

AHL AL-KITĀB THROUGH THE INTERPRETATION OF THE TARTĪB NUZŪLĪ IZZAT DARWAZAH

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Abstract: *This article aims to describe the exclusiveness of the interpretation of the tartīb nuzūlī model (an interpretation written based on the sūrah order) by Izzat Darwazah in his interpretation, Taf̄sīr al-Ḥadīs. This article found that some ahl al-kitāb is disbelievers (kāfir), while others are mu'min. The term ahl al-kitāb is not only used by Jews and Christians but as Majūsī, Šābi'īn, and others also receive books from Allah they also can be categorized as ahl al-kitāb. This article used a thematic interpretation method by collecting verses talking about ahl al-kitāb, and the discussion was carried out using a content analysis approach. We compared Taf̄sīr al-Ḥadīth written by Izzat Darwazah and other interpretation works. We concluded that not all ahl al-kitāb have similar attitudes to Prophet Muhammad and Muslims. Based on the Quran revelation order, as the basis of Sūrah's order in writing this interpretation, Izzat Darwazah explained that the Quran describes the ahl al-kitāb in Mecca as softer than those in Madinah. Ahl al-kitāb in Mecca admitted the existence of Muhammad as the Prophet and Apostle and accepted the truth of his treatise, The Quran. Even they left their old faith and moved to Islam. Then, marriage and food exchange between Muslims and non-Muslims were allowed by the Quran as a big step in the road map of tolerance between Islam and other religions.*

Keywords: *Ahl al-kitāb; Taf̄sīr Nuzūlī; Taf̄sīr al-Ḥadīth; Izzat Darwazah.*

Abstrak: Artikel ini mendeskripsikan eksklusivitas penafsiran model *tartīb nuzūli* (penafsiran yang ditulis berdasarkan urutan surah) oleh Izzat Darwazah dalam tafsirnya, *Tafsīr al-Ḥadīs*. Artikel ini menemukan bahwa sebagian *ahl al-kitāb* adalah kafir, sementara sebagian lainnya adalah mukmin. Istilah *ahl al-kitāb* tidak hanya digunakan oleh orang Yahudi dan Nasrani saja, namun Majūsī, Šābiʿīn, dan lainnya yang menerima kitab dari Allah juga dapat dikategorikan sebagai *ahl al-kitāb*. Artikel ini menggunakan metode penafsiran tematik dengan mengumpulkan ayat-ayat yang berbicara tentang *ahl al-kitāb*, dan pembahasan dilakukan dengan menggunakan pendekatan analisis isi. Kami membandingkan *Tafsīr al-Ḥadīs* yang ditulis oleh Izzat Darwazah dengan karya-karya tafsir lainnya. Kami menyimpulkan bahwa tidak semua *ahl al-kitāb* memiliki sikap yang sama terhadap Nabi Muhammad dan umat Islam. Berdasarkan urutan turunnya wahyu Alquran, sebagai dasar urutan surah dalam penulisan tafsir ini, Izzat Darwazah menjelaskan bahwa Alquran menggambarkan *ahl al-kitāb* di Mekkah lebih lembut daripada *ahl al-kitāb* di Madinah. *Ahl al-kitāb* di Mekkah mengakui keberadaan Muhammad sebagai Nabi dan Rasul serta menerima kebenaran risalahnya, Al-Quran. Bahkan mereka meninggalkan kepercayaan lama mereka dan berpindah ke Islam. Kemudian, pernikahan dan pertukaran makanan antara Muslim dan non-Muslim diizinkan oleh Al-Quran sebagai langkah besar dalam peta jalan toleransi antara Islam dan agama-agama lain

Kata Kunci: *Ahl al-kitāb*; *Tafsīr Nuzūli*; *Tafsīr al-Ḥadīth*; Izzat Darwazah.

Introduction

The study of *ahl al-kitāb* is important, conforming to some events in Indonesia, especially interfaith marriages that are based on the marriage law is equated with the Law of marriage with an *ahl al-kitāb* woman. From 2004 to 212, 1.109 couples had interfaith marriages, and the biggest number was conducted by Muslim-Christian couples, and then followed by Muslim-Catholic, Muslim-Hinduist, Muslim-Buddhist, and Christian-Buddhist. In 2015, the Indonesian Conference in Religion and Peace (ICRP) got approximately 638 interfaith couples married all over Indonesia.¹ It triggered controversy among intellectuals and Muslim scholars in Indonesia. Some of them tolerate it conditionally, some allow it absolutely, and others forbid it. Even a cleric ever got a Muslim man married to a non-Muslim *ahl al-kitāb* woman or vice versa.² This happens because of the openness of the interpretation of the *ahl al-kitāb* concept.

The absence of interfaith marriage law in Indonesia encourages some interfaith couples to go overseas to get married in a civil registry office or choose an unregistered marriage. This marriage conducted outside Indonesia is categorized as law contraband, and it will impact the status of the wife or kids born by this marriage, and the marital status is considered illegal.³ In this stalemate situation, Muslim scholars try to find a way out

by trying to reinterpret the *ahl al-kitāb*.⁴

Studies about the interpretation of *ahl al-kitāb* have been widely undertaken by some researchers in Indonesia in the past 10 years and mapped into three categories. First, studies focused on debates and controversies in interpretation as conducted by Djuned,⁵ Hermawan,⁶ Adriyansah,⁷ and Nasution.⁸ Second, studies about interfaith marriage and its implication such as some studies undertaken by HMR,⁹ Khairi,¹⁰ Fauzi,¹¹ and Basuki.¹² Third, studies focused on the modern methodology in understanding the meaning of *ahl al-kitāb* such as Robikah¹³ and Nasrullah research.¹⁴ These studies above did not address the *ahl al-kitāb* interpretation with *tafsīr nuzūli*, an interpretation based on the Quran's order of revelation

This article responds to the limited number of studies related to *tafsīr nuzūli*, which specifically discussed the concept of *ahl al-kitāb*, including definition, some words equivalent with *ahl al-kitāb*, and correlation among *ahl al-kitāb* of various religions in terms of marriage law.

