

## Reinterpretation of the Term *Al-Nas* (QS. Al-Hujurat [49]: 13) in Relation to the Social Aspects of Human and Homo Sapien

*Reinterpretasi Istilah Al-Nas (Qs. Al-Hujurat [49]: 13) dalam Kaitannya Pada Aspek Sosial Manusia dan Homo Sapien*

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### Abstract

The interpretation of QS. Al-Hujurat [49]:13 revolves as the creation of human which refers to Adam and Eve. In fact, human terminology in contemporary discourse refers to the definition of human as a *homo sapien*. *Homo sapien* refers to humans not only as biological but also social. By using the method of *Tafsir Maqashidi*, this article develops an understanding of *Tafseer*. Here, the *Tafsir Maqashidi* will be used as a method of reinterpreting the term *al-Nas* in QS. Al-Hujurat [49]: 13. The results of this article indicate that QS. Al-Hujurat [49]: 13 does not refer to Adam and Hawa, but it discusses the creation of humans that previously had other parties. The other party here starts from God, parents, family, society, living and dead beings, and the universe. Apart from that, this article also shows that the social aspect of the verse includes not only fellow Muslims, fellow humans, but also all God's creatures. These two understandings explain the similarities of *Al-Nas* and *homo sapien* in the context of humans as one of the species of living things on this earth. From here, humans are required to *hifdz Al-Aql*, *hifdz Al-Din*, *hifdz Al-Nashl*, *hifdz Al-Mal*, *hifdz Al-Nafs*, *hifdz Al-Bi'ah* and *hifdz Al-Daulah* as *maqashidi* QS. Al-Hujurat [49]: 13 which can be widely felt in human life.

**Keywords:** QS. Al-Hujurat [49]: 13, *Al-Nas*, *Homo Sapien*, Human, and Method of *Tafsir Maqashidi*.

### Abstrak

Kata *Al-Nas* (QS. Al-Hujurat [49]: 13) dalam kitab-kitab tafsir ditafsiri sebagai penciptaan manusia yang merujuk kepada Adam dan Hawa. Padahal, terminologi manusia dalam diskursus kontemporer merujuk pada definisi manusia sebagai *homo sapien*. *Homo sapien* menempatkan manusia tidak hanya sebagai makhluk biologis akan tetapi juga makhluk sosial. Dengan menggunakan metode tafsir maqashidi, artikel ini mengembangkan pemahaman dari kitab-kitab tafsir tersebut terhadap istilah *Al-Nas* dalam QS. Al-Hujurat [49]: 13. Hasil artikel ini menunjukkan bahwa QS. Al-Hujurat [49]: 13 tidak merujuk kepada Adam dan Hawa, tetapi membahas tentang penciptaan manusia yang sebelumnya telah ada pihak lain (baik manusia maupun makhluk hidup lainnya). Adapun pihak lain di sini dimulai dari Tuhan, orang tua, keluarga, masyarakat, makhluk hidup dan mati, dan alam semesta. Selain itu, artikel ini juga menunjukkan bahwa aspek sosial dalam ayat tersebut tidak hanya meliputi sesama umat Islam, sesama manusia, tetapi kepada seluruh makhluk ciptaan Tuhan. Dua pemahaman tersebut menjelaskan kesamaan *Al-Nas* dan *homo sapien* dalam konteks manusia sebagai salah satu spesies makhluk hidup di bumi ini. Dari sini, manusia dituntut untuk *hifdz Al-Aql*, *hifdz Al-Din*, *hifdz Al-Nashl*, *hifdz Al-Mal*, *hifdz Al-Nafs*, *hifdz Al-Bi'ah* dan *hifdz Al-Daulah* sebagai *maqashidi* QS. Al-Hujurat [49]: 13 yang dapat dirasakan oleh secara luas dalam kehidupan manusia.



## Introduction

Bint Syathi separates the phrase Al-Qur'an, which refers to the meaning of human being, into *Al-Basyar*, *Al-Ins*, *Al-Insan*, and *Al-Nas* in his book *Maqal fi Al-Insan: Dirasah Qur'aniyyah*<sup>1</sup>, each term containing meaning. Bint Syathi interprets *Al-Basyar* as a biological being, *Al-Ins* as a gentle creature – the polar opposite of *Al-Jin*, which means savagery,<sup>2</sup> *Al-Insan* as a creature specifically tasked with being the caliph on earth, and *Al-Nas* as a creature that refers to Adam's descendants, thus *Al-Nas* is understood as one of the species. Bint Syathi, on the other hand, did not. Throughout fact, the term *Al-Nas* is used so frequently in the Qur'an that it is even used as one of the surah names: *Surah Al-Nas*.<sup>3</sup> Bint Syathi, on the other hand, juxtaposes *Al-Nas's* discussion with the content of QS. Al-Hujurat [49]: 13.<sup>4</sup>

Bint Syathi's explanation of the terminology that pertain to human meaning creates an in-depth discussion on the position of understanding the term *Al-Nas* in the Qur'an, particularly those found in the world as a humans, like *Al-Nas* in the surah, are viewed as social beings in Islamic interpretation. According to M. Quraish Shihab, QS. Al-Hujurat [49]: 13 is a verse that contains the fundamental concepts of human connections.<sup>5</sup> M. Quraish Shihab, as well as other interpreters such as Al-Tabari<sup>6</sup>, Al-Qurtubi<sup>7</sup>, and others, did not elaborate on *Al-Nas* in the verse. Indeed, the mention of people as *Al-Nas* has its own significance. As a result, the QS Al-Hujurat [49]: 13 will be reinterpreted in this article. This essay will expand on the understanding of the passage by discussing homo sapien in order to carry out this reinterpretation. This contradicts the premise that the verse's understanding of social ties is also a description of homo sapien. According to Yuval Noah Harari's book *Sapien*, there have been animals quite similar to humans encountered in the current age for roughly 2.5 million years. Yuval continues<sup>8</sup>,

1 Aisyah Abdurrahman Bint Al-Syathi, *Maqal Fi Al-Insan: Dirasah Qur'aniyyah* (Mesir: Darul Ma'arif, 1969).

2 Ibn Faris ibn Zakariyyah Al-Razi said that *Al-Ins* includes words derived from *Alif*, *Nun*, dan *Sin*, which always have the meaning of docile, harmonious, and clearly visible. See Ibn Faris Ibn Zakariyya Al- Razi, *Mu'jam Maqayis Al-Lughah* (Bairut: Dar Al-Kutub Al-Ilmiyah, 1999), 78.

