INDONESIAN JOURNAL OF INTERDISCIPLINARY ISLAMIC STUDIES

(IJIIS)

The Indonesian Journal of Interdisciplinary Islamic Studies, published biannually by the Doctoral Program in Islamic Law, Islamic University of Indonesia, serves as a platform for intellectual exchanges and interdisciplinary studies on various aspects of Islam including, but not limited to, theology, law, education, economy and politics and how they are historically and contingently embedded, expressed and articulated in a variety of historical contexts. The journal welcomes contributions from scholars and researchers of various disciplinary backgrounds in the form of original (theoretical or empirical) research articles on various issues related to Islam in both its normative and historical dimensions.

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EDITORIAL

We are very pleased to present the Indonesian Journal of Interdisciplinary Studies (IJIIS) Volume 3, No. 1, 2019. This issue mainly consists of selected papers presented in a special seminar held by the Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS) on "*Fiqh of Culture: Texts, Locality and Globality*" later this year.

The first article by Nur Khaliq Ridwan discusses the Qur'anic perspective on the other culture as the normative foundation for Muslims in dealing with diversity and differences. The second article by Aguk Irawan NM then looks at the historical practice of art in the time of Prophet to show the early empirical Islamic response to literature and fine arts. Following this, Addiarrahman's article discusses the urgency of new *fiqh* paradigm in supporting sustainable development. This is followed by Widodo Brontowitono's article on the actualization of the Javanese ecoculture and Islamic eco-theology as one of possible efforts toward sustainable development. In the fifth article, Elizabeth Inandiak reveals some interesting messages in the famous Serat Centhini on green local culture, the duty to remember and recognition of beuaty. The last article by Azrial, Pipin Armita and Muh. Rizki then examines the tradition of *Balimau Kasai* in Kampar as an example of integration of Islamic values and local culture.

It is hoped that this publication will encourage further research and discussion on various issues concerning Islam and Muslim societies from various disciplinary backgrounds.

Editor in-Chief

THE QUR'AN'S WISDOM ON
"THE OTHER CULTURES"

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Abstract

This paper seeks to discuss how the Qur'an deal with the question of cultural differences and diversity. It argues that although the Qur'an and Islam both originated from the Arabic culture (maddatul Arab), it does not mean the holy book does not allow "other" cultures and traditions. Instead, it contains values beyond Arabic materials. This means Islam recognizes the diversity of cultures and traditions in society. Moreover, Islam expresses its universal values by exposing its wisdom in dealing with cultural differences and diversity.

Keywords: the Qur'an, culture, diversity

From the perspective of cultural wisdom, the Qur'an was revealed to Prophet Muhammad as *rahmatan lil 'alamin* while carrying out Islamic mission in the existing Arabic culture. The Qur'an relates prophets to their culture using the phrase "*bilisani qoumihi*" in "*Wama arsalna min rasulin illa bilisani qaumihi* (We do not send any messengers except by the speech of his people" (QS. Ibrahim [14]: 4). This verse was later explained by Abu Dzar al-Ghifari to mean that "Allah does not send the Prophet Muhammad except with the language of his people". According to Ibn Abbas, Gabriel had a revelation in Arabic, and passed the message using the native language of the people.[1] This means Prophet Muhammad and Islam are both established on the material

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1   Jalaluddin Abdurrahman as-Suyuthi, Ad-Durr al-Mantsur fi at-Tafsir bi al-Ma'tsur (Cairo: Markazu Hijri lil Buhuts wad Dirasat al-Arabiyah wal-Islamiyah, 2004), p. 488

basis of Arabic culture (*maddatul Arab*), and despite the membership of the Prophet in the *qabilah* of the Arab tribe, Quraisy, he carries universal messages and values.

Al-katsroh min irodatillah

Although the Qur'an and Islam both originated from the Arabic culture (*maddatul Arab*), it does not mean the holy book does not allow "other" cultures and traditions. Besides, it contains values beyond Arabic materials. This means Islam recognizes the diversity of cultures and traditions in society including other religions (*din* and *millah*) originated from differences in *al-qoum*, nations, tribes as well as differences in language (*alsinah)* and skin color (*alwinah*). Moreover, religion expresses its universal values by exposing the method of wisdom it contains.

Li'utammima makarimal akhlaq

Prophet Muhammad's mission is not to erase or replace other cultures as revealed in "*Innama bu`itstu li'utammima makarimal akhlaq*". [2] In another hadith from Abu Hurairah, it was also stated that "*innama bu`itstu li'utammima shalihal akhlaq.*"[3] Moreover, according to Ath-Thahawi in Syarah Musykilatul Atsar, "[t]he meaning of this hadith in our opinion is that Allah sent the Prophet Muhammad to perfect the people, the religions, and other things revealed to the prophet".[4]

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2   Malik in al-Muwatha, as stated by al-Hafizh Muhammad Abdurrahman As-Sakho-wi, *Al-Maqshidul Hasanah* (Beirut: Darul Kitab al-Arobi, 1985/1405), p. 180 (No. 204).

3   Abu Ja'far Ahmad bin Muhammad bin Salamah ath-Thahawi, *Syarah Muskilaturl Atsar* (Beirut: Mu'assasah ar-Risalah, 1145/1994, XI: 262). In this hadith footnote has stated that "the isnad is strong, the rijjal are authentic narrators, besides Ibn Ajlan, the Muslim Imam took the narrate, and (categorized) tsiqat. This hadith is narrated in succession in: Ibnu Saad (I/192), Ahmad (II:381), Al-Bazzar in *al-Musnad* (No. 2740), al-Baihaqi in *as-Sunanul Kubra* (X: 191-192), dan in *Syu'bul Iman* (No. 7978), al-Bukhari in *al-Adabul Mufrad* (No. 273), al-Hakim (II:613) and validate it". besides that, this hadith was also narrated in *Musnad asy-Sy-ihab* (No. 1165) and Ibnu Abid Dunya in *Makarimul Akhlaq* (No. 13); and al-Munawi in *Faidul Qadir* (No. 2584).

