
Exclusivism: Religious Constructs in Tafsir Muhammad Bin Salih Al-'Uthaimin

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Abstract:

This paper analyzes the exclusive paradigm in the interpretation of Muḥammad bin Ṣāliḥ al-'Uthaimīn. The methodology used is qualitative descriptive-analytical to describe how the exclusive paradigm of Muḥammad bin Ṣāliḥ al-'Uthaimīn on his interpretation and implications for the his religious concept. This paper using semantic-linguistic, theological, and sociological approaches. This research found that exclusivism in the interpretation of Muhammad bin Salih al-'Uthaimin was built by the textualist-literal interpretation paradigm which is supported by romanticism towards the orthodoxy of traditional interpretation so that it has implications for the conception of religious which exclusively views Islam as one only true religion (truth claim), which can guarantee salvation (salvation claim).

Keywords: *exclusivism, textualist, truth claim.*

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INTRODUCTION

The interpretation of the Qur'an is not simply an implementation of the methodology; it also interacts with religious motifs through perspectives generated across the process of interpretation. As a result, interpretation is one of the

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components of the socio-religious structure. Muhsin Mahfudz explains the consequences of religious attitudes interpretation, stating that two basic interpretations can be distinguished from the various variations of interpretation: Scripturalist (formalistic) and Substantialist (open). Scripturalist interpretation leads to a rigorous and formalistic mentality, whereas Substantialist interpretation leads to a more flexible and essentialist approach. According to Ahmad Izzan, both esoteric and exoteric interpretations of the Qur'an text result in an exclusive and inclusive religious attitude. Furthermore, Fiqh-style statements frequently result in exclusivism. Meanwhile, the mode of Sufistic interpretation leans toward inclusivism, therefore Sayyed Hossein Nasr and Bawa Muhayyaddin are quite pleased to promote Sufism in the present Western world in order to portray Islam's calm, humanist, and loving face.

Plurality and globalization present its own challenges for every religious believer. The inclusive-pluralist paradigm at first glance is appropriate and fits the facts of religious plurality for the sake of creating co-existence among religious communities today. But on the other hand, religiosity cannot be separated from its exclusivism aspect. Muḥammad Baharun said that in theological thinking there are basic assumptions, namely demands that are exclusive-particularistic, or known as truth claims. Religion and truth claim are a unity that gives birth to a symbolic power that binds its adherents.

Based on the description above, the element of exclusivism in the discourse of interpretation has to be examined more thoroughly and in detail in order to be presented in the academic world's constellation. Religious patterns impact the amount of social cohesion in a pluralist and multi-cultural society since interpretation has consequences for religious patterns. Furthermore, the syllogism from exclusivism to radicalism-extremism must be reexamined, because instead of serving the purpose of social harmony, these understanding tarnishes the face of religion, such as cruising the mindset that religion is a source of social conflict, otherwise religion's decent morals are also auctioned.

METHOD

This research used library research. This study relies heavily on data from various literatures are library materials. This research is theoretical in nature. remember, the object of this research is related to the verses of the Qur'an and the usage used by Muhammad bin Salih al-'Uthaimin as one of the aspects that form the paradigm his religion. Thus, this research can be classified into category of qualitative research, which can generally be defined as research procedures that produce data in the form of verbal and verbal text descriptions non-verbal and

observable behavior. Sources of data in this study can look into two categories: primary and secondary data sources.

The primary data source of this research is a book of commentary by Muhammad bin Salih al-Uthaimin entitled Tafsir al- Qur'an al-Kanm and other works such as, al-Qawl al-Mufid 'Ala Kitab al-Tauliid, Shark al-Aqldah al-Wasatiyyah Li Shaikh al-Islam Ibn Taimiyyah, 'Aqldah Ahlu al-sunnah wa al-jama'ah, usui al-tafsir and others. As for secondary data, the author refers to several related books and journals with a research theme, covering the disciplines of exegesis, 'ulum al-Qur'an, theology, linguistic-semantic, and the sociology of religion. This study includes three interrelated discussions as the focus of the object to be studied: first, three religious typologies; exclusivism-inclusivism-pluralism in socio-religious discourse. Second, examine the method of interpretation of Muhammad bin Salih al-'Uthaimin and its preparations in shaping the socio-religious construction. Third, application study Muhammad bin Salih al-'Uthaimin on several theological and social- religion. the method used in this research is interpretive by exploring the thoughts of the characters contained in his works. In this study, the authors involved several disciplines as an approach, namely; theological approach, semantic approach, and sociological approach.