3 Muhammad Alwi HS dan Iin Parninsih, "Menyoal Konsistensi Metode Penafsiran Bint Syathi Tentang Manusia (Studi Kitab Maqal Fi Al-Insan: Dirasah Qur'aniyyah)," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 3, no. 2 (2019).

4 Al-Syathi, *Maqal Fi Al-Insan: Dirasah Qur'aniyyah*, 10.

5 M. Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2002), 615.

6 Abu Ja'far Muhammad ibn Jarir Al-Thabari, *Jami' Al-Bayan 'an Ta'wil Al-Qur'an* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1992), 767.

7 Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakar Al-Qurthubi, *Al-Jami' Li Abkam Al Qur'an* (Beirut: Muassasah Al-Risalah, 2006), 401-2.

8 Yuval Noah Harari, *Sapiens: Sejarah Ringkas Umat Manusia Dari Zaman Batu Hingga Perkiraan*

(2 million years ago, at high altitudes in East Africa, you might have found a collection of the usual human figures: restless mothers cradling their babies and carefree chirping of children playing in the mud; temperamental youths who resented the rules of society and elders who were tired of asking to be left in a calm atmosphere; thumping chests of thugs trying to lure the local beauties and hostesses).

There is room for similarities between the terms *Al-Nas* and *homo sapien* in the following explanation, where the explanation is not disclosed in the interpretation of the QS. Al-Hujurat [49]: 13 in the commentaries. Similarly, research on QS. Al-Hujurat [49]: 13 has not yet touched on the specifics of *Al-Nas*' discourse, let alone anything connected to *homo sapien*. Mirham Am (2015)<sup>9</sup>, Hayati Nufus, Nur Khozin and La Diman (2018)<sup>10</sup>, Daimah (2018)<sup>11</sup>, and others have undertaken earlier studies. As a result, employing Abdul Mustaqim's<sup>12</sup> *Tafsir Maqashidi* technique, the reinterpretation of QS. Al-Hujurat [49]: 13 seeks for the relationship between understanding *Al-Nas* and *homo sapien*. There are three key reasons to use *Tafsir Maqashidi* in this case: For starters, *Tafsir Maqashidi* is often regarded as the most up-to-date interpretation of the Qur'an, particularly in Indonesia.<sup>13</sup> Second, the *Tafsir Maqashidi* approach can be utilized to explain a variety of passages, including legal, social, scientific, theological, and other topics.<sup>14</sup>

The third reason for using *Tafsir Maqashidi* in this article is to support Abdul Mustaqim's method: (1) *Tafsir Maqashidi* is the biological child of Islamic civilization, (2) *Tafsir Maqashidi* has a sophisticated set of methods, and (3) *Tafsir Maqashidi* does not only understand Al-Maqashidi. The Qur'an not only contextualizes our understanding of the Qur'an, but also integrates and connects it with other sciences, such as science and social science. (3) *Tafsir Maqashidi* can evolve into

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*Kepunahannya* (Tangerang: Pustaka AlvabetPustaka Alvabet, 2017), 4.

9 Mirham AM, "Refleksi Penciptaan Manusia Berbangsa-Bangsa Dan Bersuku-Suku (Telaah Surah Al-Hujurat Ayat 13)," *Jurnal Studia Insania* 3, no. 1 (2015).

10 Hayati Nufus, dkk, "Nilai Pendidikan Multicultural (Kajian Tafsir Al-Qur'an Surah Al-Hujurat Ayat 9-13)," *Jurnal Al-Iltizam* 3, no. 2 (2018).

11 Daimah, "Pendidikan Inklusif Perspektif QS. Al-Hujurat Ayat 10-13 Sebagai Solusi Eksklusifisme Ajaran Di Sekolah" *Jurnal Al-Thariqah* 3, no. 1 (2018).

12 Abdul Mustaqim, *Al-Tafsir Al-Maqashidi* (Yogyakarta: Idea Press, 2019); Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", Naskah Pidato Pengukuhan Guru Besar Dalam Bidang Ulumul Qur'an," (UIN Sunan Kalijaga Yogyakarta, 2019).

13 Throughout the author's investigation, Adi Fadilah mentions that *Ma'na-cum-Maghza* the most contemporary model of Al-Qur'an interpretation in Indonesia, see Adi Fadilah, "Ma'na-Cum-Maghza Sebagai Pendekatan Kontekstual Dalam Perkembangan Wacana Hermeneutika Al-Qur'an Di Indonesia," *Journal of Qur'an and Hadits Studies* 8, no. 1 (2019). Meanwhile, there are two models of interpretation that emerged after *Ma'na-cum-Maghza*, namely *Tafsir Maqashidi* dan *Verbalisasi Al-Qur'an*.

14 Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam", 41.

tafsir philosophy, which serves to dynamize Qur'an interpretation and condemn goods that ignore the component of *maqashid* Qur'an. (4) Because *Tafsir Maqashidi* has a close association with sharia *maqashid*, which is familiar and even becomes the biological child of Muslim civilisation, it can arbitrate between traditional and liberal groupings.<sup>15</sup> *Al-Nas* and *homo sapien* will be discussed using the *Tafsir Maqashidi* method. This article will provide a fair grasp of *Al-Nas*, a term used in the Qur'an, and *homo sapien*, a term used in science.

