claiming to the unbelievers it means that Mulla Ali Qari does not consider that his party is the most correct and He suspends all punishments, forgiveness of good and bad is entirely the right of God, and people do not have the right to interfere in that by multiplying evil against other groups and this is an attitude of openness, and openness is a characteristic of an inclusive mindset.<sup>8</sup>

Begin to his Statement Syekh Mulla Ali al-Qari didn't explain further about the situation of the infidels, but according to the majority of scholars argue that the statement "all religions are true" doesn't mean justifying all aspects of other religions. And the statement of "The unbelievers can be forgiven" does not mean to include the

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<sup>7</sup>M. Abduh Wahid, , "Membaca Pemikiran Hadis Mulla Ali Al-Qari Al-Hirawi", *Journal Aqidah*, Vol. III No. 2, 2017, 168.

<sup>8</sup>Zain Abidin, "Islam Inklusif: Telaah Atas Doktrin dan Sejarah", *Journal Humanities*, Vol. 4 No. 2, 2013, 1274.

whole of the infidels, meaning the unbelievers who in quotation marks have certain conditions. As al-Ghazali has said that there are three types of groups of people against the Prophet's preaching. First, those who have never heard the preaching of the Prophet Muhammad SAW. And those who listen to the Message and the signs, but disbelieve. They will be tormented in the Fire. Third, those who hear the Prophet Muhammad, but do not receive complete information about his nature and personality or instead obtain false and bad information such as that the Prophet is a liar. They are the same as the first group that will be forgiven. al-Ghazali also added another category that is people who continue to seek information about Islam and are not careless but meet death before accepting Islam. Then he will be forgiven for the mercy of God.<sup>9</sup>

This is also strengthened by the hadith narrated by Thabari in his commentary that the Prophet (PBUH) said:

من مات على دين عيسى ومات على الإسلام قبل أن يسمع بي، فهو على خير؛ ومن سمع بي اليوم ولم يؤمن بي فقد هلك.

*"Whoever dies following the religion of Jesus and dies in the days of Islam before hearing my treatise, he will be in goodness. But he who hears my message but does not believe in me, perishes."*

From the words of al-Ghazali and hadith mentioned above can be concluded that the unbelievers could have received forgiveness and mercy from Allah on the condition that they did not get the teachings of the Prophet Muhammad at that time

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<sup>9</sup>M. Kholid Syeirazi, *Perihal Keselamatan Agama di luar Islam*, <https://www.nu.or.id/post/read/79651/perihal-keselamatan-agama-di-luar-islam>, accessed on 28 June 2021.

(the Prophet's preaching has not reached them), they heard the teachings of the Prophet but with imperfect information and those who had sought information about the teachings of Islam but died before they got it. But in this case, even the scholars differed because some say that the unbelievers remain in hell because they have no faith at all so they do not get forgiveness from God as in Q.S. al-Baqarah verse 39 that Allah SWT said:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

*As for those who disbelieved and denied Our signs, they will be the inhabitants of the Fire. They will abide therein forever.”*

If it is noted about the inclusive thinking of Syekh Mulla Ali Qari above, it could be that his thinking almost entered into the realm of pluralism because he seems to look more realistic when looking at the differences that exist in religion in sharia. And one of the things to know is that pluralism is an advanced stage of inclusive understanding. Therefore, both have a point of equality that is that this thought equally recognizes the truth of other religions. The difference is that inclusive thinking does not actively participate in other religions, while pluralist thinking participates in other religions to respect differences, but the heart remains convinced of its own beliefs.

Furthermore, inclusiveness in religion is an understanding that considers that truth lies not only in a group because it departs from a belief that every religion carries the doctrine of salvation. All religions of substance are the same but have different conditions and teachings. While pluralism is an active tolerance that is not only

recognizing differences and diversity but more than that it also makes differences as the potential to cooperate and dialogue to produce unity indifference.<sup>10</sup>

Therefore, the author's opinion is that Syekh Mullā Alī Qārī's thinking in this regard is an inclusive-pluralist attitude because he is not only open to other religions but he also recognizes the diversity and differences in religion.

