

## THE CONCEPT OF HUMAN DEGREE EQUALITY IN THE QUR'AN SCRIPTURE PERSPECTIVE: INTERPRETATION OF THE LETTER OF AL-HUJARAT VERSES 13

*Asep Dadan Wildan*

*Research Scholar, Department of Sociology, Faculty of Social and Political Sciences, UIN Sunan Gunung Djati, Bandung, Indonesia*

### **ABSTRACT**

*This article discusses the concept of equality of human beings in the perspective of the Holy Qur'an Al-Hujarat Verse 13. The verse asserts that all human beings are of the same humanity at Allah's side, there is no difference between one tribe and another. There is also no difference in human values between men and women because all are created from a man and woman. Every human being has the same degree, which distinguishes only piety from Allah SWT. Because the quality of good piety will make human dignity noble by him. The glory of humans, when compared to other creatures, is a trust that must be maintained and preserved by every human being. Because the glory of humans can wander when humans do deeds that lead to disobedience and kufr to Him.*

**KEYWORDS:** *Interpretation, Human Equality, Islam, AlQur'an*

---

### **Article History**

**Received: 21 May 2019 | Revised: 29 May 2019 | Accepted: 12 Jun 2019**

---

### **INTRODUCTION**

Islam is a comprehensive religion and covers all aspects of human life. One of the basic teachings of Islam is the degree of equality between humans. God created humans into various nations and ethnicities so that they knew each other, loved and helped each other. Basically, humans are born with the same potential. For all humans are one family whose intents are descended from Adam created from a lump of earth.

In the Koran, Surat Al-Hujarat verse 13 itself states that man was created from a man and a woman and made nations and tribes to know each other. And the noblest person among humans on the side of Allah is the most cautious person (Ali, 2005).

The verse explains that humans were created from a man and woman, who later consisted of people who were the nation and tribal. The goal is not to tackle and fight each other, but to be harmonious and know each other. As for differences in language and skin color, differences in character and morals, as well as differences in talent and potential is diversity that does not need to cause conflict and disputes. However, it is precisely to generate cooperation in order to rise in carrying out all tasks and fulfill all needs. Skin color, race, language, country, and others are not under God's consideration. There is only one scale to test all values and know the virtues of humans, the noblest people are the most cautious.

This verse implicitly asserts that all humans have the same degree and position in the eyes of their Lord. The degree of humanity is the level of dignity and position of human beings as creatures created by God Almighty, who have natural abilities, basic rights and obligations. With the equality of human dignity, degree, everyone must recognize and respect human rights, degrees, and dignity. This attitude must be cultivated and maintained in human relations, both within the family, the school and in the community. Humans are blessed with the potential for thinking, feeling and creativity, the same nature as individual beings and as social beings.

Islam has abolished the ignorance of pride which boasts dynasty/descent. It is inappropriate for one nation to feel superior to other nations. It is not appropriate for one class to demean another. Islam measures a person's degree based on his level of devotion. Therefore, in this article, the author will discuss the Equality of Human Degrees contained in the Qur'an Al-Hujurat verse 13.

## **METHODS**

This research is library research, where data obtained is derived from the occurrence of texts or books that are relevant to the subject matter (Hadi, 1995). The form of research used in this article is qualitative research, namely by using documentation studies, or records that support the research being carried out (Mardalis, 2007).

This study uses the content analysis method. In this analysis, the author uses an interpretive approach (Bakker and Zubair, 1990). This means that the author collects the thoughts of the commentators, on surah al-Hujurat verse 13. Then the researcher conducts a more in-depth analysis using the method of comparison with scholars' opinions regarding the interpretation of the verse.

## **RESULTS AND DISCUSSIONS**

### **Because of the Fall of the Verse of the Al-Qur'an Al-Hujurat Verse 13**

The Qur'an was revealed to the earth gradually in a period of 22 years 2 months 22 days, which is the answer to questions and events that occurred during the time of the Prophet Muhammad (Mahali, 1989). An event which is why Al-Qur'an was revealed to explain the legal status at the time of its occurrence, both in the form of events and questions, called *asbabun nuzul* (al-Qattan, 2001).

