

**SPIRIT OF RELIGIOUS TOLERANCE IN HADITH**

**(A THEMATIC STUDY)**

**A THESIS**

Submitted to Ushuluddin and Humanity Faculty in Partial Fulfillment of the  
requirements for the Degree of S-1 of Islamic Theology on Tafsir-Hadith

Department



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**SEMARANG**

**2015**

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*Wa'alaikumussalam Wr. Wb.*

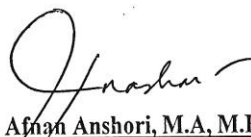
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I certify that this Thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November , 2015

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## MOTTO

مما أدرك الناس من كلام النبوة الأولى "إذا لم تستح فاصنع ما شئت"  
(HR. AHMAD)

“Among the words first found nubuwwah people is ”If you feel no shame, then do as  
you wish.”

## **DEDICATION**

*The thesis is dedicated to:*

*My beloved parents; Mahmudi, AH and Ummi Chikmah, love and respect are always for you.  
Thank you for the valuable efforts and contributions in making my education success.*

*And all of people who care the peace and harmony of the world.*

## PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Praise is to Allāh, Who had guided me to finish this paper: never could I have found guidance, had it not been for the guidance of Allāh. Most verily Allāh and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allāh be upon him), Messenger of Allāh, with all respect. I gave title on this paper: “SPIRIT OF RELIGIOUS TOLERANCE IN HADITH: A Thematic Study”, for submitted to the Faculty of Ushūluddin in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State Institute of Islamic Studies (IAIN) Walisongo Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag Rector of State Islamic University (UIN) Walisongo, Semarang. Second, my sincere thanks go to Dr. H. Muhsin Jamil, M. Ag., Dean of Faculty of Ushuluddin.

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Last but not least, I would like to thank my friends; my close friends, my classmate FUPK 2011, all member of female dormitory, and the big family of FUPK from the all

cohorts who supported me to keep my spirit in finishing this paper and always inspire me to do better.

Furthermore, I hoped to Allāh gave reward in return for a helping hand from any parties which could not mention one by one. *Jazākumullāh Khairal Jazā'*. Amīn. Finally, I was conscious of short of this paper. And my success (in my task) could only come from Allāh, in Him I Trust, and unto Him I look. I received always the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to another person.

Semarang, 27 November , 2015

The Writer

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**DIRECTIVE TRANSLITERATION ARABIC-LATIN**  
INTERNATIONAL JOURNAL of MIDDLE EAST STUDIES (IJMES)

TRANSLITERATION SYSTEM FOR ARABIC <sup>1</sup>

ر ذ د ر ح ج ث ب ء	' b t th j ḥ kh d dh r	ز س ش ك ظ ط ظ ع ف	z s sh ṣ ḍ ṭ ẓ ' gh f	ق ك ل م ن ه و ي ة ال	q k l m n h w y a <sup>2</sup> a <sup>3</sup>
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<sup>2</sup> in construct state.

<sup>3</sup> for the article al- and -l-.

Long	ا	or	ى	a@
			و	u@
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Doubled			يَّ	iyy (final form i@)
			وَّ	uww (final form u@)
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Diphthongs			وْ	au or aw
			يْ	ai or ay
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Short			َ	a
			ُ	u
			ِ	i

<sup>1</sup> Taken from [http://ijmes.chass.ncsu.edu/IJMES\\_Translation\\_and\\_Transliteration\\_Guide.htm](http://ijmes.chass.ncsu.edu/IJMES_Translation_and_Transliteration_Guide.htm) at 14.06 27 March 2015

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## ABSTRACT

A multicultural society is a reality faced by all Nations in the world. In the living, cannot be doubt will get frictions that occurs between groups, tribe, race, or religion. In order to maintain harmony and brotherhood in the society then required mutual respect and appreciate each other, so that frictions that can cause disputes can be avoided. The community was also required to safeguard the rights and obligations between them between each other.

From the background, Islam as a religion of peace teaches that to compound right must be meant as a blessing not vice versa as the root of the onset of the conflict, strife and bloodshed. As we see in the history of mankind's life at the time of the Prophet Muhammad in realizing a harmonious public order and peace. By viewing the *Ahadith* related to the attitude of the tolerance of the Prophet towards non-Muslim party, indicating that the recognition and rewards that high difference is the very essence of the attitude of tolerance of the prophets to build peaceful societies. There is no suggestion to act rude to non-Muslims if they don't hurt and harm to the Muslims. as long as they want to make peace, there is no dispute that requires to be done.

Thus, Islam brought by Muhammad and accords with the meaning of Islam itself i.e. the rescue. In addition, on the fact that Islam is not to become the tool that when all the people who don't believe in him, but rather as teachings that brings compassion to all beings in the world without exception.

## CHAPTER I INTRODUCTION

### A. Background

The diversity of tribe, Nation, language, race, and religion is something that is not inevitable.<sup>1</sup> In the basic law of Constitution state (UUD 1945 about 28E) clarify that “every man is free to embrace the religion and worship according to his religion. Everyone is entitled to freedom of believe, convinced State of mind and attitude, in accordance with his pure heart”.

On the basis of the description above, all citizens are required to be tolerant of other groups. According to Purwodarminto W.J.S, tolerance is the attitude of tolerance of respect as well as allow establishment, opinions, views or beliefs that are different from its own site.<sup>2</sup>

It is also be argued that tolerance is the willingness to recognize and appreciate the confidence, respect, mutual tolerance and gracefully, harmony indifference, which makes peace become possible. If each group is intolerant of other groups then it will give rise to social problems.

The fact remains that the social conflicts or conflicts between groups of people by using identity religion lately is getting popular recently was appear. As at September 11 2001 attack on WTC in United States, at least more of 12,000 terrorist attacks has resulted in thousands of lives floated around the world. Arsonist who confessed a Muslim and doing bombing sadistic based on narrow interpretation of the Qur'an. As a result of the tragedy, journalists, politicians, and intellectuals identify rise “Islamphobia”.<sup>3</sup>

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<sup>1</sup> Baidi Bukhori, S.Ag., M.Si, *Toleransi Terhadap Umat Kristen (Ditinjau dari Fundamentalisme Agama dan Kontrol Diri)*, (Semarang: Tanpa Penerbit, 2012), p.1

<sup>2</sup> W.J.S Purwodarminto, *Kamus Besar Bahasa Indonesia*, Balai Pustaka 1986, p. 1084

<sup>3</sup> Islamphobia was a phenomenon of fear non-Muslim against Islam and Muslim. As sicial and political problems, most lively Islamphobia eveloped in America and Eropa, although it also

After the tragedy of WTC, the term spontaneities sticking terrorism a global discourse. The impact of unilateral action, the Bush's Government that shot with a missile Afghanistan and Iraq undoubtedly give rise to wide scale misunderstanding between the West and Islam. As the front guard of the Western world, America became so despised by the Muslim Community. As a result, the interests of the western world, especially the United States, in a number of countries began to interfere.

In Indonesia, there is on Bali bomb packages on October 12, 2002. Many of tourist stretch lives in the Dewata Island, the next is in Hotel Marriot at Jakarta August 5, 2003, and again terror bombings in Bali on October 1, 2005. At the time of the resistance was further strengthened, the terror bomb is also increasingly eager to set off.<sup>4</sup>

In addition, the case of fatwa Majelis Ulama' Indonesia (MUI) in July 2005 and is producing 11 (eleven) fatwa about prohibition of pluralism, liberalism, and secularism as well as the prohibition to the Ahmadiyah ideology. From several fatwas, caused controversy that not involve individuals in the Islamic Community, but also inter-faith group.<sup>5</sup>

And more recently, the world was shocked by the heroic action performed by the ISIS (Islamic State Iraq and Syria). In Indonesia, often going on breaks against anyone deemed an enemy and breaking their rules. A number of Islamic scholar say, ISIS often apply the law breaks because they interpret the verses of the Qur'an literally. Ultimately, the verses interpreted the ISIS rather misleading and contrary to Islam itself.<sup>6</sup>

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contained the same symptoms in India, China, several African contries which has a Muslim minority, and even incountries and groups have an average opposition orientation Islam.

<sup>4</sup> Amin Saikal, *Islam dan Barat, Konflik atau Kerjasama (Terj.)*, (Jakarta: Sanabil Pustaka, 2006), p. 20

<sup>5</sup> some fatwas that ignite controversy are fatwa haram amenable pray together by the leadered from non-muslim, haram merried different religion, haram following liberalism, pluralism, sekularism religion. See M. Mukhsin Jamil, *Membendung Despotisme Agama (Kritik Atas Otoritarianisme Fatwa MUI Tentang Pluralisme, Liberalisme, dan Sekularisme)*, (Semarang: Walisongo Press, 2010), p.1

<sup>6</sup> www. Pikiran Rakyat/latar belakang ISIS sering menekankan pemenggalan/. com

The problem is disquieting, Indonesia has known to be thick with earmarks that are plural. So with that predicted Indonesia would appear to rise of Islamic civilization in the modern era. Zuhairi Misrawi describe Islam Indonesia as a tolerant Islam, so the pattern of Islamic Indonesia has the characteristic that sets it apart from the hallmark of Islam globally, especially from Islamic traits from Middle Eastern countries.

But unfortunately, the image of Islam in Indonesia of the sort has been damaged as a result of what has happened as the picture above. The rise of religion movements with fundamentalist. So that changes to be symptoms of radicalization of Islamic doctrine that accompanied by violent action, including terrorism, the target now is not only addressed to a group of different religions, but also addressed to various groups of Muslims themselves.<sup>7</sup>

Many observers argued that the terrorist attacks are the result of a clash of civilizations. Some other observers regard it as a war between global terrorist with the West, modernity, democracy, pluralism, and human rights. All are based on the reality that most Muslim countries controlled by authoritarian governments that stifle freedom of thought.<sup>8</sup>

Social conflicts are effected by religion gives a clue that tolerance, as the other end of a continuum of prejudice against another group, owned by each of the warring groups is very low. One of the factors that cause the occurrence of intolerance and inter religious conflicts, there is difference of interpretation of the texts of Scripture which became the religious sources.<sup>9</sup>

John L. Esposito, a professor of region and International Affairs and Director of the Center for Muslim-Cristian understanding at the State Department at Walsh School, Georgetown University, feels challenged to

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<sup>7</sup> Especially toward Ahmadiyah, Syi'ah, The Salafi Lombok Group, and Jaringan Islam Liberal group. Irwan Masduqi, *op.cit.*, p. xvi-xvii

<sup>8</sup> Irwan Masduqi, *Berislam secara Toleran: Teologi Kerukunan Umat Beragama*, (Bandung: Penerbit Mizan, 2011), p. 157

<sup>9</sup> Baidi Bukhori, S.Ag., *op.cit.*, p.2

present a face of Islam objectively and sympathetic to the West in order to be able to minimize a negative view of Islam and Muslim. He wanted to preach to the Western world that the theory of jihad in the Qur'an are essentially defensive.<sup>10</sup>

The phenomenon indicates that Islam has been misunderstood in Europe and America as a religion intolerant and violent. Therefore, the attitude of tolerance really need discourses in the name of religion that lately the bloom occurs, either outside or within the country.

The word Tolerance according to Oxford Advanced Learners Dictionary of Current English, tolerance is the quality of tolerating opinions, beliefs, customs, behaviors actually are different from one's own.<sup>11</sup> As in Arabic, the term customarily used as equivalents of the word tolerance is *سماحة* or *تسامح*. This word basically means *al-jud* (glory), or *sa'at al-ṣadr* (gracefully) and *tasahul* (friendly, loves to forgive). This meaning later evolved into the attitude of gracefully or open (welcome) in the face of differences deriving from the noble personality.<sup>12</sup>

The Qur'an is not found the word *سماحة* or *تسامح*, but many in the Qur'an advocating values to be tolerant of non-muslim. That they are free to choose the religion that they trust. There is no coercion in choosing a religion.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ  
بِاللَّهِ فَقَدْ أَصْبَحَ عَلَى الْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٥٦﴾

“Let there be no compulsion in religion Truth stand cut clear from Error. Whoever rejects Evil and believes in Allah has grasped the most trustworthy hand-hold, that never breaks. And Allah hears and know all things.” (Al-baqarah: 256)

<sup>10</sup> Irwan Masduqi, *op.cit.*, p.157-159

<sup>11</sup> A. S. Hornby. 1986. Oxford Advanced Learners Dictionary of Current English. London: Oxford University Press. Cet. ke-23

<sup>12</sup> Ahmad Warson Munawwir. 1997. Kamus al-Munawwir Arab Indonesia Terlengkap. Surabaya: Pustaka Progresif. Edisi ke-2. Cet. Ke-14.



In *surah* and verse other said that:

يَتَأْتِيَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

“O mankind, we created you from a single (pair) of a male and a female, and made you into nation and tribes, that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” (al-hujurat:13)

From the above verses seems clear that differences between men and women as well as between the various people or ethnic groups is a recognized Islamic things, whereas disunity and separateness is prohibited. So the primary mission of the Qur’an in the life of society is to up hold the principles of brotherhood and scrape out all forms of fanaticism and group classes.

While in the *hadith* there are words that show the meaning of tolerance in religion.

حَدَّثَنِي يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ<sup>13</sup>.

“Has told us Yazid said: have preached to us Muhammad Ibn Ishaq from Dawud bin Al-Husain from Ikrimah from Ibn Abbas, he said Asked the propheth Muhammad Shallallahu ‘alaihi wasallam: “religion which is most loved by God?” then he said, “Al Hanifiyyah As-Samhah” (straight again tolerant)”

Based on the *Hadith* above, pointed out that Islam is a tolerant religion. The spirit of religious tolerance in Islam itself is not new, but has been practiced by the prophet Muhammad ever since the 15th century. It

<sup>13</sup> This Hadits narrative by : Muhammad bin Ismail bin Ibrahim al-Bukhary, *al-Jami' al-Shahih, Kitab; Iman, Bab; Agama itu Mudah*, (Cet. I; Kairo: Maktah as-Salafiyah, 1400 H), Jld. I, h. 29

has been practiced by the Prophet in a variety of historical events and his life everyday.

For example, the prophet in his *hadith* expressed that they (Muslims) who kills a non-Muslim person who intends to live peacefully with ‘*ummah Muslim* will not get heaven in the hereafter.

من قتل معاهدا لم يرح رائحة الجنة وإن ريحها ليوجد من مسيرة أربعين عاما (رواه بخاري)

“Whoever kills a *mu'ahad*, then it will not smell of paradise and indeed it smells wafted from a distance can travel forty years ”

Thus, it becomes clear that the attitude of tolerance in religion it’s possible to be improved in people’s lives, because each has a compulsion to create prosperity, justice and prosperity in life together, although it is form varies.

Because, at the country level requires tolerance regulation fair and not discriminatory. Discrimination and marginalization can lead to frustration, hostility and fanaticism. To achieve a more tolerant society, States should ratify international human right agreements and draft legislation to ensure equality for all groups and individuals in society. To manifest attitudes tolerant, society and the State must acceptance respect the multicultural character of the man. Without tolerance, there can be no peace, and without peace there will be no development or democracy.

Tolerance is more needed in the modern world because every part of the world is characterized by diversity, the increasing intolerance and strife potentially threatens every region. This is not limited to a particular country, but is a global threat.<sup>14</sup>

Based on the explanation above, researcher is interested to do research about religious tolerance according to *Hadith* as a form of prophet’s effort in formulate the whole behavior pattern life in society. Because of that, this research is very important to become solution in solving about religious tolerance. Those *hadith* are become orientation in this research

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<sup>14</sup> Irwan Masduqi, *op.cit.* p. 15-16

about behavior religious tolerance pattern which various ways to reach safety and peaceful of human society and effort in deference to conviction from one's own that suitable with *Hadith*.

### **B. Research Question**

From the background above, the researcher wants to formulate the matter of religious tolerance in the light of *hadith* and break it down 2 (two) questions in order to focus the discussion:

1. How is the pattern of religious tolerance based on *hadith*?
2. How is the relevance of religious tolerance in *hadith* to peace of religion?

### **C. Aim and Significance of Research**

From the research questions above, the researcher sets some aims as follow:

1. To understand the pattern of religious tolerance based on *hadith*.
2. To understand how is the relevance of religious tolerance pattern to peace of religion .

The significances of this research are as the following:

1. Theoretically, the result of this research is expected to contribute thought that is useful to develop treasures of Islamic studies, primarily for *Uşuluddin* faculty in Qur'an and *hadith* studies Department and to be referred for further research in same topic.
2. Practically, the result of this research can add storage area for valuable objects and firmament of thinking and can practice the pattern of religious tolerance at human life.

### **D. Prior Research**

The religious tolerance is one of issue that must be attended to reach safety and peaceful of human society and effort in deference to conviction have difference from one's own that suitable with *Hadith*.

