



Values of Difference in the Qur'an: Thematic Interpretation of The Ummah's Problems

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ABSTRACT

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Dissent already occurred since Prophet era, although it's rarely happened in that era cause Prophet was so central to all his people. And Dissent continues to develop from each period of Islam, from khilafah era, Bani Umayyah era, Bani Abbasiyah era till today. But lately, dissent becoming a problems between Muslims, and it caused a enmity between Muslims, they attack each other and feel the most righteous. From that incident, there was a division of the Muslim community. The division of the Muslims community is also caused by problems with fiqh, faith, tasawuf etc. However, this is normal because people in the world have a variety of ethnicities, cultures and social systems that are different from one another. Through the approach of the Qur'an, this paper uses a thematic interpretation method that collects related verses, then analyzes them in their entirety. And with this paper will answer how to face dealing with differences of opinion and moral values in religion.

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Pendahuluan

In the modern era, it is a challenge for Muslims to address differences, where each problem varies relatively in overcoming them. The Qur'an and Hadith are references to all Muslims in facing the problems of Fiqh, Tawhid and Sufism, in Indonesia even in the world varies greatly in performing prayers, wudhu ordinances, holy water perspectives, and others. Not only occurs in every period, almost every time we often find differences on all issues, whether in terms of religion, social and politics. But in the problem of Islam that often occurs is "*Ikhtilaf*" or often we call is a difference of opinion, in fact it is the grace of Allah SWT, there are several groups in Islam with their own characteristics, in terms of thought, movement, and development. According to Qurasy Shihab argues, that: "Diversity in life is an inevitability desired by Alah. Including in this case differences and diversity of opinions in the scientific field, even the diversity of human responses regarding the truth of the scriptures, the interpretation of their content, and the form of practice" (Shihab, 2007). Not only does it happen to religious issues, in Indonesia we have experienced ethnic and cultural

issues.

Quoted from KOMPAS.com written by: Ari Welianto (23-12-2012) that: There are many conflicts in Indonesia, the Denni JA Foundation noted that during the 14 years post-reform there were 2,398 cases of discriminatory violence. Of course, all are not on one type of problem, there are 65% of cases of religious background, and 20% of cases of ethnic violence, and 5% of cases of sexual violence. Ethnic cases that we have heard such as, Ambon Maluku conflict, sampit conflict, lampung conflict and others. The point is that there is still a problem over cultural ethnicity in Indonesia which is very detrimental, even though Indonesia is known for thousands of cultural varieties that are of concern to the world, but the Indonesian people more or less see that Indonesia is rich in culture. From the above presentation, the problem is how we should respond to differences, whether differences of opinion in religion, cultural ethnicity and ancestry. As the people of prophet Muhammad (SAW) we must respond to differences with wisdom and wisdom, because why? In fact, Prophet Muhammad is a figure who really appreciates the differences among his companions, even in the periodization era there must be differences so that some madzhab perspectives are formed, but it is so beautiful that his works can meet our needs in religion (Abdurrohman, 2018). Differences of opinion are common, Allah says in the Qur'an QS. Hud verses 118-119:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَن رَّحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ بَيِّنَاتٍ كَلِمَةً رَبِّكَ لَا مَلَكَنَ
جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ

"And if your Lord wills, He wills man, he will surely make man one people, but they are always at odds, except for the one your Lord has graced, and that is why He created them" (*Qur'an and translation*, n.d.) . In the interpretation Ibn Kathir explained that "Allah SWT gave news that Allah is able to make everything into one people both in faith and disobedience, as Allah said in QS. Jonah verse 99 which means "And if your rabb will will surely believe all the people on earth as a whole." His word "but they are always at odds except those who are given grace by your rabb." The point is that there is always a dispute in humans, both matters of religion, beliefs, madzhab and their differences of opinion. And His words "Except those who are given grace by your rabb" That is to say, those who are honored, are followers of the teachings of Rosulullah SAW and hold fast to his teachings. and such was their custom until the closing days of the Prophets and Apostles, they followed him, justified him, and became his defenders. Fortunately, with the happiness of the world and the afterlife because they are Firqah an-Najiyah (the group of survivors) as hinted at in a hadith musnad and circumcision from many paths that strengthen each other, "Surely the Jews are divided into 71 groups, and the Christians become 72 groups, and this people will divide into 73 groups, all going to hell except one group", They asked, "Who are they the Prophet?" The Prophet replied,

"Whatever I and my friend have on it." Narrated by al-Hakim in his Mustadrak with this addition." (Imam Ibn Kathir, 1999). It is very clear that differences are not a problem as long as they remain firm to the teachings of the Prophet Muhammad (PBUH) and the guidelines of the Qur'an Hadith. Khilafiyah cannot be eliminated except to return to the religious subjects of Qur'an and Hadith and the words or deeds of friends (Yakan et al., 1975).