This is in Q.S. al-Hajj verse 67. In this verse, Syekh Mulla Ali Qari interprets and emphasizes the prohibition of disputing between one group and another. The prohibition of disputing here is intended in terms of taking the path when carrying out a religious shari'a. He concluded that each group has its way of achieving its goals as long as they still have the same goal even with different ways and ways to get it, everything will not be a problem. Syekh Mullā Alī Qārī also said that it is not appropriate for a person to be arrogant and arrogant by considering that the way he is taking is the most correct while someone who is not the same and different is considered wrong and deviant.

This shows one of the inclusivity attitudes of Syekh Mulla Ali Qari in interpreting verses of the Qur'an, because it is clear from his interpretation that he is very open and tries to look positively at the differences that exist, by acknowledging the existence of universal aspects that may be of positive value to others or other groups of different views (traditions). It also shows that there is no uniformity and coercion towards others, either in terms of belief, opinion or way of worship.<sup>11</sup>

## **2. Inclusive Attitudes Toward The Weaknesses of Others**

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<sup>10</sup>Helmi Supriyatno, *Pemikiran Islam Eksklusif, Inklusif dan Pluralis*, <https://www.harianbhirawa.co.id/pemikiran-islam-eksklusif-inklusif-dan-pluralis/>, accessed on 28 June 2021.

<sup>11</sup>Zain Abidin, "Islam Inklusif: Telaah Atas Doktrin dan Sejarah", *Journal Humanities*, Vol. 4 No. 2, 2013, 1274.

Furthermore, in Q.S. Ali Imran verse 104, where he explained that the ruling on preaching is *fardhu kifayah*, meaning that when in a group there is one who preaches or invites to tawhid then the obligation to preach in that group. Similarly, some scholars who argue that the ruling on da'wah is *fardhu kifayah* such as Jalal al-Din al-Sayuthi and Muhammad al-Qurthubi, argue so because they think that the people who are in charge of preaching it must be a cleric in the sense of people who understand the science of religion, whereas not all Muslims are scholars.<sup>12</sup>

In contrast to the opinion of some scholars who say that the ruling on da'wah is *fardhu ain* that must be done and become an obligation for every human being for example such as Fakhr al-Din al-Razi. They say that every Muslim is a preacher, that what is recited according to the content of the Qur'an is that every Muslim is not ignorant about his obligations and surely they know which is *ma'ruf* and which is *mungkar* in general.<sup>13</sup>

The opinion of da'wah that is punished as something *fardhu kifayah* is showing the inclusivity of Sheikh Mulla Ali Qari in interpreting the verses of the Qur'an. This is one of the inclusive attitudes towards the weaknesses of others. Realizing that everyone or group has potential in achieving the truth, but everyone also has a side of weakness that requires cooperation to handle something in achieving the goal. Therefore he considers da'wah as *fardhu kifayah* by arguing that not everyone has a perfect ability and qualified science, especially in the field of religious science, so he only imposes

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<sup>12</sup>Dzulkarnain, "Fikih Dakwah", *Scientific Journal of Da'wah and Communication*, Vol II No. 3 April 2010, 27-28.

<sup>13</sup>Zufri.com, *Memahami Hukum Berdakwah*, <https://aszufri92.wordpress.com/2014/10/12/memahami-hukum-berdakwah/>, accessed on 21 June 2021.



the obligation of da'wah only to the group of people who are entitled in that regard such as the scholars.<sup>14</sup>

### 3. Inclusive Attitudes in Communicating

Furthermore, in Q.S an-Nahl verse 125, this verse explains the most important point in da'wah, namely about the method of da'wah, here mentioned there are 3 methods in da'wah: wisdom, mauidzoh hasanah and mujadalah. In the *mujadalah* Syekh Mulla Ali Qari explains how to argue a good way of "الرفق و اللين" in a gentle and gently way without involving his passions when expressing an opinion. This is one of the inclusive attitudes of Sheikh Mulla Ali Qari when interpreting verses of the Qur'an, can be said that this is in the category of inclusive in communicating because it contains an attitude to always be open to the opinions or criticisms of others and to always be meek without a compulsion. As Allah says in the Qur'an:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