*Al-Nas*' major source is taken directly from the Qur'an in QS. Al-Hujurat [49]: 13, while *homo sapien* is drawn from Yuval Noah Harari's book *Sapiens*<sup>16</sup>. While this article's secondary sources will include classical dictionaries, commentaries, and other literature on the subject. In terms of defining and analyzing *Al-Nas* and *homo sapien*, the purpose of this article is to re-explain why the Qur'an employs the term *Al-Nas* to describe man's creation in QS. Al-Hujurat [49]: 13? What are the ramifications of this for human life as a species and as a social entity in the verse? This essay aims to give not only a fresh interpretation, but also to establish the Qur'an as a holy book that is *shalih li kulli zaman wa makan*, including in relation to the advancement of science, based on these two questions. What is intended here for the editor of QS. Al-Hujurat [49]: 13 is:

يَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاهُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

## Homo Sapien as Social Beings

Yuval Noah Harari claims in his book *Sapiens* that *homo sapien*, which literally means "human thinking," is a member of the family, just like the cat family (lion, cheetah, and pet cat), and the dog family (wolf, fox, dog). The elephant family (elephant, mammoth, and mastodon), as well as other families.<sup>17</sup> Aside from *homo sapien*, there have been many other homos who have lived on this planet. They are *homo neanderthalensis* (humans from the Neander Valley), *homo erectus* (human upright), *homo soloensis* (humans from the Solo Valley, Indonesia), *homo floresiensis* (humans from Flores, Indonesia), *homo denisova* (humans from Denisvora Cave,

<sup>15</sup> Ibid, 17-8.

<sup>16</sup> Yuval Noah Harari, *Sapiens: A Brief History of Humankind* (London: Vintage, 2011). This book has been translated into various languages around the world, including Indonesia under the title *Sapiens: Riwayat Singkat Umat Manusia*. This book received rave reviews from Barack Obama, Bill Gates, Mark Zuckerberg, and other world figures

<sup>17</sup> Yuval Noah Harari, *Sapiens: Sejarah Ringkas Umat Manusia Dari Zaman Batu Hingga Perkiraan Kepunahannya*, 5.

Siberia), homo rudolfensis (man from Lake Rudolf), homo ergaster (man from Lake Rudolf), homo er (man at work).<sup>18</sup>

The various forms of homo demonstrate that humans are not all the same. Some people have a misunderstanding about homo sapien' life journey (including some Muslims). Yuval Noah Harari, in this sense, stated:<sup>19</sup>

(When we imagine the species in a straight lineage, with ergaster representing erectus, erectus representing Neanderthal, and Neanderthal representing us, we make a mistake. This linear model offers the erroneous impression that there was only one type of human on Earth at any given time, and that all past species were just older copies of us. The truth is that this planet was home to numerous human species at the same time from roughly 2 million years ago until about 10,000 years ago).

In his book *Keragaman dan Perbedaan*, Al Makin, a current Indonesian Islamic scholar, expresses this viewpoint, particularly while addressing the age of humanity in this planet. According to Al Makin, Homo sapien first came in east Africa 200.000 years ago. Homo sapien is the only type of homo that has been able to survive and adapt to the present day. This desire to survive goes hand in hand with Homo sapien' ability to reason and employ technology in order to hunt animals and harvest nourishment in the form of fruits. As a result, homo sapien can adapt and live in the face of a variety of environmental problems that other species cannot.<sup>20</sup>

Human (*sapien*) are supposed to have created communities, towns, cities, and kingdoms around 10,000 years ago. This is based on the discovery of relic evidence, such as fossils, building ruins, archaeological excavation sites, and stories written down later. Furthermore, Al Makin asserted, using Andrew Marr's research *A History of the World*, that Catalhuyuk in Anatolia, Turkey, is the oldest site where humans have resided, socialized, and performed rituals. Humans (*sapien*) first settled with animals some 10.000 years ago, most likely as the first towns.<sup>21</sup> When it comes to humans as social beings, Ibn Khaldun believes that forming a social group is a necessary.<sup>22</sup> As a result, this excursion clearly demonstrates the position of homo sapien as social beings. Living organisms, after all, can naturally form social groupings. Homo sapien, coupled with the sophistication of their reasoning, constitute the social group.

18 Ibid., 6-8.

19 Ibid, 8.

20 Al Makin, *Keragaman Dan Perbedaan, Budaya Dan Agama Dalam Lintas Sejarah Manusia* (Yogyakarta: SUKA Press, 2016), 102.

21 Al Makin, p. 25-7. See Marr Andrew, *A History of the World*, (London: Pan Books, 2013), 25-7.

22 Ibnu Khaldun, *Muqaddimah Ibnu Khaldun* (Jakarta: Pustaka Firdaus, 2000), 71.



## The Meaning of *Al-Nas* (QS. Al-Hujurat [49]: 13) in the Qur'anic Exegesis

Before doing reinterpretation of QS. Al-Hujurat [49]: 13 by using the *Tafsir Maqashidi* method, it is important to explain the understanding of the verse in interpretation kitab's terms. There are two main reasons why it is important to present these interpretations. First, this section wants to show that the understanding of QS. Al-Hujurat [49]: 13 is not singular, but it achieves diversity and development. This is because understanding the verses of the Qur'an will continue in human life along with the time (*zaman*) and place (*makan*). Second, this section will also show that in this diversity and development, an interpretation shows the 'far-close' distance between one understanding and another understanding. From here, reinterpretation in this article will be more understandable after understanding the various interpretations of the QS. Al-Hujurat [49]: 13.

In his commentary, Ibn Abbas (d. 647 AD) suggests *asbabun nuzul* of QS. Al-Hujurat [49]: 13 related to the case of Tsabit ibn Qais, another narration says that the verse was related to the case of Bilal. Furthermore, the meaning of *Al-Dzakar* refers to Adam, and *'Untsa* refers to Hawa, from both of them that produce various qabilah or tribes. Ibn Abbas understands that the glory in the sight of Allah SWT in this verse occurs at the end of the apocalypse. In his commentary, Ibn Abbas did not explain the use of the term *Al-Nas* in the verse.<sup>23</sup> The only understanding of human identity that is explained by Ibn Abbas is the position of Adam and Hawa which is the origin of human birth. Imam Al-Shafi'i (d. 783 AD) in his commentary, *Tafsir Imam Shafi'i*, said that the creation of man from male and female is a necessity that happened to every human being, both before and after the time of Prophet Muhammad SAW, which everything comes from Adam and Hawa.<sup>24</sup> Imam Al-Shafi'i's interpretation is in line with the interpretation of Ibn Abbas.