Discussion

The Qur'an has taught Muslims to respect each other because difference is a mercy or sunnatullah. There are many differences that we experience, namely in terms of ethnicity, culture, race, skin color and even differences over understanding the Qur'an and Hadith, so it is natural that madzhab scholars have their own character characteristics in their work. The problem is clearly there are certain factors, namely: the occurrence of different perspectives on social, cultural and literature-diverse basis. According to Muhammad Abdul Fath Al-Bayumi explained that, the existence of different fiqh laws caused by the emergence of ijtihad against this law has occurred since the post-period of prophet Muhammad SAW and the time of friends. Muhammad Abdul Fath Al-Bayumi mentioned that there are 4 main factors of difference, namely the presence or absence of Qur'an and Hadith used, differences in understanding nas, jama'dan tarjih methods, and differences in ushul fiqh rules and legal sources (Zuhdi, 2019). On this occasion, the author will discuss the values of differences in the Qur'an, as well as how our attitude should be in the face of differences taught by Islam. Basically this issue is raised from the problems of the people, for those who are fanatical about their teachings so that they feel the most right, their culture, their descendants. First, the author will collect verses related to this issue and then include his interpretation according to the scholars. QS. Ar-Rum verse 22.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

And among the signs of His power is to create heaven and earth and other things about your language and the color of your skin. Surely in the sake of it there are signs for those who know (*the Qur'an and translation*, n.d.) . QS. Al-Hujurat verse 13.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ

حَبِيرٌ

Means: O man! Indeed, We have created you from a man and a woman, and then We have made you nations and tribes so that you may know each other. Surely the most glorious among you by God's side is the one who is the most fearful. Indeed, Allah is All-Knowing, Supreme (*Qur'an and*

translation, n.d.) . QS. Al-Baqoroh verse 285.

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَاتِهِ ۖ وَكُتُبِهِ ۖ وَرُسُلِهِ ۖ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّن رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Artinya : Rasul (Muhammad) beriman kepada apa yang diturunkan kepadanya (Al-Qur'an) dari Tuhannya, demikian pula orang-orang yang beriman. Semua beriman kepada Allah, malaikat-malaikat-Nya, kitab-kitab-Nya dan rasul-rasul-Nya. (Mereka berkata), "Kami tidak membedakan seorang pun dari rasul-rasul-Nya." Dan mereka berkata, "Kami dengar dan kami taat. Ampunilah kami Ya Tuhan kami, dan kepada-Mu tempat (kami) kembali." (*Al-Qur'an dan terjemahan*, n.d.). QS. Al-Mumtahanah ayat 8.

لَا يَنْهَيْكُمُ اللَّهُ عَنِ الدِّينِ ۖ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ ۖ وَمَنْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ ۖ أَنْ تَبْرُوهُمْ ۖ وَتُقْسَطُوا إِلَيْهِمْ ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Means : Allah does not forbid you to be kind and just to those who do not fight you in religion, nor drive you out of your homes. God loves those who act justly (*Al-Qur'an dan terjemahan*, n.d.).

