MASHDAR
Jurnal Studi al-Qur'an dan Hadis
Website: https://ejournal.uinib.ac.id/jurnal/index.php/mashdar
DOI: https://doi.org/10.15548/mashdar.v5i1.6153
P-ISSN: 2685-1547 | E-ISSN: 2685-1555

Considering Modern Shia Thoughts on Religious Harmony: Husain Fadhlullah's Contribution in Min Waḥy al-Qur'ān

Ahmad Fawaid[1]*, Adi Rahmat Hidayatullah[2]
[1,2] Unviersitas Nurul Jadid, Probolinggo
Email: [1]ahmadfawaidfuady@gmail.com, [2]adirahmathidayatullah@gmail.com

***Corresponding Author**

Submitted: 2023-02-22	Revised: 2023-04-24	Accepted: 2022-06-28	Published: 2023-06-31

Abstract: This article aims to reveal Muhammad Husein Faḍlullah's ideas about Religious Harmony as contained in his commentary, min waḥy al-Qur'an. Faḍlullah's thoughts are relevant to study in the current context to see the concept of harmony from a different perspective, namely the Modern Shia school. By using a qualitative paradigm with a critical discourse analysis approach to Faḍlullah's works, this study found two findings: first, Modern Shia consistently offers the concept of Ijtimā'ī Adabī interpretation, which is centered on the ideas of tolerance, harmony between religious communities, social holiness, and rejection against all forms of radicalism; second, Interpretation products are inseparable from ideological ideas and teachings of their schools. At this point, even though Faḍlullah is involved in the political movement of the Hezbollah Party, which tends to be radical, his thoughts still represent his school of thought, especially regarding religious tolerance and harmony. From these findings, this study also wants to emphasize that a person's background does not directly influence the product of his thoughts in the future, as stated by Naṣr Ḥamid Abū Zayd. This research supports Andrew Silke and Tinka Veldhuis's findings regarding "Countering violent extremism in prisons: A review of key recent research and critical research gaps" that the author's personal character and personal experience factors determine the product of one's interpretation.
Keywords: Religious Harmony; Shia Modern; Moderate Interpretation; min waḥy al-Qur'ān.

Abstrak: *Artikel ini bertujuan untuk menguak gagasan Muhammad Husein Faḍlullah tentang Kerukunan Umat Beragama yang tertuang dalam tafsirnya, min waḥy al-Qur'ān. Pemikiran Faḍlullah relevan untuk dikaji dalam konteks saat ini untuk melihat tawaran gagasan kerukunan dari perspektif yang berbeda, yaitu aliran Syi'ah Modern. Dengan menggunakan paradigma kualitatif dengan pendekatan analisis wacana kritis atas karya-karya Faḍlullah, penelitian ini menemukan dua temuan: pertama, Syiah Modern secara konsisten menawarkan konsep tafsir Ijtimā'ī Adabī yang berpusat pada gagasan toleransi, kerukunan antar umat agama, kesalehan sosial, dan penolakan terhadap segala bentuk radikalisme; kedua, Produk penafsiran tidak terlepas dari gagasan ideologis dan ajaran-ajaran mazhabnya. Pada poin ini, meski Faḍlullah terlibat dalam pergerakan politik Partai Hizbullah yang cenderung radikal, namun pemikirannya tetap mewakili mazhabnya, khususnya tentang toleransi dan kerukunan umat agama. Dari temuan ini, penelitian ini juga menegaskan bahwa latar belakang seseorang tidak berpengaruh langsung dengan produk pemikirannya di masa mendatang sebagaimana dinyatakan oleh Naṣr Ḥamid Abū Zayd. Penelitian ini mendukung atas temuan Andrew Silke dan Tinka Veldhuis mengenai "Countering violent extremism in prisons: A review of key recent research and critical research gaps" bahwa faktor karakter pribadi dan pengalaman pribadi penulis menentukan produk interpretasi seseorang.*
Kata Kunci: *Kerukunan Umat Beragama; Syiah Modern; Tafsir Moderat; min waḥy al-Qur'ān.*

INTRODUCTION

After the reform in 1999, acts of terrorism have become more prevalent in Indonesia. Religious issues are not the only ones that encourage acts of violence, but domestic and international political factors also cause terrorism. Following the mission of the perpetrators, political competition at the national level and foreign policies towards Indonesia in the conflicts in the Middle East have resulted in many acts of violence. Apart from that, framing Islamic religious doctrine for particular political interests, such as killing non-Muslim groups or Muslims outside their group, contributes to the conflict and terrorism.