There many books tell about religious tolerance, both from generic and religious as well, they are:

*Toleransi beragama menurut pemikiran Nurcholis Madjid* a thesis by M. Subkhan in Ushuluddin Faculty IAIN Walisongo Semarang 2011. He explained about religious tolerance according to Nurcholis Madjid, and Nurcholis Madjid opinion of the relevance of religious tolerance for the religious life in Indonesia. In fact Islam is a pioneer of tolerance, and Islam very denounced the attitude of fanaticism in the negative sense that is blindly and claims of truth as an authority of its own. When the concept of tolerance Nurcholish Madjid rolled out is linked with the religious life in Indonesia, so if his opinion on appreciation and got a place of acceptance and then peace in religion could materialize, at least that nuanced horizontal conflicts of religion can be minimized. The problem is when you see the living conditions of the people between religions in Indonesia then it can be used as a lesson, especially against some of the events that have occurred. In other words, when religious tolerance according to Nurcholish Madjid attributed to religious life in Indonesia, Nurcholish Madjid's opinion then can at least dampen the conflict between religions, so that religious life can live in peace and side by side.

*Konsep Toleransi Beragama dalam pandangan K.H. Abdurrahman Wahid*, a Thesis by Umi Fatihatur Rahmah student of Ushuluddin IAIN Walisongo. In this thesis, expounded the concept that tolerance was conceived KH. Abdurrahman Wahid was a tolerant Attitude does not rely on high levels of formal education or the cleverness of thinking naturally, but it is a question of the heart, the question of the behavior. Nor should the rich first. In fact, often there is precisely this spirit on those not smart nor is rich, which is usually called "the best people".

*Toleransi Islam dan Kristen* a mini-thesis by Anis Farani, in IAIN Ushuluddin Walisongo Semarang. This thesis explaining about religious tolerance that was created on the Muslim and Catholic community in a

village based on frame of mind. Shows a harmony that occur between them. Where this will note the data and facts obtained in field.

*Toleransi beragama di Kalangan komunitas Slankers Semarang (Studi Kasus Organisasi BASIS Slankers Club)*, by Teguh Setiawan mahasiswa Ushuluddin IAIN Walisongo Semarang 2007. In this research the writer that how to do the religious life among a community of Slankers Semarang which is viewed negatively by society. In this study also discussed how their views or attitudes toward religious tolerance and what have been the factors that influence the attitude of tolerance among the communities of Slankers, but they have different backgrounds. This form of religious tolerance among them is shaped like the practices being performed or practiced in daily life that is written. While about attitude or view Slankers Semarang against religious tolerance between them, essentially members of Slankers accept the attitude of tolerance, this is demonstrated by the existence of mutual respect and appreciate. They never discriminate different religious friend let alone a fight because of different beliefs/religion. Factors affecting the attitude of Tolerance among them there are two factors which are: internal and external factors. Internal factors (of members of Slankers) such as: existing knowledge on the religious experience of the Slankers, owned by each Member of the Slankers as well as understanding and knowledge about Slank. While external factors (environment where members of Slankers socialize with each other) are values PLUR (Peace, Love, Unity, and Respect).

*Toleransi Beragama Antara Penyedia dan Pengguna Jasa Kos-Kosan Beda Agama di Dusun Catur Tunggal, Depok, Sleman, Yogyakarta.* By Fathurrahman. This research seeks to reveal about how social interaction between users of the service with the service providers of different religion and boarders how model (form) of tolerance to be built by the provider with service users cost different religions. Data collection is done by the method of observation, interviews, and documentation with the approach

of emic, namely an attempt to understand the social phenomena with the world view the culprit himself. The theory used is structural functionalism is constructed by Robert k. Merton, which assumes that the human abstract is required as occupying the status and role of forming the institutions or social structure and implicitly men as actors playing the provisions that have been previously designed, in accordance with the norms or rules of the society. The results of this research are formed (realization) religious tolerance that existed in the hamlet of Papringan due to the local cultural values i.e. *ewuh pakewuh* inherited to each individual orally, and was also adopted by migrants (service users cost). With cultural values, then give birth to freedom for the individual to embrace religion according to his belief, respectively, for it concerns the nature of the Godhead (sacred) is the absolute right for each individual but the issues related to social development is a shared responsibility.<sup>15</sup>

*Toleransi Beragama Mahasiswa (Studi tentang pengaruh kepribadian, keterlibatan organisasi, hasil belajar pendidikan agama, dan lingkungan pendidikan terhadap toleransi mahasiswa berbeda agama pada 7 perguruan tinggi umum negeri)*, research conducted by the Agency's R & D and Training Ministry of Religion 2010, where there describes the importance of factors in measuring religious tolerance among students. Because, as the students hope the future of the nation in carrying out the mandate of leadership and social change agents should be equipped with the knowledge, experience and wisdom enough in addressing the plurality of Nations is indeed very high. For that is the very thing to do research related to tolerance of different religious people among the students.

*Sikap dan Toleransi beragama di kalangan mahasiswa: studi di tiga perguruan tinggi di jakarta*. Research conducted by the Ratih Kusumadewi student [2]-UI Jakarta, which took samples at the University of Indonesia,

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<sup>15</sup> Fathurrahman, *Toleransi Beragama Antara Penyedia dan Pengguna Jasa Kos-Kosan Beda Agama di Dusun Catur Tunggal, Depok, Sleman, Yogyakarta*. Skripsi. Yogyakarta: UIN Sunan Kalijaga: 2008

State Islamic Institute (IAIN) Syarif Hidayatullah (now Islamic State University), and high school (STF) Driyarkara Philosophy suggests that the attitude of pluralism is the dominant attitude of belonging among students (55%). The conclusion that can be drawn is that the theme mate Bede religion is most themes can be tolerated than the displacement of religion and desire so that other people have the same attitude.

*Al Qur'an Kitab Toleransi* that written by Zuhairi Misrawi (Jakarta: Pustaka OASIS, 2010). This book told about many verses of the Qur'an that brought tolerant spirit of plurality and religion. There are three paradigms of tolerant; they are inclusivism, pluralism, and multiculturalism. In certain chapter explain about tolerance itself, but didn't explore interpretation of *hadith* because in this book explain general interpretation.

*Toleransi Terhadap Umat Kristiani Ditinjau Dari Fundamentalisme Agama dan Kontrol Diri (Studi Pada Jama'ah Majelis Taklim di Kota Semarang)*, a research by Baidi Bukhari, S.Ag., M.Si. (Lembaga Penelitian IAIN Walisongo, 2012). In this work, he told that there is influence of religius fundamentalism and self contol simultaneously against the tolerance on the Christian. The higher religious fundamentalism and lower self-control, then the lower the tolerance of Christians, other wises the lower fundamentalism and the higher self-control, then the higher the tolerance towards Christian.

## **E. Research Methods**

### **1. Type of Data**

As the title implies, this research is library research which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

### **2. Sources of Data**

The sources of data that have relationship with *hadith* so there are 2 (two) kinds of data:

a. Primary data

It is data that directly collected by the researcher from the primary sources. This is *hadith* related to the verses which implicitly explain religious tolerance. Intended primary data are *Kutub at-Tis'ah* that containing Ṣaḥīḥ al-Bukhari, Ṣaḥīḥ Muslim, Sunan al-Turmudzi, Sunan an-Nasa'i, Sunan Abu Dawud, Sunan Ibnu Majah, Musnad Ahmad bin Hanbal, Muwatto' Ibnu al-Malik, Sunan ad-Darimi. To checking the validity of data which utilize other source as compilation of that data that is book *Mu'jam al-Mufāhras and Mausū'ah al-Hadis asy-syarif al-Kutub at-Tis'ah*.

b. Secondary data

Secondary data refers to the data that supports the explanation of primary source. The secondary data of this research is taken from many literatures of books, journals, papers and websites which distinctly discuss about religious tolerance. As the secondary data the researcher uses CD *Maktabah Syamilah, Longman Advanced American Dictionary, Al Munawwir, John Echol's Dictionary*.

3. Method of collecting data

Since this research is bibliography research, the collecting data is supported by books, website, journals, and papers that have relationship to the topic. In this research, the research explores several previous findings and research done by experts who have discussed the same topic.

Those previous research have function as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data<sup>16</sup>

4. Method of analyzing data

To analyze the data, the researcher uses the method of content analysis. The technique of analyzing data compiled and classified are: *First*, exploring a certain *hadith* about religious tolerance and pattern to be

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<sup>16</sup> Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, Kanisius, Yogyakarta, 1990, p.125



peaceful in life in *Kutub al-Tis'ah*. *Second*, is classifying those *aḥādīth* with their qualities. *Third*, reading and understanding those *aḥādīth* with the thematic method. Thematic is method by gathering some *aḥādīth* that correlation toward peaceful and religious tolerance life pattern in *Kutub al-Tis'ah*.<sup>17</sup> Then classifying and analyzing it. The approach that is utilized is by hermeneutical-historical analysis.

Historical analysis means to determine the validity and authenticity of *hadith*. The way is by using some methods compiled by *ulama' ahli ḥadīth* such as the continuity of *sanad*<sup>18</sup>, all narrators must be *'ādil*<sup>19</sup>, and *dābiḥ*,<sup>20</sup> and dodged from *shuḍuḍ*<sup>21</sup> and *'illat*.<sup>22</sup>

<sup>17</sup> The term of al-kutub at-tis'ah appears after the opus of Wensick, *al-mu'jam Mufahras li alfaẓ al-Ḥadīṣ an-Nabawī asy-Syarīf*, (Istambul: Dār al-Dakwah, 1986). This book contains *ṣaḥīḥ al-Bukhārī*, *ṣaḥīḥ al-Muslim*, *at-Turmudzī*, *sunan Abū Dāwūd*, *sunan an-Nasā'I*, *sunan Ibnu Mājah*, *musnad Aḥmad bin Hanbal*, *Muwatta' Malīk*, and *sunan ad-Dārimī*,

<sup>18</sup> *Sanad* etimologically is “المعتمد” that is something which is become basis, hand-grip, and orientation. Even terminologically is a measure of distance of narrators which connect to matan ḥadīth. In Ḥadīṣ science *sanad* is one of measurement that consider about *ṣaḥīḥ* or *dha'īf* of Ḥadīṣ. if there is one of narrator in *sanad* is godless or he is occused lie or if every narrator in continuity of *sanad* is not meet continuously (*muttaṣil*), so the Ḥadīṣ is *da'īf* and cannot become *hujjah*. Continuity of *sanad* means not break of *sanad* begin from scholar who narrate the Ḥadīṣ to the Prophet Muhammad.

The leaning of Ḥadīṣ which had done by narrators in continuity of *sanad* use words expression that symbolize the direct meeting (*muttaṣil*) or not are by:

1. Narration symbol of *سمعت* or *حدثني* or *حدثنا* are used to *as-sama'* method, it means that the student listen the extention of ḥadīth from teacher (*syaiḥ*) continuously. The Ḥadīṣ which use that narration symbol in any levels of *sanad* means continue.

2. Narration symbol of *ناخبر أخيرني* are used to *al-Qira'ah* or *al-'Arḍ* method, means that the student read and the teacher listen his student, the teacher justifies if the reading false. This method is judged *muttasil* between and teacher.

3. Narration symbol of *أبنا أنا* are used to *'ijazah* method. The teacher gives permission to his one student or more than one. The quality of this ḥadīth back to the narration between teacher and student with narrators before or the narration which was recommended.

4. Narration symbol of *لي قال* are used to deliver Ḥadīṣ by *sama' al-muẓākarah* method, it means that student listen the reading of teacher in *muẓākarah* context, not in deliver narration context that are not ready both of them.

5. Narration symbol of *عن*. Ḥadīṣ which is narrated by *'an* word is called by *mu'an'annah* Ḥadīṣ. According to scholars that Ḥadīṣ can be received if the narration is *mudallis* (keeper of deformity) and it enabled meeting with the teacher. See more in 'Abdul Majīd Khon, 'Ulum al-Ḥadīṣ (Jakarta: Amzah, 2009), p. 97

<sup>19</sup> The meaning of *'ādil* is narrator who maintains Islamic religion and then has good character, safe from godless and everything which can damage *muru'ah*. Until the minor norm of fair Ḥadīṣ's narrator are: a) has Islamic religious and does the Islamic comment well, 2) has good character, 3) dodge from godless, and 4) safe his *muru'ah*. To understand the fair of this narrator is by: 1) the popularity of narrator (superiority) among Ḥadīṣ's scholars, 2) assessment of Ḥadīṣ's critic, 3) applying norm of *al-Jarh wa at-Ta'dīl* when there is happen variety assessment. See

Despitefully, this historical analysis is intended to get the precise of historical fact from that *hadith*, both micro and macro as well. This stage is done to avoid the stiff understanding, insufficiently to epoch development, and to avoid the possibility of distortion misunderstanding to the intrinsic meaning of *hadith*. It is because many *hadith* narrated by prophet in certain cases, local-temporal, and also particular so one will have no dimensioning permanent and universal.

The using of hermeneutics <sup>23</sup> is because this study is bound up with interpretation. In interpretation, text and context gets dialectic. Hence, in understanding text and context dialectic, it is required hermeneutic as approach.

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more in A. Hasan Asy'arī 'Ulama'I, *Melacak Hadis Nabi SAW (Cara Cepat Mencari Hadis dari Manual hingga Digital)* (Semarang: Rasail, 2006), p. 29

<sup>20</sup> The meaning of *ḍabit* is narrator who is memories well with what does he narrate and able to deliver it by his memories well. He also understands well if the Ḥadīṣ is narrated by sense, he keep the memories by transcript of entering change words unsure and the changing of it and also detraction of the Ḥadīṣ if he delivers from his memories, until the minor norm of narrator who is *ḍabit* is by: 1) the narrator understands well about the narration which has listened by him, 2) that narrator memories well the narration which has received by him, 3) that narrator can deliver the narration which has memories by him well, whenever he wants and until he deliver again the narration to other narrator. Unsure *ḍabit* can *ṣadr* (memories in the form of mind) and *kitāb* (accurate transcript). To understand about *ḍabit* of this narrator is decided by: 1) testimony of scholars, 2) based on uniformity of his narration with other people narration, 3) mistake which is not bring down the value of *ḍabit* occasionally. Ibid., p. 30.

<sup>21</sup> The meaning of *syūḍud* is narration from narrator who is *ṣiqqah* who deviate other narration from other narrator who more *ṣiqqah*. So the minor norm of this Ḥadīṣ *syāz* is: 1) the Ḥadīṣ is narrated by narrator who is *ṣiqqah*, 2) the hadīth is not *fard*, 3) the Ḥadīṣ is not contradiction with narration of other narrator who more *ṣiqqah*. To know the *syāz* of this hadīth is decided by: 1) beat out the *sanad* and *matan* deeply, 2) there is two strips of Ḥadīṣ which are contradiction with narrators who are *ṣiqqah*. Op. cit., p. 31

<sup>22</sup> The meaning of *'illat* is latent cause which can damage the quality of Ḥadīṣ, like *mursal* of Ḥadīṣ that is rated by *mauquf*, or *mauṣul* of hadith is *munqaṭi'* or *marfu'* of Ḥadīṣ that is actually *mauquf*. So the minor norm of this Ḥadīṣ which has *'illat* are: 1) appear *shahīh* physically, 2) actually in that Ḥadīṣ there is deformity. To know about *'illat* here is decided by: 1) worked through this exactly and deeply, 2) worked through especially and deeply *'ilal al- Ḥadīṣ*. Loc. Cit., p. 32

<sup>23</sup> Hermeneutics comes from the Greek *hermeneia* (noun) whose verb is *Hermeneuein* that means interpreting . There is historical speculation that says that this word relates to the name of the Greek God, Hermes. He is the liaison of the almighty God in heaven that brings the message to men on earth, so *hermeneuein* meant to convey the message and deliver the news. In the context of Islam, the role of hermes is like the role of prophet, messenger of God who served as interpreter and liaison lights to convey the message and teachings of God to man. Even Hossein Nasr speculated that Hermes is nothing but the prophet Idris as. See Komaruddin Hidayat, *Memahami Bahasa Agama, Sebuah Kajian Hermeneutik* (Jakarta: Paramadina, 1996), p. 13

There are many steps in operating hermeneutic *hadith*, they are: (a) understanding from the language aspect, (b) understanding historical context, (c) correlating systematically and comprehensively and integral from other data, (d) using text and maintaining its basic idea, (e) analyzing with cognitive analysis such as social, politics, cultures, economy (according to the problem which is assessed) and concerning its relevance with the current context.<sup>24</sup>

Based on this framework, according to Musahadi HAM, hermeneutics of *Hadith* is not only about the process of understanding and interpretation, but more than that should be started from historical criticism<sup>25</sup>, then eidetical criticism<sup>26</sup>, and the next is practical criticism<sup>27</sup>.

#### F. Systematic of Writing

To make easy in understanding of tis thesis and get the whole content of the research. The author use a systematic writing as follows:

*First Chapter*, is introduction. In this chapter researcher describes the general content of the writing or the content and limits of the problem. It expected to be more easily understood in bringing ideas to the point. This chapter consist of background selection of the titles, the formulation of

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<sup>24</sup> Nurun, Najwah, *Ilmu Ma`ani Hadith: Metode Pemahaman Hadith Nabi, Teori dan Aplikasi* (Yogyakarta: Cahaya Pustaka, 2008), p.18-19.