4   Ibid., XI: 263.

However, al-Munawi in Faidul Qadir argued that "(some opinions say that) due to the uprising of imperfect morality after the passing of prophets, Allah sent Prophet Muhammad to perfect what was left of them" (Al-Hakim). Some other arguments show that previous prophets as well as al-Mushthafa were sent to ensure moral perfection and every other thing associated with it. Moreover, al-Harali opined the word "*sholahul akhlaq*" means the good of the world, religion, and al-ma`ad in the prayer of *Allohumashlih dini allati huwa `ismatu amri...*"[5]

Therefore, it is very clear that Prophet Muhammad was sent to perfect and not to replace or erase the entire morals already existing in society. This means societal varies between the ones according to communal culture and tradition and those recognized by the Prophet. However, perfection is expected to be in accordance with the Prophet's view based on revelations, hadiths, and policies exemplified by the Qur'an.

The Qaum

The Quran uses and mentions the word "*qaum*" as a cultural base in many societies and as observed in *Al-Mu'jam al-Mufahrasy li Alfazh Al-Quran*, hundreds of word "*qaum*" are used.[6] The word *al-qaum* is, however, associated with many sentences such as "*qoumu Musa*", "*al-qaumul khatsirun*", "*qaumun la ya'lamun*", "*ma'al qaomish shalihin*", and many more with different important contexts. *First*, the community with the male (or female) gender, as shown in the verse "*ya ayyuhalladzina amanu, la yaskhor qoumun min qoumin `asa an yakunu khairan minhum, wala nisa'un min nasa'in...*" (QS. Al-Hujurat [49]: 11). *Second*, community with the language, as stated in the verse "*wama arsalna min rasulin illa bilisani qaumihi* (QS. Ibrahim [14]: 4). *Third*, community with followers including certain figures

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5   Zainuddin Muhamamd Abdurrauf bin Tajul Arifin bin Ali al-Munawi, Faidul Qadir Syarhul jamis shaghir, Beirut: Darul Kutub al-Ilmiyyah, 1415/1994), II: 726.

6   Muhammad Fu'ad Abdul Baqi, Al-Mu'jam al-Mufahrasy li Alfazhil Qur'an (Beirut: Darul Fikr, 1401/1981), p. 582-584.

and different people as mentioned in the verse "*wamin qoumi Musa ummatun yahdunan bil haqq wa bihi ya'dilun*" (QS. Al-A'raf [7]: 159) "*qoumu Nuh*", "*qoumu Luth*", "*qaumu Fir'aun*", and others. *Fourth*, community with wrongdoers and those engaging in denials, "*qouman mujrimin*" (sinners), "*qoumun munkirun*", "*qoumun yajhalun*", and others. *Fifth*, the community of those upholding justice, as stated in *wala yajrimannakum syanaanu qoumin alla ta'dilu i'dlu huwa aqrabu littaqwa* (QS. Al-Ma'idah [5]: 8), knowledgeable people, those willing to hear, "*qaumin` abidin* ", and others.

There are *ummah, qaba'il*, men and women, groups of sinners, devout individuals, and several people existing in *al-qaum* as a cultural base. The division of man and culture through the use of *al-qaum* confirms that the Qur'an recognizes the existence of *al-katsrah* in humanity equated by the existence of a shared community due to obedience, use of the same language, imitation of certain figures, and the desire to do good.

Ummatan wahidah fakhtalafu

The cultural differences inherent in the Qur'an are also mentioned through the concepts of *ummatan wahidah fakhtalafu* as stated in the verse "*And mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ*" (QS. Yunus [10]: 19).

The dispute is caused by *al-katsrah* in the culture, *din, millah*, and several other traditions in the community. Al Mawardhi asserts that humans (*an-nas*) have been interpreted to mean children of Adam, Adam himself, the people of Ibrahim, and those calling *Ahlussafinah* also known as the people of Noah. Meanwhile, a single community, in the opinion of interpreters means Islam which in the universal sense is the religion of the Prophets with *dinun wahidun* and some do not

believe until the prophets were sent by Allah.[7]

Ar-Razi also mentioned "*ummatan wahidah fakhtalafu*" *first* by defining a single community as all (humanity) in *dinul haq* like *dinul Islam* living together mainly because of three reasons and these include avoiding loneliness except when practicing faith, conforming with the hadiths ensuring the world is devoid of people worshipping Allah, and understanding the wisdom of creation is *al- ubudiyah. Secondly*, Allah charged the prophets not to be greedy by using the "*ittifaq*" to make people believe because all human beings are denying, and subsequently Allah brought up Islam for some of them. *Third*, people are united because they are created according to Islam, however, they diverge in religions.[8]

Shaykh Abdul Qadir al-Jilani explained the differences or *fakhtalafu* existing among humans due to "various destructive darkness (in their hearts) caused by the differences in the Name and Nature of Allah which contradicts (one another) people's understanding, according to new problems and *tajallis* against perfecting His dignity".[9] Moreover, the *tajalli* received by humans varies according to the readiness of *ash-shyu'un* as well as the channel through which *Asma-Shifat* including *Asma al-Mudzill, Ar-Rahman,* and others are obtained.