However, in Muslim-majority countries, religion is often the main factor of violence. For example, in Indonesia, incidents of violence with a religious background have often occurred over the past decade. As reported by Lina Alexandra and Alif Satria in *Indonesia's Collective Violence Trends In 2022: Less Common, More Lethal,* revealed that collective violence occurred in Indonesia between 2021 and 2022, was 2,335 incidents which resulted in more than 662 deaths, 2,918 injuries, and 724 infrastructures were damaged or destroyed. Although this data shows that the violence that occurs is due to identity conflicts, such as identity between students (26.8%), village youth identity (24.7%), and identity of members of rival martial arts schools (19.3%), violence which is motivated by religion is still a contributor to the index of violence in Indonesia.(Alexandra & Satria', 2023)

In the context of religious awareness, religion actually has two dimensions, normative and historical. Normatively, religion actually promotes harmony, peace and rejects violence, but interpretations of religious normativity often become justifications for acts of violence in the name of religion, likewise the theological roots that are often used as legitimacy for violent behavior in the historical dimension. The concept of jihad, which is interpreted as a physical war, polarizes *dār al-Islām* and *dār a-ḥarb* triggers the identity of friend and foe emerges. In the context of religion as a historical value, al-Qardawi indicated that an erroneous and rigid understanding of religion was the cause of the violence itself.(Al-Qarḍāwī, 2000)

The Qur'an emphatically acknowledges the existence of a plural and plural reality, both in the fields of religion, race, and culture as God's will. Islam is present as a teaching that carries the values of peace and kindness, Islam always fights for peace among people, not precisely as a religion that carries an intolerant ideology and even understands extremism which legalizes any violence. The emergence of religious conflict has been motivated by the exclusivism attitude of its adherents in understanding religion.(Shihab, 2019)

However, not all of the Qur'anic texts that emphasize plurality and harmony have been used as the basis for diversity. Fawaid said, there were at least two factors; first, each interpreter has a different social background which influences the selection of certain basic verses to justify his actions; second, the issue of *nasakh* and *mansukh*.(Fawaid & Faizah, 2021) The issue of *nasakh* and *mansukh* was included in the debates of classical scholars who suspect that verses for war have erased verses for peace. In addition, this problem often occurs among ahlussunnah scholars.

The issues of moderation and harmony also attract the attention of the Shia commentators. Several Shiite figures, such as Muḥammad Hadi Ma'rifah, Muḥammad Ḥusein Ṭabaṭaba'ī, and Ḥasan Ṭabarisī, conveyed the idea of moderation and gave a moderate meaning of jihād. As it is common knowledge, interpreters from the Shia

community emphasize the aspects of social jihād and the coexistence of Muslims and non-Muslims. Ṭabaṭaba'ī, for example, explains in al-Mīzān that jihad at this time can be interpreted as conveying the teachings of the al-Qur'an that support the good of society.(Muḥammad Ḥusein Ṭabaṭaba'ī, 1997) The Shia commentators maintained this moderate tradition until the interpreter discussed in this article, Muḥammad ḥusein Faḍlullah.

Muḥammad ḥusein Faḍlullah's exegesis on religious moderation is one of the signs that the Shiites still pay attention to the tradition of moderation in religion. The argument for this statement stems from the researcher's investigation that the view of religious harmony described in *Min waḥy al-Qur'ān* emphasizes a diplomatic and humanist religious approach. Faḍl Allah interprets the relationship between Muslims and non-Muslims as a humanist persuasive and dialogical relationship that indicates openness among adherents of different religions, and encourages respect for one another's opinions to unite opinions among followers of different faiths.(Ḥusain Faḍl Allah, 1998)

Besides carrying the idea of religious harmony, on the other hand Muḥammad ḥusein Faḍlullah was considered a terrorist figure because he joined the Ḥizbullah organization. Sean K. Anderson said that Faḍl Allah was a former member of the Lebanese branch of the Da'wah Party who had been involved in the attempted bombing of a US army truck.(Anderson & Sloan, 2009) Faḍl Allah's involvement in this movement is unique to be discussed in this article. These two opposing sides are what makes him unique, that is, he carries the ideas of moderation and harmony on the one hand, and on the other hand he has been involved in a terrorist organization.

From searching several studies, there are not many articles that discuss the idea of *Min waḥy al-Qur'ān* by Muḥammad Ḥusein Faḍlullah except for three articles, Sahiron Syamsuddin's research. In his research, Sahiron discussed classical issues regarding the compromise movement between Sunni and Shi'a schools and in general he introduced tolerant movements of shia organizations.(Syamsuddin, 2006) The second article discussing Faḍl Allah is Baroudi's research. In his research, Baroudi concludes that Muḥammad Ḥusein Faḍlullah is one of the figures of Islamic realism who has consistently inflamed liberal thoughts in Islam. However, this article does not specifically discuss *Min waḥy al-Qur'ān*.(Baroudi, 2015) The third article is Asep Nahrul Musadad research which discusses the discusses Shia in Indonesia in the context of its influence on education. Irfan emphasized that one of the moderate educational figures in the Iranian school of thought was Fadulullah. Although discussing Fadlullah, this article does not refer to the book of his interpretations.(Musadad, 2019) From the three studies above, none discussed the idea of religious harmony according to Husein Fadlullah. Moreover, there is no discussion that refers to *Min Waḥy al-Qur'ān*.

Using a qualitative approach with a library research model, this study examines Ḥusain Faḍl Allah's views on the Harm of Religious People and his views on religious differences through primary sources, *Tafsīr min waḥy al-Qur'ān* and his works related to this topic. However, secondary sources from books and journal articles discussing his views on harmony and diversity can still be used as a comparison and balance. The data obtained in primary sources were explored thematically by referring to the suitability of the verse with the topic of discussion.