Al-Thabari (d. 889 AD) interprets QS. Al-Hujurat [49]: 13 by saying that man was actually created from the semen of a man and a woman. The part which is usually translated as "And made you into nations and tribes" means that Allah SWT made humans into one lineage, which consists of distant or near lineages. People who are far away are citizens of one nation, while people who are close are members of the same tribe.<sup>25</sup> Furthermore, Al-Thabari in the verse also says that humans, both near and far, were created to know each other. There is nothing that distinguishes

23 Abdullah bin Abbas, *Tafsir Ibn Abbas* (Beirut: Dar Al-Kutub Al-Ilmiyah, 1992), 549-50.

24 Abu Abdillah Muhammad ibn Idris Al-Syafi'i, *Tafsir Imam Syafi'i* (Al-Riyadh: Dar Al-Tadmuriyyah, 2006) 1279-80.

25 Abu Ja'far Muhammad ibn Jarir Al-Thabari, *Jami' Al-Bayan 'an Ta'wil Al-Qur'an*, 767.

the position of man except because of his piety to Allah SWT.<sup>26</sup> Al-Tabari also did not discuss the specifics of the term *Al-Nas* in the verse.

Al-Zamakhsyari (d. 1162 AD) also does not mention the understanding of the term Al-Nas in the QS. Al-Hujurat [49]: 13. However, he explained at length about the meaning of Dzakar and 'Untsa, which he referred to Adam and Hawa from whom fathers and mothers were born who continued to give birth to offspring scattered across the earth. From here, various lineages, tribes, and so on emerged. Al-Zakhsyari then emphasized that piety is more noble than titles, lineages, wealth and others, in the sight of Allah SWT.<sup>27</sup> Al-Qurthubi (d. 1220 AD) in his interpretation focuses more on the rules of marriage. In this case, he said that his consideration and concern was equality (*kufu'*) in terms of his religion.<sup>28</sup> The lineage is sometimes taken into consideration in marriage. People who are pious and have faith are better than disobedient people whose lineage is good. If they are both pious, then at that time the person with the best lineage among them should take precedence.<sup>29</sup> Here, Al-Qurthubi also does not explain the meaning of Al-Nas in the verse.

Ibn Kathir (d. 1353 AD) in his kitab, *Tafsir Al-Qur'an al-'Azim*, also does not mention the use of Al-Nas in QS. Al-Hujurat [49]: 13. In his commentary, Ibn Kathir said that humans were created from male and female, which then spread to form various tribes. The purpose of this diversity is for *lita'arafu*, which is mutual understanding between humans.<sup>30</sup> Likewise, Al-Maraghi did not explain the meaning of *Al-Nas*. Whereas in his kitab of commentaries, Al-Maraghi is an interpreter who pays special attention to the meaning of the mufradat of the verses he interprets. Al-Maraghi only explains the meaning of the expression *min dzakari wa untsa*, namely Adam and Hawa, and the expression *syu'uban*, namely nations, which is the plural form of *sya'bun*.<sup>31</sup> Furthermore, Al-Maraghi understands the verse by saying that in fact various human descendants came from Adam and Hawa. Thus, the nature of human beings from various nations or tribes are brothers.<sup>32</sup>

Sayyid Qutb (d. 1966 AD) also did not explain the meaning of *Al-Nas* in the QS. Al-Hujurat [49]: 13. He understands this verse as a prohibition for humans not

26 Ibid, 773.

27 Mahmud bin 'Umar bin Muhammad bin Ahmad Al-Zamakhsyari, *Al-Kasysyaf'an Haqaiq Tanzil* (Riyadh: Maktabah al-'Abikan, 1998), 585-6.

28 Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakar Al-Qurthubi, *Al-Jami' Li Abkam Al Qur'an*, 401-2.

29 Abu Abdillah Muhammad ibn Ahmad ibn Abu Bakar Al-Qurthubi, p. 402.

30 Abu al-Fida Isma'il bin 'Umar bin Katsir Al-Qurasyi, *Tafsir Al-Qur'an Al-'Azhim* (Riyadh: Dar Thayyibah li Al-Nasyr wa Al-Tawzi', 1999), 385.

31 Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi* (Mesir: Muassasatu Al-Maktabah, 1946), 141-2.

32 Ibid, 143.

to be hostile and to be separated because of a difference. According to him, this verse teaches harmony and getting to know each other. Differences in language and skin color, differences in morals, talents and potentials are diversity that does not need to cause conflicts and disputes. Sayyid Qutb further states that the sentence “*ya ayyuha al-nas inna khola'qnakum min dzakar wa untsa*” shows the meaning of Adam and Hawa. In addition, this verse also explains that Allah SWT created humans in pairs, namely male and female.<sup>33</sup> Adam and Hawa’s understanding to explain the expression *min dzakar wa untsa* also occurs in the interpretation of Wahbah Al-Zuhaili. He said that all humans are born from one lineage, from the same mother and father, so it is not appropriate for humans to be proud of their lineage and criticize others who are not of the same line with them. The most honorable person in the sight of Allah is the one who is pious.<sup>34</sup>

Hamka (d. 1981 AD) interprets QS. Al-Hujurat [49]: 13 by saying that man was created from a man and a woman, namely the Prophets Adam and Hawa. They were the first humans created in this world. Simply put, until now no human being is born without a man and a woman. Humans are created because of a mixture of men and women.<sup>35</sup> M. Quraish Shihab in his Tafsir Al-Misbah said that the meaning of *dzakar* and *untsa* refers to a man (sperm) and a woman (ovum).<sup>36</sup> From here, the verse contains the value of the similarity of human origins. So, it is not natural for someone to think that he is better than others, not only between ethnic groups, skin colors or others but also between their genders. This verse emphasizes the existence of knowing each other between them. The intended introduction is to draw lessons from each other and the experiences of others in order to increase piety to Allah swt which will create peace and prosperity in life in this world and happiness in the hereafter.<sup>37</sup>

So far, above the diversity in the interpretation of the QS. Al-Hujurat [49]:13, there are two broad lines of understanding: (1) related to the creation of humans, and (2) related to the purpose of difference in human life. The majority of the interpreters above understand the expression *min dzakai wa untsa* as Adam and Hawa. Meanwhile, in terms of the purpose of differences due to nation and tribe or others, the emphasis is on the expression *lita'arafu*, namely to get to know each other. However, unfortunately the various interpretations described above do not explain

33 Sayyid Quthb, *Fi Zbilali Al-Qur'an Fi Al-Mizan* (Jeddah: Dar Al-Mannarah, 1986), 421-2.

34 Wahbah Al-Zuhaili, *Al-Tafsir Al-Wajiz* (Damaskus: Dar Al-Fikr, n.d.), 518; Wahbah Al-Zuhaili, *Al-Tafsir Al-Munir* (Beirut: Dar al-Mu'atsir, n.d.), 250.