*Asbabun nuzul* is a direct or indirect cause related to the descent of the verse, not what is contained in the verse. There are times when a verse has a cause down in the form of a certain event and sometimes does not have a specific cause in the form of a certain event. This is not an obstacle to understanding Al-Qur'an, because *ibrah* (lesson) is in the generality of lafadz not in the specificity of reason (al-Umar, 2001).

There are several versions that discuss the *asbabun nuzul* or the cause of the decline of QS. Al-Hujuraat verse 13, including:

First, this verse was revealed about Abu Hindun. This was told by Abu Daud in the book *Al Maraasil: Amr bin Uthman and Kathir bin Ubaid* told us, both said: Baqiyah bin Al Walid told us, he said: Az-Zuhri told us, he said, "The Messenger of Allah ordered Banu Bayadhah to marry Abu Hindun with a woman from among them. They then asked the Prophet Muhammad, (Should) we marry our daughter with our slaves? "Allah then decreases Al-Qur'an Al-Hujurat verse 13 "(As Suyuti, 2002).

Secondly, Ibn Abbas said, "On the day of the conquest of the city of Mecca, the Prophet Muhammad ordered Bilal to go up on the Ka'bah and then proclaim the call to prayer. Atab bin Usaid bin Abi Al Ish said, "All praise is to Allah who took my father so that he did not see this day. Al Harith bin Hisham said, "Muhammad did not find *mu'adzin* other than this black crow. Suhail bin Amr said, "If God wants something, He will change something. Abu Sufyan said, "I will not say anything, for fear that the heavenly Lord would tell him (to Muhammad)". The Angel Gabriel then came to the Prophet (SAS) and told them what they said to him. He called them and asked what they were saying, then they acknowledged that. So Allah sent down this verse to forbid them from boasting of bloodline and wealth and forbade them to regard the poor. Because the measure is piety. The purpose of the word of God is that all humans are from Adam and Eve. Indeed, the glory is due to piety (Al Qurthubi, 2009).

### Al-Qur'an Interpretation Surat Al-Hujurat Ayat 13

In this article, the author will only discuss the three opinions of the experts about the Al-Qur'an Al-Hujarat verse 13, namely the commentary of Ath-Tabari, Tafsir Al-Qurthubi and Tafsir Al-Mishbah.

In the Tabari interpretation, it is explained that:

**Takwil** يَا يٰهَا س النَّا خَلَقْتَكُم اِنَّ مِنْ ذَكَرْوا نَسِي (O people, indeed We created you from a man and a woman). That is, Allah said, "O man, indeed We have created your incident of male semen and female semen". This opinion is in accordance with the commentary of the commentators, including Abu Hisham told us, he said: Ubaidullah ibn Musa told us, he said: Uthman ibn Aswad told us from Mujahid, he said, "Allah created a son of a man from semen male and female semen. "Allah says: يَا يٰهَا س اَل كُنْ خَلْق ا هِي نِي ذَكَسُوا: O people, indeed We created you from a man and a woman" (Ath-Tabari, 2009).

Takwil وَجَعَلْنَاكُمْ شُعْبًا وَقَبَائِل (And make you nation and tribe). The point is, and we make you compatible. Some of them are nasab-out with others with far-reaching *nasab*, and some are *nasabout* with others with a close *nasab*. People who are nasabout with far-reaching passages are citizens of nations (a nation). Whereas people who are *nasab* with the near *nasab* are citizens of the tribe or tribe (a tribe or tribe) (Ath-Tabari, 2009). Some other takwil experts argue that lafadz شُعْبًا means "great tribes". Other takwil experts say, "Ash-syu 'uub means al ansab (lineage)" (Ath-Tabari, 2009).