The final conclusion of this study is to emphasize how much the Shia school of thought has contributed to the issue of religious harmony and how consistent the Shia views of this idea have been from generation to generation. From the aspect of consistency, other Shia

tafsir books such as al-Mizān by Ṭaba'ṭabaī,(Husain Thabathabai, 1997) Tafsīr al-Atharī by Hadi Ma'rifah(Muḥammad Hādī Ma'rifah, 2007), and Tafsīr al-Amthāl by Makārīm Al-Shirāzī(Makārim al-Shīrāzī, 2000) maintain a discourse of moderation and pluralism towards people of other religions. At the same time, this article will measure the consistency of modern Shia discourse in the hands of Ḥusein Faḍl Allah.

METHOD

Following the problems and characteristics of the discussion in this article, this research is in the form of a literature study using qualitative data collected from the main literature, the book *min waḥy al-Qur'ān* and other books written by ḥusain Faḍl Allah. In addition to his works, several Shia literature are also used in this article to strengthen research findings and broaden the discussion. All literature will be analyzed in depth using critical analysis techniques with a thematic approach. Some relevant verses in this research are Al-Ankabūt: 46, Lukman: 15, Sabā': 25-26, Al-Baqarah: 256, Al-Māidah: 5, Al-Shura: 15, Al-Mumtaḥanah: 8-9, Āli Imrān: 64, and Yūnus: 99. After these data have been collected, the data will be analyzed including; (1) perform coding on certain categories (Coding Categories) through a coding system (Coding System) determined later and; (2) developing a working mechanism for the data that has been categorized. Furthermore, the data is well presented.

The last stage carried out by researchers is data analysis of research findings. The analysis process was carried out by providing interpretations of the data, comparing one interpretation with other interpretations in the book of *min waḥy al-Qur'ān*, and compiling the relevance of the findings to the Indonesian context. In this way, the findings will be presented as a contribution to Shia thinking about religious harmony which can be considered in modern life. To enrich the views in this research, Naṣr Ḥāmid Abū Zayd's concept of the relation of exegesis and the author of the exegesis. According to him, that the context of the interpreter greatly influences the results of the interpretation(Naṣr Ḥāmid Abū Zayd, 1990). In line with Nasr Hamid, Andrew Silke and Tinka Veldhuis also concluded that an interpreter is closely related to the main factors that influence radical action, personal character and personal experience. Therefore, in this research ḥusein Faḍlullah is considered with the two findings of these scholars.(Silke & Veldhuis, 2017)

RESULT AND DISCUSSION

Shi'a and the Idea of Religious Tolerance in Tafseer

Shia's thoughts on religious harmony cannot be separated from the revolution in the minds of its characters who are increasingly active in making real contributions to the progress and development of global scholarship, for the sake of realizing a brighter future for the world, especially in the context of religion. Among the Sy'ah figures who instilled the idea of religious tolerance which until now has influenced many of his successors is Muḥammad Ḥusain Ṭaba'ṭabāī. In al-Baqarah: 256, Ṭaba'ṭaba'ī emphasizes that the verses contained in these verses explain freedom of religion. In Islam there is no command to force someone to follow a certain religion. In fact, what is ordered by Islam is for humans to live on earth in peace, harmony, and can coexist in diversity. Therefore, *Islām* in Arabic mean peace, which sends a message to all nature that Islam is a religion of peace.(Fawaid & Nashihah, 2022)

When interpreting al-An'am 108 explains the prohibition of insulting, cursing the worship of other religions, Ṭaba'ṭabāī emphasizes that this verse mentions religious

etiquette to look after each other and respect the beliefs of other religions. Apart from Ṭaba'ṭabāī, another Shia figure who inherited the idea of religious tolerance is Muḥammad Hādī Ma'rifah. In the context of religious cohesion, Hadi Ma'rifah when commenting on al-Baqarah: 62 he questions the good deeds of non-Muslims whether they still get justice from Allah or not?. According to him, there are two premises that must be underlined in this context. First, the universal Islamic principle regarding one's good deeds is as projected in al-Kahf: 30, namely that Allah will not waste one's charity. Second, the value and level of a person's charity is determined by his motives and intentions, as stated in the very popular hadith *"innamā al-a'māl bi al-niyah*.(Al-Bukhari, n.d.) Thus, according to Hadi Ma'rifah, this verse states that the position of believers, Jews, Christians, and Shabiin as equals teaches the basic message that the al-Qur'an rejects all forms of arrogant claims in religion. On that basis, between religions do not need to be opposed to each other to show which one is superior and which one is inferior (*al tafāḍ baina al-adyān*).

The predecessors of the two figures above, such as Al-Ṭabarisī, were also noted as inclusive scholars on the idea of tolerance, such as the narration of their interpretation in Al-An'ām: 108 regarding interactions with other religious people which are forbidden by Islam to insult each other's worship of religious adherents. Al-Ṭabarisī emphatically says that efforts to criticize the worship of other religions are forbidden by God, because it will trigger back insults against God himself. so that al-Ṭabarisi underlined that such behavior should not be carried out by any religious adherent, especially Islam which carries a mission of peace by coming to earth.