35 Hamka, *Tafsir Al-Azhar* (Jakarta: Gema Insani, 2015), 59.

36 Shihab, *Tafsir Al-Misbah*, 260.

37 Shihab, 261.



the meaning of the term *Al-Nas* in the verse. This reinforces the initial assumption of this article described in the introduction that the interpreters ignore the meaning of *Al-Nas*. In fact, the use of the term *Al-Nas* in the verse has its own purpose, and it is the use of other terms such as *Al-Basyar*, *Al-Ins*, *Al-Insan*, and *Khalifah* to refer to human meaning. Therefore, the discussion that follows will be analyzed further on the understanding of *Al-Nas* in QS. Al-Hujurat [49]: 13 as an attempt to reinterpret the existing understanding. This reinterpretation is carried out using the Abdul Mustaqim version of the *Tafsir maqashidi* method.

### ***Tafsir Maqashidi* and The Meaning of *Al-Nas* in the QS. Al-Hujurat [49]: 13**

*Tafsir Maqashidi*<sup>38</sup> developed by Abdul Mustaqim<sup>39</sup> is a method that has existed long before, both in substance and in term.<sup>40</sup> However, the various *maqashidi* interpretations that already exist, as well as Abdul Mustaqim's anxiety, have two shortcomings. First, the *maqashidi* interpretation tends to be dominated by the discussion of *maqashidi shari'ah*. Second, the scope studied by the *Tafsir Maqashidi* still revolves around *fiqh*. Thus, Abdul Mustaqim reconstructed the *Tafsir Maqashidi*.<sup>41</sup> Among the words of Abdul Mustaqim that make his *Tafsir Maqashidi* method unique is that the method is not limited to legal verses (*fiqh*), but also other verses such as social, scientific, theological and others.<sup>42</sup> Thus, it can be said that Abdul Mustaqim's version of *Tafsir Maqashidi* includes a comprehensive and mature enough method to be applied in understanding the Qur'an compared to its predecessor *Tafsir Maqashidi*.<sup>43</sup>

38 The term *Maqashidi* itself is actually inseparable from the discussion of *Maqashid Syari'ah* which has been popular among ulama. There have been very many ulama who have focused on the discussion of *Maqashid Syari'ah*, such as Abu Ishaq Ibrahim ibn Musa ibn Muhammad Al-Lakhmi Al-Syathibi, *Al-Murwafaqat fi Ushul Al-Syari'ah*, (Mesir: Al-Matkabah Al-Tujariyah, 1920); Muhammad Al-Thahir Ibn Asyur, *Maqashid Al-Syariah Al-Islamiyah*, (Cairo: Dar Al-Salam, 2016); Jaser Auda, *Maqashid Al-Syari'ah as Philosophy of Islamic Law a System Approach*, (London: the International of Islamic Thought, 2008); etc.

39 Abdul Mustaqim, born on 4th December 1972, is a Professor of Ulum Al-Qur'an at UIN Sunan Kalijaga Yogyakarta. He has held several important positions such as chairman of the Qur'an and Tafsir progra, IIQ An-Nur (2005-2010), secretary of the Aqidah and Philosophy Postgraduate program at UIN Sunan Kalijaga (2008-2011), head of The Qur'an and Tafsir program faculty of Ushuluddin and Islamic Thought UIN Sunan Kalijaga Yogyakarta (2015-2020), and the caretaker of Pesantren Mahasiswa Lingkar Studi Qur'an (LSQ) Al-Rahmah Yogyakarta (2012-present), etc.

40 See further Umayyah, "*Tafsir maqashidi*: Metode Alternatif dalam Penafsiran Al-Qur'an", dalam jurnal *Diya Afkar*, Vol. 04, No. 01, 2016, p. 42-43; Zaenal Hamam dan A. Halil Thahir, "Menakar Sejarah Tafsir *Maqasidi*", dalam jurnal *Qaf*, Vol. 2 Nomor 1 Januari 2018.

41 See Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir Maqashidi* sebagai Basis Moderasi Islam", 10-11.

42 Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir Maqashidi* sebagai Basis Moderasi Islam", 41.

43 After Abdul Mustaqim, there were also other *Tafsir Maqashidi* Methods written by Wasfi 'Asyur Abu Zayd, but the way the method worked was different from that offered by Abdul Mustaqim. See Wasfi 'Asyur Abu

The principles of implementing *Tafsir Maqashidi* can be simplified into four: (1) Seeking and applying benefits. (2) Analysis of the text of the Qur'an by paying attention to thematic studies. (3) Context analysis which includes the context of revelation (micro and macro) and the current context. (4) Paying attention to the social-humanities and science disciplines.<sup>44</sup> Applying benefit by looking at as mentioned by Imam al-Juwaini called it the term *Al-'Ismah* (guarding) which is carried out on five things, namely *hifdz aql* (preservation of reason), *hifdz nasl* (preservation of offspring), *hifdz ad-din* (preservation of religion), *hifdz mal* (preservation of hara), and *hifdz nafs* (preservation of life) and perfected by Abdul Mustaqim, with two hif namely *hifdz bi'ah* and *hifdz al-daulah*.<sup>45</sup>

As the steps, the *Tafsir Maqashidi* method begins with analyzing the text of the Qur'an by paying attention to thematic studies. Here, although specifically this study focuses on the term *Al-Nas* in QS. Al-Hujurat [49]: 13 to achieve a complete understanding of *Al-Nas*, other terms in the QS. Al-Hujurat [49]: 13 is also important to be associated with. This is because the Qur'an, including the QS. Al-Hujurat [49]: 13, always uses the right editorial and has a relationship to achieve unity of meaning.<sup>46</sup> Here, the term *Al-Nas* in the Qur'an is found 243 times spread over 54 suras.<sup>47</sup> Ibn Mandzur understands the term *Al-Nas* as a living being that has the potential to have the characters of *Al-Ins* (tenderness) and *Al-Jin* (savage).<sup>48</sup> Ibn Mandzur's understanding is in line with the understanding of the meaning of the term *Al-Nas* described in the introduction, namely *Al-Nas* as one of the species of living things in Bint Syathi's study of *Al-Nas* in the Qur'an. Thus, the use of *Al-Nas* in the verse shows that the QS. Al-Hujurat [49]: 13 is not only addressed to Muslims, but also to all humans.