Therefore, a community becomes *fakhtalafu* and numerous with some being the God's will (*irodah*). However, the prevailing dispute, in the essence of truth, is held accountable by Allah and each Prophet was ordered to ensure the path of awareness is used in inviting people to Allah.

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7   Abul Hasan Ali bin Muhammad bin al-Habib al-Mawardhi al-Bahsri, *An-Nukatu Wal `Uyun Tafsirul Mawardhi* (Beiruty: Darul Kutub al-Ilmiiyah dan Muatsatsah al-Kutub ats-Tsaqafiyah, t.t.), II: 428.

8   Muhamamd ar-Razi Fakhruddin bin Allamah Dhiya'uddin asy-Syahir bi Khathib ar-Rayy, *Tafsirul Fakhrir Razi asy-Syahir bit Tafsir al-Kabir wa Mafatih al-Ghaib (*Beirut: Darul Fikr, 1401/1981), XVII: 65-66.

9   Muhyiddin Abdil Qadiril Jailani, *Tafsir al-Jilani al-Ghaitsi ar-Rabbani wal Imam ash-Shomadani Sayyidi Muhyiddin Abdil Qadiril Jailani* (Pakistan: Al-Maktabah al-Ma'rufi-yah, 1431/2010), II: 258.

Alwinah wa alsinah

Cultural differences are also represented by the differences in *alsinah* and *alwinah*, which are mentioned in the verse *"Wa min ayatihi kholqussamâwâti wal ardhi ikhtilâfu alsinatikum wa alwânikum inna fi dzalika laʾayatin lil ʿalimin/* And of His Signs is the creation of the heavens and the earth and the diversity of your tongues and colors. Indeed, there are Signs in this for the universe" (QS. Ar-Rum [30]: 22).

The difference in *alsinah*, according to al-Baghawi is observed in the *al-lughat* (language), from the Arabs, Ajam, and others while *alwinah* involves the color of the skin, hair, and eyes which may be red, white, or black." [10] Abu Hayyan interpreted *alisnah* as "their language and whoever studies several languages would see the difference in *tarkib*, or its *qawanin* along with the *madlul* restrictions, foreign words, meanings of *mufradat*, and *murakabba*" while *alwinah* is black and white and several other forms"[11]

Alsinah is the expression of world concepts inherent in beliefs through the use of language while *alwinah* are characters emerging from the traditions of an individual's place of birth such as the modification of physical condition due to tropical, cold, and other climates. Therefore, all civilizations from both, based on the diversity in all regions of the earth's population, are *irodah* (the will) of Allah.

Min dzakarin, untsa, syuʿub and *qabaʾil*

The cultural and community differences observed in the the Qurʾan are also stated through the concept of *min dzakarin wa untsa*, which includes *"innâ kholaqnâkum min dzakarin wa untsâ, wajaʿalnâkum syuʿûban wa wa qobâʾila litaʿârafu"* (QS. Al-Hujurat [49]: 13). Moreover, Syaikh Abdul Qodir al-Jilani argued *min dzakarin* is an element of Adam described using *Shurah al-lahutiyah* which is

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10   Abu Muhammad al-Husain bin Masʿud Al-Baghawi, *Tafsirul Baghawi Maʿalimut Tanzil* (Beirut: Dar Ibnu Hazm, 1423/2003), page. 1005.

11   Muhammad bin Yusuf asy-Syahir bi Abi Hayyan al-Andalusi, *Tafsirul Bahril Muhith li Muhamamd bin Yusuf asy-Syahir bi Abi hayyan al-Andalusi* (Beirut: Darul Kutub al-Ilmiyyah, 1413/1993), XVII: 162.

al-majbul likhilafatina " and *Eve (hawa)* was explained to have been netted to Adam from the perspective of *an-nasutiyah*."[12]

According to Ar-Razi, the verse is interpreted as "there are two faces, first, from Adam and Eve while the second is for everyone born by a father and mother and called "kholaqnahu. Therefore, from the first meaning, it is in order of *isyaroh* for some (humans) not to insult each other because they are all considered children of "*rajulun wahid*" and "*imro'atun wahid*" and using the second meaning, the same thing is inferred since they are all created from father and mother … Believers are *insanun fil ma'na* expected to be among humans while the level of *al-insan* is at the *fil hissi* (sense power) level, not *fil jinsi*."[13]

In the verse, the expression "*nasab*" precedes *qaba'il* and *syu'ub* because, according to ar-Razi, there are several problems causing hostility in the world with the highest being *nasab* which is used as the basis for *at-tafakhur ba'dhuhum ba'dhan* (insulting one group to another).

Kullu hizbin bima ladaihim farihun

One of the important characteristics of each culture, tradition, group, *din*, and *millah* is obtained from *al-qaum, ummatan wahidah fakhtaklafu, min dzakarin wa utnsa, wa syu`uban wa qaba'ila,* which is naturally made to have pride in the group. The Qur'an clearly stated that "*This community of yours is one community, and I am your Lord; so, hold Me alone in fear. But people later cut up their religion into bits, each group rejoicing in what they have.*" (QS. Mu'minun verses 52-53).

Shaykh Abdul Qodir al-Jilani mentioned the *kullu hizb* as "*minad din wal millah*" while "*farihun*" means "*feeling happy and proud.*"[14] Al-

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12   Muhyiddin Abdul Qadiril Jailani, *Tafsir al-Jilani al-Ghaitsi ar-Rabbani wal Imam ash-Shomadani Sayyidi Muhyiddin Abdil Qadiril Jailani …,* V: 26.

