ASBABUN NUZUL SURAH AL-AN’AM AYAT 108

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Abstract
The Koran is the mother book of Muslims which is always interesting to be discussed because various aspects of its contents can become a hot discourse. This is due to the breadth of discussion that can be drawn from it. The purpose of this study is to examine the asbabun nuzul from Surah Al-An'am verse 108. This study uses a library research method that refers to available sources both online and offline such as: scientific journals, books and news sourced from sources trusted. This data was obtained through triangulation techniques. The data were analyzed and then conclusions were drawn. The results of this study are in the interpretation of surah al-An'am verse 108 of which it is forbidden to curse the idols of the polytheists because it is possible that the polytheists will retaliate even more badly, the curse will be addressed to Allah swt. Then from several commentators such as Jalalain's interpretation, Ibn Kathir's tafsir, and al-Misbah's interpretation also gave an explanation that education is important for every human being. And in the interpretation of the verse, the commentators when explaining the sura al-An'am verse 108 are more conspicuous in terms of preventive action, namely preventing disputes between fellow social groups.

Introduction
The Koran is the mother book of Muslims which is always interesting to be discussed because various aspects of its contents can become a warm discourse (Hakim & Mubarok, 2017). This is due to the breadth of discussion that can be drawn from it. In addition, the Koran is also seen as a holy book that can give instructions to humans (Daulay, 2014), must be read and understood to be
practiced in life. Because it contains universal values that are always relevant and will not be timeless with the boundaries of space and time (Abdul, 2011).

One of the main issues discussed by the Qur’an is about society. Although the Qur’an is not a scientific book in a general sense, it discusses a lot about society (Kasri, Ghaffar, & Badarussyamsi, 2019). This is because its main function is to encourage positive changes in people’s lives.

In today's life, it is often heard of various kinds of events that occur in the community, such as the problem of inter-religious relations (Suryana, 2011). Where ethnic religion has always been a problem in living in the community, so that this problem reaps the rewards between one neighbor and another one of the things that often happens is that they do not greet each other, then between one community group and another religious community group they do not unite because they feel they are not of the same religion.

They feel that only their religious teachings are the most correct, while other religions are wrong, and it is not uncommon for someone to feel that his understanding of religion is the most correct understanding of his religion (Robikah, 2017). We can understand from this kind of understanding that encourages them to believe that only his teachings can bring and provide salvation for them, so that religious differences are one of the causes of disintegration.

Through this verse (al-An'am 108), the Qur’an appeals to humans, especially Muslims not to insult their (non-Muslim) gods (Ahmad Nurcholish, 2015), because basically we all originate and are created by Allah SWT from one soul, then develops into many human beings. The verse also shows us that there are similarities in every human being in the sight of Allah SWT then Allah SWT not only for Muslims. The purpose of the general call of Allah SWT it also teaches us to be tolerant with religious followers and be positive towards other religions.

Through this study, the author aims to describe in detail the concept of tolerance between religious communities in accordance with what Allah SWT taught through His word in the Qur’an Surah Al-An'am verse 108. This research is expected to provide benefits in the form of new mindsets and views on the concept tolerance between religions.

**Research Method**

This study uses library research methods that refer to sources available both online and offline such as: scientific journals, books and news sourced from trusted sources. These sources are collected based on the discussion and are linked from one information to another. All activities in the context of data
collection and analysis are carried out online considering the limitations of open movement in public spaces. This data is obtained through triangulation techniques, the data is analyzed and then conclusions are drawn.

**Result and Discussion**

**A. Study of Surah Al-An'am**

Surah Al-An'am which means "Livestock", is the Makkiyah surah. Redactionally the naming seems to be because the word Al-An'am is found in this surah six times. This name is the only name known at the time of the Prophet Muhammad. According to some narrations, all of the verses came down at once. Hadith expert ath-Thabrani narrates that this surah was accompanied by 70,000 angels with the strains of tasbih (Shihab, 2011).