The word *khalaq* has the meaning of a creation that undergoes a perfect process.<sup>49</sup> The use of the pronoun (*dhamir*) *nahnu* in *khalaqnakum* shows that there are parties other than Allah SWT in the creation of humans. The words *dzakar* and

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Zayd, Metode *Tafsir Maqashidi* (Memahami Pendekatan Baru Penafsiran Al-Qur'an), (Jakarta: Qafmedia, 2020).

44 Some of these points author extracts from the ten principles offered by Abdul Mustaqim. See further Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir maqashidi* sebagai Basis Moderasi Islam", 40-41.

45 Abdul Mustaqim, "Argumentasi Keniscayaan *Tafsir maqashidi* sebagai Basis Moderasi Islam", 40

46 For more please read Amir Faidhol Fath, *The Unity of Al-Qur'an*, terj. Nasiruddin Abbas, (Jakarta: Pustaka Al-Kautsar, 2010).

47 Muhammad Fuad Abd Baqi, *Mu'jam Al-Mufabharas fi Al Faz Al-Qur'an*, (Beirut: Dar wa Muthabi' Al-Sya'bi, 1988), 895-899.

48 Ibn Mandzur, *Lisan Al-Arab*, Jilid 6. (Beirut: Dar Al-Shadir, 2003), 245.

49 Al-Raghib Al-Asfahani, *Al-Mufradhat fi Gharaib Al-Qur'an* (Beirut: Maktabah Nazar Musthofa, tt), 388.

'untsa mean men and women as biological beings, so they can reproduce.<sup>50</sup> Here, QS. Al-Hujurat [49]: 13 gives an understanding that all humans were created by involving the roles of men and women. The use of the word *ja'ala* in *ja'alnakum*, which means to make, contains an understanding that what happened contains great benefits for humans.<sup>51</sup> The word *syu'uban* comes from the word *syab* which means *qaum* (people), another meaning is to separate.<sup>52</sup> The word *qabail* (plural of *qabila*) means something that initially faces each other and then separates.<sup>53</sup> The word *ta'arafu* has a *wazan* equivalent to *tafa'alu*, which indicates the existence of mutuality. The word *Ta'arafu* itself comes from the word 'urf which means positive relationship.<sup>54</sup> From this, *ta'arafu* can be understood as mutual in a positive relationship. Thus, after man was created from male and female, he then spread and separated and then each formed people or groups.

Next, the end of the verse QS. Al-Hujurat [49]: 13 is said that *inna akramuk 'inda Allahi atqakum, innallah 'alimun khabir* which can be understood that Allah SWT is the determinant of glory, whose sign of glory is found in human piety. The expression *innallah 'alimun khabir* can be understood that everything that happens to humans is clearly known by Allah SWT. As for thematically the verse, the understanding of QS. Al-Hujurat [49]: 13 can be done by referring to the interpretation of the scholars mentioned earlier. Here, QS. Al-Hujurat [49]: 13 is understood as a verse about humans as social beings. Furthermore, discussions about humans in the Qur'an can also be found in Fazlur Rahman's study in his book, *Major Themes of the Qur'an* (2009)<sup>55</sup>, where Rahman discusses comprehensively about humans as individuals and as part of society.

Furthermore, in terms of the context of the revelation, QS. Al-Hujurat [49]: 13 was revealed on the day of the liberation of the city of Mecca (fathul Makkah). Narrated by Ibn Hatim from Ibn Abi Malikah, he said that when the liberation of the city of Mecca, Bilal went up to the Ka'bah and gave the call to prayer. Some people said, "Isn't that a black slave who is calling the call to prayer above the Ka'bah?" others said "If Allah is angry, Allah will replace it with something else". From here then Allah SWT sent down the QS. Al-Hujurat [49]: 13.<sup>56</sup> Exposure to the context

50 Ibid., 488.

51 Ibid, 302.

52 Abu al-Husain Ahmad bin Faris ibn Zakariyya, *Mu'jam Al-Maqayis fi Al-Lughab*, (Beirut: Dar al-Fikr, 1994), 527.

53 Abu al-Husain Ahmad bin Faris ibn Zakariyya, *Mu'jam Al-Maqayis fi Al-Lughab*, 872.

54 See Jamil Shaliba, *Al-Mu'jam Al-Falsafi*, (Beirut: Dar Al-Kutub Al-Lubnani, 1978), 71.

55 Fazlur Rahman. *Major Themes of the Qur'an*, (Chicago: University of Chicago Press, 2009).

56 Jalaluddin Al-Suyuthi, *Lubab Al-Nuqul fi Asbab Al-Nuzul*, (Beirut: Muassasah Al-Kutub Al-tsaqafah,

of the revelation gives an understanding that QS. Al-Hujurat [49]: 13 emphasizes the attitude of mutual understanding among fellow humans, regardless of position, skin color, or others. Furthermore, demeaning behavior of others was common in the Arab context at that time. Many things are factors that make a person feel higher than others such as social strata, wealth, descent, including skin color.<sup>57</sup>

Until here, an explanation of QS. Al-Hujurat [49]: 13 in terms used, thematic verse, until the reading of the context of its revelation gives an understanding that *Al-Nas* in the verse is a living creature created (*kbalaq*) by involving many parties, who are male and female, men and women. From this creation, humans were deliberately made (*ja'ala*),<sup>58</sup> with a positive purpose, separated to form different people, *kabila*, or groups. The positive purpose of the separation is to be wise in knowing and understanding each other (*lita'arafu*). Thus, *Al-Nas* which has the initial meaning of being who can be gentle or rude, emphasized to be positive (gentle). The emphasis on this positive attitude is also reflected in the context of the revelation of this verse, where the verse is an awareness for Arabs not to vilify each other because of kinship, skin color, social strata, and others. This is because what distinguishes one human from another is his piety. From here, QS. Al-Hujurat [49]: 13 emphasizes on two sides, namely the origin of man and his social life. Of course, these two things contain maqashid in human life, which is important to be discussed in the next sub-chapter.