13   Muhamamd ar-Razi Fakhruddin bin Allamah Dhiya'uddin asy-Syahir bi Khathib ar-Rayy, *Tafsirul Fakhrir Razi asy-Syahir bit Tafsir al-kabir wa Mafatih al-Ghaib…,* XXVII: 127.

14   Muhyiddin Abdul Qadiril Jailani, *Tafsir al-Jilani al-Ghaitsi ar-Rabbani wal Imam ash-Shomadani Sayyidi Muhyiddin Abdil Qadiril Jailani…,* III: 261.

Mawardi also had two opinions on *farihun* and these include "indeed it is their pleasure" and "it is their deeds ". However, because *kullu hizbin* is proud of having din and the book, it could also be due to the continuous *amwal* and *aulad* which makes them happy and proud.[15]

Therefore, the pride based on *din, millah*, and tradition in each group is caused by several things such as the deeds, descendants, assets, the *alsinah and alwinah,* books, and other things that originated from the cultural base. However, the Qur'an has the wisdom to interact with every "*other*" culture.

The Qur'an Wisdom of *lita`arofu*

The existing culture and traditions of non-Muslim communities are not required to be replaced as a whole, the main command is to use *lita`arafu, lakum dinukum waliyadin, faman sya'a falyu'min waman sya falyakfur*, and others while the benefits are listed in QS. al-Hujurat [49]:13 which states that " man was created with the elements of Adam as al-Lahutiyah and Eve as an-Nasutiyah and the aim is *lita`arofu,* or *at-ta`aruf*."

In the interpretation of *Mafatihul Ghaib,* the word *at-ta`aruf* means there are two benefits involved such as *tanashuru* which means helping each other without insult and *la tanakuru* which means not denying each other. Meanwhile, humiliation, *ghibah,* and insults from one group against another demands the existence of *at tanakur* but does not require *ta`aruf*. In this case, there is a soft meaning which needs to be emphasized and this is because Allah says *inna kholaqnakum, and inna ja`alnakaum* due to the separation of *al-kholqu* including *ashlun* and *al-ja'lu*. Moreover, in *syu`uban*, there is *al-kholqu wal ijad* which is the creation and making of existence as well as *ittishaf* which involves giving nature through the use of *al-kholqu*. However, *al-ja'lu syu`uban* is in the context of *ta`aruf* while *al-kholqu* is used for

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15   Abul Hasan Ali bin Muhammad bin al-Habib al-Mawardhi al-Bahsri, *An-Nukatu Wal `Uyun Tafsirul Mawardh…,* II: 428.

worship. Furthermore, *inna kholaqnakaum wa ja`alnakum* is a symbol for the elimination of the permit to insult because it is not the realm of the power of humans for all of these things; how do you insult when you have no authority".[16]

Beside the *lita`arofu* towards culture, *millah*, and the "other" traditions, the Qur'an also gently use several viewpoints:

1. Invitation to realize every human being was created to conduct *illa liya'budûn* and *inna akaromakum `indallôhi atqôkum*.

2. Do not force each other's will by using "*la ikroaha fiddin*". "*There shall be no compulsion in [acceptance of] the religion [islam]. Indeed, the right course has become clear from the wrong. Therefore, whoever disbelieves in Thaghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing*" (QS. Al-Baqoroh [2]: 256),

3. Mutual respect by using "*lakum dinukum waliyadin*". "For you your religion, and for me my religion" (QS. Al-Kafirun [109]: 6) and also *faman syaà falyu'min faman syaà falyakfur*. "*And say, "The truth is from your God, therefore, whoever wills (to believe)- let him believe, and whoever wills (be infidel) - let him be an infidel." Indeed, we have prepared for the wrongdoers a hell whose turmoil will surround them. And if they ask for drink, they will surely be given with water like boiling iron, which scorches their faces. That is the worst drink and the worst resting place*" (QS. al-Kahfi[18]: 29)

4. Frequently seek common ground by using *taàlau ila kalimatin sawa*. "*Say, "O People of the Scripture, come (hold) to a sentence (decree) that there is no dispute between us and you - that we will not worship except Allah and not betraying God with anything and not (also) made other as God instead of Allah." But if they turn away, then say to them, "Behold, that we are people who*

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16   Muhamamd ar-Razi Fakhruddin bin Allamah Dhiya'uddin asy-Syahir bi Khathib ar-Rayy, *Tafsirul Fakhrir Razi asy-Syahir bit Tafsir al-Kabir wa Mafatih al-Ghaib...*, XXVIII: 138.

surrender (to Allah)" (QS. Ali Imran [3]: 63).

5. To hasten each other in doing good instead of looking for shortcomings use *fastabaqul khairat. "And for every people, there is a qibla (itself) facing it. So be foremost (in making) goodness. Wherever you are, surely Allah will gather you together (on the Day of Judgment). Indeed, Allah is over all things competent."* (QS. Al-Baqarah [2]: 148).

6. Arguments to invite others to the right path by using *wajadilhum billati hiya ahsan. "Invite (human) to your God's path with wisdom and good lessons and refute them in a good way. Indeed, your God is He who knows more about who has strayed from His ways and He who knows better on those who are guided"* (QS. an-Nahl [16]: 125).

7. Do not insult each other and make bad statements by using *wala tanabazu bil alqob. "O you who have believed, do not let a group of men denigrate another group; perhaps they may be better than them; nor let a group of women denigrate other women; perhaps they may be better than them. And do not insult one another and do not call each other by bad names. Wretched is the name of disobedience after [one's] faith, and whoever does not repent - then it is those who are the wrongdoers"* (QS. Al-Hujurat [49]: 11).