This surah contains 165 verses, which were revealed in Mecca except for verses: 91, 92, 93, 151, 152, 153. In Bisri Musthofa's interpretation of Al-Ibriz, this surah is also included in the Makkiyah category, except for verses 91, 92, 93, 151 , 152, and 153 (Cahyani, 2020). In line with the previous opinion, Al-Qurtubi said, this surah Makkiyah is in accordance with the opinion of most scholars. Ibn Abbas and Qatadah said, this surah is entirely Makkiyah except for two verses that were revealed in Medina, namely the word of Allah, "and they do not honor Allah with due respect ... (Al-An'am: 91)" descended on two Jews namely Malik bin Shaif and Ka'ab bin Al-Ashraf, and the word of Allah, "and it is he who makes gardens that are uplifted and untied, date palms, crops of various kinds, olives and pomegranates... (Al-An'am:141)"

Imam As-Suyuthi mentions a narration that informs that this surah was revealed at night, and that the earth shook to welcome his presence. The narrations mentioned above by some scholars are judged as weak (weak) narrations (Fauzan, 2011). Therefore, there is no obstacle to admitting the revelation of this surah at once. Moreover, as Al-Biqa'i wrote, the main purpose of this surah is to strengthen monotheism and ushuluddin (religious principles).

**B. Asbabun Nuzul**

Asbabun-Nuzul is one of the branches of Qur'anic science needed by mufassir in interpreting the Qur'an. There are some Muslim scientists who think that Asbabun Nuzul is not important because they say that without Asbabun Nuzul there is no obstacle to interpreting the Koran, in short a person can interpret the
Koran without having to equip himself with knowledge related to the cause of the revelation of the verse.

However, most of the Mufassirs, whatever their schools or sects, all recognize the role and urgency of Asbabun Nuzul's knowledge in interpreting the Qur'an. In fact, for Mufassir the presence of Asbabun Nuzul's knowledge for them is not a complement to sufferers who do not have any meaning, but it will further deepen their appreciation and insight into the interpretation of the Qur'an and can even fortify Mufassir from the possibility of being wrong and having fatal consequences (Suma, 2000).

The word Asbabun-Nuzul consists of two words, namely Asbab and Nuzul. Asbab is the plural of the word mufrad, etymologically it means cause, reason, illat, intermediary, source and path. Meanwhile, what Nuzul meant was to come down, namely the decline of the Qur'an from Allah SWT. To the Prophet Muhammad SAW. through the intermediary of the angel Gabriel as. Therefore, the full term that is often referred to is Asbabun Nuzul Qur'an which means the cause of the Qur'an descending.

Muhammad Amin Suma defines Asbabun Nuzul as follows: Something that caused some or several verses of the Qur'an to be revealed. While what is meant by something itself is sometimes in the form of questions and events, but it can also take the form of logical reasons and other things that are relevant and encourage the revelation of one or several verses of the Qur'an. However, when talking about Asbabun Nuzul, it should be noted that not all verses of the Koran have Asbabun Nuzul.

Ibn Taimiyah (W.726 H) stated that knowing Asbabun Nuzul will help in understanding the verses of the Qur'an, because knowing the cause also means knowing the cause (Anwar, 2016).

Asbabun Nuzul Surah Al-An'am 108;

"And do not curse the idols they worship besides Allah, for they will curse Allah by transgressing without knowledge. Thus We have made every people think good of their work. Then to their Lord they will return, and He will tell them what they used to do."

Abdurrazzaq narrated from Ma'mar from Qatadah that the Muslims at that time
used to insult the idols of the disbelievers, so that the disbelievers retaliated by insulting Allah by transgressing without knowledge. So Allah sent down this verse as a prohibition against insulting whatever the disbelievers worship.

In another Asbab al-Nuzul it is said that al-Wahidi told that when Muslims mocked the gods of the polytheists, there was an ultimatum against the Prophet SAW. and believers. The polytheists said: “O Muhammad! There are only two choices, you keep railing our Gods, or shall we revile your God?” Then the verse above came down

M. Qurish Shihab said in his commentary: After giving instructions to the Prophet SAW. As the leader of the ummah so automatically including the Muslims, now special guidance is shown to the Muslims. This guidance concerns the prohibition of insulting their gods which may be carried out by Muslims who are motivated by emotions facing the disturbances of the polytheists or their ignorance.