Asbabun Nuzul

The Qur'an is a holy book handed down by Allah SWT to the Prophet Muhammad (PBUH) with the intermediary of the angel Gabriel to be taught to Muslims. Harfiyah means the name of choice, it is the right choice of words, because no reading can match the Qur'an (Shihab, 1996). The fall of the Qur'an also has its reasons or we commonly call asbabun nuzul. Here is the asbabun nuzul from the above verses; (1) Asbabun Nuzul QS. Al-Ruum verse 22 is not found in the book of asbabun nuzul by imam Suyuthi or in any other book; (2) Asbabun Nuzul QS. Al-Hujurat verse 13 is, narrated when the day of liberation of the city of Makkah Bilal recites the adhan on the kaaba, then some say "Is he a black servant?" and then some say "If Allah is angry, then Allah will replace it" then down the Qur'an verse surah Al-Hujurat verse 13. Ibn Asakir said in his mubhamat book it is mentioned that this verse comes down with regard to the events of Abu Hindun. Rosulullah ordered the people of Bayadhah to marry the kabilah woman, and then someone said "O Rosulullah, are we going to marry our daughters with our slaves?" so the verse came down (As-Suyuthi, 2014); (3) Asbabun Nuzul QS. Al-Baqoroh verse 285 is: Narrated by the Muslim Imam "If among you give birth accordingly in your heart, then you sound it, then Allah will make a calculation of the deed". The companions objected to it, then they went to Rosulullah (SAW) and knelt down and said "Has this verse been added to you but we are not strong enough to win it" Then Rosulullah replied "Do you want to say what the Jews and Christians have said before?" "We hear and do not want us to follow

it", but say: "We hear and we obey" then they pray "Forgive us O Allah, only to you we are the place of return" (As-Suyuthi, 2014, p. 89); (4) Asbabun Nuzul QS. Al-Mumtahanah verse 8 is: Asma bint Abu Bakr says: "My mother came to me with joy" Then I asked the Prophet "Do I need to connect with him" Then the Prophet answered "Yes" Then Allah lowered the verse "Allah does not forbid you to do good and just to those who do not fight you because of religion" (As-Suyuthi, 2014, p. 537).

Al-Hakim narrates and narrates; Qotilah met his son, Asma bint Abu Bakr. Abu Bakr once married him and then divorced him during the time of jahiliah. Qotilah then came with a gift but Asma refused the gift and went into her house and sent Aisha to meet Rosulullah to ask rosulullah about the matter. When Aisha Returned later reported that Rosulullah ordered to receive the gift. So the verse "Allah does not forbid you to do good and be just to those who fight you because of religion." The classification of Makkiyah and Madaniyah is seen in Table 1.

Table 1. klasifikasi Makkiyah dan Madaniyah

No	Descending	Surah	Group
1	84	QS. Al-Ruum ayat 22	Makkiyah
2	106	QS. Al-Hujurat ayat 13	Madaniyah
3	87	QS. Al-Baqoroh ayat 285	Madaniyah
4	91	QS. Al-Mumtahanah ayat 8	Madaniyah

Interpret Verse

QS. Al-Ruum Verse 22. Allah ta'ala said (وَمِنْ آيَاتِهِ) "*Dan among His power*" Indicates His great power; خَلَقَ السَّمَوَاتِ وَالْأَرْضِ "*He created heaven and earth.*" It was God who created the high and vast heavens and the clouds, and created the stars, the planets and the sun. Likewise with the earth, God is able to create with his mountains, forests, oceans and creatures (Katsir, 2016, p. 365). *وَإِخْتِلَافَ أَلْسِنَتِكُمْ* "*And others are your words.*" That is, Allah created your speech with a variety of languages, Arabic, Greek, Even Indonesian and others, where no one teaches except Allah ta'ala almighty. And also create skin tones that vary from each other. Not only skin color but very many differences, such as physical shape although faint "Twins alone have differences even though one point." *إِنَّ فِي ذَلِكَ لآيَاتٍ* "Surely on that day there are signs for those who know it. And among the signs of His power is your sleep at night and your day and your effort to seek Some of His gifts." That is, in this world there are two times, night and day. Night for us to sleep and day to carry out activities to meet all needs and good. *إِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ* "Surely in the sake of it there are signs for those who know" (Kathir, 2016, p. 366).