8. It is forbidden to revile the worship of *millah* and other beliefs by using *"la tasubbu al-ladzina yad`una min dunillah,* as shown in the paragraph *"And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do."* (QS. Al-Anam [6]: 108).

9. Inviting each other to realize it is not good to debate the Qibla to the west or east by using *laisal birra an tuwallu wujuhakum qibalal masyriq wal maghrib. "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is*

one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, despite the love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true [faith], and it is those who are righteous." (QS. al-Baqarah [2]: 177).

10. Making peace with one another by giving a sense of security and refraining from going to war. Even though war is permitted at a very critical stage, a peaceful solution should be sought first as revealed in QS. An-Nisa [2]: 77, QS. Al-Hajj [39], and QS. Al-Baqarah [2]: 190) as well as the Hudaibiyah Peace Treaty and the Peace Pact of the Medina Charter.

Those Blessed by Allah

Those not involved in igniting *al-furqoh*, pitting, fighting, forcing will on others, and placing one culture over the other are hinted by the Qur'an to be "getting the mercy of Allah" as observed in the verse *"And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, "I will surely fill Hell with jinn and men all together.""* (QS. Hud [11]: 118-119).

The sentence *wala yazaluna mukhtalifin*, according to Abu Hayyan, is referred to as "The opposite of *ittifaq*" while *ikrimah* is a division based on *al-ahwa* (lust). Imam al-Hasan opined it is the split problem of Rizqi and Ahwall to insult from a group to another while Ar-Razi calls the schism *"Iftiroqun nas fil adyan, wal akhlaq wal af`al."*[17]

The sentence *"Illa man rahima rabbuka"*, according to Shaykh Abdul Qodir al-Jilani, means "Allah made those obtaining

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17   *Ibid.*, XVIII: 78.

mercy according to their philosophy of understanding monotheism and `irfan,`[18], therefore, such people is expected to dislike enmity and strife because humans are expected to experience Allah's nature and *tajalli Asma* differently. The realization of this limits the practice of hostility and division. It was further argued by al-Baghawi that "Allah shows to *al-Haqq*, and does not like division" (Al-Baghawi, p. 634). However, the opposite of *ikhtilaf* and *furqoh* is *ittifaq, ash-syaqawah, and as-sa`adah* and these not triggering division and hostility obtain blessings from Allah.

AR-Razi reported that it is impossible for guidance and faith to succeed except with the *takhliq* of Allah. This verse shows the loss of *ikhtilaf* due to grace in religion will not work except for those set aside by Allah to obtain mercy. It is also evident in the *althof* or tenderness given to tamu'min and also maf`ulah in unbelievers…" (*Mafatih*, XVIII: 79-89).

Different wisdom in taking "the other" culture

For the Muslim community and its needs, other cultures were approached by the Qur'an and the Prophet Muhammad through the use of several methods adjusted according to the needs, the essence of the revelation command, the readiness of the community, and gradual wisdom in delivery. This includes the use of *al-akhdzu wal-muhafazhah* which means adopting some things from other traditions into Islam, *al-ibdal* which means a replacement, *al-ijad* or creativity, *al-islahiyah* which involves taking old traditions and giving them new meaning and purpose, and *at-tafawut fit taghyir* where the main goal is gradual elimination in stages.

Al-akhdzu--politics of cultural reception

Even though the Qur'an recognizes diversity based on the existence

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18   Muhyiddin Abdul Qadiril Jailani, *Tafsir al-Jilani al-Ghaitsi ar-Rabbani wal Imam ash-Shomadani Sayyidi Muhyiddin Abdil Qadiril Jailani…,* II: 332.

of nations, tribes, *qabilah, alsinah, and alwinah*, and the necessity of hoping and seeking to obtain God's grace without stirring up hostility and division, the holy book also teaches the politics of cultural reception and this is evident in the adoption of some Ajam language into the Qur'an. An example of this is the word mu`arrob which, according to linguists, is the same as Sijjil observed in QS. Hud verse 82 and al-Fil verse 3, and a few other words.

While commenting on surah Hud verse 82 regarding the word *sijjil*, an Az-Zajjaj language expert stated that:

"*Sijjil* originates from the words *jillin* and *hijatratin* and it has many interpretations. The word was originally from Persia and later changed to an unknown Arabic word, *Farisiyyun mu`arrab*. The word is in Arabic because Allah has mentioned this stone in the story of the Luth, as observed in "*Linursila `alaihim hijaratan min thin*" (Surah adz-Dzariyat verse 33) and the use of the word becomes clearer for the Arabs. Moreover, certain things are considered uncountable in Persian words, and these have been changed to words such as "*Jamus* and *Dibaj*" by the Arabs. Therefore, the word is included in most words converted into Arabic."[19]

Moreover, other words such as *istabraq* meaning thick silk, *dibaj* meaning fine silk, and *misykat* were also identified.[20] *For example, according to Darawisy in the Qur'an's I'robul, "misykat was from* Habasha and converted to Arabic."[21] Also, az-Zajjaj, also revealed that "*Misykat is kuwwah* from the language of Habsyah while *al-misykat* is from the Arabs, however, if it is not al-*kuwwah,* it means *syakwah* (*ad-daqiq ash-shaghir*).[22]

Another word observed in the Al Qur'an is "*Kafura*" as discovered in the verse "Indeed, those doing good drink from glass with a mixture

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19   Abu Ibrahim bin Ishaq as-Sari, *Ma`anil Qur'an wa I'robuhu liz Zajaj* (Beirut: Alimul Kutub, 1408/1988), III: 30.