Takwil لَتَعَارَفُنَّ (so you know each other). The point is so that some of you know the other part in nasab. Allah says, "We have made these nations and tribes for you, O man, so that some of you will know others in terms of their sensitivity and kinship, not because of your virtue in that matter and the sacrifice you make to get closer to Allah. However, the noblest person on the side of Allah among you is the most fearful person" (Athab Thabari, 2009).

Takwil اِنَّ اَكْرَمَكُمْ عِنْدَ اَتَقَكُم (Surely the noblest person among you in the sight of Allah is the most fearful). The point is, in fact, the noblest person among you, O man, on the side of your God, is the one who is most fearful of Him, by fulfilling all the obligations that He requires and abstaining from all immorality which He forbids. Not the biggest person in his house and most of his family (Ath-Tabari, 2009).

Takwil اِنَّ عَلِيمٌ خَبِير (Surely Allah is Knower, Knower). The point is, in fact, Allah, O man, has the knowledge of the most fearful among you in the sight of Allah, and the noblest person by His side. Allah has knowledge of you and your benefit, also your other matters and the case of His creatures other than you. Therefore, fear Him, because there is no one who is disguised on Him (Athariab, 2009).

Interpretation of Al Qurthubi, Al-Qur'an Surat Al-Hujurat verse 13 discusses seven problems, namely:

First, the word of God يَا أَيُّهَا سَأَلُ كُنْ خَلْقَ أَهِي تَى ذَكَسُوا "O mankind, verily We created you from a man and a woman", namely Adam and Eve (Al Qurthubi, 2009).

Second, in this verse, Allah explains that He created His creatures from a man and a woman (Al Qurthubi, 2009).

Third, God created His creatures from the cross between men and women with the names, clans, tribes, and nations. From that, God created an introduction among them, and held a revelation for them, for the sake of a wisdom that God had determined. Allah is the one who knows the wisdom better.

Fourth, a group of predecessor generation of scholars argued that the fetus was formed from male sperm (male only). The fetus develops in the mother's womb and draws the blood that is there. They argued with the word of Allah Ta'ala in Q.S Al-Mursalaat verse 20-21, "Did We not creates you from despicable water? Then We put him in a firm place (womb) ".

But a valid opinion on this issue is the opinion that states that the creation is from male sperm (male) and female sperm (female). This is based on this verse. Because this verse is a text (in the matter of creation) that do not contain a judgment. In addition, this is also based on the word of God in Q.S Atha Thariq verses 6-7, "He was created from emitted water, which came out from between the sulbus and the breastbone". Namely, from male sulbi and female breastbone (Al Qurthubi, 2009).

Fifth, the word of Allah Ta'ala, كُنْ وَجَعَلَ شَعْبَنَا وَقْتَالِل لَتَعَارِفْنَا "And make you nations and tribes so that you know one another". Ash-Shu'ub is the peak of the tribe, such as Rabbi Mudhar, Aus and Khazraj. The single form is Sya'un (شعة with fathah surat syin). So named, because they branch off like branches of trees. Al-Jauhari said, "Ash-Sya'b is something that branched out, namely the Arab and non-Arab tribes. The plural is Ash-Shu'uub. As for Ash-Shu'uubiyah, he was a group that saw that the Arabs were no better than non-Arabs. " Mujahid said, Ash-Shu'ub is far from the side of his line. Whereas al qabaa'il is not so ". From Mujahid, it is also narrated that "Ash-Shu'uub is the closest bloodline". This opinion was expressed by Qatadah. The first opinion was narrated from Mujahid by Al Mahdawi, while the second opinion was narrated from Mujahid by Al Mawardi (Al Qurthubi, 2009).

Sixth, says Allah Ta'ala, وَيَ أَكْسَهْكَنْ دُعَ أَتَفَكْنِ "Surely the noblest of you by Allah is the one who has the most fear among you". This verse shows that the true piety which is seen by Allah and His Messenger is not a position and lineage (Al Qurthubi, 2009).