The Foundation of Tolerance Verses in Shia Tafsir

The fundamental teaching of religion is to bring a sense of comfort and security to the people both personally and collectively in aspects of social life. Islam always recognizes that religious pluralism is a phenomenon, which teaches Muslims to always care for and maintain good relations with followers of other religions. This matter is contained in Islamic teachings which are based on the Qur'an and Sunnah.(Fawaid, 2019) This statement is contained in the Qur'an and is used as a basis not only by Ahlussunnah scholars, but also Shia scholars. The following are some of the basic verses of tolerance which are the object of study in this research from the perspective of Ḥasan Faḍl Allah(Ḥusain Faḍl Allah, 1998):

Freedom to Determine Religion (al-Baqarah: 256)

This verse explains the meaning of the prohibition to force others to join Allah's religion (*Islam*), or a certain religion, because in fact Allah has explained in this verse the difference between the right way and the wrong way, and humans can know this by distinguishing rights from falsehood, faith from disbelief, and guidance from misguidance. The historical background (*asbāb al-nuzūl*) of this verse explains that there were two Christian sons who entered the city of Medina who had a Muslim father who lived in the city. In this riwayah, it is reported that the father said to his two children: "By Allah! I will never pray for you both so that you will convert to Islam." Hearing their father's words, the two children became increasingly reluctant to convert to Islam, so they became enemies of the Prophet Muhammad. After some time, Q.S. al-Baqarah verse 256. After hearing the verse, the Prophet then let the two children leave the city of Medina.

Guidance Comes from God (Yunus : 99-100)

This verse explains that faith embedded in a person is the will and grace of God. Humans do not have the right to impose faith. In another verse, Al-Baqarah: 30, it is explained that humans are caliphs on earth whose job is to preach, invite and give

warnings wisely to those who make mistakes and violate the rules, without being accompanied by coercion. Allah has the will to make all human beings believe in the face so that they have the same belief, but Allah SWT. didn't want that. Therefore, humans have no right to force someone who has a different belief to believe in Him. Because in principle humans do not have the 'qudrah' to change one's beliefs without guidance from Him.

Prohibition of Acting Anarchist Against Other Religions (Q.S. al-Hajj : 40)

This verse explains that other religions, besides Islam, also have the right to receive respect from Muslims, because the implications of tolerance in people's lives are in the form of tranquility, peace and prosperity. On the contrary, this verse encourages Muslims to respect other religions and respect their practice of worship, both for their place of worship, the customs they practice and the symbols of worship they cult.

Prohibition of Reproaching Other Religions God (Q.S. al-An'am Verse 108)

This verse explains that Islam prohibits its adherents from insulting other religions, both their religious symbols and their gods. Thus, the meaning of this verse is that it is imperative for people to maintain the sanctity of their respective religions. Acting like this will bring security, peace and harmony between adherents of religions. Imam Qatadah explained that believers in ancient times said to disbelievers as "the idols of infidels" then Allah forbade it. Because when someone criticizes the gods of other religions, they will receive insults from their adherents.

Polite Interactions with Other Religions (Al-Ankabut:46)

In this verse, Allah explains to us how to guide the people of the Book and how to invite them to the true religion, namely by presenting strong proofs, not vilifying their opinions, and not saying that they are liars. The People of the Book acknowledge the existence of Allah and the Prophets, it's just that they don't believe in Muhammad. They reject the opinion that states that their shari'ah is erased. Allah also explained that among the people of the book there are those who believe in the Qur'an. Only people who are very deep in their disbelief reject the Qur'an.

Sayyid Muhammad Husein Faḍlullah's Thoughts About Religious Harmony

In the context of religious thought, Faḍlullah is positioned as a moderate and inclusive Shia figure(Syamsuddin, 2006). Not only in the field of religion, Faḍlullah also has many opinions about politics, social, and philosophy. As explained in the introduction, Faḍlullah is a unique scholar, broad-minded, inflames tolerance, even though in the course of his political history he has been involved in the Hezbollah organization. In fact, some of his thoughts are contrary to the majority of Shia scholars. This can be seen, for example, in his views on religious tolerance. Faḍlullah prioritizes a dialogic-humanist approach in relating and interacting with adherents of other religions, where adherents of other religions are encouraged to have dialogue in a good way to obtain a thorough understanding, without colliding or even damaging the beliefs of adherents of other religions, all of which lead to one goal of coexisting in harmony, peaceful, safe and serene.(Hayati et al., 2022)

Faḍlullah's enthusiasm for calling for interreligious dialogue can also be seen in his various works which discuss unity and dialogue. Among his ideas is al-Ḥiwār fī al-Qur'ān. Faḍlullah calls the al-Qur'an a book of dialogue (*kitāb al-ḥiwār*) because the verses of the al-Qur'an inherently lead to the spirit of dialogue. For that reason when Faḍlullah interprets al-Ankabūt: 46, the sentence "bi allatī hiya aḥsan" he dialogues using sweet sayings that can calm the soul, expresses opinions clearly, the style of language conveyed must consider

feelings so that others feel respected, explain arguments to opponents, both in terms of weaknesses and strengths and the feasibility aspect of the problem, trying to make opinions acceptable logically and able to dampen ego or emotions.(Makin, 2017) It is in ways like these that Islam can be appreciated by followers of other religions. That's how Islam maintains good relations with those of different beliefs, while upholding human values, and differences in dialogue are not appropriate when viewed in a way that judges one another. from there why Faḍlullah interprets by having to use words that are not offensive, so that they speak on the basis of humanity according to their respective beliefs, not on behalf of groups or even more so religions.