### ***Maqashid of Al-Nas in QS. Al-Hujurat [49]: 13: A Reinterpretation***

The two previous discussions describe the interpretation of the QS. Hujurat [49]: 13 is related to humans as *Al-Nas*. The tradition of interpretation on it shows the diversity of understanding that occurs among interpreters. In this diversity, there is a common thread that shows that QS. Al-Hujurat [49]: 13 is closely related to the origin and human beings as social beings. The understanding of these interpretations is reinterpreted through the *Tafsir Maqashidi* method, so that the QS understanding appears. Al-Hujurat [49]: 13 which is wider. However, this understanding has not been completed, it is still necessary to find the maqashid side of the verse. What is the maqashid of using *Al-Nas* in the context of the QS. Al-Hujurat [49]: 13, both in terms of origin, and in terms of human social life? These questions is then associated with scientific findings regarding the presence of homo sapien on this earth. Here, the study of *Al-Nas* and homo sapien will provide a series of identity clarity and

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2002), p. 242.

57 See more in the Arab History Book such as Jawwad Ali, *Al-Mushshal fi Tarikh Al-'Arab*, (Beirut: Dar Al-Saq, 2001).

58 The different meanings of the words *ja'ala* dan *kbalaqa* can be seen in Abu al Husain ibn Faris ibn Zakaria, *Maqayis al Lughab*, (Bairut: Ittihad al Kitab al 'Arabi, tth).

contain a broad maqashid in human life.

In the written text, the terms used in QS. *Al-Hujurat* [49]: 13 contains a general understanding. Here, there are two important notes in the understanding of QS. *Al-Hujurat* [49]: 13. First, the verse is very difficult to relate to the initial discussion of the creation of man on earth, such as the debate on the origin of man from apes version of the theory of evolution or the theory of the Prophet Adam and Hawa.<sup>59</sup> This is because the verse, both based on the written text and the context of its revelation, does not support any discussion of the early creation of humans on earth. It means that this verse is less relevant to be used as the argument for the initial debate on the creation of humans on this earth. Second, the interpretation of *dzakar* and *'untsa* as prophets of Adam and Hawa, as dominated in the exegetical books that have been stated previously, ignores other facts of the creation of Adam and Hawa in the Qur'an, such as QS. *Al-Baqarah* [2]: 30, which is tied to human matters as caliph, not *Al-Nas*.<sup>60</sup> Thus, the meaning of *dzakar* and *'untsa* in the verse is not properly understood by Adam and Hawa.

QS. *Al-Hujurat* [49]: 13 is more accurately understood as the origin of the creation of humans as creatures whose presence has been preceded by other parties, God, parents or others. The presence of the other party here is seen in the use of the pronoun *nahnu* in the expression *khalaqnakum*. Here, the use of the term *Al-Nas* which is juxtaposed with *nahnu* brings a very broad understanding, not only Allah SWT and parents. This broad understanding starts from Allah SWT, parents, relatives, near and far family, society, other creatures, to nature. The involvement of nature, for example, the process of human creation which is known to involve nature, as *Al-Razi* mentions the existence of *thurab* (dust), *thin* (soil) in the creation of humans.<sup>61</sup> In the Qur'an itself the mention of natural elements in the creation of humans is also mentioned, for example the element of *thurab* or dust (see QS. *Ali 'Imran* [3]: 59; QS. *Al-Kahf* [18]: 37; and others), *thin* or earth (see QS. *Al-An'am* [6]: 2; QS. *Al-A'raf* [7]: 12; and others), *shalshal* or pottery (see QS. *Al-Hijr* [15]: 26). The involvement of other parties (read: We in QS. *Al-Hujurat* [49]) apart from nature is very visible to humans as *Al-Nas*, which also happens to *homo sapiens* which

59 See debates on human origins in, for example, David Loye, "Introduction: Toward a Fully Human Theory of Evolution", in *The Journal of New Paradigm Research*, Vol. 58, Issue, 2-3, 2010; Cartono, *Teori Evolusi: Mengungkap Rahasia Evolusi Makhluk Hidup*, (Bandung: Prisma Press, 2008); Moh. Rosyid, "Polemik Manusia Perdana antara Islam dan Barat", in *Analisis: Jurnal Studi Keislaman*, Volume 19, Nomor 1, 2019; etc.

60 study of the creation of Adam and Hawa is comprehensively described by Al Makin in his book, *Perbedaan dan Keragaman*. See Al Makin, *Keragaman Dan Perbedaan, Budaya Dan Agama Dalam Lintas Sejarah Manusia*, 42-48.

61 See further explanations of the creation of man in the commentaries, for example Fakhr Al-Razi, *Al-Tafsir al-Kabir*, Vol. 8, (Beirut: Dar Al-Haya Al-Turats, 1990), 137.



also has many types, as explained in the previous chapter.

Thus, humans as *Al-Nas* (Surat al-Hujurat [49]: 13 and humans as homo sapiens above give an understanding that even the process of creation and birth humans are actually closely tied to other creatures or parties. We (humans) today is human as *Al-Nas* in QS. Al-Hujurat [49]:13 as well as human homo sapien, whose presence is not linear –in Yuval language, but always intersects with others.<sup>62</sup> At this point, the creation and presence of humans on earth based on the reinterpretation of QS. Al-Hujurat [49]: 13 shows an effort to carry out *hifdz al-nasl* (preservation of offspring). The results involve other people and other parties. In fact, with the efforts of *hifdz al-nasl*, humans are actually not only required to take care of their offspring, not only among the immediate family and friends, fellow Muslims or fellow humans, but also to other types of living things and the universe. So, this also contains a demand to do *hifdz al-nafs* both for oneself and for other parties.