Seventh, Athari said: Umar bin Muhammad told me, he said: Ubaid bin Ishaq Al Athar told us, he said: Mandal ibn Ali told us from Tsaur bin Yazid, from Salim bin Abi Al Ja'd, he said, "An Ansar man married a woman, then she was denounced for her lineage. The man said, "Surely I did not marry her because of her descendants, but I married her because of religion and thought of her character".

In a saheeh hadith narrated from Ayesha, it was stated that Hudzaifah ibn Utbah ibn Rabbi he participated in the Battle of Badr with the Prophet adopted Salim and married him to Hindun, his brother's daughter Al Walid bin Utbah bin Rabi'ah, even though Salim was a slave an Ansar woman, and Dhuba bint Az-Zubair who became the wife of Al Miqdad bin Al Aswad.

In my opinion (Al Qurthubi), also the sister of Abdurrahman bin Auf who became Bilal's wife, and Zainab bint Jahsy who became the wife of Zaid bin Harithah. This shows that a slave may marry an Arab woman. In this case, kufu (equality) that must be considered is equality in terms of religion (Al Qurthubi, 2009).

Al Qusyairi Abu Nash said, "The lineage is sometimes considered in the matter of kufu'ikah. Those who fear and believe are better than those who are ungodly but their lineage is good. If both of them are cautious, then that is when the person who is the best of his lineage is between them, which must take precedence, as the young man must take precedence over the parents to become the imam of prayer, if the youth and parents are the same in terms of his piety "(Al Qurthubi, 2009).

Whereas in Tafsir Al-Mishbah, Al-Qur'an Surat al-Hujuraat verse 13 discusses the basic principles of human relations. Therefore, this verse no longer uses vocation directed at believers, but to human types.

The first fragment of this verse, "in fact we created you from a man and a woman" is an introduction to assert that all human beings have the same degree of humanity with Allah, there is no difference between one tribe and another. There is also no difference in human values between men and women because everything is created from a man and a woman.

The introduction leads to the conclusion referred to by the last fragment of this verse, "Indeed the noblest among you in the sight of Allah is the most fearful". Therefore, try to increase piety in order to become the noblest in the sight of God.

This verse affirms the unity of human origin by showing the similarity of humanity. It is not natural for someone to be proud and feel superior to others, not only between one nation, tribe, or skin color and other things but between their sexes.

In this context, during the pilgrimage '(farewell), Prophet Muhammad SAW. advised among others: "O people, in fact, your God is One, your father is one, there is no superiority of Arabs over non-Arabs, nor of non-Arabs over Arabs, or people (skinned) over black (skinned) red (ie white ) not vice versa except with piety, in fact, your nobility in the sight of Allah is the most fearful. " (Narrated by Al-Baihaqi through Jabir Ibn Abdillah).

The word (شعب) syu 'uub is the plural form of the word (شعبة) sya'b. This word is used to designate a collection of (قبائل) qabilah which can be translated as tribes which refer to one grandfather. The qabiilah / tribe consist of many groups named (عواجم) araharah, and this one consists of many groups named (نطى) bathn. Under the heart, there are so many (فخر) fakhdz that it finally reaches the smallest family set.

The word (تعازف) ta 'aarafu is taken from the word (عرف) arafa which means to know. The word patron used in this verse contains reciprocal meaning. Thus, he means getting to know each other. The stronger the recognition of one party to the other, more open opportunities for mutual benefits. Therefore, the verse above emphasizes the need to know each other. The introduction is needed to attract lessons and experiences from other parties in order to increase piety to Allah SWT. whose impact is reflected in the peace and well-being of worldly life and ukhrawi happiness.

Kata (أكسهم) akramakum is taken from the word (كس) karuma which basically means good and special according to the object. Good and special people are those who have good morals towards God and fellow beings (Shihab, 2012). Humans have a tendency to seek and even compete and compete to be the best. There are so many people who suspect that the ownership of the material, beauty, and social position because of power or lineage is a glory that must be

owned and therefore may try to have it. But, if observed, what has considered a privilege and the source of glory is very temporary in nature and often even leads the owner to destruction. So, this is not the source of glory.