RESULT AND DISCUSSION

Biographical Sketch of Muḥammad bin Ṣāliḥ al-'Uthaimīn

Muḥammad bin Ṣāliḥ al-'Uthaimīn has the nickname (chew) Abu 'Abdillah, this is attributed to his eldest son. As for his full name and genealogy, Abu 'Abdillah, Muḥammad bin Ṣāliḥ bin Muḥammad bin Sulaimān bin 'Abd al-Raḥmān bin 'Uthmān bin 'Abdullah bin 'Abd al-Raḥmān bin Aḥmad bin Muqbil al-Wuhaibī al-Tamīmī. The name al-'Uthaimīn itself is actually the name for his fourth grandfather, namely 'Uthman bin 'Abdullah who was attributed to Muhammad as his grandson.

Muḥammad bin Ṣāliḥ al-'Uthaimīn was born to a simple family, on 27 Ramadan 1347 H., in the city of 'Unaizah, a city in the Qasīm region, Najd, the central part of the Arabian Peninsula, and died in Jeddah on Wednesday the 15th in the month of Shawwal in 1421 H before maghrib, at 05:55 to be exact at the age of 74 years based on the Hijriyyah year. The beginning of al-'Uthaimīn's intellectual journey began with the teaching of his grandfather from his mother's path, al-Shaikh 'Abdurrahman bin Sulaimān al-Dāmigh, an imam and teacher at the al-Kharizah mosque in the city of 'Unaizah, to him al-'Uthaimīn 'Uthaimīn studied al-Qur'ān kitābah (writing khat / calligraphy) and several other sciences. until at the age of thirteen years, al-'Uthaimīn began to learn from various sources in various places in the city of 'Unaizah. based on the narrative of al-Shaikh Ibrahīm al-Jaḥīlī, at a relatively young age, al-'Uthaimīn had memorized the Qur'an for 6 months under the

teaching of his blind teacher, Alī bin 'Abdillāh al-Shahī tān. when he was 18 years old, al-'Uthaimīn studied with al-'Alāmah Shaikh 'Abdurrahman bin Nāṣiral-Sa'dī. At the initial stage, the teaching was carried out by two of his students, namely Shaikh Muḥammad bin 'Abd al-'Aziz al-Muṭawwi' and Shaikh 'Alī bin Ḥamdi al-Ṣāliḥī. Then, in the next stage al-'Uthaimīn formally entered Madrasah al-Sa'diyyah or al-Jāmi'ah al-Sa'diyyah and received direct instruction from al-'Alāmah Shaikh 'Abdurrahman bin Nāṣiral-Sa'dī for about 11 years. In the year 1372 H, Muḥammad bin Ṣāliḥ al-'Uthaimīn continued his studies at Ma'had al-'Ilmī, Faculty of Shari'ah, in Riyaḍ. At that time, he was 25 years old. he entered in the second year after the opening of the Ma'had 'Ilmī. At that time, Ma'had 'Ilmī had two learning programs, namely general (regular) and special (accelerated). Muḥammad bin Ṣāliḥ al-'Uthaimīn took a special program, namely being able to take advantage of vacation time to study or compaction, so that he completed his studies in just two years. While in Riyaḍ, Muḥammad bin Ṣāliḥ al-'Uthaimīn studied the book Ṣaḥīḥ al-Bukhārī, Risālah Shaikh al-Islām Ibn Taimiyyah, and several other fiqh books to al-'Alāmah al-Mufassir al-Shaikh Muḥammad al-Amīn al-Shinqīṭī, al-Imām al-Muhaddith 'Abd al-'Aziz bin 'Abdullah bin Bāz, al-'Alāmah al-Faqīh 'Abd al-Razāq 'Afīfī and others. This is a new nuance for al-'Uthaimīn in his intellectual journey, where he must combine the two learning characters between 'Unaizah and Riyaḍ. Shaikh 'Abd al-'Aziz al-Dāwūd (a member of Dār al-Iftā') revealed that Muḥammad bin Ṣāliḥ al-'Uthaimīn had specialties in terms of knowledge and understanding In the year 1374 H, Muḥammad bin Ṣāliḥ al-'Uthaimīn returned to 'Unaizah, that is, after two years he finished his studies at Ma'had 'Ilmī, continuing to study again with the Shaikh 'Abdurrahman al-Sa'dī while continuing his studies at the Shari'ah Faculty at Imam Muḥammad bin Su'ūd al-Islamiyyah University. Muḥammad bin Ṣāliḥ al-'Uthaimīn is a scholar who is active in da'wah, he often gives teachings and fatwas at al-Haram al-Makkī, he also often gives seminars and taklim majlis in many big cities and various countries. So, it is not surprising if al-'Uthaimīn served or was involved in several organizations. Al-'Uthaimīn was a member of Hay'ah Kibār al-'Ulamā' in the kingdom of Saudi Arabia in 1407 H, member of the Majlis al-'Ilmī at the University of al-Imam Muḥammad bin Su'ūd al-Islamiyyah 1398 - 1400 H, Member of the Majlis al-Shari'ah and Uṣūluddin University, branch of the University of al-Imam Muḥammad bin Su'ūd al-Islamiyyah in Qaṣim and became the head of the Akidah department there, as well as several other positions. Besides that, al-'Uthaimīn was also a prolific scholar in his work, he produced more than 50 books, the first book what he wrote was Fatḥu Rabb al-Bariyyah bi Talkhīṣ al-Hamawiyyah (1380 H), which is a summary of the book al-Hamawiyyah by Shaikh Ibn Taimiyyah.