This research is built under the argument that the explanation of *ahl al-kitāb* in *tafsīr nuzūli* is different from in the *tafsīr tertīb muṣḥaf*. It is because the *tafsīr tertīb nuzūl* was written based on the Quran's order of revelation, which portrayed the stages of laws about *ahl al-kitāb* that were revealed gradually. At this point, *tafsīr tertīb nuzūli* has specialty and uniqueness in explaining *ahl al-kitāb*. The significant contribution of this interpretation, in addition, is the abundance of information related to the *ahl al-kitāb* and their relationship with Islam in the Meccan and Medinan periods.¹⁵

Izzat Darwazah and the Interpretation Method

Muhammad Izzat b. Abdul Ḥādī b. Darwis b. Ibrāhīm b. Ḥassān Darwaza was usually called Abū Zuhayr. He had one son and three daughters. The predicate of Darwaza came from the word Darrāza (meaning: to sew) because his grandfathers were a sewer, and his father, also worked in a textile trade in Nablus, and the predicate was inherited from one of his grandfathers. He was born on Saturday night, Syawwāl 11th, 1305 AH, or at the end of June 1887 in Nablūs City, Palestine. He got Syrian citizenship and settled there.¹⁶

Darwaza was grown in Nablus City, and when he turned five years old, his father directed him to a teacher to learn to recite the Quran and the tajwid. He continued his education in a state school or semi-state school run by Syekh Muhammad Zuaier in 1895 and obtained a certificate in 1900. After that, he moved to al-Rashdiyah school (*Ibtidā'iyyah*) and graduated

in 1906. It was the highest school level in Nablus City at that time.¹⁷ The family's financial condition did not allow him to study overseas despite his excellence in school, Ibtidāiyyah, thus, he should find out a job when he was six years old.¹⁸

He read about Gustav Luleben and Herbert Spencer, European scientists, and philosophers. He also read about Muhammad Abduh, Rashid Rida, Mustafa Sadiq al-Rafi'ī, and Shakib Arslan. In addition, he also continued to study literature and social works written by Jarji Zaidān, Shiblī Shmeis, Qāsim Āmīn, and others. His interest in science and education continued to grow, and his busy work life did not keep him busy. He carried his bookcase with him on every trip, and he did not leave the books in his hand throughout the day. He read on various topics in the subjects of language, morphology, literature, poetry, stories, history, tafsir, biography, and hadith.¹⁹

He read many books in Turkish and French. He translated Raphael was written by Lamartine and the theoretical part of the Book (Lessons in Education) by Cambara. As he read, he translated many books from foreign languages on different topics. He memorized the Quran in Damascus prison when he was imprisoned for five years by the French authorities for funding the Arab revolution in Palestine. He spent four months of that period in Mezzeh Prison, Palestine, and a year in Damascus prison. He was released in the late 1940s. At the age of 99, Darwazah died in al-Rawda, Damascus, on Thursday, 28 Shawwal 1404 or July 26th, 1984. He was buried next to his mother's grave in Dahdah Damascus.²⁰

Interpretation Method

This *tafsīr* is organized in *nuzūlī* order, which is different from other *tafsīr* that are arranged in *mushāf* order beginning with al-Fātiḥah and ending with al-Nās. The composition of this *tafsīr* is, (1) Makkīyah sūrah: al-Fātiḥah, al-‘Alaḳ, al-Qalam, al-Muzammil, al-Muddaththir, al-Masad, al-Takwīr, al-A‘lā, al-Layl, al-Fajr, al-Duḥā, al-Sharḥ, al-‘Aṣr, al-‘Āḍiyāt, al-Kawthar, al-Takāthur, al-Mā‘ūn, al-*Kāfirūn*, al-Fil, al-Falaḳ, al-Nās, al-Ikhlāṣ, al-Najm, ‘Abasa, al-Qadr, al-Shams, al-Burūj, al-Tīn, Quraish, al-Qāri‘ah, al-Qiyāmah, al-Humazah, Qāf, al-Balad, al-Ṭariq, al-Qamar, Ṣād, al-A‘rāf, al-Jinn, Yāsīn, al-Furqān, Fāṭir, Maryam, Ṭahā, al-Wāqī‘ah, al-Shu‘arā’, al-Naml, al-Qaṣas, al-Isrā’, Yūnus, Hūd, Yūsuf, al-Ḥijr, al-An‘ām, al-Ṣāffāt, Luqmān, Saba’, al-Zumar, Ghāfir, Fuṣṣilat, al-Syūrā, al-Zukhruf, al-Dukhān, al-Jāthiyah, al-Aḥqāf, al-Dhāriyāt, al-Ghashiyah, al-Kahf, al-Naḥl, Nūh, Ibrāhīm, al-Anbiyā’, al-Mu‘minūn, al-Sajdah, al-Ṭūr, al-Mulk, al-Hāqqah, al-Ma‘ārij, al-Naba, al-Nazī‘āt, al-Infiṭār, al-Inshiqāq,

al-Rūm, al-‘Ankabūt, al-Muṭafifin, al-Ra‘d, al-Ḥajj, al-Raḥmān, al-Insān, and al-Zalzalah. (2) Madaniyah sūrah: al-Baqarah, al-Anfāl, Āli Imrān, al-Aḥzāb, al-Mumtaḥanah, al-Nisā’, al-Ḥadīd, Muḥammad, al-Ṭalāq, al-Bayyinah, al-Ḥashr, al-Nūr, al-Ḥajj, al-Munāfiqūn, al-Mujādilah, al-Ḥujurāt, al-Taḥrīm, al-Taghābun, al-Ṣaff, al-Jumu‘ah, al-Faṭḥ, al-Mā’idah, al-Tawbah, and al-Naṣr.

The *tafsīr* studied here is based on a manuscript printed in Cairo by the Isa al-Babi al-Halabi publishing company, which consists of twelve parts in four volumes. The methods used in this interpretation include:

1. Grouping verses (one verse or some verses, or a series of long verses).
2. Explaining foreign terminologies briefly without details of linguistic aspects, grammar, and rhetoric.
3. The sentences do not deeply explain and do not deal with the linguistic and systemic aspects. It only presents the purpose and the meaning of the verse.
4. It provides a brief explanation of *asbāb nuzūl*, its meaning, the rulings concerning it, and an explanation of its narration.
5. Enlighten the meaning of the sentences about the conditions, principles, purposes, and guidance it contains. Logical considerations and the social development of society are essential in interpreting verses.
6. Clarifying the meaning of sentences about the description of the Prophet’s biography can help to understand the conditions, progress, and stages of da’wa. This is useful to explain the conditions when the Quran was revealed, which in turn can explain the maqāṣid of the Quran.
7. Accuracy in choosing to connect or support sentences and passages (passages that can support the risālah of the Quran and its strong principles such as stories, stories of the afterlife, jinn, and saints), and aspects related to the purposes of metaphors, such as commenting, arguing, convincing, justifying, supporting, suggesting, warning, bringing closer, equating, denouncing, reminding, and mentioning.
8. Paying attention to the correlation between verses and chapters, and smoothing the correlation between sentences and verse content. This is to prevent the assumption that each sentence and theme in the Qur’an stands on its own and is unrelated to one another.
9. Using word study, structure, and Quranic phrasing to understand the meaning, explanation, and context of verses, ta’wīl, and semantics, to understand possible passages.
10. Presenting meaning by focusing on the point, being easy to understand, and avoiding marginal, harsh, strange, and difficult words.
11. Explanations of repeated words, connotations, and important topics

are given in complete detail without reducing the explanations in each section mentioned.

12. In addition, the book also provides a brief introduction or definition of the chapter before it is explained, including its description, content, and features, the order of the chapters, and the order in which it was revealed, as well as an explanation of the makkiyya and madaniyya surahs, based on narrations and necessary explanations. Then, the author provides titles for important topics and commentaries and explains the source of the tafsir to help readers get further information from the original book.