20   *Ibid.*, IV: 43.

21   Muhyiddin Darawisy, *I'robul Quran Wa Bayanuh* (Beirut-Suriyah: Al-Yamamah-Dar Ibnu Katsir-Darul Irsyad, 1412/1992), VI: 605.

22   Abu Ibrahim bin Ishaq as-Sari, *Ma`anil Qur'an wa I'robuhu liz Zajaj.*, IV: 43.

of *kafur* water" (QS al-Insan [76]: 5). This indicates *kafur* production in the archipelago from *Barus* is already known to the Qur'an and it also means the trade interaction in this area has been long established. The word is, however, used in Arabic to describe the enjoyment of water in heaven as mentioned in az-Zajaj that "the language may (be described) as a good food containing or mixed with *kafur* without causing any *dhoror* in heaven because the people there do not hold (potentially) harmful food and drink ..."[23]

The adoption of language or *al-akhdzu fil lughah* in the old customary traditions before Islam does not consider everything is bad and this led to the possible complete acceptance. Examples of these include deliberations or the existence of a Consultative Council as observed in the traditions of the Arab tribal community which are adopted, preserved, and strengthened as reflected in the commands of the Qur'an and hadiths of the Prophet.

Al-Ijad and Cultural-Creativity Replacement

Some cultures are not acceptable to the Qur'an and Islam and this led to the complete replacement of some because of creating and protecting *Kulliyatul Khamsi* to prepare a foundation for the coming of the Prophet and Islamic law. One of these is the polyandry tradition which involves marrying women to many men as observed in Sahih Bukhari and this has been stopped and replaced completely with another form of marriage.

In Sahih Bukhari, this is mentioned as follows:

"There are four types of marriage in the time of *Jahiliyah*... (they were mentioned) ... another type of marriage (third type) involves several people less than 10 gatherings and entering to meet a woman for lovemaking. If after some time, the woman is discovered to be pregnant, all the men would be her husband and none of them is allowed to perform any marital duty until others are gathered. The woman would say

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23   *Ibid.*, V: 258.

'O my husband, you already know what you have done to me and it is indeed your right, now I'm pregnant, and this is your child, *Fulan*'. The name of one of her husbands would be called as she pleases and the child's *nasab* would be given to him. None of the husbands can get in the way."[24]

The Qur'an forbids marrying a woman already with a husband, and this was narrated by Ibn Abbas as reported by Imam Ath-Thabrani based on QS. An-Nisa [4]: 24:

"The verse was revealed on the day Allah opened *Hunayn* with the married women held in captives rescued by the Muslims. A man wanted to meet a woman, but she said: "I have been married". Therefore, this verse was sent when the Messenger of Allah was asked what to be done in such a situation."[25]

According to the story of Abu Said al-Khudri narrated by Imam Ahmad, the women have more than one husband as evidenced in this statement "We have women having more than one husband from the "*Authas*" tribe that are captives and we are reluctant to make love with them because they have husband. We also asked the Prophet, and this verse comes down (QS. An-Nisa [4]: 24): "And (forbidden you to marry) women who are married, except the slaves that you have". With that they are also considered lawfully married (after *iddah*)." [26] The Qur'an prohibits women from polytheism because this verse restricts men from marrying women who already have husbands or acquired in the context of captive slaves, after the end of the *iddah* period.[27]

In addition to the prohibition of polyandry as a type of marriage in pre-Islamic times, the Qur'an also forbids marrying women who had been married by their fathers, something that had previously happened in Arabia, an act referred to QS. An-Nisa [4]: 22. According

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24   HR. Bukhari, No. 5127.

25   Jalaluddin Abdurrahman as-Suyuthi, *Ad-Durrul Ma'tsur fit Tafsir al-Ma'tsur* (Beirut: Markazu Hijra lil Buhuts wad Dirasat al-Arabiyah wal Islamiyah, 1424/2003), IV: 317.

26   Abul Fida' bin ismail bin Umar bin Katsir al-Qurasy ad-Daimasyqi, *Tafsirul Qur'anil Azhim* (Beirut: Daru Thabiata lit Tauzi wan Nasyr, 1418/1997), II: 256.

27   Abul Hasan Ali bin Muhammad bin al-Habib al-Mawardhi al-Bahsri, *An-Nukatu Wal `Uyun Tafsirul Mawardhi...*, I: 470.

to Ibn Jarir's narration from Ibn Abbas, all these acts are forbidden by the Arabs except the father's wife and uniting the two brothers which were later banned using the verse.

Al-Ishlahiyah-Preservation by Giving New Meanings

Not all old cultures or old traditions were completely removed, some were adopted and give new meanings with new intentions. One of these is the ritual tawaf in the Hajj which was usually performed naked in the old Arab society as told in several hadiths. The Qur'an and prophet Muhammad adopted it as part of the Abrahamic tradition but provided a new meaning which involves reading talbiyah instead of being naked.

QS. al-A'raf [7]: 28 states that: *"And when they commit abominable acts [532], they say, "We found our fathers doing it, and Allah has ordered us to do it." Say, "Indeed, Allah does not order abominable acts. Do you say about Allah that which you do not know?"*

In several interpretations, it is mentioned that one of the traditions of the Arabs in tawaf is nakedness and according to Ibn Abbas "They used to tawaf in the Ka'bah nude, but this was stopped". Several others have confirmed this assertion and the women were also found to be conducting night tawaf while naked, following *"Inna wajadna alaiha ab'ana wallohu amarona biha."*[28] *However, this tradition was accepted by the Qur'an and rebranded as part of Hajj.*

At-Tafawut wa at-Thabaqat fit Taghyir

One of the old traditions included in the category of *at-tawafut* and *at-tabaqat* is slavery and it was accepted but being slowly changed to ensure it is completely abolished. However, the tradition is very strong in the community, this has made eliminating it difficult and led to stratification of the process by involving different fines for non-

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28   Jalaluddin Abdurrahman as-Suyuthi, *Ad-Durrul Ma'tsur fit Tafsir al-Ma'tsur…*, VI: 356.

performance of certain rituals or obligations. Moreover, the changes made are tiered, gradual, in levels, and adjusted to the readiness of the community.