The other works include; al-Qawā'id al-Mithālī fi Şifātillah wa Asmā-ihī al-Husnā, Risālah fā al-Hijāb, Risālah fi al-Şalā hwa al-Ṭahārah li Ahl al-A'dhār, Risālah fi Mawāqit al-Şalāh, Risālah fi Sujūd al-Sahwī, al-Fatā wā al-Nisā'iyyah, Zād al-Dā'iyyah ilā Allah'Aza wa Jalla, Fatāwā al-Ḥajj, Uşūlal-Tafsīr, Sharh al-Uş ūlal-Īmān, Liqā'i al-Bāb al-Maftūh lineage, Ahkām min al-Qur'ān al-Karīm, Tafsīr al-Qur' ān al-Karīm.

The Exclusive Interpretation of Muḥammad bin Şālih al-'Uthaimīn

1. Truth Claim and Orthodoxy of Traditional Interpretation

The truth claim of religion is closely related to orthodoxy (official) a religious teaching that is collectively realized by the majority of its adherents. In the Islamic world, al-Qur'an and al-Sunnah are the two corpuses left by the Prophet Muhammad which became the foundation and legality of the orthodoxy of Islamic teachings. Any religious understanding and practice that is not based on or deviates from both; al-Qur'ān and al-Sunnah, will be referred to as heterodox (unofficial) teachings.

According to Charles Kimball, authentic religious truth claims are not as rigid and exclusive as extremists may seem. Although Kimball vehemently opposes religion with "absolute truth claims", i.e., truth claims against certain interpretations that become propositions and are treated as rigid doctrines. Kimball also calls it a religious truth claim that is perverted without any awareness from humans about their limitations in finding and articulating religious truth. Suhermanto Ja'far, in his writings which discusses religious absolutism and its relation to the massive protracted conflict between religious adherents. Ja'far asked, doesn't religion always teach goodness, or is there a religion that has double standard teachings? Then Ja'far said that conflicts in the name of religion are usually caused by political, social, economic problems, and the education gap of the community.

Regarding the term orthodoxy-heterodoxy, Sheila Mc. Donough defines the term orthodoxy as a true (official) teaching, while heterodoxy is a teaching that seems true but is not true (unofficial). The term orthodoxy-heterodoxy exists in all religious teaching traditions. In Islam, there are terms sunnah and bid'ah, in the context of Sufism there are terms mu'tabarah and ghayr mu'tabarah, while in the context of fatwa there are terms mu'tamad and ghyr mu'tamad. In the world of interpretation, orthodoxy and heterodoxy can be found in al-Tafsīr wa al-Mufassirūn by Muḥammad Ḥusain al-Dhahabī which is termed al-tafsīr al-ṣaḥīḥ and al-tafsīr al-munḥarifah.. al-Zarqānī in his book Manāhil al-'Irfān fi'Ulūm al-

Qur'ān, mentions deviant understandings (heterodoxy) about al-Qur'ān with the term al-shubuhāt.