Furthermore, the similarity of *Al-Nas* and homo sapien is also strengthened by the character of the two as beings who interact with other creatures or called social beings. In QS. Al-Hujurat [49]: 13, Allah SWT describes the character of *Al-Nas* as a social being with the provisions of *lita'arafu*. Al-Dahdah in his kitab, *Mu'jam Qarwaid al-Lughab al-'Arabiyyah fi Jadawil wa Labwat*, says that the expression *lita'arafu* has a meaning as an effort of mutuality in social life.<sup>63</sup> The emergence of an attitude of knowing each other or understanding (*lita'arafu*) in QS. Al-Hujurat [49]: 13 is intended to deal with the social facts of humans as creatures who are made *shu'uban* and *qabailan*, and the essence of it is the fact about diversity. In this diversity, humans as *Al-Nas* are guided in the QS. Al-Hujurat [49]: 13 to be 'wise, as the expression *lita'arafu*.

This 'wise attitude' is also a character for homo sapien that was understood as a wise man.<sup>64</sup> Thus, the 'wise attitude' adds and strengthens the similarities between *Al-Nas* and homo sapien. This similarity is increasingly realized when witnessing life which in essence cannot be separated from the involvement of other parties. This happened to *Al-Nas* and homo sapien since the beginning of his creation until he died. The presence of other parties always arises from one business to another, such as eating, drinking, studying, working, marrying, having a family, having a

62 Many simple things in human life can explain why the human journey is not linear, for example, often the character of a daughter tends to be similar to her father than her mother, and so on. This issue is usually discussed in genetic studies. See for example Gardner dan Snustad, *Principle of Genetics*, (New York: John Wiley and Sons, 1984); Suryo, *Genetika Manusia*, (Yogyakarta: Gadjah Mada University Press, 1989); etc.

63 See Al-Dahdah, *Mu'jam Qarwaid Al-Lughab Al-'Arabiyyah fi Jadawil wa Labwat*, (Beirut: Maktabah Lubnan, 1989), 118.

64 See V.L. Sinta Herindrasti, *Sapiens A Brief History of Humankind: Kilas Balik Evolusi Manusia dan Tantangan ke Depan*, dalam *Jurnal Sociace Polites*, Vol. 20, No. 1, 52.

community, having a state, religion, and so on. Almost all – if you are reluctant to say the whole – the scope of human life always involves other parties. Therefore, the strength of social relations in human life as *Al-Nas* and homo sapien is based on the reinterpretation of QS. Al-Hujurat [49]: 13 shows that there is a demand for humans for *hifdz al-Aql*, *hifdz al-din*, *hifdz al-mal*, and *hifdz al-nafs*, *hifdz al-bi'ah* and *hifdz al-daulah* simultaneously.

Furthermore, strong and broad social relations as human characters in *Al-Nas* and homo sapien in QS. Al-Hujurat [49]: 13 also brings consequences for understanding equality in life. Moreover, there is the expression *lita'arafu* which indicates the relationship is positive, as explained earlier. The only thing that distinguishes fellow creatures created is piety to Allah SWT. This similarity does not only apply between male and female humans, as voiced by, for example, Aminah Wadud<sup>65</sup>, but also applies to all creatures created by Allah SWT. With this understanding, the position of humans is equal to animals, trees, nature and others. Thus, there is no dominating attitude or will to dominate one another, especially QS. Al-Hujurat [49]: 13 guides the existence of a wise attitude (wise) to others. Thus, humans as al-nas and homo sapien are required to be *hifdz al-aql*, *hifdz al-din*, *hifdz al-nasl*, *hifdz al-mal*, *hifdz al-nafs*, *hifdz al-bi'ah* and *hifdz al-daulah*, so maqashidi QS. Al-Hujurat [49]: 13 can be widely felt in human life.

## Conclusion

From the various explanations above, it can be concluded that the understanding of QS. Al-Hujurat [49]: 13 using Abdul Mustaqim version of the *Tafsir Maqashidi* method gives two great understandings as well as *maqashidi* on the verse. First, understanding QS. Al-Hujurat [49]: 13 is not related to the beginning of the creation of man on this earth, as was dominantly understood by previous interpreters. Based on the maqashidi interpretation method, the creation contained in the QS. Al-Hujurat [49]: 13 refers to the creation of humans that has been preceded by other parties, such as God, parents, family, society, animals, trees, nature, and so on. Creation and birth like this shows that humans are Al-Nas and homo sapien at the same time.

Second, social relations in QS. Al-Hujurat [49]: 13 refers to positive things that do not only include relationships with fellow Muslims, or fellow humans, as understood in previous commentaries. Based on the *Tafsir Maqashidi* method, social relations in QS. Al-Hujurat [49]: 13 covers human relations with all creatures, such as fellow Muslims, humans, and fellow living creatures including nature. The social relationship in the verse is owned by humans as *Al-Nas* and homo sapien at the same

<sup>65</sup> Amina Wadud, *Inside the Gender Jihad* (Oxford: Oneworld, 2006), 97.

time. These two great understandings contain efforts for *hifdz al-aql*, *hifdz al-din*, *hifdz ll-nasl*, *hifdzl al-mal*, *hifdz al-nafs*, *hifdz al-bi'ah* and *hifdz al-daulah*. This is as the main purpose of using the *Tafsir Maqashidi* method of the QS. Al-Hujurat [49]: the 13th. [] *Wallahu A'lam*.

### Supplementary Materials

The data presented in this study are available in [insert article or supplementary material here] (Usually the datasets were analyzed from library research can be found in the whole data references ).

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### Authors' contributions

All listed authors contribute to this article. M.A.H.S. wrote the original draft, reviewed and edited it, conceptualised the study and managed the project administration. S.R. was responsible for the methodology and validation, wrote the formal analysis and compiled the resources. I.P. wrote the visualisation and supervised the project.

### Data availability statement

Data sharing is not applicable to this article as no new data were created or analysed in this study.

### Conflict of interests

None of the authors of this study has a financial or personal relationship with other people that could inappropriately influence or bias the content of the study.

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