Glory is something that is lasting as well as happy continuously. The eternal and lasting glory is with Allah SWT. and to achieve this is to draw closer to Him, stay away from His prohibitions, carry out His commands, and emulate their characteristics according to human abilities. That is piety, and thus, the noblest in the sight of Allah is the most fearful. To achieve this, humans do not need to worry about lack because they are abundant, exceeding the needs and desires of humans so that it never runs out.

Nature (علين) 'Aliim and (خَبِيرٌ) Khabiir both contain the meaning of the Almighty Allah SWT. While scholars distinguish the two by stating that, Aliim describes His knowledge concerning everything. The emphasis is on the substance of God who is omniscient, not on something known. Being, Khabiir describes His knowledge that reaches something. Here, the emphasis is not on His knowledge, but on that which is known.

Closing this verse (يَ عَلِيمٌ خَبِيرٌ) inna Allah "Aliim (un) Khabiir / in fact, Allah is Knower, Knowledgeable, that is combining the two attributes of Allah which are similar in meaning, found only three times in the Qur'an. The context of the three is in things that are impossible or very very difficult for humans to know. First, the place of one's death (Surah Luqman verse 34). Second, the secret that is very buried (Surah at-Tahrim verse 3). Third, the quality of one's piety and glory by Allah (ie this interpreted verse). This means that something that is very difficult, even impossible, a human being can assess the level and quality of one's faith and piety, which knows only Allah SWT.

On the other hand, the closing of this verse also implies that what Allah has set forth concerning the essence of glory is the most appropriate, not what many humans contend because Allah is All-Knowing and All-Knowing. Thus, humans should pay attention to what is ordered by the Creator of the All-Knowing Man and know them also their benefit (Shihab, 2012).

## CONCLUSIONS

Al-Qur'an Al-Hujarat Verse 13 implicitly discusses human equality in the eyes of his God. In this verse, it is explained that humans were created from a man and woman, then became nations and tribes with the aim of getting to know each other. As for differences in language and skin color, differences in character and morals, as well as differences in talent and potential is diversity that does not need to cause conflict and disputes. Skin color, race, language, country, and others are not under God's consideration. There is only one scale to test all values and know the virtues of humans the noblest people are the most cautious.

## REFERENCES

1. Mudjab Mahali. (1989). *Asbabun Nuzul: Studi Pendalaman Al-Qur'an*. Jakarta: Rajawali Pers.
2. Al- Jumanatul Ali. (2005). *Terjemah Al- Qur'an*. Depag RI: CV J-ART.
3. Al Qurthubi. (2009). *Tafsir Al Qurthubi [17]*. Jakarta: Pustaka Azzam.
4. Anton Bakker dan Ahmad Charis Zubair. (1990). *Metodologi Penelitian Filsafat*. Yogyakarta: Kansius.
5. As Suyuti. (2002). *Asbâb an Nuzûl*. Cairo: Dar al Fajr at Turast.
6. Manna' Khalil al-Qattan. (2001). *Studi Ilmu-Ilmu Qur'an*. Bogor: Litera Antar Nusa.

7. *M. Quraish Shihab. (2012). Tafsir Al-Misbah. Jakarta: Lentera Hati.*
8. *Mardalis. (2007). Metode Penelitian (Suatu Pendekatan Proposal). Jakarta: Bumi Aksara.*
9. *Nashir bin Sulaiman al-Umar. (2001). Tafsir Surat Al-Hujurat: Manhaj Pembentukan Masyarakat Berakhlak Islam. Jakarta: Pustaka al-Kautsar.*
10. *Said Agil Husain Al-Munawir. (1993). Fikh Hubungan Antar Agama. Jakarta: Ciputat Press.*
11. *Sutrisno Hadi. (1995). Metodologi Research. Yogyakarta: Andi Offset.*