<sup>25</sup> This is important based on the assumption that there is no valid understanding when there is no certainty that what was understood historically authentic. Therefore, an understanding of a text that is not authentic will plunge the people to the error, although the understanding is true. See Musahadi HAM, *Evolusi Konsep Sunnah, Implikasinya pada Perkembangan Hukum Islam* (Semarang: Aneka Ilmu, 2000), p. 155

<sup>26</sup> This study is very important remembering the Ḥadith collection is part of the reality of Islamic tradition built by the Prophet and his companions within the scope of social situations. If we understand the Ḥadith withdrawn and separated from its social assumptions, then it is very likely to occur distortion of information or even misunderstood. *Ibid.*, 158

<sup>27</sup> Practical criticism moves from past to present historical reality by trying to project and construct a rational universal regrow to the socio-historical concrete reality, so the process is inherently deductive. Interpretation and understanding of Hadith with an approach like this will give birth to a new discourse, dynamic and creative, so that the norms and ideals of *Sunna* can be realized progressively in a variety of social and environmental phenomena, because it was always able to find a new forms and fresh to the realization itself. Thus, Hadith is no longer a static but rather a discourse that became a living *Sunna*. *Ibid.*, p. 160

the problem, purpose of the research, literature review, research method and systematic of writing.

*Second Chapter* is step to understand more about religious tolerance. This title contains: Definition of Religious Tolerance, History of Tolerant. This chapter is primarily to reveal the meaning and to know deeply about religious tolerance for getting many information, discourse and insight.

*Third Chapter* is discussing about *aḥādīth* which indicate the religious tolerance, Prophet's attitude toward non-Muslim.

*Fourth Chapter* is pint of view the relevance religious tolerant life pattern to recent context and its actualization.

*Fifth Chapter* is closing. In this chapter, the writer will present final result from the explanation of the previous chapter which have been elaborated in the research.

## CHAPTER II RELIGIOUS TOLERANCE

### A. Definition of Religious Tolerance

The word tolerance comes from English *Tolerance*. Initially the word was taken from Latin language *Tolerare*, which means hold or bear. Tolerant here interpreted by mutual bearing even though the work was not frowned upon; or give place to other people, even though the two sides disagree.<sup>1</sup> Verbs of tolerance is *(to) tolerate* which means: 1) not interfere with invite, permit, 2) know and respect (belief, practice of others etc.) without barge in it.<sup>2</sup>

Whereas, in Greek, the Tolerance referred to by the term “*sophrosyne*” which means it is moderate (moderation) or take the Middle Road. While the term tolerance comes from the Latin “*tolerantia*”, which means “hold”. When a person has “a high tolerance on pain”, meaning he can “with stand the pain”. Thus, tolerance is a term for a restrained attitude of things judged negative. If associated with differing opinion sand beliefs, then tolerance is an attitude of restraint not to use negative ways in addressing opinions and beliefs are different.

The definition of tolerance involves three interrelated conditions when we are dealing with differences of opinion: *first*, we have a negative assessment (negative judgment) of different beliefs or opinions; *Second*, we can just against it, but; *third*, we deliberately refrain not to negations it. In the first condition, we had a negative assessment. Usually the negative assessment encourages us to use negative action. However, tolerance occurs when we reject the negative judgment against different opinions. In the second condition, we have the power to act negatively towards

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<sup>1</sup> Siagan, S. H. , *Agama-Agama di Indonesia*. (Salatiga: Satya Wacana, 1993), p. 115

<sup>2</sup> Neufeldt, V. , *Webster's new world collage dictionary*, (Ohio : Macmillan, 1999), p.

different opinions by way of against it. However, in condition third we deliberately “refrained” from the use of negative ways to against it because we have reason tolerate it.<sup>3</sup>

In Arabic, the word tolerance referred to by the term *tasamuh* which means an attitude of let or gracefully. *Tasamuh* (tolerance) is the establishment or manifestation attitudes on willingness to accept a wide range of views and the establishment of diversity, though not agree with him. It further explained that this tolerance is closely relevance with the problem of freedom or independence of human right in the life of society, allowing clear space for someone the chest against the existence of differing opinions and beliefs of each individual.<sup>4</sup>

In the great dictionary of the language of Indonesia, said the tolerant means restrain (appreciate, let, allow) establishment (opinions, views, beliefs, habits, behavior, and so on) are different or contrary to the establishment itself.<sup>5</sup> In the Cambridge international dictionary of English, the word tolerance is defined as a person’s willingness to accept the behavior and beliefs of different societies, though he may not accept or allow it.

Tolerance is harmony in difference. Tolerance is the virtue that makes peace possible. Tolerance is an active stance that recognizes the universal human rights and fundamental freedoms of others. Tolerance is the responsibility that up holds human rights, pluralism (including cultural pluralism), democracy, and rule of law. Tolerance involves the rejection of dogmatism and absolutism. Tolerance does not mean tolerant of social injustice. Tolerance also means accepting the fact that human beings are

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<sup>3</sup> Irwan Masduqi, “*Berislam Secara Toleran: Teologi Kerukunan Umat Beragama*”, (Bandung: PT Mizan Pustaka: 2011) p. 7-8

<sup>4</sup> Baidi Bukhari, *Toleransi Terhadap Umat Kristiani Ditinjau dari Fundamentalisme Agama dan Kontrol Diri*, (Semarang: DIPA 2012), p. 15

<sup>5</sup> Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*, (Gramedia: Jakarta, 2005) p.1204.

naturally diverse. Therefore, a person cannot be forced to follow the views of others.

According to the *Encyclopedia of Indonesia national*, religious tolerance is an attitude willing to accept diversity and freedom of religion and belief embraced by the party or faction is believed to be another. This can occur because of the existence of a group, religion or belief, recognized or respected by the other party. Such recognition is not limited to equality, both within the State order, civic order nor before God Almighty, but also differences in the way the full and total comprehension and the observance of religious duties corresponding to the reason fair and civilized humanity.<sup>6</sup> Within this tolerance, all religious people should stick to the principle of agree in disagreement (agree in difference).

Opposite to the word 'tolerance', 'bigot'. The word 'fanatic' in Webster's New American Dictionary, Fanatic: one who is zealous exaggeratedly for a belief or cause (a fanatic: people who are out of a belief or cause), exaggerated, unreasoning Fanaticism: zeal (fanaticism: the overstated, the spirit of nonsense).<sup>7</sup> In the Large Indonesian Language Dictionary, fanaticism means conviction (belief) which is too strong against the teachings (politics, religion and so forth).<sup>8</sup> With short, Pius Partanto and m. Dahlan al-Barry defines fanaticism as conservative.<sup>9</sup>

Based on the above description can be understanding that tolerance is a willingness to appreciate and allow establishment, beliefs, and actions of someone who is different or contrary to his own. Tolerance does not mean somebody should sacrifice his follower truth. In line with the nation of religious tolerance, it can be defined as a person's willingness to respect

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<sup>6</sup> Tim Penyusun Ensiklopedia Nasional Indonesia, *Ensiklopedia Nasional Indonesia*, (Jakarta: PT. Cipta Abadi, 1996), p. 384

<sup>7</sup> Edward N. Teall, A.M. and C. Ralph Taylor A.M. (Editor), *Webster's New American Dictionary*, (New York: Book, Inc, 1958), hlm. 347

<sup>8</sup> Depdiknas, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2002), P. 313.

<sup>9</sup> Edward N. Teall, A.M. and C. Ralph Taylor A.M. (Editor), *op. cit.*, P. 1050

and allows religion believed in order to build a life together and a better social relationships.

In line with the opinion above, according to A.M. Hardjani, religious tolerance consists of two categories, namely: first, the dogmatic tolerance is tolerance concerns only limited or religious teachings. In this case, the adherents of religions not mutually take dizziness will religious teachings to others. Second, the practical tolerance, where adherents of religious mutual let in expressing the faith, worship and religious practice run more in the life of society.

In its application, both kinds of tolerance can be joined or separated, adherents of a religion can be tolerant of each other in two things, can oppose in one field, such as teaching, but let his practice and vice versa. In religious tolerance, required the presence of honesty, the greatness of soul, the wisdom and the responsibility, to foster a feeling of solidarity and the egotistical eliminated. Therefore, any religions should be able to live up to the teachings of his religion in depth. Because, as advanced Djohan Effendi, comprehend against aspects of the depth of the religion will be able to make a person better able to be respectful of others in a more humane manner. In other words, the depth of the religion that is what makes a person more tolerant towards others. This makes someone on the depth of the religion there are dots more inventiveness of religions.<sup>10</sup>

However in relation to the tolerance inter *'ummat* of religion, according to Anwar Hardjono, two things are equally grievous, namely: first: when we just glued to the tasks in the environment of our own religion regardless of the rights of the other religions. Second, when we are too excited running tolerance so that we assume all the same religion, the same point, or the same harm. The first danger would encourage someone to religious broadcasting without heeding the existing rules, so anyone

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<sup>10</sup> Badan Litbang dan Diklat Kementerian Agama 2010, *Toleransi Beragama Mahasiswa (Studi Tentang Pengaruh Kepribadian, Keterlibatan Organisasi, Hasil Belajar Pendidikan Agama, dan Lingkungan pendidikan terhadap Toleransi Mahasiswa berbeda Agama pada 7 perguruan tinggi umum negeri)*, (Jakarta: Maloho Jaya Abadi Press,2010), p. 57



serve as targets of religious broadcasting. The spirit of such seemingly very sublime because it is driven by the motives of the sacred religious orders that his reward is heaven. However, if everyone's so confidence and behavior, will consequently happen 'religious wars' permanently, either open or veiled. The second danger, will encourage someone do was against the teachings of the religion. Looked for similarities between the religions. Based on equations, they formulated the so-called 'nature' or 'essence' of religion -if not wary- even potentially to negate any real religion. Therefore, in carrying out any religious tolerance should be based upon the principles outlined by the teachings of his religion, so as not to get stuck or falling prey to the dangers of above.

Religious tolerance in regard, Drs. Ruswan, M.A. formulate elements to describe the sense of tolerance.

- a. There is or no feelings towards others willing to embrace religion or displacement of other religions.
- b. There is or no willingness to protect religions other than adverse treatment of them.
- c. There is or no willingness to help other religions when calamities.
- d. There is or no whether a will cooperate with other religions.<sup>11</sup>

Yusuf Qardhawi argues that tolerance is actually is not passive, but dynamic. In respect of such matters, al-Qardhawi categorize religious tolerance in three levels. *First*, in the form of tolerance is limited to only give freedom to other people to embrace a religion that he believes, but does not give the opportunity to carry out religious duties required. *Second*, giving the right to embrace a religion that he believes, then not forcing him to work on something as the ban in his religion. *Third*, not

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<sup>11</sup> Ruswan, *Pengaruh Pendidikan Multi Agama Terhadap Sikap Toleransi Beragama*, Penelitian individu, (Semarang: Walisongo Press), p. 39

narrow down their motion in doing things according to his religion is lawful, although it is forbidden according to our religion.<sup>12</sup>

In everyday conversation as if there is no difference between harmony and tolerance. In fact both these words, there is a difference, but the mutual need. Concord bring together different elements, are the tolerance is an attitude or a reflection of Concord. Without unity, tolerance never existed, whereas tolerance is never reflected when Concord have not materialized.

No matter how wonderful the idea of humanity in Islam, but the history of Islam after the Prophet Muhammad. Exposing the fact that concern. Tension, conflict, and violence in the name of religion and God often come to the surface. The hostility and conflict not just between Muslims with non-Muslims, but also among the Muslims themselves. Between the Muslims fighting and mutual unbeliever. Deity of texts (the Qur'an and the Hadith) be used as the basis for the justification and justify the actions and interests of each. Each party interprets the texts themselves were in line with his interests. Several centuries later, those of religious texts replaced his position by interpretations of human beings with diverse approaches.<sup>13</sup>

This is where the main problem actually religious throughout its history. The problem faced by the religious community is understanding the return for the particular religious texts explicitly subordinated nuanced, marginalization, and hostility. In many practices, conflicts between religious required serious efforts to transform society exclusivism

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<sup>12</sup> Yusuf Qardhawi, *Minoritas Non-muslim di dalam Masyarakat Islam*. Translator Muhammad Baqir. Bandung: Mizan. 1985. P. 95-97

<sup>13</sup> Like the approach of Fiqh (law), kalam (theology), Sufism (mysticism), etc. Tafsir-tafsir is then seen Muslims as the most valid central point to measure a religious truth. All the actions, thoughts, and beliefs of the person measured from these texts. Text is the main axis for all the views, thoughts, and actions of human religion. "Common sense should be subservient to the text, not sebaliknya, because human reason relative, relational, whereas God is absolute truth." See K. H. Husein Muhammad, *Mengaji Pluralisme kepada Mahaguru Pencerah*, (Bandung: Mizan, 2011), p. 20

(*inhilaqiyyah*) to inklusivisme<sup>14</sup> (*infitaḥiyyah*) by way of revising rigid doctrines that do not appreciate diversity.

## B. History of Religious Tolerance

### 1. Tolerance in Greek Philosophy

Kholisuddin in his thesis stated that the tolerance appears in English in the wake of the wars of religion in the 16th century between the Catholic and Protestan worshippers, forcing the birth of the practice of tolerance of each other. At first the negative sense contains term, but over time, the negative image more decrease and even end up being a positive idea as a concept and theory, the term of tolerance are then used in the fields of politics, religion, and belief.<sup>15</sup>

Tolerance, as a political principle, has experience great success in the modern Western world. However, the tolerance as a virtue of the ethical life for individuals, is an idea that has been around since the golden age of Greek Philosophy. Modern Western society has instituted the idea that State power should be restricted, dissent must be protected, and the similarity of opinion is not necessary for the sake of social stability. However, the idea of tolerance that we have to let the freedom of others in finding out the truth for themselves is the idea that since Socrates (D. 399BC). Tolerance as a Socrates assumes that knowledge generates wisdom, but wisdom cannot be produced by coercion but by a tolerant dialogue. Philosophical ethical life model allows the lives together harmoniously with others who disagree.<sup>16</sup>

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<sup>14</sup> Terminologically, Inclusivism means one of several approaches to understanding the relationship between religions, asserts that while one set of beliefs is absolutely true, other sets of beliefs are at least partially true. It stands in contrast to exclusivism, which asserts that only one way is true and all others are wrong. It is a particular form of religious pluralism, though that term may also assert that all beliefs are equally valid within a believer's particular context. See Naili Ni'matul Illiyun, *Inklusive Spirit in the Light of the Qur'an (A thematic study of the qur'an verses)*, Skripsi (Semarang: IAIN Walisongo, 2012), p. 35-36

<sup>15</sup> Kholisuddin, *Toleransi Agama dalam Al-Qur'an Kajian Tematik Tafsir Al-azhar Karya Hamka*. Tesis. (Jakarta: Program Pascasarjana Universitas Indonesia, 2004), p. 10

<sup>16</sup> Irwan Masduqi, *op.cit.*, p. 7

Reese stated that the practice of religious tolerance grows through phases of adjustment between religions attended the three stages, namely *territorialism*, *latitudinarianism*, and *pax dissidentium*. *Territorialism* is the period in which each area only get and force a legitimate religion, while other faiths were asked to move to another place, *latitudinarianism* or comprehension is a period where one's religion is recognized as a religion in power even though the number of adherent slightly; while *pax dissidentium* is a round in which freedom of religion was fully guaranteed.<sup>17</sup>

Tolerance as an attitude, according to Walzer in Sutanto, refers to a variety of *matra* in a *continuum* line. *First*, reflecting the religious tolerance in Europa since the 16th and 17th century was merely a passive acceptance of differences for the sake of peace after people feel tired of mutual slaughter. Obviously this is not enough and therefore can be calculated dynamic motion towards dimension, *the second*: the indifference of the software on the difference.