The Concept of *Ahl al-Kitāb*

Word Equivalent with Ahl al-Kitāb

Some words that have similar meanings to the word *ahl al-kitāb* are *ūtū al-kitāb* which is mentioned 18 times, *ūtū naṣīban min al-kitāb* 3 times, *al-Yahūd* 8 times, *alladhīna hādū* ten times, *banī isrāīl* 40 times, and *al-naṣārā* 14 times. These words are mentioned in the Quran in their original meaning, and in some verses, they are used to represent *ahl al-kitāb*.

The Quran uses these words with specific meanings, such as the word *yahūd*, which describes their threats and negative traits. For example, in QS al-Māidah/5: 82, which explains that the Jews show their hatred for Muslims; the Jews and Christians hate Muslims until they follow their religion (QS. Al-Baqarah/2: 120); the Jews and Christians claim that they are the children of Allah and His lovers (QS. Al-Māidah/5: 18); and the Jews' accusation that Allah's hands are tied (QS. Al-Māidah/5: 64).

Whereas the word *hādū* indicates a threat and condemnation of them as described in the Quran for changing or falsifying their book (the Torah) as in QS. An-Nisa/4: 46, or trying to find and hear information from the Muslims to spread false news (QS. Al-Māidah/5: 41); and also means a challenge by promising the believers not to fear and worry about them (QS. al-Baqarah/2: 62).

Scope of Meaning of Ahl al-kitāb

This article shows two typologies of interpretation of the concept of *ahl al-kitāb* in the study of classical and contemporary tafsir works. First, Muslim scholars interpret *ahl al-kitāb* as limited to two religious' communities, Jews and Christians. Second, scholars who consider that *ahl al-kitāb* does not only refer to those two Abrahamic religions but can also refer to other religions called shibh *ahl al-kitāb*. This last opinion is based on QS. al-Nahl/16: 36 that, "every umma has been raised a messenger to deliver a message". According to this view, *ahl al-kitāb* does not belong to

either religion as long as it has a holy book. Regarding the faith status of *ahl al-kitāb*, the first group considers *ahl al-kitāb* disbelievers (*kāfir*) and mushriks. While the second argues that *ahl al-kitāb* is not a mushrik, but a disbeliever.²¹

One of the above opinions is cited in Izzat Darwazah's interpretation, which included Majūsī and Sabiīn as *ahl al-kitāb*.²² However, both groups are categorized as *ahl al-kitāb* with some differences between them.²³ Some scholars who categorize Majūsī as *ahl al-kitāb* are based on the Prophet's statement: "The sunna of Majūsī is the same as the sunna of *ahl al-kitāb*". On the other hand, other opinions say the opposite, that Allah only mentions the disbelievers (*kāfir*) in Arab countries, and they are the Jews and Christians (Al-An'am: 156).²⁴

In line with this, Ibn Kathīr argues that it is permissible to eat their sacrifices and marry women from their community. In a hadith, it is mentioned that when 'Umar b. al-Khattāb was hesitant to take taxes from the Majūsīs, 'Abd al-Raḥmān b. 'Awf stated, "I bear witness that Muhammad declared that the Majūsīs are *ahl al-kitāb*."²⁵ Abū Yūsuf narrated other long hadith which stated that Alī b. Abū Ṭālib said: "Majūsī has a holy book that they read, then they deviated from it, the Prophet took tribute from them because they had a holy book (thus they were referred to as *ahl al-kitāb*), and the Prophet forbade them to eat the animals they slaughtered and to marry Majūsī women because of their polytheism. (2) the last sentence of the long hadith is problematic. Because Jews and Christians are *ahl al-kitāb* and deviated from their Book, they were considered polytheistic, but there is no discrepancy in the argument that eating the animals they slaughtered and marrying a woman from the group are not halal."²⁶

Sabeans (Ṣā'ibah people), according to Abū Ḥanīfah are *ahl al-kitāb*, and his madhhab believes that they have two types: the ones reading Mazmur and worshiping angels, and the group who does not read and worship animals. They are not *ahl al-kitāb*. Probably, this division happened in Iram in the Abū Ḥanīfah era, which is now known as Sabat.²⁸

Based on the analysis of the verses about the term *ahl al-kitāb*, it can be concluded that not all *ahl al-kitāb* are "Disbeliever (*kāfir*)" as mentioned in Q.S. Al-Bayyinah verses 1 and 6, and Q.S. Al-Ḥashr verses 2 and 11, which clearly state that "disbeliever (*kāfir*) is *ahl al-kitāb*", "disbeliever (*kāfir*) are among *ahl al-kitāb*" and "disbeliever (*kāfir*) is part of *ahl al-kitāb*". But there are some *ahl al-kitāb* who believe in Allah, as mentioned in Q.S. Ālī Imrān verses 110 and 199, which clearly states that "some of them are believers" and "indeed, there are some among the *ahl al-kitāb* who

truly believe in Allah". From some verses we analyzed, we found another term above faith tolerance, which is mutual respect related to the term *ahl al-kitāb*. Q.S. Al-Māidah verse 68, mentioned that when Muhammad persuaded the *ahl al-kitāb* to believe Allah, they rejected it. Thus, Allah told Muhammad not to be sorrowful over the people who disbelieve. The verse means that it is important to respect others' beliefs, especially people who believe in Allah as was shown by Muhammad to *ahl al-kitāb*.²⁹

The Quran itself recognizes the existence of good people among the *ahl al-kitāb*.³⁰ *Ahl al-kitāb*, according to al-Manār, does not only include Jews and Christians but also Majūsī, Ṣabī'in, idol worshippers in India, China, and so on are also categorized as *ahl al-kitāb* in their Book which has been teaching tauhid until nowadays.³¹

Ahl al-Kitāb's Characteristics

In this part, we described the characteristics of an *ahl al-kitāb* as mentioned in al-Baqarah/2: 105 and 109. They are not happy when believers received goodness from Allah, and they want the believers to back to being disbelievers (*kāfir*) or to stay to the previous religion which is mushrik to Allah.

1. Rejecting the Goodness Received by Believers

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (البقرة/٤: ٥٠١)

Neither those who disbelieve from the *ahl al-kitāb* nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

Letter "*min*" in QS. Al-Baqarah/2: 105 shows *al-bayān* (explanation) because, in reality, the disbeliever (*kāfir*) consists of *ahl al-kitāb* and polytheistic, and it confirms QS/ al-Bayyinah/:1. While Ibn 'Āshūr explained that QS. Al-Baqarah/2: 105 is separated from the previous verse because they have different main goals. The previous verse explains Allah's guidance to believers and warnings to Jews, while this verse explains the malice of Jews. Ibn 'Āshūr explained that in verses, the use of the term "disbeliever (*kāfir*)" is preferable to "Jews" because the word "disbeliever (*kāfir*)" is more general as it includes Jews and Christians.