He said, "Then speak to him softly, perhaps he will be conscious and afraid." (Q.S. Thaha: 44).<sup>15</sup>

The verse above explains the message of Allah SWT to Moses and Aaron to remain meek and give advice even if they are dealing with people who have exceeded

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<sup>14</sup>Naharuddin, Bentuk Sikap Inklusif dan Bentuk Sikap Toleran, <https://naharuddin10.blogspot.com/2015/02/bentuk-sikap-inklusif-dan-bentuk-sikap.html?m=1>, accessed on 21 June 2021.

<sup>15</sup>Abu Ja'far at-Thabari, *Jamiul Bayan fi Ta'wil al-Qur'an*, (N.p: Muassasatu al-Risalah, 2000), 314.

the limits of Pharaoh. It means that when conveying religious messages such as da'wah we must remain meek. The Prophet (PBUH) said:

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَا عَائِشَةُ إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ

The Prophet (peace and blessings of Allah be upon him) said: "Oh.. Aisyah, Allah is tender. He loves tenderness and God gives him a gentle nature that he does not give to a rude attitude and also does not give to any other attribute."<sup>16</sup>

While the command not to use lust according to the author here Sheikh Mulla Ali Qari want to express an important message that the debate is justified is a debate conducted to seek a truth based on knowledge and laughter to God so that they are open and do not side or justify his own opinion or his group. When there is a strong opinion with the evidence that qath'i then we must accept it with openness and try to dampen the ego feel the most right, attitude of openness and accept the opinion of others is called inclusivity in religion.

#### **4. Inclusive Attitudes in Socializing**

In Q.S. Yusuf verse 108, Mulla Ali al-Qari explains the word "أدعو" which means "to call". And what is meant by calling here is to call in a good way to always

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<sup>16</sup>Muslim, *Jami' - al-Shahih*, juz 4 (Dar Ihya al-Turats al-Arabi: Beirut, N.y), 2003.

love and approach God. Furthermore, he asserted that guidance belongs only to Allah alone, as mentioned by Mulla Ali al-Qari in his commentary:

*"That the key of a guidance is in the grasp of God"*

If seen in this interpretation, it is clear how Syekh Mulla Ali Qari interpreted the verse of da'wah in Q.S. Yusuf verse 108. He mentions *رب العزة قبلة* "ففي قبلة رب العزة" which means *"To be in the grasp of God"* this indicates his inclusive attitude in interpreting the verse. This is because he thinks that as Muslims we are only obliged to convey and invite to tawhid (preaching) against fellow human beings, while the one who can open the door of the heart and give guidance is Only Allah. He did not mention that the preacher should succeed in inviting others to the teachings of tawhid at all costs, in this case Syekh Mulla Ali Qari was more open and not pushy.

This is following the hadith narrated by Abu Dzar, The Prophet (PBUH) said, Allah SWT said:

يا عبادي كلکم لال ملا من هدیت فسألوني الهدی أهدکم

"Oh.. my servants, you have all gone astray except those whom I have guided, so ask me for guidance, and I will give it to you."<sup>17</sup>

From the results of the data that the author has collected, and after paying close attention it turns out that in interpreting the verses of da'wah Sheikh Mulla Ali Qari tends to prefer to be inclusive rather than exclusive, because he is well aware that the invitation to call to Islam is not a thing of coercion because the task of man is only to

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<sup>17</sup> Muhammad ibn Isa, *Sunan al-Turmudzi* juz 4 (Egyptian: Syirkah maktabah wa matba'ah Musthafa al-Bali al-Halbi, 1975), 656.

remind each other and invite to goodness, concerning to guidance, then It is God who has the power to give it to whomever He wills.