In the social aspect, Faḍlullah campaigns for mutual cooperation with the aim of maintaining unity between neighbors and groups of different beliefs. When interpreting al-Anbiya': 92, he stated that the most important thing to form unity is to prioritize the agreed goodness and put aside the differences between the two parties through the spirit of humanity. Apart from that, according to him, this verse requires that all human beings can unite and interact well, know each other and be able to worship safely as the basis for creating social and individual awareness in the order of life.

In addition to encouraging harmony between religious communities, Faḍlullah provides an important requirement that harmony and unity will be built if there is no coercion and judgment against those who have different beliefs from Muslims,(Shateri Ahmad-abadi & Iravany, 2016) as stated in Al-Baqarah 256 concerning the prohibition of forcing religion on anyone. In this verse Faḍlullah presents a special discussion entitled "*lā ikrāha fī al-dīn madlūluhā wa magzāhā*" he says that this verse is the basis of Islamic law that the prophet preaches not by force and violence. The Prophet conveyed his da'wah with arguments, evidence, wisdom and good advice.(Ḥusain Faḍl Allah, 1998) Faḍlullah's interpretation of the Qur'an shows an interpretation approach that is committed to Islamic da'wah with a polite, peaceful and soothing character, and hints at a moral message that humans have the right to freedom to choose their own way of life. Faḍlullah also emphasized the same thing in Al-Shurā: 15, especially in the sentence "*wa umirtu li a'dila bainakum*", he states that the just commandment in this verse applies to all humans without exception, both Muslims and non-Muslims.(Ḥusain Faḍl Allah, 1998)

At the same time in the verse above, Faḍlullah also alludes to the issue of jihad, he firmly rejects the claim that Islam was spread by war (qitāl). According to him, war in Islam is in self-defense (*difā'iyyah*) and preventing damage (*wiqāiyyah*). Faḍlullah strongly rejects Jihad which forces all mankind to embrace Islam. Jihad in da'wah essentially means that the message of the teachings of the Islamic religion reaches all mankind, regardless of whether they want to worship in this way of religion or not. In essence, the areas that are being fought continue to provide freedom of life and freedom to embrace their religion and carry out their respective rituals of worship and are protected by the Muslim government as long as they do not fight or endanger Muslims in the region.(Alkaff & Jani, 2023) However, according to Faḍlullah what needs to be understood is that freedom in Islam is not seen in the context of individual human rights, for example the freedom of a person to consume food and drink or to be free to express his lust as long as it does not disturb other people, including freedom of religion. For Faḍlullah, this perspective is wrong. Islam prescribes the teachings of freedom not only in individual settings but also in communal arrangements. In this way, Islamic teachings can be disseminated. Freedom of religion means the freedom to choose how to practice what one believes and does not believe.(Kadivar, 2021)

Sayyid Muhammad Husein Faḍlullah's Contribution on Religious Harmony

Faḍlullah's contribution to religious harmony is quite large, not only in terms of thoughts, but he also initiated the harmony movement through several interfaith dialogues and humanitarian movements. Among a number of contributions that can be learned in the Indonesian context are as follows:

Freedom to Determine Religion

Related to the spirit of freedom of religion contained in Al-Baqarah: 256. When trying to understand this verse, Faḍlullah asked a question and then described his views broadly in each of his themes as an effort to uncover meanings that are relevant to life. Among the questions are:

> *What is the meaning of the sentence that there is no compulsion in religion (Islam)? Does it mean eliminating coercion through giving human freedom in faith or not. Just like human affairs in terms of eating or not, in everything that is permissible for humans to do or leave it. Or do you intend to eliminate coercion through the opportunity to choose on the basis of prioritizing the evidence/evidence of everything in religion including truth, or everything in disbelief including falsehood?*

From some of the questions above, Faḍlullah then focused on the core question, namely "Is this verse only as news or as a source of construction and law?" In this question, Faḍlullah is leaning towards the first substance, interpreting freedom of religion as well as the human habit of choosing to eat or not, because religious affairs are related to deep belief in human thoughts. So it's not a matter that lies under coercion. As a continuation of the sentence above, that it is clear (the difference) between the right path and the wrong path. So, there is no compulsion in all circumstances, because da'wah towards Allah adapts personality traits to the relationship of thought with religious beliefs. This section explains the syar'i law which invites the Prophet to eliminate compulsion in religion. Rather invite to Allah with hujjah (arguments), propositions, wisdom and good advice.

Furthermore, Faḍlullah in this discussion inserts comments on the issue of war in matters of coercion of religion. It also raises a few questions as well, namely:

> *How do we understand war in Islam, do we not make jihad from the direction of da'wah? And how do we understand the polytheist's choice between Islam and the sword, is this not coercive in religion? So when it doesn't happen like that, what is the true meaning of coercion? Then he answered that war in Islam is not offensive (attack), but aims to be defensive (self-defense). Meanwhile, jihad in the context of da'wah does not aim to attack and force anyone to embrace Islam, but to convey da'wah to mankind based on the principle in the Qur'an, "Indeed, religion is with Allah".*

Faḍlullah emphasized that the existence of disputes among humans is due to the nature of freedom itself. Sunnatullah on human beings in thinking along with the procedures (methods) and various forms of analysis will produce products that vary according to what is produced by one another.(Ḥusain Faḍl Allah, 1998)

Broadly speaking, in matters of religion Faḍlullah underlined that every believer must avoid coercion in any of his da'wah activities, the steps that must be taken by a preacher should be preaching in ways that are humane and argumentative and give freedom of choice for listeners to determine their attitude and respond to the da'wah he conveys, so that the atmosphere that is built will be more conducive and religion will have more chances to be accepted.