The orthodoxy of traditional interpretation was born from the paradigm that the most authoritative and valid interpretation is tafsīr al-Qur'ān bi al-Qur'ān, then tafsīr al-Qur'ān bi al-sunnah, then tafsīr al-Qur'ān bi qawl al-ṣaḥābah, and tafsīr al-Qur'ān bi qawl al-ṭabi'īn. This is because the Qur'an is kalā mullah and only Allah knows best the meaning of his words. Then the Prophet is the recipient of revelation, so he is the man who knows the most about the meaning of the Qur'an. The companions and ṭabi'īn are the two generations who are closest to the Prophet. In addition, normatively, the roots of the orthodoxy of traditional interpretation can be traced from the hadiths that condemn interpretation based on personal opinion (tafsīr bi al-ra'y). This hadith has had a great influence on the claims of orthodoxy of interpretation, for almost a century, tafsīr bi al-ra'yī was very much avoided until it reappeared in the Abbasid era. Ṭāhir Maḥmūd Muḥammad Ya'qūb in his book *Asbāb al-Khaṭā fī al-Tafsīr* (causes of errors in interpretation) explicitly states that interpretation with al-Qur'ān and narrations of ṣaḥīḥ are the best interpretations, so reason cannot go beyond texts (Qur'ān and narrations of ṣaḥīḥ) in interpreting the Qur'an 'ān.

The characteristics of classical-traditional interpretation are seen from the source, it is an interpretation that originates from; al-Qur'ān, al-sunnah, history of the companions, history of ṭabi'īn, history of ṭabi' al-ṭabi'īn, israiliyyāt, ijtiḥad mufassir, and Arabic interior (Bedouin). In this period, the historical tradition (bil al-ma'thūr) has a very large portion compared to the ijtiḥad-ratio tradition in the process of interpreting the Qur'an. This can be seen from the works of interpretation of the classical-traditional period, such as the interpretation of the works of al-Ṭabarī, Jamī' al-Bayān fī Tafsīr al-Qur'ān (310 H), and Ibn Kathir, Tafsīr al-Qur'ān al-'Aẓīm (774 H). In addition, the codification process in the post-ṭabi'īn era which collected and separated the hadiths of the Prophet and the interpretations narrated from the Prophet, the Companions and ṭabi'īn, was carried out by hadith scholars, including; Yazīd ibn Ḥārūn al-Sulmā (117 H), Shu'bah ibn al-Ḥajjaj (160 H), and Sufyān ibn 'Uyaynah (198 H). This is very possible if the dominance of the tradition of the method of transmission (bil al-Mathūr) was very strong at that time.

Through historical traditions, the romanticism of traditional interpretive orthodoxy continues to this day, and Islamic exclusivism which is considered a traditional interpretive orthodoxy is understood and continued by the next generation through literal-decontextual interpretation of religious texts.

This can be seen from the orthodoxy of Islamic exclusivism as a product of interpretation, which can be found in classical-traditional commentary works, for example; Ibn Jarīr al-Ṭabarī (839-923 AD), Fakhr al-Dīn al-Rāzī (1149-1209 AD), Al-Zamakhsharī (1074/1075 –1143/1144 AD) and Ibn Kathir (1300-1373 AD), interpreting the term Islam in (Surah Ali 'Imrān: 19), as the only true religion. For example, in interpreting QS Ali 'Imrān: 19, al-Ṭabarī takes several narrations, one of which is a narration that comes from Qatādah that "inna al-dīn 'inda allah al-islām" Islam is the true and exclusively safe religion.