This could not have happened from the Prophet Muhammad SAW. who is very noble in character is no longer an abuser and a believer. Therefore, the editorial of this verse is only addressed to the congregation of the Muslims, namely: And do not, O Muslims, curse the idols, like idols, which they worship besides Allah SWT because, if you curse them, the consequences will be also curse God by going beyond limits or in haste without thinking and without knowledge. The insults that they do are the same as what other polytheists have done throughout the ages because that is how we beautify each of their bad deeds because of their depravity and the devil’s temptations against them.

Through Quraish Shihab’s explanation, it can be understood that the prohibition against cursing something they worship with the aim of not causing and avoiding unwanted actions because, if Muslims insult their god, of course they will turn around by doing so. Then it will end up growing the seeds of enmity, and division among each other. Meanwhile, Ali Imran: 64 invites to a sentence which has become an agreement with the previous Prophet, namely Justice which is the pinnacle of unity (Al-Maraghi, 1986).

C. Interpretation of Surah Al-An’am 108

Preventive attitude is the best effort in determining any attitude. Of course, this is done after considering many things, so as not to have a bigger madharat/mafsadat. Not only in matters of religion, nation and state also need
to apply this effort as a principle. This is important because it can prevent conflicts that trigger divisions in society.

This preventive attitude in Mashadir al-Ahkam as-Syar‘iyyah by some of the four schools is called Saddu Dzara‘i (preventing the opening of the road of damage), and in some other schools it is included in the rules of fiqh called Dar‘u al-Mafasid Muqaddam ala Jalb al -Mashalih (avoiding damage is more important than achieving good). Rules like this are set in religion because it is so important to organize the social order of society.

In Jalalain's interpretation, (And do not curse the gods they worship) namely idols (besides Allah) namely the idols they worship (because they will curse Allah by transgressing) full of feelings of enmity and injustice (without knowledge). Because they do not understand about Allah (So) as We have made as adornment for themselves, namely their deeds (We made every Ummah consider their work good) in the form of good work and bad work which they used to do. Then to Allah they return in the Hereafter (then He will give them what they used to do) then He will reward them.

Furthermore, in Ibn Kathir's commentary, as narrated by Ali ibn Abi Talhah from Ibn Abbas about this verse, they said, "O Muhammad, you stop cursing our gods or we will abuse your Lord". So Allah forbade the believers to abuse their idols.

Abdurrazaq narrated from Ma‘mar, from Qatadah, he said: "In the past the believers denounced the idols of the disbelievers. So they reproached Allah by transgressing and without knowledge. Allah has deep evidence (very clear) and perfect wisdom in what He wills and chooses. He is the one who has the right to repay their deeds; If it is good, then He will repay it with good, and if it is bad, then He will repay it with evil.

Quraish Shihab in his commentary Al-Mishbah, stated that this verse was revealed specifically to guide Muslims. This guidance concerns the prohibition of insulting their gods, which may be carried out by Muslims, motivated by emotions facing the disturbances of the polytheists or their ignorance. So this could not have happened to the Prophet Muhammad, who is very noble in character, not a curse or a critic. Therefore, the editorial of this verse is only shown to the congregation of Muslims, namely: And do not, O Muslims, curse the idols they worship besides Allah, because if you curse them, they will also
curse Allah by going beyond limits or in haste without thinking and without knowledge.

The word 'adwan can mean enmity and overreach, and it can also mean running or haste. The mention of the word here indicates that any insult to religion (whatever religion) is a transgression and invites hostility. Furthermore, His words: Without knowledge shows that those who criticize religion in essence do not have knowledge. If what he abuses is a true religion, then his ignorance is very clear. And if he curses a deviant religion, then he also has no knowledge of this prohibition of Allah.

Furthermore, His word: Thus We beautify for each of their charitable people, Al-Alusi, an expert on the interpretation of Sufism with the Ahlussunnah wa al-Jama'ah sect, wrote that this verse is an argument that proves that Allah swt who beautify for the disbeliever his kufr, as beautify for the believer of his faith (Rohmah, 2018). In line with al-Alusi, Muhammad Sayyid Thanthawi stated in his commentary that this verse means, "It is such adoration that causes the polytheists to defend their misguided beliefs because of their ignorance and overstepping their boundaries/hostility (such) their deeds, whether good or bad, faith or disbelief, because Our provisions concerning human nature have been applied to consider their habits good and maintain their traditions (Thanthawi, 2003).