QS. At-Taubah [19]: 60 shows charity is one of the provisions for the release of slaves as stated that *"Zakah expenditures are only for the poor and for the needy and for those employed to collect [zakah] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and the cause of Allah and the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise."*

This verse shows the value of freeing slaves is part of the obligation referred to as "*fardhidotan minallah*". However, as a community, this cannot be conducted frontally but gradually through several processes such as paying fines for violating certain orders like freeing slaves and giving zakat to "*wa fir riqab*" and being independent. Moreover, slavery is recognized as part of the existing system and there are verses relating to prisoners of war that have become slaves.

Cultural works
Tafawutul mu'min bil hiss wa bi aqlihi (wa amalihi wa haibatillah)

Culture and tradition with all their branches are part of human work and they are continuously conducted consistently, for a Muslim, to include charity and this is viewed from the standpoint of Islam being *al-hayat ibadatun kulluha*. According to Gus Dur (Abdurrahman Wahid), "this view makes people realize the importance of the meaning and glory of life and the need to surrender, serve, and worship Allah."[29]

Al-Hayat ibadatun kulluha is the awareness of the monotheistic (*tauhid*) life which can only be perfected by developing and conducting a life of worship, through the maximization of the physical, intellectual, and emotional attributes. Moreover, extending the achievement to

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29   Abdurrahman Wahid, "Pengembangan Ahlussunnah Waljamaah di Lingkungan NU", dalam KH. Said Aqil Siradj, *Ahlussunnah Waaljamaah in Lintasan Sejarah* (Yogyakarta: LKPSM, 1998), page. xiii).

a wider area outside worship ritual is conducted through physical work, feelings, intellectual-thoughts, and prayers for the good of the community (*istirham*). These are manifestations of Allah's nature through *Asma Al-Mushawwir* and the intentions are part of the servitude and worship.

The cultural perspective also ensures worship is not only conducted as ritual rites in the mosque or at home but as an ongoing process through the use of the mind-physical-feeling-to produce works. However, these deeds, according to the frame of *al-hayat ibadatun kullaha*, need to be realized when lived through "*innamal a'malu binniyah*" or good intentions, interpreted as *man sanna sunnatan hasanatan falahu ajrun wa ajru man amila biha and wiltghul ilaihil wasilah, for taqarrub* that increasingly feel the power of Allah ruling the universe. Therefore, cultural work for a believer is tendentious.

It is also necessary to realize culture itself is a process of human work from another part of the *innamal a'amalu binniyat, sunnatan hasanatan*, and *wabtaghu ilahil washilah* used as charity and *al-hayat ibadatun kulluha*.[30] The intention is to use goodness-humility as an effort to raise awareness for the recognition of Allah and appreciating His works in humans through the emulation of the values of the Prophet Muhammad.

Muslim are expected to realize there is limitation to Allah's gifts in the form of mind-imagination-physical body because it is the only tool used in writing, painting, poetry, recipes, and others. Moreover, several things on earth such as trees, animals, sky, and the structure of the human body are seen by the Muslims to be due to the mercy of Allah as recorded in His verses. The Qur'an refers to the maximization of the mind to write, think, carve, take *ibrah*, and others as the recognition of the power of Allah in several ways and humans are expected to acknowledge the greatness and knowledge of Allah through gratitude and appreciation.

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30   *Ibid.*

The Qur'an expressly states that "and out of His mercy He made for you the night and the day that you may rest therein and [by day] seek from His bounty and [that] perhaps you will be grateful."(Surah Al-Qashash [28]: 73). Most Muslims see day and night from the physical perspective, but their movements and order involve visions through *tafakkur* and *tadabbur* of the Ruling and Governing Power and the failure of a believer to discover this is presented through *tafawutul mu'min bil hissi wala biljinsi* and *tafawutul mu'min bi 'aqlihi*. Therefore, this is called "*izdad aqlan tazdad min rabbika qurban*" in the hadith.[31]

Shaykh Abdul Qodir al-Jilani mentioned the Kauniyah verses to reveal the existence of *tafawutul mu'min bil hissi*:

> "Man takes advantage of the provision from the glory of His mercy without assuming there is any other thing responsible for its manifestation and creation other than Allah and this led to the continuous focus on *al-wasa'il*. For example, in the absence of an agreement on a certain culture, there is diversity, *asbab*, lack of worship (*the haqiqat*) to *af'al-af'al al-hadith* (other than Allah) in *al-afaq*. On the contrary, there is *musharaka*, equating with others, and glorification of Allah by unworthy people".[32]

In addition to the universe as well as all forms and structures of the human body, a verse also states that "*Wafi anfusikum afala tubshirun*" (Surah Adz-Dzariyat [51]: 21). *Anfusakum* is the composition of the human body and its structure, which always needs to be internalized and cleaned of several impurities. Moreover, things grown on earth and the creatures therein, including *al-ardhi*, are included in "*wafil ardhi ayatun lil muqinin*" (Surah Adz-Dzariyat [51]: 20) as well as the

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31   The Hadith from Abu Darda, as cited by al-Ghozali in Ihya book , which according to Al-Iroqi, although this hadith was da'eef because there was Aban bin Iyas (who was considered weak), but it was strengthened by Dawud bin Mahbar in al-'Aql, and from the way of narration there was al-Harith bin Abu Usama in Musnad. Meanwhile, according to al-Hafizh Murtadho az-Zabidi, the Ihya pilgrim, also mentioned the hadith issued by al-Baihaqi and Ibnu Adi from the hadith of Ibn Mas'ud with additional editors (Al-Hafizh Abdullathif Salim at-Tijani, *Nurul Yaqin fi Takhriji Ahaditsi Ihya'i Ulumiddin* (Kairo: AZ-Zawiyah at-Tijaniyah al-Kubro, 1982/1859), page. 239.