Each religion has its own standard of truth. According to Ahmad Tajrid, between "truth" and "truth" there is a fundamental difference in meaning, "truth" is absolute-objective while "truth" is relative-subjective. To determine which is "true" is a complicated and complex problem, as for "truth" is largely determined by the factors that surround it. The tendency and loyalty to a group, deep appreciation of its teachings, including the paradigm of interpretation of religious texts, play a large role in determining the standard of truth. According to Amin 'Abdullah, loyalty to the group, deep appreciation of a teaching, and its total manifestation in religious attitudes contributed greatly to the birth of a truth claim, or in Ian G. Barbour's terms the three elements above are dominant factors in the formation of fanaticism-dogmatic. In the Islamic world, the two sentences of creed which were uttered by the Prophet Muhammad from the early days of Islam then continued until now by his followers contain the theological-exclusive truth claims, then God communicated with humans through many prophets and apostles, and Muhammad was the closing and perfecting. This theological truth claim was formulated by the scholars with the term monotheism. In the religious concept of Muhammad bin Ṣāliḥ al-'Uthaimīn, the aspect of monotheism is the center of his thinking which is the foundation as well as the main requirement for being Muslim. In this case, the two sentences of creed are understood by al-'Uthaimīn as the entrance to Islam, and are the complete construction of Islamic monotheism. In addition, the two sentences of the creed are also the basis for al-'Uthaimīn's exclusivism argument, because only Islam worships Allah and believes in Muhammad as His messenger. The logical consequence is that all religions that do not believe in and worship Allah as God and do not believe in and follow Muhammad as His messenger then that religion is wrong. Sayyid Quṭb also has a monotheistic centric paradigm, in understanding the two sentences of the creed, Sayyid Quṭb also concludes that the true religion is Islam which is always consistent with submission to Allah.

Various, religious truth claims are shaped by the authoritative teachings of charismatic religious leaders and interpretations of religious sacred texts. The criterion of "truth" which is exclusively held by al-'Uthaimīn is built by several

factors, including group affiliation, textual interpretation, and the mission of religious purification. These three factors were then embodied by him in a fundamental religious attitude, namely a return to the basics of religion (al-Qur'an and Sunnah) in total to purify it to authentic religious teachings, with romanticism to the early generations of Islam (salaf al-Islam). Then, all understandings that deviate from the salaf al-ṣāliḥ will be considered as misunderstandings. However, these sacred ideals seem quite complicated, especially in the way of interpreting religious sacred texts as a way or way of purifying and returning Islam to its authentic source. If you look at the explanation above, the orthodoxy of the traditional interpretation used by Muḥammad bin Ṣāliḥ al-'Uthaimīn to legitimize an interpretation has significant implications in the formation of a truth claim against al-'Uthaimin's point of view. n on religion is at the same time one of the factors that builds an exclusive religious construction.

2. *Salvation Claim*

Every religion has the concept of salvation (salvation concept) as a theological guarantee for its adherents. The concept of salvation (salvation concept) is also known as "soteriology", this soteriological aspect is an important instrument to be able to determine a person's tendency towards his religious attitude (exclusive-inclusive-pluralist). Linguistically, the term soteriology comes from the Greek, namely soter which has the meaning of savior, helper, protector, and liberator (savior, rescuer, preserver, and deliverer). Or from the word soteria which means safety or freedom, covering both spiritual and physical aspects. The term soteriology can also be associated with the verb sodzo which means saving, maintaining, befitting, and preserving human health. Later the term was adopted by theologians to define the concept of salvation in religion.

Muzammil H. Siddiqi mentions several examples in the Qur'an about salvation, namely waqā (to save and protect), which has the meaning of saving and protecting from all forms of evil, evil, God's wrath and negative things, then known as taqwa, a concept to save oneself in this world and in the hereafter. Then there is the word najjā (to save and deliver), which is often translated as "salvation" or "liberation". Allah saves His prophets and followers from the pending calamities that befell the unbelievers, God will also save the believers in the afterlife from the punishment of hell. Two other terms in the Qur'an that mean salvation are falāḥ and fawz (salvation, success, felicity, victory) which are often translated as "salvation" in the sense of "success", "joy" or "victory". The word

falāḥ appears more than forty times in various forms in the Qur'an. Sometimes it means eternal happiness and success in the hereafter, and Katafawz in its various forms also appears about twenty-eight times with the meaning of "success and achievement". Al-Qur'an emphasizes two aspects of salvation, namely salvation from evil, danger, hardship and finally Hell in the Hereafter, and salvation for goodness, virtue, prosperity, happiness, success which in the end is eternal divine happiness in Heaven.