The warnings contained in the two verses above may be intended to emphasize the prohibition contained in verse 104 for Muslims to greet the Prophet using the word "*rā'inā*" because the Jews spoof it as "*rā'unā*" which means foolish. However, Muslims are expected to say "*unzurnā*"

meaning: Oh Muhammad, look and pay attention to me. It is a warning for Muslims to be like the Jews saying, “We have listened and we deny,” but Muslims should say “We listen and we obey. Yet, the spirit of both verses is beyond what is understood from the text because the word forbidden is very wide. In this case, the Jews wanted to keep Muslims away from their religion at all costs, and they harbored anger and jealousy toward them.³²

These warnings probably show the strong influence of the Jews among the Muslims, who majorly were from Medina, and they were their citizens and allies before Islam. It is probably one of the goals of this verse, and indeed one of the goals of the earlier and later verses is to reveal the intentions of the people and their secret crimes, to rid the powerful influence of Muslims, and eliminate the media and disrupt the Prophet’s *da‘wah*.³³

Based on the explanation above, it seems that the disbeliever (*kāfir*) from *ahl al-kitāb* and polytheistic does not want the believers to get goodness from Allah. They do not want the Muslims to get blessings and a decent life because it will make believers believe their God more, which indeed, is what they do not want. They even want to separate and distance believers from their God.

They show their malice because of *al-khayr* from Allah. *Khayr* can be defined as the revelation of the Quran to the Prophet Muhammad. As the media of learning, warning, and soul purification or the arrival of Muhammad, with his treatise in the form of the Quran, which contains high wisdom, convincing *hujjah*, the eloquence of *balāghah*, and useful advice.³⁴ Later, the condition happened as *ahl al-kitāb* and Polytheistic were envious of the various successes achieved by Muslims. The success began when Muhammad was sent as a prophet, and the revelation of the Quran made Muslims firmer in their belief in their religion.

The willingness that believers stay to disbelieve (mushrik) or bring them back to disbelieve (kāfir)

وَدَّ كَثِيرٌ مِّنْ أَهْلِ لِكِتَابٍ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ
مَّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَعَسَوْا وَصَفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ لِلَّهِ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
(البقرة/٩٠:٢)

Many of the *ahl al-kitāb* (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their selves even after the truth (that Muhammad Peace be upon him is Allah’s Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is able to do all

things.

This verse QS.al-Baqarah/2:109 contains two aspects; a big plan for Muslims and a warning for Jews. Muslims are suggested by Allah to be patient and patient until other instruction comes from Allah, and the Jews should not hurry with matters related to this religion. Thus, it can be seen that Jews cannot express verbal argument and are very careful to show their hostility to the Prophet and Muslims thus, the messenger obligates Islam to adhere to what Allah instructs and not to perform anything not instructed. Then, Jews started to show rebellion and hostility, so that Allah instructed them to fight and torture them as His words in QS. Āli Imrān, Al-Anfāl, Al-Aḥzāb, Al- Fath, and Al-Ḥashr.³⁵

Al-Tabarī interpretation narrated that QS. Al-Baqarah/2: 109 was revealed in Ḥuyay b. Akḥṭab and Yāsir b. Akḥṭab.³⁶ Although this narration was not found to be ṣaḥīḥ, redactional, this verse is not only related to the two people only, it refers to a group of Jews or even Polytheistic. The description of Jews had emerged long before the verse revealed. The verse also warned Muslims about the good and bad motives of Jews to Islam at that time. Although Jews admitted the truth of Muhammad as the Prophet and the Quran messenger. The verse was revealed after QS. al-Baqarah/2: 108, which explained the unwillingness of Muslims to apply to the Prophet Muhammad, and warning for someone changing their religion to a digression as Jews ever performed by asking messenger more than Tawrat that was not supposed to be done. It was mentioned by Jews in the past as their helplessness toward the Prophet Musa.³⁷

In Izzat Darwazah's view, he preferred to use *al-‘ibrah bi-‘umūm al-lafẓ lā bi- khuṣūṣ al-sabab* rule that the discussion of this verse is not only about the person who became the cause of the revelation of the verse, but the explanation can be understood by all the *ahl al-kitāb* in the era the verse revealed as they have the similar characteristics and personality to the two-person becoming the cause of the revelation of the verse.

The method was also used by Rashīd Riḍā and al-Marāghī in interpreting QS. Al-Baqarah/2: 221 about the law to marry mushrikah women. Based on the interpretation methodology of Rashīd Riḍā on the word of mushrikah, he used the approach of *al-‘ibrah bi-khuṣūṣ al-sabab lā bi-‘umūm al-lafẓ*. Thus, he understood that the mushrikah mentioned in the verse referred to polytheistic women of Arabs when the Quran was revealed. Thus, the prohibition of marriage only applied to polytheistic Arabic women. In contrast, al-Marāghī argued that mushrikah in the verse refers to mushrikah in general. Because he applied the *al-‘ibrah bi khuṣūṣ al-sabab lā bi-‘umūm al-lafẓ* approach, thus, al-Marāghī stated that Muslim

men are prohibited from marrying polytheistic women. The prohibition is not limited to polytheistic Arabic women only, but as mentioned by Rashīd Riḍā, it includes all polytheistic women worldwide, wherever and whenever they are.³⁸

Allah hates Jews for insulting Muslims, because of law ascension from Allah. In this case, Allah satirized them as in verse: do they want to repeat what their ancestors did, that was to deliver their problem to the Apostle, as their ancestors asked something to the Prophet Musa, or do they want to ask the Prophet Muhammad, to bring a different law than the Law that has been established, just like their ancestors they proposed something inappropriate to the Prophet Musa. Allah says the *ahl al-kitāb* demand that you, Muhammad, bring down for them a revelation in writing from heaven. They demanded what is even greater than this from Moses, saying, “Make Allah visible to us!” (Al-Nisā/4:153) Then Allah reminded the Jews that somebody not adhering to Allah’s commandments because they want to find another law that they believe better means that they have replaced their faith with disbelief, love misguidance more than guidance, and he is far from the truth. Whoever transgresses the laws of Allah, means that he has been misguided. This verse instructed Muslims to do what the Apostle instructed and avoid all the prohibitions. There is also a prohibition on asking for something illegal based on the Law.³⁹

The polytheists are referred to in verses 105 and 109 because of acts of deviance because the polytheists here refer to Jews. The mention of polytheists here may be meant to imply that the Jews are supposed to be closer to the Muslims in religion than the polytheists, but instead, they all want evil and have bad intentions toward Muslims.⁴⁰

Al-Manār explained that this verse contains an important message for Muslims to remind Muslims that what the *ahl al-kitāb* did when he conveyed and spread doubts about the truth of Islam was an evil plot that stemmed from their malice and that was not true. This envy is made clear by the verse that “from themselves shows that the envy was not born over religious issues or anything else, but came from themselves due to damage to their morals.”⁴¹