## 2. Tolerance in modern west philosophy

In history modern west philosophy, tolerance be related to the believe principles stress that someone must believe something based on logical reason and that coercion will not generate pure faith (genuine belief). This concept was widely accepted Christian reform post and hooked up with the thought of John Locke (1632-1704) of “*inward sincerity*”. Locke argued that only a sincere faith accepted by God and therefore there should be no compulsion in religion. Spinoza (1632-1677) were asserted that everyone has rights upon conviction and his thought. So, it's not justifiable actions of coercion by religious authorities as well as the ruler of tyranny.<sup>18</sup>

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<sup>17</sup> Reese, W. L.. *Dictionary of philosophy an religion, Eastern & Western tought*. (New York: Humanity Books, 1993), p. 774

<sup>18</sup> Ibid, p. 11

The concept of tolerance is undergoing development in the hand of Emerson. Emerson offers the notion of the subjective “beliefs” that he calls the term “*self reliance*”. This idea is similar to the ideas of Kierkegaard about “subjektivit y”. According to both, religious beliefs is a paradigm and existential commitment because of religious beliefs is just basically a conception of a person that is essential. Thus, people can following to religious beliefs according conception each other. The idealist approach and existential at the end pushing the importance of tolerance so that each individual respecting other people’s struggle in finding its religious beliefs. The idea that beliefs took the form of subjectivity which is more obvious in the thought of William James (1842-1910), the prominent American Philosopher. In his work, he asserted that everyone has a different religious experience. The diversity of religious experience is the inevitability of the diversity of human experience of life. Consequently, each must appreciate other people’s religious experiences.<sup>19</sup>

Idealism and empirical pragmatism of James Emerson then combined by Josiah Royce (1855-1916), the philosopher of the birth of California. In his book entitled the Philosophy of loyalty, he stressed the importance of personal commitment of loyalty and genuine belief (sincere belief). Tolerance, his opinion must uphold high with honor loyalty and sincerity of people in embracing his beliefs. Tolerance must continue to be maintained as long as the loyalty is not trying to ruin the loyalty and humanity of others by force and violence.<sup>20</sup>

### 3. Declaration of UNESCO

After passing through a long journey from the golden era of the philosophy of Greece until the reformation in the west, then tolerance

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<sup>19</sup> Ibid, p. 14

<sup>20</sup> Here, Royce will stress that human have freedom to choose loyalitas object and human must restrain it loyalitas for no changes

declared by UNESCO (United States Educational, Scientific, and Cultural Organization) at a conference held in Paris on 25 October-16 November 1996. The conference proclaimed 16 November as the international day of tolerance. The declaration explained that tolerance is respect, acceptance, and appreciation of cultural diversity and our expression.<sup>21</sup>

#### 4. Tolerance in Islam Classic

Tolerance in the philosophy of Socrates was closely linked to the moderate stance between dogmatism and relativism. The parallel with the Socrates moderation in the concept of tolerance of al-Shafi'i (D. 204 A.H), the founder of *mazhab shafi'iyah*, as reflected in the slogan: "my opinion is right but may be wrong, while the opinions of others are wrong but might be true". With this principle, al-Shafi'i in one side trying to avoid dogmatism and absolutism that assume that itself is true while others are surely wrong. On the other hand, al-Shafi'i attempted to move away from a traps of relativism that justifies all the opinions depending on perspective respectively.

As in the tradition of modern Greece and Western philosophy, tolerance in Islamic traditions also reject the dogmatic Absolutism that monopolize the single and absolute truth.<sup>22</sup> Islamic tolerance humbly acknowledge the limitations of human beings in reach for the absolute truth. Islamic thinking is very diverse and the relative nature of truth in which each of the scholar's ask the assumptions about the truth, but the truth is true Islam is singular and only God knows. That's why the reason scholar's at the end of each discussion always humbly say *Wallahu a'lam bi sawab* (God better know the real truth).

Tolerance in Islamic tradition in line with the philosophy of Stoicism that emphasizes the urgency of addressing the emotions in

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<sup>21</sup> <http://unesdoc.unesco.org/images/0010/001018/101803e.pdf#page=75>

<sup>22</sup> Absolutism is a form of human who admitted his pride himself was able to capture all the truth in the eyes of God.

control of differences. Al-Ghazali in *Ihya' Ulumuddin*, the importance of emotional control in appreciating differences. According to him, as long as humans have always loved the opinion that agree and hate things that don't agree. However, man has to control his emotions when watching the stuff that does not comply with his wishes.

To be a tolerant Muslim, one must become pluralism without having to be relativist. That is, the Muslim are tolerant and pluralism is someone who recognizes and appreciates the plurality of understanding and confidence without having to justify everything. In Islam, pluralism<sup>23</sup> is an inevitability, as in the word of God in Surah Hud: 119

إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ<sup>ج</sup> وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ

وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

“If your Lord willed, he makes human beings that one, but they are always disputing the opinion”

God gives the rules and a clear path to each religious. If God wills it, humanity will undoubtedly made her one of the elect, but God wanted to test mankind against granting him, then humanity is commanded to do compete in virtue (QS. Al-Māidah: 48). The word of God is a plurality of affirmation as no contradiction who could not indisputable. Thus, the recognition of diversity is the attitude of States that are not negotiable anymore.

Ibn Rusyd is regarded as the father of Islamic Tolerance by Muhammed Abed Al-Jabri (Al-Jabiri) who always thought echoing

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<sup>23</sup> All of religions are ways to salvations; they are different each other, moreover can be contradictive, but all of them need and complete each other. In monotheistic Abrahamic religions, the core of those religions is God. The main principle “non-duality” (advaita); atman and Brahman—even though different and contradictive, all of them can be united.

inclusive.<sup>24</sup> Inclusivism of Ibn Rusyd of thought lies in the attitude of opened accept the truth and wisdom of the philosophers of Greece.

Al-Kindi (D. 873 AD) was a disable philosophy that preceded Ibn Rusyd in calling for lenient idea through the study of his philosophy. Tolerance of Al-Kindi standing on top of the awareness of the limitations of human ability that was inspired from the spirit of tolerance of philosophers such as Aristoteles and Socrates Greece.<sup>25</sup>

The discourse of tolerance in the Madrasah Al-Kindi keep rolling into the topic of the study of philosophy and progression. One of the disciples of the Madrasah Al-Kindi's most prominent in developing the concept of tolerance was Abu al-Hasan al-Amiri (D. 385 AH). As Al-Kindi, Al-Amir said the difference of opinion among the theologians must be addressed with tolerant. He also set the record straight the misconception people against Islam as a religion of the sword. The people at the time of Al-Amiri critic on Islam, "if Islam is the true religion, then it should be Islam is a religion of affection. If Islam is a religion of affection, then it should not be propagated with the sword". Al-Amiri wrote the article specifically to respond to the opinion. According to him, the situation obliged him to defend the safety of the soul sword when attacked.<sup>26</sup>

Hostile appear fanaticism (*ta'asub*), which is social disease. Fanaticism has the power that drives people to willingly die for the sake of maintaining his conviction. Al-Amiri argued that fanaticism is the implications of the religious debate that without empathy. That is, in the

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<sup>24</sup> Inclusivism is ideology which regard that truth is not only in certain group, but also in other groups, it is including religion community. Religions substances essentially are same, its preaching and teaching are different. Inclusivism supported tolerant and pluralism.

<sup>25</sup> In the era of the Enlightenment (17th century CE), the spirit of tolerance in echoed back by the French philosopher Voltaire, notable. In *A Treaty on Tolerance*. voltaire menulis: "what is tolerance? It is the consequence of humanity. We are all formed of frailty and error; let us pardon reciprocally each other's folly that is the first law of nature.(In Anne Wagner and Vijay K. Bhatia, *Introduction: The InternationalDual Nature of law: Tolerance and Diversity*, In *Diversity and Tolerance in Socio-Legal Contexts*, Ashgate Publishing, p.1), see Irwan Masduqi, *opcit*, p. 29

<sup>26</sup> Irwan Masduqi, *op.cit.*, p. 32



difference that is not accompanied by empathy there is definition a party zealot. Therefore, the tolerance is need in order not able bleeding events.<sup>27</sup>

##### 5. Tolerance in Islamic Modern discourse

The discourse of tolerance in Islamic civilization has not stopped is discussed by Al-'Amiri in the fourth century, but keep rolling in the era of reform in the Arab-Islamic world in the 19th century that soak up the passions by voice loud against fanaticism and encourage renewal of religious interpretation.<sup>28</sup> The issues of tolerance in the reform era was originally discussed by Adib Ishaq (D. 1885), writer of Christian origin Lebanese residing in Egypt.

In his paper entitled *al-Ta'asub wa al-Tasahul* (the Fanaticism and tolerance) defines fanaticism as conservative someone who feel self-righteous. While tolerance is an attitude makes it easy the Affairs (*tasahul*) and not resolved differences. Adib Ishak prefer the term *tasahul* than *tasamuh* to represent the term tolerance.<sup>29</sup>

The discourse of tolerance of Islam then became one of the central issues discussed by Muhammad Abduh (1849-1905), the most popular Islamic modernist. Al-Azhar as a moderate, Abduh persistent voice of Islamic tolerance spirit as reflected in his statement that anti-consider.

If someone produces words that pregnancy possibility of infidelity, but the pregnancy status of the aspects of faith from one aspect only, then toward those words to the faith and do not considered.

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<sup>27</sup> Irwan Masduqi, *op.cit.*, p. 35

<sup>28</sup> This reform movement founded by Shaykh Muhammad Abduh and his Tajdid Madrasah.

<sup>29</sup> *Tasahul* etymologically means "assume or take things easy". In terminologis is considered easily or accept a difference of opinion. difference of opinion is something that is commonplace and seyogianya are not compounded by deception-deception can give rise to hostility and difficulties of life. As for the *tasamuh* is etymologically tolerate or accept the matter lightly. In terminologis means to tolerate/accept differences of opinion with a light heart. Thus, the difference between the *tasahul* and *tasamuh* only in the etymological definition. However, both are the same in terminologis; demonstrate an attitude of tolerance.

#### 6. Tolerance in contemporary discourse.<sup>30</sup>

The discourse of tolerance and intolerance has grown in Western culture or Islam. Tolerance is not just the experience of post-war Western reform, but also exists in the Islamic tradition of Classical, Modern, and contemporary. Tolerance and intolerance in the Jewish and Christian traditions in beginning have been examined by a series of observes such as Albert Rothenburg, Michael Mach, Justin Taylor, Stephen Barton, Guy Stroumsa and Richard Bauckham. Their essays, in *Tolerance and intolerance in Early Judaism and Christianity*, attempts to trace the roots of tolerance and intolerance in early *Judaism* and Christianity, attempts to trace the roots of tolerance and intolerance in the interaction between the Jewish and Christian worshippers when dealing with the pagan in the early days.<sup>31</sup>

The continued tolerance is voiced by the theologian and philosopher of Modern Europe in order to scrape the seeds of hatred in the Jewish and Christian tradition. In the context of contemporary Islamic discourse, tolerance and intolerance to the attention of thinkers such as Mohammed Arkoun, Abed Al-Jabri, Hasan Hanafi, Mohammad Shahrour, Yusuf Qardhawi, and Abdurrahman Wahid. Such as Mohammad Arkoun, in addressing his concern over rampant bad stigma against Islam caused terrorism, Muslims in general apology-normative basis supported by quotes decades of verses and Hadith-that true Islam teaches tolerance. At the same time, they assume that the Jews and Christian are people who are fanatical and intolerant. It is a dogmatic view of the mainstream based on subjective assumptions that they are tolerant of religions are intolerant.<sup>32</sup>

### C. Concept and Aspects of religious tolerance

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<sup>30</sup> Irwan Masduqi, *op.cit.*, p. 39

<sup>31</sup> Irwan Masduqi, *ibid.*, p. 39

<sup>32</sup> Irwan Masduqi, *ibid.*, p. 47

A person who has a tolerance is personally tolerant. People who have religious tolerance will notice the difference of religion not as a contradiction, much less hostility, but rather as an inevitability. Human religious tolerant is able to accept, appreciate, and to give freedom of another group of the same faith as well as either a different religion. They also have patience and be able to cooperate against other groups.

For a discussion of the concept of religious tolerance, author of taking the three principles as the embodiment of IE:<sup>33</sup>

### 1. Freedom of Religious

Freedom is one of the fundamental rights of each person's life and is the confession of a person or group, or the dignity and glory of equation of humanity of others. Freedom is increasingly needed by every person living in the midst of people who comprise the diverse both in terms of ethnicity, culture, religion, believe or economic. When freedom is shackled, then that will happen is the oppression of one group against the other. The freedom to make any person or group to feel uplifted its existence and valued human dignity in the midst of plural people.

Haikal argued, only with human freedom on this earth can reach the truth and compound towards the creation of an integral unity and honored.<sup>34</sup> Thus, the freedom of religion that is in here is the freedom and independence of choosing religious belief is appropriate for human rights the most, then human rights – including the Government-must respect those rights. Because of the faith and disbelief were the right or grace from God that could not be broken by force by man against other human beings.

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<sup>33</sup> Taken from a study entitled “Konsep Toleransi Beragama dalam Tafsir Al-Qur’an Tematik Karya Tim Departemen Agama Republik Indonesia Tentang Hubungan Antar-Umat Beragama” by: M. Ridho Dinatha (pdf).

<sup>34</sup> Rahmad Asril Pohan, *Toleransi Inklusif (menapak jejak sejarah kebebasan beragama dalam piagam Madinah)*, (Yogyakarta: Kaukaba Dipantara, 2014), p. 308

In addition, humans or even Prophets once did just reserves the right to invite and give warnings without coercion, is not allowed too much let alone harm yourself. Thus, the independence and freedom of religion is a principle that should be of high esteem, as had been done when the Prophet in Medina.

## **2. Respect to Other Religions.**

Respect the practices and symbols of other religions as a move to seek the benefit of religion in the life of society, but not with the intention to equate or admit the truth of all religions. Only for the creation of harmony between religious communities needed by a compound in terms of religion.<sup>35</sup>

Reverence should be implemented in cooperation in social life by not confuse creed respectively. Therefore, recognition and respect for the existence of other religions are not necessarily admit the truth that religion's teachings.

## **3. The Principle of fraternity.**

Unraveling the principle of fraternity is to look at social interaction between Muslims and non-Muslims. With the brotherhood, a fellow Member of the community can conduct cooperation in its citizens, there is a difference in principle it faith. Then, the differences that there are not intended to demonstrate the superiority of each against the other, but rather to know each other and to uphold the principle of unity, brotherhood, equality and freedom.<sup>36</sup>

The third concept of this religious tolerance is the concept of tolerance because of the Government's version of the religion resulting from the interpretation of the Government's production,

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<sup>35</sup> M. Ridho Dinatha , "*Konsep Tolerani Beragama dalam Tafsir Al-Qur'an Tematik Karya Tim Departemen Agama Republik Indonesia Tentang Hubungan Antar-Umat Beragama*" A Journal (pdf). P. 97

<sup>36</sup> M. Ridho Dinatha, *ibid.*, p.100

which there is a relation between interpretation as a product knowledge with power.

Related to the previous expose, blurb-here are some aspects of religious tolerance.<sup>37</sup>

a. Acceptance

Osborn stated that the key to tolerance is to accept people for what they are. Similar with the opinion, Einstein stated that manifestations of tolerance is the existence of a person's willingness to accept the opinions, values, behavior of others who are different from yourself. Acceptance may only looking and receive the other party with all her being, and not according to his/her preferences and own wills. It means every other religious group without taking into account the differences, advantages or disadvantages.<sup>38</sup>

With the acceptance will positively impact the religious life for someone in the community, because: *first*, by recognizing and accepting differences of means under took to create harmony. *Second*, recognizing and accepting differences not only leads to tolerance, but also a deep understanding of each other. *Third*, recognizing and accepting differences, does not mean eliminate your own belief and commitment to be a relative. Thus recognizing and accepting differences is the encounter of various commitments existing beliefs.

Based on the above description can be obtained by understanding that acceptance can be defined as a person's willingness to accept other people as it is. In other words, not according to the projection made by yourself. If someone

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<sup>37</sup> Baidi Bukhari, *Toleransi Terhadap Umat Kristiani Ditinjau dari Fundamentalisme Agama dan Kontrol Diri*, (Semarang: DIPA 2012), p.19-26

<sup>38</sup> S. A. Al-Munawar, *Fiqih hubungan antar agama*. (Jakarta: Ciputat Press, 2003), p. 51

is projecting another religion according to his/her preferences themselves, then the strife between religious groups would not be possible. So, for example a Christian must willingly accept an adherent of the religion of Islam according to what it is, accept Hinduism as it is.

b. Awards.

In addition to the willingness to accept, another important thing associated with tolerance is a willingness to appreciate everything that is denied or challenged by someone. The willingness of someone to respect his conviction even though it disapproves. Appreciating the willingness must be grounded by the faith that there is not right or the person who insists on imposing his own will to the people or the other. No person or group that monopolized the truth, and the runway is accompanied by a note that belief is a matter of the personal affairs of the individual.<sup>39</sup>

Based on the above description, can be obtained by understanding that every religious must respect the existence of other religions in the sense of respect for diversity and differences in the techings found in every religion and belief that there are both recognized countries or has not been recognized countries or has not been recognized by the State. Face this reality every religions is required in order to be always able to inspire and get themselves in the context of plurality with based on the spirit of mutual respect and appreciate the existence of other religions. In the form do not denounce or impose nor act contemptuously with other religions.

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<sup>39</sup> Baidi Bukhari, *opcit.*, p. 21

c. Patience

Another important thing associated with tolerance is patience, which is a sympathetic attitude towards the differences of views and attitudes of other. The willingness of someone who endures the philosophical and moral beliefs of other that are considered different, can report, or even incorrect. This kind of attitude does not mean agree to such beliefs. It is also by no means indifferent to truth and goodness, and not necessarily based upon agnosticism, or skepticism, but rather more on the attitudes of respect for human dignity and pluriformity are different. Patience in the context of tolerance can be defined as the ability to restrain things that are not approved or not preferred, in order to build a better social relationships.<sup>40</sup>

So, with religious tolerance can be interpreted as an attitude of patience and restrain not to interfere and not abusive religion or system of beliefs and worship of adherents of other religions.

d. Freedom

Another aspect of tolerance is to give freedom to our fellow human beings or to his fellow citizens to run his conviction or arrange his life and determine his fate. Human rights are most essential in life was the right of independence/freedom good freedom to think as well as freedom to intend and freedom in selecting the believe/religion. Freedom is a fundamental human right so it can distinguished between humans with other beings. Freedom of religion is often misconstrued interpret in doing so that there is a human who has more than one religion.