Guidance Comes from God

When talking about Allah SWT's guidance in religion, Faḍlullah quite clearly explained this when interpreting Yunus: 99, explained in his interpretation, the reason Allah SWT does not make all humans believe in him, even though he is capable of it, but Allah SWT actually frees humans to choose their own faith, this is because faith is something that purely comes from Allah SWT, obtained not because of a pressure, pressure or even coercion. And even in that verse, Allah SWT prohibits coercion in the form of satire in the form of questions to the prophet Muhammad SAW. According to Faḍlullah, Allah SWT's question indirectly warns Muhammad SAW, by stating why you (Muhammad) have to feel difficult and complicated by their rejection of da'wah and your vocation, why do you (Muhammad) still have to take another path by carrying out coercion when you have no other way to convey your da'wah, whereas in Islam it is ordered to preach in a gentle and full of wisdom and clear arguments. Then it is emphasized in the next verse that guidance does not come except with the permission of Allah SWT, no one can intervene, let alone human intervention by force, because coercion itself is contrary to the principles of Islamic da'wah.(Ḥusain Faḍl Allah, 1998)

In this context Faḍlullah wants to change the mindset of society, especially Islamic groups whose da'wah methods cram Islamic understanding by force, so that they all return to the basic principles of faith, where the guidance of faith is the prerogative of Allah SWT, therefore Faḍlullah emphasizes to all that the da'wah approach that is used does not suppress or force, because the ultimate goal of da'wah is the guidance of Allah SWT, while instructions cannot be forced, because this is a divine gift.

Prohibition of Acting Anarchist Against Other Religions

On Al Hajj : 40 Faḍlullah returns to discussing the issue of war, starting by explaining the phases of the Prophet's preaching of spreading Islam in the Arabian Peninsula, where at the beginning of the spread of Islam Allah SWT ordered da'wah politely and peacefully even when it was the first time it was spread, Islam was delivered with clandestinely, but in the course of his da'wah, the Prophet experienced many obstacles and obstacles, even the Prophet had experienced obstacles that threatened and endangered his safety in carrying out his missionary mission in the Arabian Peninsula, and this did not only happen to him, his followers also experienced the same thing. The same. until the prophet migrated to Medina, then it was there that the forerunners of war emerged, which were ordered directly by Allah. because the prophet Muhammad and his followers experienced oppression and threats that endangered his own life and that of his followers, so there was an order to migrate from Allah SWT. It was in Medina that verses of jihad were revealed to fight against the Meccan infidels.

In the context of Medina, jihad is more likely to be interpreted as war, namely the efforts of Muslims to avenge attacks directed at them, attacks carried out by infidels who canceled the agreement. The use of the word jihad in the Medina verse can be interpreted as a programmed and systematic struggle of the Islamic community to oppose all forms of denial of religious teachings and efforts to hinder the spread of it. The substance of jihad in the Medina period was closely related to the development of the Prophet's da'wah, and war was an alternative approach to da'wah. The al-Qur'an permits and further instructs Muslims to carry out jihad by war considering the following reasons; First, Muslims are persecuted and forced to emigrate and leave their hometowns without acceptable reasons, secondly, in accordance with the demands to defend what is right

and prevent what is wrong for the sake of creating harmony and eliminating arbitrariness, thirdly to strengthen the convictions of those who want to act goodness in order to stick to the aqidah and continue to carry out worship, fourth. maintaining the da'wah of Rasulullah SAW and freedom of religion.(Ḥusain Faḍl Allah, 1998)

The form of efforts made by Faḍlullah to strengthen the harmony of religious communities, namely by campaigning for anti-anarchism movements against religion, which has been confirmed in several of his fatwas concerning religion or politics, such as his fatwan movement in strongly opposing takfir towards religious adherents On the other hand, it aims to create good harmony knots, he reflects on the attitude of the Prophet when he was in Medina in managing relations with those who did not agree with Islam. And also the movement pioneered by Faḍlullah to preserve harmony is the argumentative-humanistic dialogue movement, as an effort to find common ground for each difference, so as to sharpen similarities not differences.

Prohibition of Denouncing the God of Other Religions

Referring to Al An'am: 108 Faḍlullah says that this verse shows a moral message about morals in uttering good sentences in the context of social relations. This is emphasized regarding the prohibition of insulting other religious beliefs. Based on the history of the cause of his revelation, through the history of Qatadah that at that time the Muslims liked to insult the idols of the infidels, on the contrary the infidels replied to the ridicule of the Muslims insulting Allah SWT then this verse was revealed prohibiting expressly prohibiting insulting the worship of their people. For Faḍlullah this verse is an Islamic principle regarding morals in preaching. It is not justified in preaching using harsh and insulting words. Not only in the context of preaching but also in the context of discussion and consensus. Because in such ways it is contrary to the principle of revelation which calls on people to think clearly and have an open heart. Strictly speaking, insulting each other will only end in fights and disputes.