Ibn ‘Āshūr perceived this verse as the explanation of the previous one. QS. Al-Baqarah/2: 105 explains the *ahl al-kitāb*, especially Jews, who are envious of Islam, so they refuse to enter Islam, even though they know the truth of Islam. QS. Al-Baqarah/2: 109 was revealed to explain to the previous verse that if they are not happy with the presence of Islam, then actually they want if the disbelievers to remain in their disbelief and the Muslims to return to their disbelief. The correlation between verses 105

and 109 is in context and meaning. Furthermore, Ibn ‘Āshūr stated that the word of all *ahl al-kitāb* in this verse seems to have a willingness as at the beginning of the verse. It is because they dreamed that Islam would not be sent down by Allah so that all people would only embrace Jews or Christians so that the religion of this *ahl al-kitāb* could be embraced by all people in Arabia. It’s just that their clerics and scholars believe in monotheism and believe in the prophets, and the Book of Allah, including the belief in Moses and Jesus. Even though they do not embrace Islam, this group does not belong to the group that wants the Ummah Islam to return to polytheism after they believed. On the other hand, the common people of the *ahl al-kitāb* all want Muslims to return to polytheism, or they do not leave the religion of Judaism and Christianity and convert to Islam.⁴²

Here it can be seen that even the *ahl al-kitāb* have been divided into two groups in the way they perceived Islam as a faith competitor. In this case, faith groups and intellectuals admit the truth of Islam and do not want Muslims to back to their previous faith. On the other hand, the common people wanted all Muslims to back to mushrik and prevent others from following Islam. This condition was led by their envy of the concept of Islam thus many of them accepted its truth and followed it.

Correlation Between Ahl al-kitāb and Other Groups

The correlation between *ahl al-kitāb* and other groups will be discussed by understanding the interpretation of sura al-Bayyinah: 1:

لم يكن الذين كفروا من أهل الكتاب والمشركين

This verse gives a sense that some *ahl al-kitāb* is *kāfir*, some others are not, also some mushrik is *kāfir*, and some others are not. This matter was discussed by ar-Rāzī as follows: (1) The letter “min” is not to say “apart but to clarify as in His words: So shun the impurity of idolatry [Al-Ĥajj: 30] and (2) people who disbelieved Muhammad. Some of them were an *ahl al-kitāb*, and some of them were mushrik, so the use of min in the verse shows this meaning; (3) The sentence “wa-al-mushrikin” shows the characteristic of *ahl al-kitāb* because Christian has a doctrine of trinity while Jews had the concept of “al-mushabbahah/equating”, and both concepts are shirk.”⁴³

In the redaction of the verse above, several things can be questioned to clarify its meaning, first, why did the *ahl al-kitāb* take precedence over the polytheists in mentioning it in the verse? The answer is (1) that the Prophet Muhammad prioritized the rights of Allah above his rights. *Ahl al-kitāb* did not defame God, but the apostles and those polytheists defamed

God's good name, so when God Almighty wanted to mention their plight in this verse, he started by mentioning the *ahl al-kitāb* who spoke ill of Muhammad, then about polytheists by mentioning those who insult Him; (2) The crime performed by the *ahl al-kitāb* against the Prophet Muhammad was the biggest because the polytheists saw him young and he grew among them, then they annulled his religion, and this was considered a grave offense. Regarding the *ahl al-kitāb*, they opened themselves to the message of the Prophet and acknowledged his mission, and when it came to them, they denied it even though they knew it, so their crime was even worse. Thus, prioritizing the mention of the *ahl al-kitāb* from the polytheists in this verse is appropriate.⁴⁴

Secondly, is it beneficial to mention *ahl al-kitāb* first because of the disbelief of the polytheists in the verse? The answer: (1) The letter "waw" does not function as "sorting" (*tartīb*). In addition, it can be understood that Madaniyah shows the *ahl al-kitāb* referred to in that verse. That's why they are mentioned at the beginning; (2) Because they were clerics who knew his scriptures, so his level was higher and his denial was worse, so he was mentioned first in the verse; (3) Because in fact, they are clerics, so that the disbelief of others depends on their disbelief, so it is natural for him to be mentioned first; (4) that they are clerics who are nobler than others, so they are mentioned first.⁴⁵

Third, why does this verse mention *ahl al-kitāb* but does not mention Jews and Christians? The answer: Because his words: "Among the *ahl al-kitāb*" shows that they are clerics, and this requires more respect, it is appropriate for them to be called this title, and not Jews and Christians, or because they are clerics, so they need more bad things due to their disbelief, so they are characterized by that trait as an additional punishment for their disbelief.⁴⁶

From that explanation, it can be understood that *kāfir* consists of two groups, *ahl al-kitāb*, and mushrik. From this point of view, it can be understood that some *ahl al-kitāb* are mukmin, and others are *kāfir*. Thus, 1) *ahl al-kitāb* as the sect of Jews and Christians, disbelieve because they went to extremes in religion, as they say: Uzair is the son of God [Al-Tawbah: 30] and *al-māsih* is the child of God [Al-Taubah: 30] and distortion to God's Book and religion; and (2) mushrik is correlated with Semitic scriptures, so God mentioned two categories: "*kāfir* in general." Then he explained in more detail by saying: "Among *ahl al-kitāb* and mushrik."

It is important to note that the strongest message in QS.al-Bayyinah/98: is expressed to the *ahl al-kitāb*. The verses of the Quran revealed in the

Mecca period did not describe *ahl al-kitāb* as disbelieved, but there is much information stating that they know the truth of the Quran and the messenger as they know the truth of His children. They gave admission that the Quran was revealed by Allah, and they were glad of the come of Muhammad to confirm Allah's promise in His Book about the Prophet Muhammad and His characteristics. They state their belief in Him and interact with Muslims.⁴⁸

They obeyed, prostrated, and cried regardless of the polytheists who insulted them, as mentioned in sura al-An'ām, al-A'rāf, al-Isrā, al-Qaṣaṣ, al-'Ankabūt, and al-Ahqāf. No *ahl al-kitāb* settled in Mecca except for those who had joined Islam, and among them, some had high knowledge of culture this was proven by various earlier studies so that the *ahl al-kitāb* opposed the Qur'an and Muhammad's message after the epoch Mecca until the end of time is surprising because at that time Islam was weak. This explanation reinforces the message of Madaniyah's verses.⁴⁹

It is different from the Medina period and the message contained in the madaniyah verses. Here, the Jews in Yathrib and Hijāz and the Christians in East Sham and around it is a large group, and they had personal interests that blind them from the truth and light that the *ahl al-kitāb* saw in the days of Mecca. They oppose Islam, as explained in Sura al-Baqarah, Ali Imran, and al-Anfāl. This influences a person to their religion as explained in al-Tawbah: 34 "O you who believe, many rabbis and monks took people's money unfairly and hunted them." The messages of the Quran of the Madaniyah period were intense, decisive, and humiliating towards them, including the verses of this surah.⁵⁰

This verse is believed to have come down in the dialogue between the Prophet and the *ahl al-kitāb* group or even as a response to that dialogue. It is even possible that some polytheists were included in the dialogue. Or maybe their name is distorted so that the message in the verse will include the unbelievers. The polytheists of Arabia said that if a warning comes from the scripture in their language, they will indeed get guidance faster than the *ahl al-kitāb*, as narrated by Fāṭir: 42 and al-An'ām: 157. They deviate and refuse the warning of Allah.⁵¹

The Qur'an shows the word of the *ahl al-kitāb* more comprehensively than the words of Jews and Christians, thus the law of slavery of religions other than Jews and Christians is the same. It applies to any religion with scripture from God. And if in their scripture there are some distortions, or some teaching contradicting the Quran, they are similar to Jews and Christians falsifying their scripture.