Mun'im Sirry mentioned that there are at least three verses in the Qur'an which serve as a scriptural basis for those who are exclusively theologically oriented to claim the superiority of Islam over other religions as the only true religion as a way of salvation. These verses are:

"Indeed, the religion (which is pleasing) with Allah is only Islam. There is no difference between those who have been given the Book except after knowledge has come to them, because of the envy (that exists) between them. Whoever disbelieves in the verses of Allah, then verily Allah is swift in reckoning." (QS. 3: 19).

"Whoever seeks a religion other than Islam, it will never be accepted from him, and he will be among the losers in the Hereafter." (QS. 3: 85).

"This day I have perfected for you your religion, and have completed My favor on you, and have Kuridhai al-Islam as your religion." (QS. 5:3).

Mun'im Sirry discusses the views of classical-orthodox Muslims and reformist Muslims of the twentieth century regarding the three verses above. Classical-orthodox Muslims tend to have an exclusive view, while some Muslim theologians with reformist tendencies seek to reinterpret the superiority of Islam and tend to have a pluralist-inclusive view. Some of the Muslim thinkers quoted by Mun'im Sirry include Rashid Riḍā, whose views have shifted from classical-orthodox Muslim views in general. Following the opinion of his teacher, Muḥammad 'Abduh, Riḍā believed that God's rewards and punishments were balanced, one's salvation did not depend on one's religious affiliation, as stated by 'Abduh, "their lineage, religion, and sect have no impact on there is the pleasure and wrath of God."

Another reformist Muslim that Mun'im Sirry followed was Maulana Abu al-Kalam Azad, an Indian scholar who owned the book *Tarjumān al-Qur'ān*. Azad discussed at length the idea of religious unity (*wahdat-e-dīn*), Azad criticized the exclusive view of salvation only in certain religions by revealing that hatred of other religions has replaced devotion to God and good deeds. Similar to what Riḍā and 'Abduh assumed, Azad also argued that God's truth is only one that is given to all without exception and without specialization. Everyone who serves God

and lives in piety will gain salvation, regardless of his affiliation to a particular religious group.

At least, in both Riḍā and Azad, there are two basic ideas that form the basis of their argument. First, about the concept of religious unity (wahdat-e-dīn). Second, understand Islam as the universal spirit of religion, named by submission and obedience to God. Thus, truth and salvation cannot be monopolized by one religion.

Through the perennial philosophy approach, Frithjof Schuon separates the exoteric and esoteric elements in religion, then he explains that the exoteric aspects of a religion are open and may be known by others outside their religious community, while the esoteric aspects are private-exclusive in a religious community. According to Schuon esoteric all religions are essentially the same, but exoteric religions are different. In perennial philosophy, it is believed that there is a "Holy One" (The Sacred) or "The One" who emits various "truths" as its manifestation, and religion is one of its manifestations. With this perennial philosophy approach, truth claims and salvation claims on certain religions will be considered irrelevant.

While the second rationale, about religious universalism, is referred to by Jonathan Brown as moral theism. In his article entitled *The Fate of Non-Muslims: Perspectives on Salvation Outside of Islam*, mentions that this thought only emerged in the 20th century by names such as Rashīd Riḍā (d. 1935), Pakistani modernist scholar Fazlur Rahman (d. 1988), and South African liberation theologian Farid Esack, are proponents of this idea. In understanding verses such as QS. 2:62, they argue that the verse is a clear expression of the Qur'an's attempt to oppose exclusivism and conclude that those — from any part of mankind — who believe in God and the Last Day and do good deeds will be saved. by God."