From the statement above, Faḍlullah's openness with regard to inter-religious relations. For him, this verse is proof that in maintaining relations between religions, the Qur'an calls on Muslims to pronounce commendable sentences. Speeches that are not based on ethics and science will only cause disputes and be counterproductive.(Ḥusain Faḍl Allah, 1998)

In an effort to maintain religious harmony Faḍlullah urges all adherents of religions not to offend, criticize and insult other religions, he strives so that all adherents of religions can respect and appreciate each other, without having to say words or behavior that discredit other religions, so that the harmony of the people religion will be firmly established.

Interact Politely with Other Religions

For Faḍlullah dialogue has always been his main idea to embrace all groups, be it between religious communities and of course for internal Muslims themselves such as conflicts between Sunni-Shia. One thing he judged is why some groups are reluctant to dialogue because of stagnation in thinking, Islamic religious teachings are considered incapable of adapting to an ever-evolving environment.

Meanwhile, in the context of religious communities, dialogue is important in the hope of reaching agreement and careful understanding. In addition, dialogue also necessitates differences but differences in dialogue should not be debated let alone judge one another. When dialogue is all equal in humanity, each religious adherent who is having dialogue talks about the truth of their respective religions. Faḍlullah believes

dialogue is the best way to increase cooperation, mutual understanding and mutual respect in society. One thing he emphasized was that dialogue is different from debate (jadal) because jadal is more oriented towards disputes, spends time in endless talks and will not reach an agreement. This is why the Qur'an forbids arguing with other religions except in polite ways as stated in Al-Ankabut: 46. According to Faḍlullah, good ways to argue is to choose sentences that do not offend or hurt other people, namely by using words that are reassuring to the soul, as well as explanations that are easy to understand, and you have to take care of other people's feelings so that they feel respected. in ways like this Islam can be appreciated by followers of other religions.(Ḥusain Faḍl Allah, 1998)

Apart from prioritizing politeness in communicating religion, Faḍlullah also allows a Muslim to do business, interact, or even work with non-Muslims, as long as they respect each other and comply with the signs of each religion. Because in this way, religious harmony will increasingly be felt among people of different religions. From Faḍlullah's notion of religious harmony, the statements of S. K. Anderson and S. Sloan who consider that Faḍlullah tends to be radical need to be considered. Anderson and S. Sloan assess Faḍlullah's violent actions as an implication of his radical thoughts, even though on the contrary, Faḍlullah committed acts of violence because of his political goal of fighting for the rights of the Lebanese people.

Related to the Andrew Silke and Tinka Veldhuis theory, the writer emphasizes that the motive of an interpreter's understanding can be described as follows:

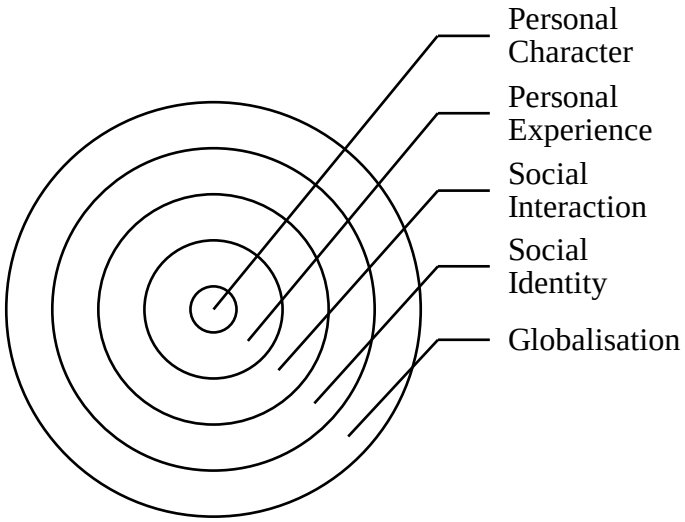


Figure 1. moderate personal character and experience

The picture describes that individuals who have moderate personal character and personal experience will produce moderate interpretation products. Because, basically, personal character and personal experience greatly affect a person. While social factors, interaction, and social identity are supporting factors. Faḍlullah was born from the barn of moderate thoughts and ideology. that is why, actions that are considered as violence by some people have other motivations that actually support justice**.**

CONCLUSION

Tolerance teaches us to appreciate and respect others, not to disturb the rights of others to express their beliefs and to be able to have a dialogue even though we see differences from what we adhere to. Tolerance means emphasizing openness and contextualization of the interpretation of the Qur'an. The verses of the Qur'an are viewed in a broad perspective, not fixated on the text so that in its implementation it can solve human problems in accordance with the conditions of the times. Husein Fadlullah's views are fairly consistent in interpreting the verses of the Qur'an by prioritizing human values and the spirit of peace, like other Shia interpreters. Even though his involvement in politics with Hezbollah did not affect his openness in interpreting the verses of the Qur'an. This fact shows that the involvement of interpreters in certain political parties does not mean inheriting their ideology. This is evidenced by Fadlullah's interpretation of freedom of religion, harmony and humanity which carries the spirit of unity and unity of the people, not only internal Islam but all of humanity which for him can be pursued through inter-religious dialogue.