Rashīd Riḍā wrote a long chapter about this problem, and he ended

it with what we have concluded. He mentioned that he got a question from Javanese about the law to marry non-Muslim Javanese and he gave him the law if they had a scripture that claimed that they were sent by the Lord to the prophet. He said that this is common for people who claim that they have scriptures in India, China, and Japan. Rashīd Riḍā did not mention slaughter, but his long narration shows that the lawfulness of their slaughter is implied by the legitimacy to marry their women.⁵²

Some Muslim scholars agreed that Majūsī (Zoroastrians) had been equaled with *ahl al-kitāb* in taking their Jizyah without eating their slaughter or marrying the women from their group. Ibn Musayyab stated that when a Muslim got ill, and Zoroastrians still mentioned the name of Allah and slaughtered an animal, the slaughter was halal.⁵³

Based on the verse about the term of *ahl al-kitāb*, it can be concluded that not all *ahl al-kitāb* are *kāfir* as in sura al-Bayyinah verses 1 and 6.⁵⁴ Thus, based on the explanation above, some *ahl al-kitāb* is *kāfir*, and others are mu'min. Besides, the mushrik is categorized as *ahl al-kitāb* because Jews stated that Uzair is the child of God and Christians are the child of God those these two groups are categorized mushrik, while Jews and Christians are considered as *ahl al-kitāb*. While Zoroastrians are treated as *ahl al-kitāb* except for not marrying their women. The view of Tafsir al-Manar is broader because it includes all groups receiving the scripture from Allah categorized as *ahl al-kitāb* such as in India, China, and Japan.

Marriage Relationship with Ahl al-kitāb

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ لَكُمْ وَطَعَامُكُمْ حَلَلٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي لَأْخِرَةِ مِنَ الْخَسِرِينَ (المائدة/٥:٥)

This day is (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honor, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the hereafter (Al-Māidah: 5).

This verse contains some sharia provisions: 1) The food of *ahl al-kitāb* is *ḥalāl*, and you are permitted to eat it, and vice versa; 2) Marrying virtuous

mu'min and *ahl al-kitāb* women is halal and vice versa as long as it is performed based on the Shariah like 'aqd, dowry, and sincere love for chastity, and not for other purposes or just to fulfill the lust.

It was no found special history about the revelation of the verse but al-Tabarī stated in Qatadah that when God allowed and permitted the food and the women of *ahl al-kitāb* as in the verse, Muslims said: "How can we marry them if they are not part of our religion? Then Allah revealed the following verse:⁵⁵

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

It requires the verse revealed twice, although the sentence is correlated to the first part of the previous verse (*ma'tūf*).⁵⁶ To earn the meaning of that verse can be explained by looking at the correlation between this verse and the previous verse and two aspects (1) the meaning of this verse is a warning about the obligation and law of the previous verse. It means that if someone is disbelieved (*kāfir*) God's law and obligation, they will be lost in this world and in hereafter; (2) According to Qaffāl, even if there is the virtue of Ahl al-Kitab's marriage and the lawfulness of their sacrifices in this world, but they still mushrikun (polytheistic people).⁵⁷

Most of the fuqahā' argued that it is allowed to marry a dhimmi (non-Muslims) among Jews and Christians, and they based their argument on this verse. While Ibn 'Umar had an argument based on sura Al-Baqarah: 221 that he did not know anyone more polytheistic than someone who said that the Prophet Isa is a God, indicating that Christians are categorized as Polytheistic. People who agree with the view of ibn Umar explained the fragment of the verse:

والمحصنات من الذين أوتوا الكتاب

As follows: (1) those who believe in this verse conform to the asbāb of the *nuzūl* of this verse. This verse was revealed to answer the question of the assumption that some of them think that the Jewish religion has faith, so can a Muslim marry him? or not? God answered him by reevaluating the verse explaining that this is an allowed ability; (2) According to 'Aṭā', God allowed marriage to *ahl al-kitāb* at that time because there were few Muslim women, but now they are abundant, so the rukhṣah is gone, and accordingly the law is gone; (3) God ordered to keep distance from disbelievers (infidels), as He said, "Do not make my enemies and your enemies as allies [sura al-Mumtaḥanah: 1]"; "Do not take interlocutors (friends)) other than your group [Alu Imran: 118]", and because when there is marriage, then they can be strengthened by love, and this is the

reason for the inclination of the husband' religion. When the child is born, the son may be inclined to his father's religion; (4) God's words at the end of this verse, "and whoever is a disbeliever (infidel) in faith, his deeds are in vain, and in the hereafter, he will be among the losers". This is one of the biggest refusals to marry a disbeliever (infidel).

If you mean verse:

والمحصنات من الذين أوتوا الكتاب

Regarding the permissibility of marrying *ahl al-kitāb*, the contents and the ending of this verse conflicted, and this is impossible.⁵⁸

Al-Qurṭubī explained that it was found in history from Ibn 'Abbās that part of the verse: "And the holy women including those who were given the Book" are women from the Islamic protection area (*al-'ahd*) and not in *dār al-ḥarb* condition, so this meaning is understood specifically. Others say: It is allowed to marry a *dhimmī* and a free person because of the generality of the verse".⁵⁹ The question arises: the holy woman is free, isn't she? It was narrated by Ibn Jarir from a cleric of the Salaf, who interpreted the meaning of *muḥṣanāt* as *'āfifāt*. The *ahl al-kitāb* here refers to the women of the children of Israel, and it is the Shafī'ī school. Abdullah ibn Umar disagreed with the marriage with Christian women when he said "I don't know any bigger polytheism than saying that their God is Jesus, but Allah said, "And do not marry polytheistic women until they believe [Al-Baqarah: 221]". According to Ibn 'Abbās, when this verse was revealed: {And do not marry polytheistic women until they believe} believers hold back until the next verse is revealed: {And the pure women among those who were given the Book before you} then they married the *ahl al-kitāb* women.⁶⁰