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<sup>40</sup> Baidi Bukhari, *opcit.*, p. 23

That meant religious freedom here is free to choose a religion or believe which, according to their most righteous and salvation without any forcing or allow it.<sup>41</sup>

In the context of Indonesia, 1945 constitution article 29 paragraph 2 states “the state guarantees the independence of each population to embrace his religion and to worship according to his religion and beliefs”. This ensures that the state’s own guarantee in habitants in choosing and embraced religion/beliefs of each as well as guarantees to protect its population in the running of the service according to his religion and his belief respectively.

e. Cooperation.

In to interpret religious tolerance there are two interpretations of this concept. *First*, the interpretation that is both negative stating that religious tolerance was simply requires the presence of an attitude of let and not hurting people or other group either the same or different. *Second*, the interpretation of which is positive i.e. stated that should the existence of aid or support to the existence of another person or group.<sup>42</sup>

Al-Munawar stated that there were two kinds of religious tolerance, i.e. 1) static tolerance is tolerance that does not give birth to cooperation. When the association between religious only in static form, it will give birth to tolerance challenges. 2) tolerance dinamis is tolerance an active giving birth to cooperation for a common goal, so that harmony between people as a reflection of religious unity as a nation. Thus, it can be obtained by understanding that manifestations with other religions.

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<sup>41</sup> Baidi Bukhari, *opcit.*, p. 24

<sup>42</sup> Baidi Bukhari, *opcit.*, P. 25



Based on the above description, it can be inferred that the aspect of religious tolerance is;

- a. Acceptance: the willingness of a dominant religion to accept behavior and beliefs that differ from its own, though it does not approve of it.
- b. Awards: the willingness of a dominant religion to appreciate the opinions, views, beliefs, habits, behavior, and so different or contrary to the establishment itself.
- c. Patience: that is the ability of a dominant religion to restrain things that are not approved or not preferred, in order to build relationships between religious are better.
- d. Freedom: the willingness of a dominant religion to give free rein to one's neighbor or fellow citizen to run his conviction or arrange his life and determine his fate.
- e. Cooperation: the existence of the willingness of cooperation with other religions.

#### **D. The view of contemporary thinkers about tolerance.<sup>43</sup>**

##### **1. Mohammed Arkoun (1 February – 14 September 2010).**

Arkoun flatly reluctant to pin the term tolerance in Islam. The concept of tolerance has its own history in Europe. He attempted to honestly admit that in the tradition of Islam there are elements that are exclusive-intolerant at the same time inclusive-tolerant: lots of elements of the intolerant and only very few elite scholars who know the concept of tolerance that is aligned with the concept of tolerance.

Although the Muslims are generally apparent apology, the normative basis which is supported by quotes dozens of verses and hadith, that true Islam teaches tolerance. But, at the same time, they

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<sup>43</sup> Taken from Irwan Masduqi, "*Berislam Secara Toleran: Teologi Kerukunan Umat Beragama*", (Bandung: PT Mizan Pustaka: 2011).

assumption that Jews and Christians are people who are fanatical and intolerant.

Further Arkoun explained, there will be no tolerance in the Islamic world to accomplish except having deconstruction building traditional theological orthodoxy as has happened in modern Europe. The emergence of tolerance in the next phase will follow by the emergence of the appreciation of the concept of HUMAN RIGHTS, in which all human beings have the right individual assessed regardless of religious beliefs and races. If all this could materialize, discrimination and intolerance can be minimize.

## 2. **Mohammed Abed Al-Jabri (1936-2010).**

Unlike the Arkoun, Al-Jabri in perspective the roots of classical Islamic tolerance can be found in the thought of the Murji'ah and Qodariyah sect. The concept of these two classes of tolerance reflected in their definition of faith, where they take a neutral stance in a way differentiate between faith and charity as well as “does not infidel” people involved in the conflict.

Although the spirit of tolerance contained in the tradition of Islamic philosophy, should be honestly recognized that nomenclature "tolerance" or "*tasamuh*" is foreign in the discourse of Islamic philosophy. Foreign is caused by the fact that the nomenclature tolerance indeed first appeared in the works of the philosophers of Europe to addressing the Protestant and Catholic group dispute.

However, Al-Jabri spare Eropa tolerance concept in value terms with political ideology and goals. For it, the challenges of contemporary Muslims is how to reconstruct the concept of tolerance are ideological-political rather than ethical.<sup>44</sup>

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<sup>44</sup> The ethical tolerance is an effort to minimize the hegemony of the majority against the minority group. Is expected to be a panacea for the problem of religious radicalism and discrimination against minorities. Thus, the ethical tolerance should be make in the context of the dialogue between religions or intra religious.

### 3. **Gamal Al-Banna (15 Desember 1920).**

He criticized the *fuqaha*' radical obligation to the fight against non-Muslims of their unbelief. This radical views contrary to the spirit of religious freedom in Islam through carry by order of Qur'an is? "There is no compulsion in religion".

For Gamal, war all the verses in the Quran clearly affirms that the war in legality in Islam only in order to defend ourselves when the Muslims threatened her life and religious freedom. The point is, the wars in Islam only agenda for the purpose of defensive and not offensive aimed at the fight against infidels.

Inclusivism thinking of Gamal al-Banna advocated religious Muslims do not demean other groups due to not necessarily be better Muslims than non-Muslims. Gamal al-Banna apparently agrees with the popular slogan that "we found Islam in the West and we find the Muslims in the East".

### 4. **Abdurrahman Wahid.**

Wahid concluded that Islamic thought and endured during the search process is something the typical intellectual, which he called "Islamku". But, Wahid did not want to impose its version of Islam. If there is an "Islamku" version of Wahid, then on the other hand there is the "Islam Anda" that stands above experience or belief about the undeniable truth. In the difference between "Islamku" and "Islam Anda", people often impose his own will and assume he views as the only truth. This way, rated by Gus Dur is not rational and intolerant. Tolerance does indeed allow a person offers his views to others, but on the condition that there is no compulsion to accept it.<sup>45</sup>

In the midst of differences, the Muslims should think about the future of Islam and shared interests. From there it will be calculated "Islam kita" which includes "Islamku" and "Islam Anda", however to

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<sup>45</sup> Irwan Masduqi, *ibid.*, p. 140

formulate "Our Islam" rated difficult by Wahid, for experiences that form the "Islamku" and "Islam Anda" is very different. Wahid appealed so that Muslims in Indonesia to prioritize things that concern together to build "Islam kita" with full voluntary without any coercion of religious views and doctrines primordial. This is the idea that tolerance is championed, Wahid, a principle that pushed it against all forms of intolerance and violence in the name of religion.<sup>46</sup>

##### 5. Yohanan Friedmann.

He tried to show that in the tradition of Islam save the views of gung and intolerant Islam. The attitude of Islam towards non-Muslims in Saudi undergoes changes dramatically during the life of the Prophet. In addition, Friedmann also attempted to prove the doctrine of jihad in Islam. At first, jihad is indeed defensive aims to defend themselves from attack House of polytheists. However, in the next paragraph down to the history part of verse that instruct the offensive war to eradicate the House of polytheists wherever they are.<sup>47</sup>

As a result, Islam was a religion that teaches compassion to the whole universe turned into a religion of terror that threatens all non-Muslims. Islam first sow the seeds of religious tolerance transformed into a spreading intolerance.

However, the Friedmann study was not entirely negative. We can take some constructive criticism, like his criticism against the apologetic Muslim thinkers who attempt to interpret Hadith *ḥanifiyyah samḥah* in textual Islamic tolerance as the basis. Friedmann in this case when it argues that the Hadith arose in the context of ease in Islam that gives the ease of *jama' qasr* prayer and fasting is not the way.

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<sup>46</sup> Irwan Masduqi, *ibid.*, p. 141

<sup>47</sup> Irwan Masduqi, *ibid.*, p. 181

## E. Platform of Religious Tolerance in the Qur'an.

Related to the attitude of religious tolerance, many found the verses of the Qur'an either explicitly or implicitly give freedom to people to embrace religion, because basically the God had given him reason to think, to be able to tell which are good and which are bad, right and wrong, which right and falsehood. In addition, God through his Apostles have lowered the revelation for clues to human beings. So then to man is given freedom to make choices, who would have to be accountable before God.

Here's some of the verses of the Qur'an which can be used as a reference to know the concept of Islam regarding religious tolerance:<sup>48</sup>

### 1. Qur'an *Sūrah al-Kāfirūn*: 1-6

“say O Muhammad (s}allalla@hu ‘alaihi wasallam) to these Mushrikun and Kfirun (disbelievers in Allah, in his Oneness, in his Angels, in his Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar).{1} I worship not that which you worship {2} Nor will you worship that which I worship {3} and I shall not worship that which you are worshipping {4} Nor will you worship that which I worship{5} to you be your religion, and to me my religion (islamic monotheism) {6}” (6)<sup>49</sup>

### 2. Qur'an *Sūrah Luqman*:5

“such are on guidance from their Lord, and such are the successful”(5)<sup>50</sup>

### 3. Qur'an *Sūrah al-Baqarah*:256

“there is no compulsion in religion. Verily, the right Path has become distinct from the wrong path. Whoever disbelieves in Taghut

<sup>48</sup> taken from Drs. Ruswan, M.A. *Pengaruh Pendidikan Multi Agama Terhadap Sikap Toleransi Beragama*, (Semarang: Walisongo Press 2002), p. 40-43

قُلْ 49 يَا كَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا

عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾ (QS. Al-Kafirun: 1-6)

أُولَئِكَ 50 عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۗ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ (QS. Luqman:5)

and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-hearer, All-Knower”(256)<sup>51</sup>

#### 4. Qur'an *Sūrah al-Kahfi*: 29

“and say: ‘the truth is from your lord’. Then whosoever wills, let him disbelieve. Verily, we have prepared for the Zalimun (polytheists and wrongdoers), a fire whose will be surrounding them (disbelievers in the oneness of Allah). And if they ask for help (relief, water) they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil Murtafaqa (dwelling, resting place)!” (29)<sup>52</sup>

Of some verses from some *sūrah* above it can be concluded that the question of religion is a very personal issue. Thus religion cannot dipaksaan to anyone. Taba'aba'i argues that because religion is a series which followed 'amaliyah 'ilmiah (embodiment of behavior) into one unified *i'tiqadiyah* (belief) which is a matter of the heart, then regardless of religion could not be forced by anyone.<sup>53</sup>

Almost similar with it, according to Nur Cholis Madjid, basically teaching like this (not enforced) is the fulfillment of the human nature which definitely have been given freedom by God; so the growth of its realization are always from the inside, not growing – what else – imposed from the outside. The religious attitude of note results from

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لَا إِكْرَاهَ فِي الدِّينِ ۗ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ (QS. Al-Baqarah: 256)

وَقُلِ الْحَقُّ مِن رَّبِّكُمْ ۗ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ ۗ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا ۗمُ سُرَادِقُهَا ۗ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۗ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ (QS. Al-Kahfi: 29)

<sup>53</sup> Drs. Ruswan, *Pengaruh Pendidikan Multi Agama Terhadap Sikap Toleransi Beragama*, Penelitian individu, (Semarang: Walisongo Press) p. 40-41. Taken from Muhammad Hasan Thabathaba'i. *Al-Mizan fi Tafsir Al-Qur'an juz II*, (Qum al-Muqaddas Iran: Jama'an al-Mudarrisin fi Hauzalti al-Ilmiyah, 130 H), p. 342.

outside is not authentic because it lost the most fundamental dimensions and depth, i.e. purity or sincerity.<sup>54</sup> The specialness of humans with such freedom because humans have something special anyway, which is "something of the spirit of the Lord", so that human beings have full consciousness and the ability to choose. So freedom of choice -including choosing a religion– it is this character human identity that cannot be bullied by anyone.

Because religion is a question that is very personal, then religion should not be used as a foundation for specifying options in cooperation with others. In cooperation with whoever it is valid, as long as it is indeed relevant to the fields that will be worked on. Removing someone from the bonds of cooperation for reasons of difference of religion is something that is wrong, otherwise enter someone not incompetent for a field, only because of the same religious affiliation is something that cannot be justified.

#### **F. The Method of Thematic Hadith**

The existence of *hadith* as authoritative source second after Koran occupies a central position in Islamic studies. Authority tradition that comes from the prophet Muhammad received divine recognition and legitimacy.<sup>55</sup> Various groups put the *hadith* as an object of study of modern sciences even for this science of *hadith* is considered to be mature and even Baharuddin al-Zalkasyi been position as the science of *hadith* science has matured and burned.<sup>56</sup> Within this framework, it is one of the things that concern written is how to do the reconstruction of the thematic assessment methods *hadith* of the prophet.

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<sup>54</sup> Nur Cholis Madjid, *Islam Doktrin dan Peradaban*, p. 427-428

<sup>55</sup> QS. Al-Nisa' (4) : 80, al-Hasyr (59): 7, and al-Nahl (16): 44

<sup>56</sup> See: "introduction" in Ahmad Arifuddin, *Paradigma Baru Memahami Hadis Nabi; Refleksi Pemikiran Prof. Dr. Muhammad Syuhudi Ismail*, (Jakarta: Renaisan, 2005)

## 1. The Definition Method of Thematic *Hadith*

The term thematic methods in the assessment of the *hadith* of the Prophet are a translation of *al-manhaj al-maudu'i fi syarah al-Hadith*. In addition to the thematic method was known earlier in *tahlili* and *muqaron* methods.

*Tahlili* method implies explanation or *hadith* detailed assessment of the various aspects review based on *matan* of *hadith* serially of *hadith* from a book of *hadith* coherently.<sup>57</sup> Such assessment for example were done by Ibn Hajar al-Asqalani in his book, *Fath al-Bariy 'ala syarh sahih al-Bukhari*. While the *muqaran* method was implies explanation and assessment of *hadith* by comparing the *matan hadith* or by connecting with the verses of the scholars about the content of the *hadith*.<sup>58</sup> Such assessment, among others carried out by al-San'ani in his book, *Subul al-Salam Syarh Bulugh al-Maram min Jami' Adillah al-Ahkam*.

The method of thematic (*maudhu'i*) implies explanation or traditions assessment based on the theme in question, either in relation to aspects of the ontological and epistemological aspects and its axiology as a whole, or one aspect, such as the ontological aspect alone, and or one sub from one aspect. All the *hadith* associated, collected, and then studied in depth and thorough investigation of the various aspects associated with it. As the name implies thematic, then that becomes the main feature of this method is to highlight the theme, title or topic of discussion, so it is not wrong to say that this method is also called topical method. Where the reviewer *hadith* looking themes or topics that exist in the community or derived from the *hadith* itself, then the themes that have been selected it completely and thoroughly studied from various aspects in accordance with

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<sup>57</sup> Compare with the understanding *tahlili* interpretation. See Abd. Muin Salim, *Metodologi Tafsir: sebuah Rekonstruksi Epistemologi; Memantapkan Keberadaan Ilmu Tafsir sebagai Disiplin Ilmu*, (Makassar: Berkah Utami, 28 April 1999), 30

<sup>58</sup> Compare with the understanding *muqaran* interpretation. Abd. Muin Salim, “*Metodologi Tafsir: sebuah Rekonstruksi Epistemologi; Memantapkan Keberadaan Ilmu Tafsir sebagai Disiplin Ilmu*”, p. 31



the capacity or the instructions contained in the *hadith* which is interpreted.<sup>59</sup>

In the accounting period *hadith* in chapters *fiqh al-jami'*, looks at all the efforts of scholars in explain *hadith* by presenting the *hadith* by presenting the *hadith* that convey the same *hadith* until *hadith* which is support. This effort is an embryo birth thematic understanding of *hadith*.<sup>60</sup>

## 2. The Methodological Steps

Although at first glance the meaning of the *hadith* with a thematic approach method is simple, but if done seriously it needed methodological procedural framework, the method is a way at the same time a tool to understand something with all its advantages and disadvantages.