32   Muhyiddin Abdul Qadiril Jailani, *Tafsir al-Jilani al-Ghaitsi ar-Rabbani wal Imam ash-Shomadani Sayyidi Muhyiddin Abdil Qadiril Jailani...*, III: 463.

existence of *alsinah, alwinah, syu`ub, qabail, min dzakarin, wa untsa*, and the differences in *millah* and din which form the basis of cultures and traditions.

The *kauniyah* verses were written, carved, and symbolized in languages, buildings, books, poetry, recipes, and others are part of the embodiment of verses *lil muqinin, la'ayat li ulil albab, afala ta'qilun, ladzkro li ulil albab, liyaddabaru lil ulil albab, afala tubshirun*, which presuppose the need for *tafakkur, tadabur*, *and taslim* for the existence of a powerful God. Therefore, from this point of view, culturing and making use of the mind (imagination, thoughts, memories, and willpower close to Him), feeling, and physical parts (hands, eyes, ears), are part of the manifestation of worship towards building awareness of monotheism and existence of Ash-Shoni 'as a *wasilah* which involves getting closer to Allah by conducting several work activities and cultural charities.

However, it is also necessary to realize each person is stratified through the activities conducted by using the mind because *of tafawutul mu'min biaqlihi* (*wa amalihi wa haibtillah*). For example, there are some with an awareness of *li al-ma`asyi wa aqluhu aqlul ma`asy* which is directed to merely look for world livelihoods, beautify and earn a living and not oriented to mazro'ul akhirah, some with *aqlul ma`adhi* which involves using physical works and mind to project Allah, those with *aqlur rahmani* or *aqluz zamani* involving a mind that unites with time to always remember Allah through works produced physically and mind, and aqlul kull which is a mind that goes beyond *aqluz zamani* or what is known as a universal mind.[33]

Therefore, cultural work is the result of physical, mental, and feeling activities bound to the level of mind and deeds as a believer due to the attachment of the *tafawutul mu'min bil hiss*, *la bil jinsi* to feelings and zeal in *tadabbur, tafakkur, and haibah* provided by

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[33]   Syaikh Abdul Qadir al-Jilani, *Sirrul Asrar wa Mathharul Anwar* (Mesir: Al-Mathbaah al-Bahiyah al-Mishriyah, t.t.), page. 56

Allah. This is also attached to the stratification of each person based on charity and grace of Allah as explained by the Qur'an " *[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.*" (QS. Shod [38]: 29).

The alignment between cultural work and art for public collection is always conducted by those with the understanding of the need of *"amarona Rosulullah an nunzila an-nas manzilahum"*[34] and *umirna an nukalilliman nas `ala qadri uqulihim* due to the potential tension *"*[35]. It is also conducted by those with mind-physical awareness and *tafawutul his la bil jinsi,* due to the feeling that not everyone is the same in seeing the nature of cultural work, therefore, wisdom is required. Finally, those with this attributes understand dimensions and work of culture through *al-akhdzu, al-ijad, al-muhafazhah*, and *at-tafawut fit taghyir* is a continuous negotiation work to determine *ma'qul, manthuq mafhum, and talil mashlahah*, without having to lose the aesthetic aspects produced by the glory of intellectual work and *tafawutul hiss. Wallohu a'lam.*

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34   Al-Hafizh as-Sakhowi, *Al-Maqôshidul Hasanah fî Bayânî minal A<u>h</u>âdîts al-Musy-tahiroh `alal Alsinah…*, page. 163 and etcetera. According to as-Sakhowi, the above hadith is mentioned by Muslim Imam in his muqoddimah Shohih, without including isnad, and he said: "it is stated that this hadith from Sayyidah 'Aisha said:" Amaronâ and mentioned the hadith. "The above hadith is also mentioned by Abu Nu'aim in the book of al-Mustakhroj and others; Abu Dawud in his Sunân; Ibn Huzaimanh in his Shohîh; al-Bazzar, Abu Ya'la, al-Baihaqi in al-Âdab; al-Askari in al-Amtsal; and besides them, all from Maimun bin Abu Syubain from Sayyidah Aisyah (al-Hafizh Muhammad Abdurrahman As-Sakhowi, Maqôshidul Hasanah …, page. 163). As-Sakhowi also mentioned Imam al-Hakim and also confirmed the hadith. In this hadith, there is also from Mu'adz narrate, with other editors but the intent is same.

35   This hadith is narrated ad-Dailami from the path of Abu Abdurrahman as-Sulami through the narrate of Ibn Abbas; and in Musnad al-Hasan bin Sufyan, mentioned with the same editor, only different at the beginning with: "Umirtu an ukhôthibin nâs biqdori `uqûli-him" (al-Hafizh Muhammad Abdurrahman As-Sakhowi, *Maqoshidul Hasanah…*, page. 164.

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