In another case, a group of sahabah (Prophet companions) married Christian women, and they did not perceive it as wrong. They based their act on the verse: {And the holy women among people given the Book before you, then they took this verse as the detail of the general verse, Al-Baqarah: {And do not marry polytheistic women until they believe} [Verse: 221]. If the *ahl al-kitāb* is considered general, then there is no conflict between the two. *Ahl al-kitāb* themselves can separate in their mention from polytheistic people in more than one place, as Allah said in many ayahs, "the disbelievers from the Aand the polytheist were not going to desist 'from disbelief' until the clear proof came to them} [Al-Bayinah: 1]; "and ask those who were given the scripture and the illiterate people, have you submitted yourselves to Allah" [Al Imran: 20];⁶¹ "And who is a disbeliever (*kāfir*) in faith)" when Allah said, "pure women including those

who were given the Book,” then the *ahl al-kitāb* women said that “If it were not for the fact that Allah has blessed our religion, then you are not allowed to marry us” so that the verse “and who is a disbeliever (*kāfir*) in faith” was revealed, that is, what was revealed to Muhammad.⁶² This means the object denied in the verse is the one revealed to Muhammad.

Apart from Muslim scholars’ disputes, the marriage above is categorized as *makrūh*. In addition, the legal status of interfaith marriages in Indonesia is still controversial, and there is no strict prohibition. Opportunities for interfaith marriages are still open, including marriages between Muslim men and *ahl al-kitāb* women and even between Muslim women and *ahl al-kitāb* men. The sadd dharī‘ah approach can avoid marriages like this because fears have the potential to have a large negative impact (*mafsadāt*).⁶³

Based on the above views, Madhhab Ḥanafī argued that marrying *ahl al-kitāb* women is forbidden (*ḥarām*) if they are in a country where there is a war with Muslim (*dār al-ḥarb*) because it can be dangerous. In war, the children tend to follow their mothers. Madhhab Mālikī, on the contrary, offers two alternative views. First, marrying an *ahl al-kitāb* woman is *makrūh*, either she is a disbeliever (*kāfir*) of *dhimmī* or communities of *dār al-ḥarb*. The second opinion, marrying an *ahl al-kitāb* woman is not *makrūh* because al-Qur’an is silent about it. The silence here is considered an agreement, thus, marrying *ahl al-kitāb* women is allowed. They show their displeasure with the marriage of *ahl al-kitāb* in Muslim countries because, for *ahl al-kitāb* women, there is no prohibition to drink wine, eat fork, or go to church. Even though this method can influence their faith and children’s attitude. On the contrary, *ahl al-kitāb* is not automatically born by an *ahl al-kitāb*. The marriage will still be legal, although the father and the mother of the *ahl al-kitāb* are idol worshipers. Madhhab Shafī‘ī and madhhab Ḥanbalī believed that both parents of the women are still *ahl al-kitāb* while the mother is an idol worshiper. Thus, the marriage with the *ahl al-kitāb* is not *ḥarām*, although the woman has been an adult and accepts her father’s faith.⁶⁴

Ahl al-kitāb’s Slaughter and Food

Al-Tabarī mentioned some arguments related to the tābi‘īn who stated that the verse “*wa-ṭa‘ām al-ladhīna ūtu al-kitāb ḥillun la-kum*” is interpreted as the *ahl al-kitāb*’s slaughter. Many interpretations confirm this argument. The verse is related to the previous verse. They have highly correlated contexts and themes. And the permit to marry pure women of beliefs and *ahl al-kitāb* is a deviant. If the verse is not derived from its predecessor, it was revealed after and placed after, or placed after this

verse because of the suitability of the theme. However, it is possible that the Prophet was asked about the Law of slaughtering the *ahl al-kitāb* and marriage to the *ahl al-kitāb*, or there was an incident related to it that this verse was revealed regarding these matters.

While al-Rāzī interpreted the verse: “And the food from the *ahl al-kitāb* is halal for you”, food (ṭa‘ām) here refers to three aspects (1) slaughter, meaning that the Muslim is allowed to eat *ahl al-kitāb*’s slaughter, while the Majūsī, they have implemented the Sunnah of the *ahl al-kitāb* in taking tribute from them without eating their animals and without marrying their women. Imam Ali stated that he excluded the Bani Taghlib Christians and said, “They were not Christians, and they only took wine from him”. Imam al-Shāfi‘ī followed this view. Ibn ‘Abbās said that he was asked about the slaughter of Arab Christians, and he said there was nothing wrong with that, and Abu Hanifah held this opinion too; (2) bread (wheat) and fruits and others that zakah can be taken from; and (3) all types of food. 65 Most of them agree with the first view for some reasons including (1) That the slaughter is the food from the act of slaughtering as God said “*wa-ṭa‘ām al-ladhīna ūtu al-kitāb*” is interpreted as slaughtering; (2) Apart from slaughtering, they are allowed before, and after them thus there is no benefit to specifically mention it in the verse’ (3) the explanation before the verse is hunting and slaughtering. Thus, it is more proper to discuss this verse on slaughtering.⁶⁶

This verse includes *mubtada’* and *khabar*. Food refers to what to eat and to slaughter, and here, the ulama has many interpretations of the animal. According to Ibn Abbas, God said “And do not eat of that upon which the name of Allah has not been mentioned (sura Al-An‘ām: 121) then God, makes an exception and said: “And the food of *ahl al-kitāb* is halal for you.” It means that the slaughtering of Jews and Christians is halal. They were slaughtered according to their faith, that’s the way the Christians in slaughtering mentioned “In the name of Christ” and the Jews mentioned, “In the name of Uzair”.⁶⁷ It is highly likely that what was mentioned in the previous verses about the prohibition of eating livestock, and maybe it also comes to their mind that this happened during the Battle of Khaybar, which took place shortly after the Hudaibiyah Agreement, as mentioned in the interpretation of al-Faḥ, as the verse was revealed shortly after the peace agreement, as mentioned before.⁶⁸

In terms of allowing to eat slaughtering food except for disbelievers of *ahl al-kitāb* (*kāfir*) and polytheistic groups, the Quran does not prohibit eating their food as the prohibition to marry women. The limitation to eating the food of the *ahl al-kitāb*, as mentioned in the Quran does not

mean that it is prohibited to eat others' food. The Quran prohibits eating any food sacrificed to anything except God, just like the prohibition of eating carrion, blood, and pork. Thus, this regulation only applies to food except for *ahl al-kitāb*. This word makes sense as The Quran also prohibits consuming khamr or khamer (alcoholic drinks) products and the hadith prohibits consuming animals besides pork.⁶⁹

Concerning this, it is true to state that polytheistic and disbeliever (*kāfir*) serve Muslim food without pork and wine, such as bread, dates, grains, vegetables, fruits, honey, oil, and eggs, which are lawful for them to eat. We do not find in the Quran and Sunnah that prohibit Muslims from giving food to non-Muslims besides *ahl al-kitāb*. The permit to exchange food between Muslims and *ahl al-kitāb* implies great wisdom as it is a form of appreciation and tolerance to each other and unifies them to "a common word" doctrine, i.e., God almighty. A similar law applies to the permit for a Muslim to share their food with non-muslim besides *ahl al-kitāb* because the basic principle allows it unless there is a text (of Quran and Sunnah) prohibiting it.⁷⁰