Hasan Asy'ari Ulama'i in his book *Metode Tematik Memahami Hadis Nabi SAW*, offers formulation systematic step in understanding the *hadith* of the Prophet SAW into three steps, namely TKS, T= *Tentukan* and *Telusuri* (Determine and Search), K= *Kumpulkan and Kritisi* (Collect and Criticize), S= *Sususnlah* and *Simpulkan* (Arrange and Conclude). Here are the steps:

### a. Steps I: Determine and Search

1. Determine (theme of discussion): specify a specific theme as desired researchers. Determination topic or theme can be done after the problems that arise both problems it is simple or complex, for example: the perfection of faith, friendship, charity, science, ethics, etc.
2. Search (*hadith* based on right "keyword"): Search *hadith* associated with the theme of discussion. This steps is called *Takhrij al-Hadith*,

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<sup>59</sup> This definition of the writer formulated methodology thematic interpretation in the context of the interpretation of the Qur'an, the authors deliberately took the formulation of this , because according to the author, the methodology applied in the hadith interpretation follows the most common of which is done in the study of patterns of interpretation al-qur'an. See: Nasruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 1998), P. 151-152

<sup>60</sup> Hasan Asy'ari Ulama'i, *opcit.*, p. 64

the method of appointment or statement of *hadith* and origin location in the original source (various books of *hadith* in which expressed complete with its *sanad* respectively). Then for research purpose usually described relating *hadith*.

b. Step II: Collect and Criticize

1. Collect (*hadith* that match the keyword): collect and filter data, whether or not the text of the *hadith*, and prove that text actually been recorded on the books of *hadith* or not.
2. Criticize (degrees of each *hadith*): the researchers need to *Tahqiq al-Hadith* (verification and Validation) to determine the quality of its *sanad*. Trace *Asbab al-wurud al-Hadith*, a few *hadith* (if possible at least 2 pieces) were rated qualified *sanad* and its narrator. Identifying text (*matan*) *hadith* of aspects of language (linguistic), especially word *mutasyabbih* (brought to the *muhkam*), *mutlaq* (hooking to the *muqayyad*) or connotations to denotation, and *'am* (interpreting to the *khash*) means that from the macro to micro, abstruse (heading *sharih* meaning), *haqiqi* and *majazi*, also meaning to meaning *wadlih gharib*, etc. Results of this process generally got the conclusion valid or weak *hadith*.

c. Step III: Arrange and Conclude

1. Arrange (*hadith* in complete framework): this step can be simply done by arranging building framework themes discussed. The framework can also be assisted through answer to questions 5W + 1H againts the traditions that have been collected.
2. Conclude (based on understanding and complete framework): conclusion about the theme is based on information *hadith*, as well as other supporting information. So that it can infer deductively, by determining the area of science: ontological, epistimological, and axiological.<sup>61</sup>

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<sup>61</sup> Hasan Asy'ari Ulama'i, *Ibid.*, p. 69-98

### 3. The Excess and Lack

#### The Excess

##### 1. Responding to the challenges of the times

Problems in life were always to grow and develop in accordance with the development of life itself. The more modern life, the problems that arise will be increasingly complex and complicated, as well as having a broad impact.

To deal with such problems, it can be handled by using the method of understanding the thematic tradition, because the thematic study is intended to solve the problems in certain scoop.

##### 2. Practical and systematic

Understanding of hadith with thematic method is arranged in a practical and systematic in solving problems that arise. Conditions of this kind are very suited to the life of an increasingly modern with high mobility so that they seemed not to have time to read the books of hadith were great. With the existence of thematic hadith, they will get a clue in a practical and systematic, and can save time, effective, and efficient.<sup>62</sup>

##### 3. Dynamic

Thematic method makes the understanding of the hadith are always dynamic in accordance with the demands of the times, causing the image in the minds of readers and listeners that the hadith of the prophet to guide the life on this earth at all levels and social strata.

#### The Lack

##### 1. Limiting understanding of hadith

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<sup>62</sup> Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 1998), p. 165-166.

With the enactment of the title of interpretation, the understanding of a paragraph to be limited to the issues discussed, but it is not impossible that a hadith can be in the review of the various aspects. With the enactment of the title discussion, meant to be studied only from one point of view only, and it is a logical consequence of the implementation of thematic method.<sup>63</sup>

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<sup>63</sup> Nashruddin Baidan, *Ibid.*, p. 169.

## CHAPTER III

### RELIGIOUS TOLERANCE IN HADITH

#### A. Religious Tolerance in Prophet Era.

As we all have know that the hadith is part of the discourse other than the Qur'an which is dynamic. The existence of diverse practical traditions in various Islamic lands all of which refer to the example of the Prophet as a source of inspiration to be evidence for the truth of this thesis.

The Dynamic character of the Prophet's example is clearly largely due to the efforts of the Prophet to be a universal model. As the example of a universal, the Prophet by his wisdom showed discourse that is not always a monolithic, but rather to give decisions on the actual problems that arise in society wisely.

The Messenger has come bringing *manhāj* (System) a thorough and perfect for life. *manhāj* that will make happy people who live under its shadow and feel calm and safe, because that is the *manhāj* rabbani (God) which corresponds to the nature of man.

The life of the Prophet *ṣallallāhu 'alaihi wasallam* after he was appointed by God with nubuwah and treatise is divided into two periods, each of which has its own privileges in total, namely:

1. Mecca Period : lasts for approximately 13 years.
2. Medina Period : lasts for 10 full years.

And each period having some stages while each stage has its own characteristics that showing from the other.<sup>1</sup>

Prophet in Mecca *mushrikeen* treats in a unique way and unbeatable prices. The Messenger of exerting efforts to rescue and excluding them from darkness to light. At that time, the Muslims when the Prophet still living in Mecca could be said of the minority; does not have a territory and

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<sup>1</sup> Kathur Suhardi, "Sirah Nabawiyah" (Jakarta: Pustaka Al-Kautsar) p. 101 translated from "Ar-Rahiqul Makhtum, Bahtsum Fis-Sirah An-Nabawiyah Ala Shahibiha Afdhalish-shalati Was-salam".

have not yet received the recognition of the sovereignty of the majority of the Quraish of Mecca. Although they refused and replied to his good treatment with harsh treatment of himself and his companions who had converted to Islam, he still invited them to Islam that can realize the happiness for them in this world and the hereafter. Where the period of Mecca, many accepted the criticism of the Prophet and his followers. So under such conditions, the Muslims of Mecca migrated (moved) to Yastrib/Medina.<sup>2</sup>

No need to take a long time for the Prophet, the first step is done to Muhammad's attitude of tolerance after being in Medinah is to provide peace of mind for the entire population of the city. All groups, including Muslims, Jews, and adherents of paganism, was given the same freedom to carry out the tenets of a religion. They were given the freedom of thought and opinion and freedom in every religion preach.<sup>3</sup>

Specifically against Muslims, the first concrete step of Prophet was to build mosques. The mosques take precedence because it can double as a social and religious institutions. As religious institutions, mosques used for places of worship to God. While as a social institution, it can be used for a variety of social activities that aim to repair relations and bonds of brotherhood of fellow Muslims.

With regard to the non-Muslims, specifically Jews, Prophet made a written agreement with them. The contents of the Covenant, especially Muslim unity operates and the Jews, guaranteeing religious freedom for everyone, emphasizing teamwork, equal rights and obligations among all

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<sup>2</sup> Implementation of the hejira of Muhammad was driven by several factors. First, on the orders of revelation. Second, in addition to preaching in Mecca he was less successful, he also wants to save his followers freed from the arbitrary actions of the quraish who increasingly hard and cruel. Third, he is convinced that his followers at Yastrib will give protection to their brothers and sisters same faith in Mecca. See Suyuthi Pulungan, *Prinsip-Prinsip Pemerintahan dalam Piagam Madinah*, p. 53-54.

<sup>3</sup> Judge haikal, Mohammed as a move that is very telling. Because, with only the freedom of the people of this world can achieve truth and progress towards an integral unity and honored. Any action against the freedom of the same meaning with the strengthening of falsehood. See Haikal, *Hayatu Muhammad*, p.235 and Rahmad Asril Pohan, *Toleransi Inklusif: Menapak Jejak Sejarah Kebebasan beragama dalam piagam Madinah*, p.68

groups in realizing peace and defense, and erode any differences of opinion which arise in life together.<sup>4</sup>

With the inception of written agreement between Muslims along side *Ansār* and Emigrants of the Jews together with its allies initiated Muhammad. This agreement is known as "the Charter of Medina" who was the first written Constitution in the world.<sup>5</sup>

The following excerpts of the complete Charter of Medina:<sup>6</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
هَذَا كِتَابٌ مِنْ مُحَمَّدٍ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ مِنْ قُرَيْشٍ  
وَيَثْرِبٍ وَمَنْ تَبِعَهُمْ فَلَاحِقٌ بِهِمْ وَجَاهِدٌ مَعَهُمْ.

In the name of Allah, most gracious, most merciful.

This is a document from Muhammad the prophet (governing the relations) between the believers and Muslims of Quraysh and Yathrib, and those who followed them and joined them and labored with them.

1. إِنْهُمْ أُمَّةٌ وَاحِدَةٌ مِنْ دُونِ النَّاسِ

They are one community (umma) to the exclusion of all men.

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<sup>4</sup> Ibid, p. 70 and Abu Bakr al-Jaza'iry, *Haza al-Habib Muhammad* (Kairo: Dar al-Salam, cet. 7, 2004), p. 146

<sup>5</sup> The term was popularized by m. Hamidullah in his book *The First-Written Constitution in The World*. In his citation, though Aristotle created the Constitution of Athens in her writing, but this is not the Constitution of the country of Greece, but rather just the history and development of the State Constitution drawn up by a Minister. In the end, Greece no longer exist, because Alexander the great makes Greece as a temporary capital in the framework of the expansion of the Empire. After it appeared other Constitution is apparent, including the Literary works of Kautilya Artha, an official of the Buddhist Empire of Chandragupta, but he could not be said to be kostitusi, because subtansinya refers to the political and economic areas. The work is similar to al-Ahkam al-Sultaniyyah paper Al-Mawardi and Abu Ya'la. With the reasons for this is, m. Hamidullah claimed that the Charter of Medina was the first written constitution in the world-.See Muhammad Hamidullah, *The First Written-Constitution in The World*, p. 4

<sup>6</sup> This text is taken from A. Guillaume, *The Life of Muhammad — A Translation of Ishaq's Sirat Rasul Allah*, Oxford University Press, Karachi, 1955; pp. 231-233. [http://www.constitution.org/cons/medina/con\\_medina.htm](http://www.constitution.org/cons/medina/con_medina.htm)

2. المهاجرون من قريش على ريعتهم يتعاقلون بينهم اخذا لديه واعطائها وهم يقدون عانيهم بالمعروف والقسط بين المؤمنين

The Quraysh emigrants according to their present custom shall pay the bloodwit within their number and shall redeem their prisoners with the kindness and justice common among believers.

1. وبنو عوف على ريعتهم يتعاقلون معا قلمهم الاولى وكل طائفة تفدى عانيها بالمعروف والقسط بين المؤمنين

The B. 'Auf according to their present custom shall pay the bloodwit they paid in heathenism; every section shall redeem its prisoners with the kindness and justice common among believers.

4. وبنو ساعدة على ريعتهم يتعاقلون معاقلمهم الاولى وكل طائفة منهم تفدى عانيها بالمعروف والقسط بين المؤمنين

Banu sa'idah according to their present custom shall pay the bloodwit they paid in heathenism; every section shall redeem its prisoners with the kindness and justice common among believers.

5. وبنو الحرث على ريعتهم يتعاقلون الاولى وكل طائفة منهم تفدى عانيها بالمعروف والقسط بين المؤمنين

The Banu Al-household according to their present custom shall pay the bloodwit they paid in heathenism; every section shall redeem its prisoners with the kindness and justice common among believers.

6. وبنو جشم على ريعتهم يتعاقلون معاقلمهم الاولى وكل طائفة منهم تفدى عانيها بالمعروف والقسط بين المؤمنين

Banu jusyam according to their present custom shall pay the bloodwit they paid in heathenism; every section shall redeem its prisoners with the kindness and justice common among believers.



7. وبنو النجار على ريعتهم يتعاقلون معاقلهم الاول وكل طائفة منهم تفدى عا  
نيها بالمعروف والقسط بين المؤمنين

Banu An-najjar according to their present custom shall pay the bloodwit they paid in heatheism; every section shall redeem its prisoners with the kindness and justice common among believers.

8. وبنو عمرو بن عوف على ريعتهم يتعاقلون معاقلهم الاول وكل طائفة منهم  
تفدى عا نيها بالمعروف والقسط بين المؤمنين

The Banu ' Amr Ibn ' awf according to their present custom shall pay the bloodwit they paid in heatheism; every section shall redeem its prisoners with the kindness and justice common among believers.

9. وبنو النبيت على ريعتهم يتعاقلون معاقلهم الاول وكل طائفة منهم تفدى عا  
نيها بالمعروف والقسط بين المؤمنين

The Banu Al-Nabit according to their present custom shall pay the bloodwit they paid in heatheism; every section shall redeem its prisoners with the kindness and justice common among believers.

10. وبنو الأوس على ريعتهم يتعاقلون معاقلهم الاول وكل طائفة منهم تفدى عا  
نيها بالمعروف والقسط بين المؤمنين

The Banu Al Aws according to their present custom shall pay the bloodwit they paid in heatheism; every section shall redeem its prisoners with the kindness and justice common among believers.

11. وان المؤمنين لا يتركون مفرجا بينهم ان يعطوه بالمعروف في فداء وعقل.

A Believers shall not leave anyone destitute among them by not paying his redemption money or bloodwit in kindness.

12. ولا يحالف مؤمن مولى مؤمن دونه

A believer shall not take as an ally the freedman of another Muslim against him.

13. وان المؤمنين المتقين على من بغى منهم او ابتغى دسيعة ظلم اة اثم اوعدوان او فساد بين المؤمنين وان ايديهم عليه جميعا ولو كان ولد احدهم.

The God-fearing believers shall be against the rebellious or him who seeks to spread injustice, or sin or animosity, or corruption between believers; the hand of every man shall be against him even if he be a son of one of them.

14. ولا يقتل مؤمن مؤمنا في كافر ولا ينصر كافر على مؤمن

A believer shall not slay a believer for the sake of an unbeliever, nor shall he aid an unbeliever against a believer.

15. وان ذمة الله واحدة يحيد عليهم اد ناهم وان المؤمنين بعضهم موالي بعض دون الناس

God's protection is one, the least of them may give protection to a stranger on their behalf. Believers are friends one to the other to the exclusion of outsiders.

16. وانه من تبعنا من يهود فان له النصر والاسواة غير مظلومين ولا منتناصر عليهم.

To the Jew who follows us belong help and equality. He shall not be wronged nor shall his enemies be aided.

17. وان سلم المؤمنين واحدة يسالم مؤمن دون مؤمن في قتال في سبيل الله الا على سواء وعدل بينهم.

The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of God. Conditions must be fair and equitable to all.

18. وان كل غازية غزت معنا يعقب بعضها بعضا.

In every foray a rider must take another behind him.

19. وان المؤمنين يبيء بعضهم على بعض بما نال دمائمهم فسيبيل الله المؤمنين والمتقين على احسن هدى واقومه

The believers must avenge the blood of one another shed in the way of God.

20. وانه لايجير مشرك مالا لقريش ولا نفسا ولا يحول دونه على مؤمن.

No polytheist shall take the property of person of Quraysh under his protection nor shall he intervene against a believer.

21. وانه من اعتبط مؤمنا قتلا عن بينة فانه قودبه الا ان يرضى ولي المقتول وان المؤمنين عليه كافة ولا يحل لهم الاقيام عليه.

Whoever is convicted of killing a believer without good reason shall be subject to retaliation unless the next of kin is satisfied (with blood-money), and the believers shall be against him as one man, and they are bound to take action against him.

22. وانه لايجل المؤمن أقرما في هذه الصحيفة وآمن بالله واليوم الآخر ان ينصر محدثا ولا يؤوية وانه من نصره او آواه فان عليه لعنة الله وغضبه يوم القيامة ولايؤخذ منه صرف ولاعدل

It shall not be lawful to a believer who holds by what is in this document and believes in God and the last day to help an evil-doer or to shelter him. The curse of God and His anger on the day of resurrection will be upon him if he does, and neither repentance nor ransom will be received from him.

23. وانكم مهما اختلفتم فيه من شيء فان مرده الى الله عزوجل محمد صلى الله عليه وسلم.

Whenever you differ about a matter it must be referred to God and to Muhammad.

24. وان يهود ينفقون مع المؤمنين ماد اموا محاربين .

The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.

25. وان يهود بني عوف امة مع المؤمنين لليهود دينهم وللمسلمين دينهم مواليهم وانفسهم الا من ظلم واثم فانه لا يوتخ الانفسه واهل بيته.

The Jews of the B. 'Auf are one community with the believers (the Jews have their religion and the Muslims have theirs), their freedmen

and their persons except those who behave unjustly and sinfully, for they hurt but themselves and their families.

26. وان ليهود بنى النجار مثل ماليهود بنى عوف

the Jews of the B. al-Najjar same treated to the Jews Bani al-Awf

27. وان ليهود بنى الحرث مثل ما ليهود بنى عوف

The Jews Banu Hars are treated the same as the Jewish Banu ' Awf.

28. وان ليهود بنى ساعدة مثل ما ليهود بنى عوف

The Jews Banu Sa'idah are treated the same as the Jewish Banu ' Awf.

29. وان ليهود بنى حشم مثل ما ليهود بنى عوف

The Jews Banu Jusyam are treated the same as the Jewish Banu ' Awf.

30. وان ليهود بنى الاوس مثل ما ليهود بنى عوف.