This study also reinforces Andrew Silke and Tinka Veldhuis 's findings, which holds that personal caracter and personal experience have a major influence on a person's interpretation process. At the same time, this research is contrary to Nasr Hamid Abu Zayd's findings that social and political background determines interpretation. The important message that Fadlullah conveyed about tolerance is an attitude of openness and paying attention to human values, if this is preserved then there is no need to worry that tolerance will live and take root in society.

REFERENCES

Al-Bukhari, I. (n.d.). *Sahih Bukhari*. Dar al-Fikr.

Alexandra, L., & Satria', A. (2023). *A Policy Brief by CSIS Indonesia INDONESIA'S COLLECTIVE VIOLENCE TRENDS IN 2022: LESS COMMON, MORE LETHAL*.

Alkaff, S. H. B. O., & Jani, M. H. Bin. (2023). Shi'i Communities in Southeast Asia: Religious Harmony Institutions and Peaceful Sunni-Shia. *ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture*, *4*(1), 1–18.

Al-Qarḍāwī, Y. (2000). *Kaifa Nata'āmal ma'a al-Qur'ān al-'Aẓīm* (Al-ṭab'ah). Dār al-Shurūq.

Anderson, S. K., & Sloan, S. (2009). *Historical Dictionariesof War, Revolution, And Civil Unrest* (Thrid Edit). The Scarecrow Press.

Baroudi, S. (2015). The Islamic Realism of Sheikh Yusuf Qaradawi (1926–) and Sayyid Mohammad Hussein Fadlallah (1935–2010). *British Journal of Middle Eastern Studies*, *43*. https://doi.org/10.1080/13530194.2015.1067159

Fawaid, A. (2019). *Kontra Narasi Ekstremisme Terhadap Tafsir Ayat- Al- Dīn Al -Ma Ḥallī Dan Jalāl Al- Dīn Al - Suyūṭī*. 299. http://digilib.uinsby.ac.id/35892/2/Ahmad Fawaid_F53314039.pdf

Fawaid, A., & Faizah, T. (2021). A Sociolinguistic Analysis of Sword Verses. *Al Quds Jurnal Studi Al-Qur'an Dan Hadis*, *5*, 119–140. https://doi.org/1 http://dx.doi.org/10.29240/alquds.v5i1.2315

Fawaid, A., & Nashihah, R. (2022). Radicalism Issues In The Qur'anic Exegesis: Muḥammad Bin Ṣāliḥ Al-'Uthaimīn's Thoughts on Al-Walā', Al-Barā, Intolerance, and The Concept Of Jihad. *Jurnal Ilmiah Ilmu Ushuluddin*, *21*(1), 1–21.

Hayati, S. M., Sofia, A., Zikri, A., & Siddiq, T. (2022). The Interpretation of Ahlul Bait on Tafsir al-Misbah: The Julia Kristeva Intertextuality Perspectives. *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, *4*(2), 259–274.

Ḥusain Faḍl Allah, M. (1998). *Tafsīr Min Waḥy Al-Qur'ān*. Ḥārat al-Ḥarīk.

Husain Thabathabai. (1997). *Tafsir al-Mizan juz XIV*. Muassasah al-Alami.

Kadivar, M. (2021). Genealogies of Pluralism in Islamic Thought: Shi 'a Perspective. *Pluralism in Islamic Contexts-Ethics, Politics and Modern Challenges*, 75–97.

Makārim al-Shīrāzī. (2000). *Amthāl al-Qur'ān*. Madrasah al-Imām 'Ālī Abī Ṭālib.

Makin, A. (2017). Homogenizing Indonesian Islam: Persecution of the Shia Group in Yogyakarta. *Studia Islamika*, *24*(1).

Muḥammad Hādī Ma'rifah. (2007). *Al-Tafsīr al-Atharī al-Jāmi'*. Muassasah al-Tamhīd.

Muḥammad Ḥusein Ṭabaṭaba'ī. (1997). *Tafsir al-Mizan juz XIX*. Muassasah al-Alami.

Musadad, A. N. (2019). REVIEWING THE "OASE"(ORGANIZATION OF AHLULBAYT FOR SOCIAL-SUPPORT AND EDUCATION); Its Creeds, Its Activities, and a Different Color within Indonesian Shi'is. *Analisa: Journal of Social Science and Religion*, *4*(01), 21–38.

Naṣr Ḥāmid Abū Zayd. (1990). *Mafhūm al-Naṣṣ Dirāsah fī 'Ulūm al-Qur'ān*. al-Hay'ah al-'Āmmah li al-Kitāb.

Shateri Ahmad-abadi, M., & Iravany, M. (2016). Moderate Shia and its reflection on Shiite Interpretation. *Researches of Quran and Hadith Sciences*, *13*(4), 1–31.

Shihab, M. Q. (2019). *Wasathiyyah Wawasan Islam tentang Moderasi Beragama* (Cetakan Ke). Lentera Hati Group.

Silke, A., & Veldhuis, T. (2017). Countering violent extremism in prisons: A review of key recent research and critical research gaps. *Perspectives on Terrorism*, *11*(5), 2–11.

Syamsuddin, S. (2006). Book Review: Beberapa Tema Reformasi dalam Islam. *Al-Jami'ah: Journal of Islamic Studies*, *44*(2), 487–495.