D. Analysis of Interpretation Implications

The verse above explains that every social being must not commit despicable traits such as cursing or insulting the creeds of a belief that has been trusted since birth. Allah swt gives instructions to every people or group or group so as not to insult people with different beliefs and not to force the polytheists to change their beliefs. With the above verse, it is implicit that every people or group is prohibited from insulting or insulting and forcing a belief because it will bring harm.

As understanding the contents of the Qur'an in surah al-An'am verse 108. This verse gives orders to the Prophet Muhammad so that in carrying out his da'wah not to offend the Mushrikin or other than the believers Good da'wah should be done in good language, so that the results are good although it can also be bad. If the da'wah uses harsh language, the results will be much worse. Therefore, Allah swt revealed the verse so as not to cause a conflict in every difference in religion, race, ethnicity and culture.
The prohibition of cursing the gods and beliefs of other parties is a religious guideline, in order to maintain the sanctity of religions, and to create a sense of security and harmonious relations between religious communities. Humans are very easily provoked by their emotions when their religion and beliefs are mentioned. This is human nature, regardless of social position or level of knowledge, because religion springs up in the hearts of its adherents, who rely on reason and thought. Therefore it is easy for a person to change his scientific opinion, but it is very difficult to change beliefs even though evidence of false beliefs has been presented to him.

Departing from the several interpretations above, it has been explained at length related to surah al-An'am verse 108 that this verse has an impact on every human being in religious life in the event of a case of blasphemy. One example of this case is what Habib Rieziq did to Christianity, actually someone who is declared a blasphemer is like someone who insults another person's religious belief. Like he did when he gave a lecture with the words "'Merry Christmas' what does it mean? Happy birthday to Jesus Christ as the son of God. Whereas *lam yali'd wa lam yulad* (God is not begotten and not begotten). If God gives birth then who is the midwife?" From such lectures, it can be seen that what Habib Rieziq did was very offensive to non-Muslims. Thus, it can be clearly ascertained that Habib Rieziq has thus committed an act of blasphemy.

Therefore, here it is explained about the implications of someone who denounces or insults or harasses religion in any form is not a natural action to be carried out especially by Muslims. This action has negative consequences. The negative consequences of perpetrators harassing or insulting religion include: it will give rise to suspicion, threaten each other, slander each other and slander each other among fellow believers. Then it can trigger chaos in every religious life, and have an impact on the emergence of divisions and hostility that will not go away.

This is because sometimes an harassment occurs not because of the mere stupidity of the perpetrator or by accident, but it is suspected that there is a certain motive that the perpetrator wants to target. Just as hypocrites abuse religion in order to raise doubts about the faith of the Muslims, and destroy the religion of Islam and vice versa.
Therefore, the act of insulting or cursing against a belief will cause the polytheists to move away from the truth and become more and more wrong about the greatness of Allah swt. So if the blasphemy is committed by the Muslims themselves among the common people, it will result in a person being confused about the beliefs he has been holding. Then the believer who commits the act of blasphemy will be a big sin.

Conclusion

In the interpretation of sura al-An'am verse 108, one of them is that it is forbidden to curse the idols of the polytheists because it is possible that the polytheists will repay them even more badly. Then from several commentators such as Jalalain's interpretation, Ibn Kathir's tafseer, and al-Misbah's interpretation also gave an explanation that education is important for every human being. And in the interpretation of the verse, the commentators when explaining the sura al-An'am verse 108 are more conspicuous in terms of preventive action, namely preventing disputes between fellow social groups.

The preventive attitude in the interpretation of surah al-An'am verse 108 is applicable to all mankind, where every human being is prohibited from insulting or cursing because cursing or insulting can cause someone to retaliate. As in every religion, be it Christianity, Catholicism, Confucianism, Hinduism and Buddhism, the scriptures of each religion also prohibit this blasphemy act. If there is mutual cursing or insulting between religious communities, life in the world will not create a peaceful, harmonious and prosperous life. On the contrary, there will be destruction of relations between human beings, mutual suspicion, and insecurity. Therefore, it is better not to abuse someone's religion, ethnicity, culture and customs.

References


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