The Jews Banu Al-'Aws are treated the same as the Jewish Banu ' Awf.

31. وان ليهود بنى ثعلبة مثل ما ليهود بنى عوف الا من ظلم واثم فانه لا يوتخ  
الا نفسه واهل بيته.

The Jews Banu Sa'labah are treated the same as the Jewish Banu ' Awf.

32. وان جفنه بطن ثعلبه كأ نفسهم

The Jews Banu Jafnah are treated the same as the Jewish Banu ' Awf.

33. وان لبنى الشطبية مثل ما ليهود بنى عوف وان البر دون الاثم.

Banu Syutaibah Jews are treated the same as the Jewish Banu ' Awf.

34. وان موالي ثعلبه كأ نفسهم.

The Jews Banu Sa'labah allies treated the same as the Jewish Banu 'Awf.

35. وان بطانة يهود كأنفسهم.

The close friends of the Jews are as themselves.

36. وانه لا يخرج احد منهم الا باذن محمد صلى الله عليه وسلم وانه لا ينحجر على ثار جرح وانه من فتك فبنفسه فتك واهل بيته الا من ظلم وان الله على ابر هذا.

None of them shall go out to war save the permission of Muhammad, but he shall not be prevented from taking revenge for a wound. He who slays a man without warning slays himself and his household, unless it be one who has wronged him, for God will accept that.

37. وان على اليهود نفقتهم وعلى المسلمين نفقتهم وان بينهم النصر على من حارب اهل هذه الصحيفة وان بينهم النصح والنصيحة والبر دون الاثم وانه لم يأثم امرؤ بحليفه وان النصر للمظلوم.

The Jews must bear their expenses and the Muslims their expenses. Each must help the other against anyone who attacks the people of this document. They must seek mutual advice and consultation, and loyalty is a protection against treachery. A man is not liable for his ally's misdeeds. The wronged must be helped.

38. وان اليهود ينفقون مع المؤمنين ما د موا محاربين.

The Jews must pay with the believers so long as war lasts.

39. وان يثرب حرام جوفها لاهل هذه الصحيفة.

Yathrib shall be a sanctuary for the people of this document.

40. وان الجار كالنفسه غير مضار ولا اثم.

A stranger under protection shall be as his host doing no harm and committing no crime.

41. وانه لاتبجار حرمة الاباذن اهلها.

A woman shall only be given protection with the consent of her family.

42. وانه ما كان بين اهل هذه الصحيفة من حدث واشتجار يخاف فساده فان مرده الى الله عز وجل والى محمد صلى الله عليه وسلم وان الله على اتقى ما فى هذه الصحيفة وابره.

If any dispute or controversy likely to cause trouble should arise it must be referred to God and to Muhammad the apostle of God. God accepts what is nearest to piety and goodness in this document.

43. وانه لاتبجار قريش ولا من نصرها.

Quraysh and their helpers shall not be given protection.

44. وان بينهم النصر على من دهم يثرب.

The contracting parties are bound to help one another against any attack on Yathrib.

45. واذا دعوا الى صلح يصالحون (ويلبسونه) فانهم يصالحونه ويلبسونه وانهم اذا دعوا الى مثل ذلك فانه لهم على المؤمنين الا من حارب فى الدين على كل اناس حصتهم من جانبهم الذى قبلهم.

If they are called to make peace and maintain it they must do so; and if they make a similar demand on the Muslims it must be carried out except in the case of a holy war. Every one shall have his portion from the side to which he belongs.

46. وان يهود الاوس مواليهم وانفسهم على مثل مالا هل هذه الصحيفة مع البر الحسن من اهل هذه الصحيفة وان البر دون الاثم.

The Jews of al-Aus, their freedmen and themselves have the same standing with the people of this document in purely loyalty from the people of this document. Loyalty is a protection against treachery. He who acquires ought acquires it for himself. God approves of this document.

47. ولا يكسب كاسب الا على نفسه وان الله على اصدق في هذه الصحيفة وابره وانه لا يحول هذا الكتاب دون ظالم وآثم. وانه من خرج آمن ومن قعد آمن بالمدينة الا من ظلم وآثم وان الله جار لمن بر واتقى ومحمد رسول الله صلى الله عليه وسلم.

This deed will not protect the unjust and the sinner. The man who goes forth to fight and the man who stays at home in the city is safe unless he has been unjust and sinned. God is the protector of the good and God-fearing man and Muhammad is the apostle of God.

The Medina Charter contains basic tenets will be high over the recognition of the difference in social and political entities in the Medina at that time. Countries on the basis of the pillars stand Medina difference either ethnic, political, tribal and religious groups. Recognition and appreciation and true upon the substances that difference the nature of tolerance inclusive Prophet taught us on how to build a more harmonious life of the order and peace. The attitude of apparent tolerance, respect for the views and thoughts of others, gracefully, be generous, as well as being gentle toward the distinction of being the value of the basic attitude of tolerance.

The Prophet through the Medina Charter gives respect and high esteem to minority groups. The essential thing, though the religion of the Prophet and his followers as the majority of the Medina, the Charter guarantees and protection to all elements of society to religion and his religious teachings run. The Medina Charter also gives space to the public participation to contribute to the country's development. The State and the nation will be born only civilized whereas all the interests and aspirations of compiled and underserved. The Prophet had exemplifies the how the State and the nation of Medina who was built consisting of a social and political entity which compounds are able to live in peace.<sup>7</sup>

Islam believes that do justice in all respects, including in interacting with the non-Muslims living in Muslim countries that guarantee the

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<sup>7</sup> Rahmad Asril Pohan, *Toleransi Inklusif: Menapak Jejak Sejarah Kebebasan beragama dalam piagam Madinah*, (Yogyakarta: Kaukaba Dipantara, 2014), p.xiii

security of any of its inhabitants. Even should not do *zhalim* even to non-Muslims. Among the Muslims, some are being exaggerated to hate non-Muslims to annoy them even terrorize them. Some are being easy-hope, to the compassionate-dear and loyal to them. As for the attitude of the fair is the middle between the two.

## B. Religious Tolerance's Prophet in Hadith

Explicitly, there are no written *matan* in *ḥadīth* talking about suggestion to do religious tolerance, It can be found by reading, translating, understanding, and analyzing the whole of *aḥādīth*, then drawing conclusion and set it as the object of discussion.

To obtain those *aḥādīth*, the way is through a process *takhrij al-ḥadīth*<sup>8</sup>. The term which be basic of researching included: *Ahlul Injil*, *Ahlut Taurāh*, *Ahluz Zimmāh*, *Ahlul Kitāb / Kitabain*, *Al-Majus*, *An-Nashārā* and *Al-Yahūd*, *Musyrikin*. then grouped into several theme, then, categorized in principle religious tolerance<sup>9</sup>, here are the results:

### 1. Freedom of Religious

This principle of freedom in that question is the freedom and independence of religious conviction is appropriate chooses of human rights. Man even the Prophet was only entitled to call upon and give warnings without coercion. Independence and freedom of religion is a

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<sup>8</sup> *Takhrij al-ḥadīth* comes from two words, *takhrij* and *al-ḥadīth*. The first one has meaning produce, drill, research, and to face. See Muh. Zuhri, *Hadis Nabi: Telaah Historis dan Metodologis*, Yogyakarta, Tiara Wacana, 2003, p. 149

Furthermore, Maḥmūd al-Ṭaḥān defined *Takhrij* as the combination two things that across in one place. Many scholars have various definition about this. At least, there are three definition quoted by at-Ṭaḥān, they are: *first*, issued and narrated Ḥadīth from the certain book (*kitāb*); *second*, showing the references of Ḥadīth books and declaring the narrators; and *third*, showing the Ḥadīth while declaring the *mukharrij*. See Maḥmūd at-Ṭaḥān, *Metode Takhrij and Penelitian Sanad Hadis* Trans. by Ridlwan Nasir, Surabaya, Bina Ilmu, 1995, p. 1-4

<sup>9</sup> The principle of religious tolerance are taken from a study entitled "the concept of religious tolerance in Tafsir Al-Qur'an the thematic work of the team Ministry of religious affairs of the Republic of Indonesia" by m. Ridho Dinata which the conclusion in May that the principle of religious freedom can be divided in three things that have been described in the previous chapter.



principle that must uphold high/as the main pillar, as had been done when the Prophet in Medina.

*Sirah* of the Prophet is the most concrete evidence regarding religious freedom it brings minorities of non-Muslims. Although violence is obtained by the companions of *musyirikin* Mecca, but the Prophet who also feel the violence and torture they don't reply to them with similar treatment when God and victory confers power to him. He does not like to impose their creed to which they don't believe, because it follows the commands of the Quran in which God says:

أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾

“...Will you then compel mankind, against their will, to believe?”  
(QS. Yunus: 99)

That's the practice right Messenger and he make the laws should be obeyed by Muslims in the tribe recognizes freedom of religion.

The Prophet also recognizes freedom of religion in the first point, the Medina and when he admits to Jews that they become a single people Muslims.

a. Do not force the profess confidence.

عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ قَالَ إِنِّي لَتَحْتَ رَاحِلَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ فَقَالَ قَوْلًا حَسَنًا جَمِيلًا وَكَانَ فِيهَا قَالَ مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابِ بِنِ فَ لَهُ أَجْرُهُ مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَ لَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا حَدَّثَنَا ابْنُ هُبَيْرَةَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْقَاسِمِ عَنْ أَبِي أُمَامَةَ قَالَ إِنِّي لَتَحْتَ رَاحِلَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْفَتْحِ فَقَالَ قَوْلًا حَسَنًا جَمِيلًا وَكَانَ فِيهَا قَالَ مَنْ أَسْلَمَ مِنْ أَهْلِ الْكِتَابِ بِنِ فَ لَهُ أَجْرُهُ

مَرَّتَيْنِ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا وَمَنْ أَسْلَمَ مِنَ الْمُشْرِكِينَ فَلَهُ أَجْرُهُ وَلَهُ مَا لَنَا وَعَلَيْهِ مَا عَلَيْنَا<sup>10</sup>.

The meaning:

“From Qasim from Abu Umamah says; I was brought the vehicle Prophet when the conquest of Mecca, he spoke the words good and beautiful, among which he said; "Whoever who converted to Islam from two of the book so he rewarded twice, he has the same rights and obligations as we are, and who converted to Islam from the *mushrikeen* then he gets a reward, he has the same rights and obligations as we are."

All of the transmitters of this *hadīth* were *thiqqoh*.

In this *Hadith*, the Prophet's Intention was simply to knock the human conscience, knocking on his mind. Prophets preach the equation, and emphasized that all human beings are the same in principle. If they are willing to go in and accept Islam, then he would be guaranteed to get the reward of paradise and in promise.

عَنْ أَبِي هُرَيْرَةَ قَالَ لَمَّا أَنْزَلَتْ هَذِهِ الْآيَةُ { وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ } دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قُرَيْشًا فَاجْتَمَعُوا فَعَمَّ وَخَصَّ فَقَالَ يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي مُرَّةَ بْنِ كَعْبٍ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ شَمْسٍ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ مَنَافٍ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي هَاشِمٍ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَنْتَقِدُوا أَنْفُسَكُمْ مِنَ النَّارِ يَا فَاطِمَةُ أَنْتَقِدِي نَفْسِكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا غَيْرَ أَنَّ لَكُمْ رَحِمًا سَابُلُهَا يَبْلَاهُهَا وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ بِهَذَا الْإِسْنَادِ وَحَدِيثُ جَرِيرٍ أَثَمٌ وَأَشْبَعٌ<sup>11</sup>.

The meaning:

“from Abu Hurayrah he said, "when the whole verse: ' (Give a reminder to the nearest your family) ' (Qs. Asy Syu'ara ': 214). Then

<sup>10</sup> Ahmad Ibn Hanbal, *Musnad Ahmad*, No.21205, *Musnad sahabat anshar*, in CD-ROM *Mausū`ah al- Ḥadīth asy-Syarīf al-Kutub at-Tis`ah*, (Global Islamic software Company, 1997).

<sup>11</sup> Muslim, *Ṣaḥīh Muslim*, No. 303, *Kitāb Iman* in CD-ROM *Mausū`ah al-Ḥadīth asy-Syarīf al-Kutub at-Tis`ah*, (Global Islamic software Company, 1997).

Prophet called on races until they all gathered Quraysh. Prophet, then he spoke in general terms and specifically. He said again: ' O Bani Ka'ab bin Luaiy, deliver yourselves from hell. O Bani Ka'ab bin Murrāh, deliver yourselves from hell. O Bani Abdul Syams, deliver yourselves from hell. O Bani Abdul Manaf, deliver yourselves from hell. O Bani Hasyim, deliver yourselves from hell. O Bani Abdul Mutthalib, deliver yourselves from hell. O Fatimah, deliver yourselves from hell. I don't have (a little strength even to) reject a torture o, apart from you guys is my relatives, then I will connect the family strings. " And he (Muslim) has told us bin Umar Al Qawariri Ubaidullah had told us Abu Awanah from Abdul Malik bin Umair with sanad, but would make more complete Jarir.”

Besides narrated by Muslim, the same *Ḥadīth* were also narrated by Ahmad<sup>12</sup>. All of the transmitters of this *ḥadīth* were *thiqqoh*.

In the *hadith* narrated by Al-Bukhārī was also stated:

عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ لَمَّا نَزَلَتْ { وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ } صَعَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الصَّخَا فَجَعَلَ يُنَادِي يَا بَنِي فِهْرٍ يَا بَنِي عَدِيٍّ لِيُطَوِّنَ قُرَيْشٍ حَتَّى اجْتَمَعُوا فَجَعَلَ الرَّجُلُ إِذَا لَمْ يَسْتَطِعْ أَنْ يَخْرُجَ أَرْسَلَ رَسُولًا لِيَنْظُرَ مَا هُوَ فَجَاءَ أَبُو هَبٍ وَقُرَيْشٌ فَقَالَ أَرَأَيْتَكُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِالْوَادِي تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ أَكُنْتُمْ مُصَدِّقِي قَالُوا نَعَمْ مَا جَرَرْنَا عَلَيْكَ إِلَّا صِدْقًا قَالَ فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ فَقَالَ أَبُو هَبٍ تَبَّ لَكَ سَائِرَ الْيَوْمِ أَلْهَذَا جَمَعْتَنَا فَنَزَلَتْ { تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ }<sup>13</sup>

The meaning:

“From Sa'id bin Jubair from Ibn ' Abbas radiallahu ' that ' he said; When down verse: And preach against the nearest to your families, (As Syu'ara: 214). Prophet rise to Al-SAFA and shouted calling out; ' O Banu Fahr, o Bani ' Adi of Quraish! Until people ever assembled, and when there are among those who could not attend, they sent envoys to attend. Similarly, Abu Jahl and Quraish people ever to arrive. He (Prophet) said, ' what do you think if you guys tell me that the Cavalry of the enemy behind the Valley will strike you guys if you guys would justify me (trust me)? They said: sure, because you

<sup>12</sup> Ahmad Ibn Hanbal, *opcit.*, No.8372, *Musnad Abu Hurairh*.

<sup>13</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No.4397, *Kitāb Tafsir Al-Qur'an* in CD-ROM *Mausū'ah al-Ḥadīth asy-Syarīf al-Kutub at-Tis'ah*, (Global Islamic software Company, 1997).

never lie. Then he (Prophet) said: ' Verily I warned you guys will punishment. Then Abu Lahab said: ' do this for thee our collecting?! Woe to you! He (Said bin jubair) said: Allah exalted lower "second hand abu Lahab Perish and indeed he shall perish." (QS. Al Lahab: 1).

In the *Hadith* above, illustrate that he has no power to resist the torment of God one bit toward those who do not follow Islam as their religion. The Prophet realized the attitude of forcefulness or excessive action outside the boundaries of the ability is only going to castigate myself. And that is they are accountable to God for their respective choices.

b. Appreciate others in deciding the confidence.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَمِّهِ قُلْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ  
لَكَ بِهَا يَوْمَ الْقِيَامَةِ قَالَ لَوْلَا أَنْ تُعَيِّرَنِي فُرَيْشٌ يَقُولُونَ إِنَّمَا حَمَلَهُ عَلَى ذَلِكَ الْجَزَعُ  
لَأَفْرَزْتُ بِهَا عَيْنَكَ فَأَنْزَلَ اللَّهُ } إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ  
يَشَاءُ }<sup>14</sup>.

“From Abu Hurayrah said: "the Prophet said to his uncle when he was nearing death: ' say, ' there is no God (the right to be worshipped God expert ' undoubtedly I'll testify for you with the sentence on the day of resurrection. ' He replied, ' if it had not been for the quraish of my harm with their words, ' he's doing so because of anxiety ', I approve of the sentence with your eyes. ' Then God lose: ' (Surely you will not be able to give instructions to the people you love but I gave instructions to the people he wills) ' (Qs. Al Qashash: 56)

The Ḥadīth that has same topic were also narrated by al-Bukhārī<sup>15</sup>, Ahmad<sup>16</sup> and Tirmidzi<sup>17</sup>. The transmitters of these *ḥadīth* were *thiqqoh* until the level of *sahabah*.