Jonathan Brown criticizes the thought of moral theism by stating there are two serious weaknesses in the argument of moral theism. First, several verses criticize Christians and Jews for refusing to accept Muhammad's message, as in (Surah 3:20-23). these criticisms are directed at certain deviant People of the Book (farīq minhum), mentioned in QS. 3:23. Then appreciation for the pious people among the People of the Book who received the guidance that Allah had sent through Muhammad. So, it will be difficult for those who have moral theism thinking to interpret the term 'Islam' as the universal spirit of religion with the meaning of general submission to God, or not all of the meanings of the Qur'an can be interpreted literally. generic as a form of total surrender. The second criticism of moral theism is about the difficulty of compromising moral theism with a number of hadiths, such as those in ṣaḥīḥain, which specifically describe

how the non-Muslim community is denied entry to Heaven on Judgment Day because polytheism. For Brown, religion is not just being "good" or doing good, because the predicate "good" or the term "good" is a term that has multiple interpretations. In fact, God has sent His messengers to humans as a guide for them as well as conveying the standard of goodness called religion. Brown advises us to look at the concept of salvation of a religion from the perspective of that religion. In line with the recommendation of British Muslim scholar T. J. Winter who advised Muslims to reconcile the texts of the holy book about salvation in Islam based on the perspective of the Islamic religion and not go out of it.

Muzammil H. Siddiqi formulated three basic principles of salvation in Islam; al-tawhīd, al-risālah, and al-ākhirah. Muḥammad bin Ṣāliḥ al-'Uthaimīn understood the message of salvation or the way of salvation exclusively, namely the message of Muhammad. He mentioned that there is only one way to Allah, that path is the Shari'a brought by Muhammad, and the survivors are those who are on the Shari'a path.

Muḥammad bin Ṣāliḥ al-'Uthaimīn, in general, mentions that Allah will never wrong his servants for what they do, whoever and from any group who believe in Allah and the last day do good deeds, then Allah will reward him, without feeling afraid and sad. At first glance, his opinion is similar to that of some reformist Muslims. However, al-'Uthaimīn's tendency towards exclusive theology is clearly seen when he interprets the QS. Al-Māidah: 69, which has editorial similarities to QS. al-Baqarah: 62. At length al-'Uthaimīn interprets the verse and states that what is meant by faith in Allah in that verse is faith in the other pillars of faith, such as the obligation to believe in angels, apostles, the Last Day, the Book of God. -the book, qadha and qadar. For al-'Uthaimīn, faith is an important factor that can encourage a person to uphold the shari'ah of Allah and is a condition for the acceptance of good deeds to achieve salvation.

The faith referred to by al-'Uthaimīn is the faith taught by the Prophet Muhammad. In understanding the sentence al-yaum al-ākhir which must be believed, he equated it with al-qiyāmah, namely the end for humans that there is no day after it. Then, quoting the opinion of Ibn Taimiyyah, he believes that faith in the Last Day is as described by Prophet Muhammad, such as slander in the grave, torment in the grave, favors in the grave, doomsday, al-hisāb (calculation), intercession. and so forth. To achieve salvation, al-'Uthaimīn further explained that faith alone is not enough to save, but must be complemented by good deeds. Then he explained two conditions for good deeds to be accepted by Allah; al-ikhḷāṣ lillah wa al-mutāba'ah lisharī'atihi.

Muḥammad bin Ṣāliḥ al-'Uthaimīn's exclusive soteriological concept was built on his interpretation of the term Islam as a special religion (al-dīn), namely

the treatise brought by Muhammad . In the fatwa collection of Muḥammad bin Ṣāliḥ al-'Uthaimīn compiled by Fahd bin Nāṣir Ibrāhīm al-Sulaimān, his exclusive understanding believes that there is only one

Group of survivors, called firqah al-nājiya. Jews will be divided into 71 groups, Christians 72 groups, and Muslims into 73 groups, all of these groups will go to hell except for one group, namely the group that follows the Prophet and his companions called al-firqah al-nājiyyah. The characteristics of this group are those who hold fast to the Prophet, both in terms of aqidah (theological), worship (ritual), morals (moral), and mu'amalah (social).

CONCLUSION

Based on the explanation above, the author concludes that Muhammad bin Ṣāliḥ al-'Uthaimīn has an exclusive paradigm in interpreting the Qur'an which is the implication of his textualist-literalist interpretation method supported by romanticism. on the orthodoxy of traditional interpretation. Muḥammad bin Ṣāliḥ al-'Uthaimīn's exclusivism is shown by his theological claim that Islam is the only true religion (truth claim) and the claim of salvation only exists in Islamic teachings (salvation claim).

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