QS. Al-Hujurat verse 13. Allah swt said that he had created them (Man) from one soul, namely Adam and Eve as his partner, and then he made them nations. *شُعُوبًا* Which means the land, and *وَقَبَائِلَ* They are Arabs, and *لِيَعَارَفُوا* So that they know each other. Therefore humans can appreciate

each other, help each other because humans have their own advantages and disadvantages or we commonly call social. His Word *إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ* "Surely the most noble among you at the side of Allah swt is the most faithful among you." In the hadith it is also narrated that the companions ask Rosulullah "Who is the most noble person O Rosulullah?" then answered "The most noble among you are the ones who are devout" (Kathir, 2016, p. 497). Muslim Imam (Muslim, n.d.) Narrating the hadith of Rosulullah SAW, Rosulullah said:

ان الله لا ينظر الى صوركم وأموالكم ولكن انما ينظر إلى أعمالكم وقلوبكم

"Surely Allah does not see your likeness and possessions, but He looks only to your charity and your heart." (This hadith is also narrated by Ibn Majah). Imam Ahmad narrated the hadith from Abu Dzar, Rosulullah said:

انظُرْ فَإِنَّكَ لَيْسَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تَفْضُلَهُ بِتَقْوَى

"Behold, you will not be good from a red or black man until you surpass them with disobedience." The presentation of the Qur'an and Hadith has made it clear that Allah did not create something not uniform, but various aliases are different, some are black some are white, some are rich there are poor and many more differences in social. But this we cannot reject it, because everything is the decree of Allah SWT, all are the grace of Allah SWT. The challenge that needs to be faced in religion is, we must respect each other's differences (Waskito & Rohman, 2018). There are still many of the human beings who still take into account the differences in social life, some do not want to help because of their nature he does not like, even though God does not look at how you are. QS. Al-Baqoroh verse 285. "Rosulullah has faith in the Qur'an which he passed down by Allah SWT (QS. Al-Baqoroh ayat 285)" The descent of the verse, so Rosulullah said to the companions: "It is time for me to believe" that Rosulullah teaches us to believe in the Qur'an, (كُلُّ أَمْرٍ بِاللَّهِ وَمَلَانِكْتِهِ) (وَكُنْتُمْ بِهِ رُسُلُهُ لَا تَفَرَّقُوا بَيْنَ أَحَدٍ مِنْ رُسُلِهِ they say) we do not discriminate between you (and others) from Rosulnya" (Kathir, 2016, p. 579).

Muslims believe that Allah is one, and there is no god but Him. They believed that the prophets and Rosul were messengers of God, and his books were revealed to Him to be taught to his people. They do not discriminate among you anyone who believes, whether based on physical, skin color, ethnicity, culture. In fact, they consider him to be honest, devout, sensible and get instructions from Allah SWT. According to Quraish Syihab, indeed what Allah (SWT) has revealed to Rosul is His truth, so he has believed it, as well as the believers who are with him, they believe in His Rosul, His malakaikat and His books. Then they equated their faith in God by saying "we do not discriminate between Rosul from one another" and they affirmed their faith in God by saying "O Lord. We follow your orders, so give us forgiveness, O Allah" (Quraish Shihab, 2017).

QS. Al-Mumtahanah verse 8. "Allah does not forbid you to do good and be fair to those who do

not fight you in religious affairs and do not drive you out of your hometown. Surely Allah loves those who are just" Ibn Kathir has explained that Allah does not forbid you to do justice to anyone but those who fight you because of religion, such as women and weak people (Kathir, 2016, p. 142). It often happens around us that justice is still used as a calculation because looking at the background, the arrtinya still discriminate, fair to people who are pro to the next group, and cons to the other because there is only a difference of opinion. His Word *وتقسطوا اليهم ان الله يحبّ المقسطين* "As for them to be just, Allah loves those who do justice. "In that explanation, the explanation has been answered to the issues that are happening in the community. We as Muslims should value each other, from fellow Muslims and even infidels who do not fight against you. Infidels who don't fight us should be appreciated, let alone our fellow Muslims, still have concerns about dissent, race, tribe and others, such things that we should avoid or often call hasrus tolerance. God loves those who act justly to themselves and others.

Conclusion

This study contains valid arguments for how to deal with differences. It can be inferred from the above Exposure, that is; (1) Differences in ethnicity, culture, race, skin color and even differences of opinion / understanding are the grace / sunnatullah of Allah SWT; (2) We as Muslims must appreciate the differences that occur around us; (3) We as Muslims must do justice to all people regardless of what the culture is, what the color of the skin is, who the descendants are; (4) We as Muslims should not be fanatical about the groups around us, although in terms of ideology and characterization the understanding is different; (5) We must make differences into a union of people, nations and nations.

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