Regarding the Zoroastrians, the ulama agreed that they were not allowed to eat the animals they slaughtered or were not allowed to marry women from their group, because they were not categorized as *ahl al-kitāb*.⁷¹ Even if their *jizyah* is collected and they follow *ahl al-kitāb*, the sacrifices cannot be eaten, and the women cannot be married.⁷² The Qur'an has permitted Muslims to eat forbidden foods if they are forced as long as it does not exceed the permitted limit. This *rukḥṣah* aims to be the same as the rules that apply to the *ahl al-kitāb* and rules for food that were originally forbidden for Muslims. Yūsuf al-Qaraḏāwī provides a way out in the form of *rukḥṣah* for those who have difficulty getting halal food in Muslim-majority countries, they are allowed to eat food slaughtered by *ahl al-kitāb*.⁷³

Related to the verse above, it is narrated that a Jews woman gave a cooked sheep to the Prophet Muhammad. And that he married Safiya b. Huyay b. Akhtab, the leader of the Jews, was also a captive (1). Probably some Muslims questioned this, so the verse was revealed to support what the Prophet did form many times, giving examples of past events. The fragment of the verse "whoever is a disbeliever (infidel) against faith, then his efforts will be in vain, and in the hereafter, he will be among the losers" (5) could be a warning that what the Prophet did, was an inspiration from God which has great wisdom. Also a warning to the Muslims that they must believe in everything the Holy Prophet did because he is the Messenger of God and that whoever doubts or has doubts about that, his/

her practice will fail, and he/she will be among the losers in the hereafter.⁷⁴

The provisions of the Qur'an emphasize the unity of sources and end that can bring together and unite the *ahl al-kitāb* and Muslims and instruct Muslims to respect their scriptures and their prophets. This concept is shown by the Quran which gives the impression that actually, the *ahl al-kitāb* believe in God clearly or explicitly, what makes them different from the polytheists and idol worshipers is the law regarding the permissibility of eating their food and slaughtering and marrying them. "This is what the mufassirs justify regarding the wisdom of enactment of law as a new and powerful step to eliminate estrangement and consolidate sympathy, trust, agreement, and restore practical relations between *ahl al-kitāb* and Muslims and this way shows the primacy of Islam and the openness of its message.⁷⁵

Many Muslim scholars note that Jews and Christians living under Islamic rule during the height of Muslim dominion over the Middle East and neighboring regions enjoyed something resembling officially recognized status as protected persons whose rights could not or should not be traduced. This is a better treatment than Jews and Muslims living under Christian rule in Europe received when their physical presence was permitted at all.⁷⁶

The context of the verse was highly likely revealed after the event of Hodaybiyah, or probably after the Khaybar event that occurred after Hodaybiyah. The religious wisdom of that is that Muslims had been in peaceful and safe conditions, especially with Jews, who were the biggest community of holy book followers in their neighborhood, and there was nothing left that potentially leads conflict between them and Muslims, and that was the "sacred message" of the revelation.⁷⁷

We chose Jews as what the *ahl al-kitāb* refers to in the verse because there was no in the Prophet's neighborhood, a big Christian community who could play a dangerous and hostile role like Jews in the early days of Islam. Christians in this neighborhood got a lot of sympathy in good faith and were far from hostility, most of them were assimilated back into Islam. And because Christians were generally gentler, better in character, and purer in heart than the Jews. An important verse to mention that differentiates between these two groups, Jews and Christians:

لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ آمَنُوا الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُمْ مَوَدَّةً
لِلَّذِينَ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَارَى ذَلِكَ بِأَنَّ مِنْهُمْ قَسِيصِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ
(٢٨)

And a verse in al-Ḥadīd praises their morals, calling them lovers, which is mostly a record of what happened to the majority of them, especially in the circle of the Prophet.

قَفَيْنَا عَلَى آثَارِهِمْ بِرُسُلِنَا وَقَفَيْنَا بِعَيْسَى ابْنِ مَرْيَمَ وَأَنْبِيَاءُ الْإِنْحِيلِ وَجَعَلْنَا فِي قُلُوبِ
الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً

Many Medina verses note that Jews group had bad ethics, were cruel, and deviated from morals and religion. It was described by al-Baqarah, Āli-Imrān, an-Nisā', and al-Jumu'ah.

The verse is the provisions are general and in line with the interpretation.⁷⁸ All ulama agree that the butcher should be Muslim, bāligh, educated, male, or female. While they had different views on the halāl or harām status of the slaughter performed by magi, animal worshipers, children, people with mental disorders, drunken people, thieves, and predators (people who take advantage of other people's property without the owner's permission).⁷⁹

In summary, the above verse can be interpreted that today all that is good is lawful. *ahl al-kitāb* food, according to the law of origin, comes from something that God does not forbid at all. So, it is permissible to consume animals slaughtered and hunted by *ahl al-kitāb*, and also, it is permissible to feed *ahl al-kitāb* with animals slaughtered or hunted by Muslims. The term dog food's *ahl al-kitāb* is a general expression covering all kinds of food: slaughter, grain, and so on. All food is ḥalāl, as long as the substance is not haram like blood, carrion, or pork.⁸⁰

The law of slaughtering objects is halal, just like the slaughtering object of Muslims. Unless we know that their slaughter does not meet the requirements of the sharia, then the slaughter is considered a carcass that is forbidden to be consumed. The slaughter of the *ahl al-kitāb* remains debatable among clerics as the current status of the *ahl al-kitāb* is interpreted in different ways. Those who justify halal because they understand the generality of sura al-Māidah/6:5. Meanwhile, those who forbid it argue that Christians and Jews today are groups that have deviated from their religion.⁸¹

Conclusion

The implementation of the *tartīb nuzūl* method by Izzat Darwazah in his interpretation of Tafsir al-hadith shows that *ahl al-kitāb* in Mecca has different characteristics from those in Medina. *ahl al-kitāb* in Mecca admitted the existence of Muhammad as the Prophet and his treatise, the Quran. Even they left their faith and moved to Islam. It is different from Medina, which treated the Prophet as an enemy and competitor thus, they

refused and disobeyed the teachings of the Prophet.

Besides, the permit to marry women of *ahl al-kitāb* as well as to eat the animals they slaughter is the Quran's roadmap to establish religious tolerance and harmony. The view of Izzat Darwazah is in line with the mainstream idea that the main goal of revealing the Quran is to reconcile all previously conflicting and opposing groups and sects. The approach implemented by Izzat Darwazah in his interpretation (*tartīb nuzūl*), is considered a novelty in the interpretation literature and became a model in describing the development of the relationship between theology and human lives.[]

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