His illustrates that although Uncle the Prophet himself did not deign to follow religion in missionize to him, but in the early history

<sup>14</sup> Muslim, *op.cit.*, No. 37, .

<sup>15</sup> Al-Bukhārī, *op.cit.*, No.1272, *Kitāb Janazah* .

<sup>16</sup> Ahmad Ibn Hanbal, *op.cit.*, No.9237, 9310, *Musnad Abu Hurairh*.

<sup>17</sup> At-Tirmidhi, *Sunan at-Tirmidhi*, No. 1299, *Kitāb Taf̄sīr Al-Qur'an* in CD-ROM *Mausū'ah al-Ḥadīth asy-Syarīf al-Kutub at-Tis`ah* (Global Islamic Software Company, 1997).

of Islam Abu Talib's role is very important in the enforcement of Islam. Here the Prophet only obligation calling for willed and believe the Prophet Muhammad as his Messenger. And there is no coercion from the Prophet even unto his uncle Abu Talib during life to follow the religion brought by Prophet Muhammad. because every person has the right to make choices and his beliefs.

قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَدِمَ طُفَيْلُ بْنُ عَمْرِو الدَّؤَسِيِّ وَأَصْحَابُهُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ دَوْسًا عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهَا فَيَقِيلَ هَلَكْتَ دَوْسٌ قَالَ اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ<sup>18</sup>.

The meaning:

“Has told us Abu Al Yemen has been preaching to us Shuaib has told us Abu Zanad Az that Abdur Rahman said; Abu Hurairah ra. said: Thufail Ibn ' Amr Ad-Dausiy and his companions came to the Prophet and said: "O Messenger of Allaah, verily, of the tribe of Daus ethnic have been disobedient to God and converted to Islam, was reluctant for it to seek God in order that they be destroyed". Or said to him; "Daus's ethnic has been destroyed". Then he (Prophet) said: "o God, show Daus's ethnic tribe and give instructions to them".

Besides narrated by Bukhari<sup>19</sup>, the same *Hadith* were also narrated by Muslim<sup>20</sup> and Ahmad<sup>21</sup>.

The case for calling the Prophet will continue to run, calling the faithful to God willed and believe the Islamic prophet Muhammad. Although the opposition hard reply from them, Islam should not despair in preach Islam. The attitude of the Prophet which are very patient and tolerant of those who cruelly rejected him, not begging so that God's wrath upon them. However, he still loves them with prayer so that they immediately get a clue.

## 2. Respect to Other Religions.

<sup>18</sup> Al-Bukhārī, *op.cit.*, No.2720, *Ki tāb Jihad*.

<sup>19</sup> Al-Bukhārī, *ibid.*, No.4041, 5918.

<sup>20</sup> Muslim, *op.cit.*, No. 4586, *Ki tāb Fadhail al-Sahabat*.

<sup>21</sup> Ahmad Ibn Hanbal, *op.cit.*, No.7014, *Musnad aktsarus Sahabat*.

a. Respect for the law.

عَنْ أَبِي هُرَيْرَةَ وَهَذَا حَدِيثٌ مَعْمَرٍ وَهُوَ أَثَمٌ قَالَ زَيْ رَجُلٌ مِنَ الْيَهُودِ وَامْرَأَةٌ فَقَالَ بَعْضُهُمْ لِبَعْضٍ اذْهَبُوا بِنَا إِلَى هَذَا النَّبِيِّ فَإِنَّهُ نَبِيٌّ بُعِثَ بِالتَّخْفِيفِ فَإِنْ أَفْتَانَا بِفُتْيَا دُونَ الرَّجْمِ قَبْلِنَاهَا وَاحْتَجَجْنَا بِهَا عِنْدَ اللَّهِ فَلْنَا فُتْيَا نَبِيٍّ مِنْ أَنْبِيَائِكَ قَالَ فَأَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي الْمَسْجِدِ فِي أَصْحَابِهِ فَقَالُوا يَا أَبَا الْقَاسِمِ مَا تَرَى فِي رَجُلٍ وَامْرَأَةٍ زَنِيَا فَلَمْ يُكَلِّمُهُمْ كَلِمَةً حَتَّى أَتَى بَيْتَ مَدْرَاسِهِمْ فَقَامَ عَلَى الْبَابِ فَقَالَ أَنْشِدْكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَةَ عَلَى مُوسَى مَا بَجِدُونَ فِي التَّوْرَةِ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ قَالُوا يُحْمَمُ وَيُجَبَّهُ وَيُجَلَّدُ وَالتَّجْبِيهُ أَنْ يُحْمَلَ الزَّانِيَانِ عَلَى حِمَارٍ وَتُقَابَلُ أَفْفِيئْتُهُمَا وَيُطَافُ بِهِمَا قَالَ وَسَكَتَ شَابٌّ مِنْهُمْ فَلَمَّا رَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَكَتَ أَلْظَّ بِهِ النَّشِدَةَ فَقَالَ اللَّهُمَّ إِذْ نَشَدْتَنَا فَإِنَّا بَجِدُ فِي التَّوْرَةِ الرَّجْمَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا أَوْلُ مَا ارْتَحَضْتُمْ أَمَرَ اللَّهُ قَالَ زَيْ دُو قَرَابَةِ مِنْ مَلِكٍ مِنْ مُلُوكِنَا فَأَخَّرَ عَنْهُ الرَّجْمَ ثُمَّ زَيْ رَجُلٌ فِي أُسْرَةٍ مِنَ النَّاسِ فَأَرَادَ رَجْمَهُ فَحَالَ قَوْمُهُ دُونَهُ وَقَالُوا لَا يُرْجَمُ صَاحِبُنَا حَتَّى تَجِيءَ بِصَاحِبِكَ فَتَرْجُمُهُ فَاصْطَلَحُوا عَلَى هَذِهِ الْعُقُوبَةِ بَيْنَهُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنِّي أَحْكُمُ بِمَا فِي التَّوْرَةِ فَأَمَرَ بِهِمَا فَرَجِمَا قَالَ الرَّهْرِيُّ فَبَلَعْنَا أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِيهِمْ { إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا } كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْهُمْ<sup>22</sup>.

The meaning:

"From Abu Hurayrah and this is Ma'mar hadeeth, and this more complete, he said, "a man of the Jews committed fornication with a woman. Then some of them said to one another, "Let us come to this Prophet, he was a prophet sent with ease, if later on he gave fatwa to us with punishment in addition to stoning, let us accept, then we use that as an argument on the side of God, ' this is a fatwa from a prophet among the prophets of yours '." He (the Narrator) said, "they finally came to the Prophet sitting in the mosque along with his companions. They said, "o Abul Qasim, what do you think if men and women perform philandering?" He did not give them an answer one word until he came to them in place of their Koran. He then stood in front of the door and said, "I swear to you in the name of Allah who has sent down the Taurat to Moses, the punishment what you guys see in Scripture you guys for married Adulterers?" they replied, "his face is seared in charcoal, then raised *himar* (with backs to each other), and then paraded and wracked by." A young man of them

<sup>22</sup> Abū Dāwūd, *Sunan Abī Dāwūd*, No. 3860, Kitab *Hudud* in CD ROOM *Mauṣū'ah al-Ḥadīṣ asy-Syarīf al-Kutub at-Tis'ah* (Global Islamic Software Company 1997)

speechless. Then when the Prophet saw the youth was silent, he strengthened the oath to him in order to give an answer. He also said, "(O God), if thou (Muhammad) swore to us, then surely we find in the law is stoning penalty." The Prophet said: "then who are you guys first ease of punishment of God (stoning)? The young man replied, "when one of our Royal family commit adultery, then the punishment of stoning was suspended. Then when there is a man from a House commit adultery and stoning sentence upheld will it, his family joined militating against. They say, "our friend will not be stoned until you came with a friend to stoned (together). ' Then they all finally agree with this sentence. " The Prophet then said: "I will be there, as when in the Torah." He then ordered (so both stoned), then both be stoned. " AZ Zuhri said, "have until the news to us that this verse came down with regard to those: ' (We have sent down the Taurat in it (any) guidance and light (the light), which with the book decided things Jews by prophets who submits to God ..) ' Lord ' and Prophet peace be upon him is included from the prophets."

Other *ḥādīth* in the same topic were narrated by Al-Bukhari<sup>23</sup>. All of the transmitters of this *ḥādīth* were *thiqqoh*.

The *Hadith* above mentioned that, even though the Prophet as ruler of Madinah, he did not immediately give the sanction of the law to Jews by the Prophet's own *ijtihad* but rather Jewish religious law consider moment of their Prophet, and enforce acceptable according the rules.<sup>24</sup> That is why the Prophet can create a sense of security and the harmonious relations between religious.

عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعَلَةَ قَالَ سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ جُلُودِ الْمَيْتَةِ فَقَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَبَاغُهَا طَهُورُهَا وَسَأَلْتُهُ عَنِ بَيْعِ الْخُمْرِ مِنْ أَهْلِ الذَّمِّ فَقُلْتُ لَهُ إِنَّ لَنَا أَعْنَابًا وَإِنَّا نَتَّخِذُ مِنْهَا هَذِهِ الْخُمُورَ فَنَبِيعُهَا مِنْ أَهْلِ الذَّمِّ قَالَ ابْنُ عَبَّاسٍ أَهْدَى رَجُلٌ مِنْ تَقِيفٍ أَوْ دَوْسٍ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَاوِيَةً مِنْ خُمْرِ فِي حَجَّةِ الْوَدَاعِ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا عَلِمْتَ يَا أَبَا فُلَانٍ أَنَّ اللَّهَ قَدْ حَرَّمَهَا قَالَ لَا وَاللَّهِ قَالَ فَإِنَّ اللَّهَ قَدْ حَرَّمَهَا فَالْتَفَتَ إِلَى غُلَامِهِ فَقَالَ اخْرُجْ بِهَا إِلَى

<sup>23</sup> Bukhari, *op.cit*, *KitabHukum Hudud*, Bab Rajam, No. 6320.

<sup>24</sup> A. Hasan Asy'ari Ulama'i, *Pola Relasi Muslim non-muslim dalam Hadis Nabi Saw*, Walisongo Press, Semarang: 2012, p. 65

الْحَزْوَرَةَ فَبِعَهَا فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْ مَا عَلِمْتَ يَا أَبَا فُلَانٍ أَنَّ  
الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا قَالَ فَأَمَرَ بِهَا فَأُفْرِغَتْ فِي الْبَطْحَاءِ.<sup>25</sup>

The meaning:

"From 'Abdurrahman al-Wa'lah, he said; "I asked Ibn Abbas about the skin of the dead animal. Ibn ' Abbas replied; Prophet said: "*Menyamaknya* has made it sacred." And I also ask about sales *khamer* to infidels of the book, I told him; "Indeed, we have wines that we made *khamer*, then we sell it to the people of the book of the gentile." Ibn Abbas said; "A man from Tsaqif or Daus ever paint a gift to Prophet a bag *khamer* on farewell pilgrimage moment, then the Prophet said to him:" do you not know, o Abu Fulan, that God had again outlaw. " The man said; "No, for the sake of God." He said: "*Allah* has again outlaw." Then the man turned to his slaves and said; "Bring it out into the Jazwarah (a place in Mecca) and sell." Hearing that, the Prophet said: "do you not know, o Abu Fulan, that something that is *haram* to drink it, then it is *haram* to sell it anyway." Ibn Abbas said; "He then ordered that the shed in Bathha *khamer*." "

Besides narrated by Darimi, the same *Hadith* were also narrated by Abu Daud<sup>26</sup>, Ahmad<sup>27</sup>, Nasa'i<sup>28</sup>.

Hadith of the Prophet reflects the permanent teaching others to understand the teachings of the Islamic religion which bans until others respect *khamer* to not sell *khamer* among Muslims.<sup>29</sup>

Islam forbids his followers insulting or harassing other religious symbols. This does not mean acknowledging or justify their beliefs, but rather on the Act of recognition and respect for the existence of other religions. Thus leading to mutual respect between different religions without right mix creed. Therefore, a distinction not possible combined in one's soul that is sincere towards religion and belief.

<sup>25</sup> Ad-Dārimī, *Sunan Ad-Dārimī*, No. 2458, *Kitab Al-Buyu'* in CD-ROM *Mausū'ah al-Ḥadīth asy-Syarīf al-Kutub at-Tis'ah* (Global Islamic Software Company, 1997).

<sup>26</sup> Abū Dāwūd, *op.cit.*, No. 3596, *Kitāb al-libas*.

<sup>27</sup> Ahmad Ibn Hanbal, *op.cit.*, No.2391, 2407, 24508, *Musnad Ahli Makkah*.

<sup>28</sup> An-Nasā'ī, *Sunan an-Nasā'ī*, No. 3596, *Kitāb Juluudu al-maitah* in CD-ROM *Mausū'ah al-Ḥadīth asy-Syarīf al-Kutub at-Tis'ah*, (Global Islamic software Company, 1997).

<sup>29</sup> A. Hasan Asy'ari Ulama'i, *op.cit.*, p. 78



b. Work with other religion

عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْبَرَ نُبَايِعُ الْيَهُودَ الْوُقْيَةَ الذَّهَبَ بِالدِّينَارَيْنِ وَالثَّلَاثَةَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَبِيعُوا الذَّهَبَ بِالدَّهَبِ إِلَّا وَزْنًا بِوَزْنٍ<sup>30</sup>.

The meaning:

"From Fadlalah Ibn ' Ubayd said: "at the conquest of Khaybar, we together with Prophet bought from a Jew one uqiyah of gold for two or three dinars. Then the Prophet said: "should not be selling gold, except the same weight."

The *Hadith* that has same topic were also narrated by Abu Daud.<sup>31</sup>

This *Hadith* describes the commerce transaction process non-Muslim and prophet, although in it the Prophet taught the Jews to trade well.<sup>32</sup>

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا وَاسْتَأْجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّيْلِ ثُمَّ مِنْ بَنِي عَبْدِ بْنِ عَدِيِّ هَادِيًا خَرِيْتًا الْحَرِيْتُ الْمَاهِرُ بِالْهِدَايَةِ قَدْ غَمَسَ يَمِينِ حِلْفٍ فِي آلِ الْعَاصِ بْنِ وَائِلٍ وَهُوَ عَلَى دِينِ كُفَّارٍ قُرَيْشٍ فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ رَاحِلَتَيْهِمَا وَوَاعَدَاهُ غَارَ تَوْرٍ بَعْدَ ثَلَاثِ لَيَالٍ فَأَتَاهُمَا بِرَاحِلَتَيْهِمَا صَبِيحَةَ لَيَالٍ ثَلَاثٍ فَارْتَحَلَا وَانْطَلَقَ مَعَهُمَا غَامِرُ بْنُ فُهَيْرَةَ وَالِدَيْلِيُّ الدَّيْلِيُّ فَأَخَذَ بِهِمْ أَسْفَلَ مَكَّةَ وَهُوَ طَرِيقُ السَّاحِلِ<sup>33</sup>.

The meaning:

'From Aisha ra. : the Prophet and Abu Bakr hired a man from the tribe of Ad-Dil then from the 'Abdi bin Adiy as directions and adept at mastering the ins and outs of travel that previously he had been sworn in on Al ' Ash bin Wa'il and still embrace the pagan Quraysh. Then both entrusted both journey and then both of them asked him to stop at cave Tsur after a three-night trip. Then the man proceeded both time praying the third night, then both of them went on a trip

<sup>30</sup> Muslim , *op.cit.*, No. 2980, *Ki t ā b pengairan*.

<sup>31</sup> Ahmad Ibn Hanbal, *op.cit.*, No.22047, *Musnad Ahli Anshar*.

<sup>32</sup> A. Hasan Asy'ari Ulama'i, *op.cit.*, p. 148

<sup>33</sup> Al-Bukhārī, *op.cit.*, No.2103, 2104 *Kitāb Al-Ijarah*.

and leave for also together both ' Amir bin Fuhairah and guide-Diliy tribe. Then the road take the hint from the back of Mecca that is down the road of the sea.

The transmitter of this *ḥadīth* was also *thiqqoh*, So this *ḥadīth* is accepted.

From this Hadith, the Prophet Muhammad when will do a Hijra entrust to the quraish who were still Pagan religion of Quraysh to steer the way. In this case the Muslims should hold the same working relationship with other people. As the word of God QS. Al-mumtahanah: 8-9.<sup>34</sup>

In the verse, Allah does not forbid people-believers show a good attitude to the other, giving what was to be their rights and not constructed when they oppose, combat and evict those believers from their State. Meant, the Qur'an allows people-believers working cooperation with other groups was different from beliefs, provided such groups not to antagonize those *mukmin*. On the other hand the second sentence prohibits those believers are friends with the show the attitude of other religious different, provided that when the youth to antagonize them.<sup>35</sup>

c. Respect differences and appreciate the principles into the compound.

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لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتَلُوا فِي الدِّينِ وَلَمْ تُخْرِجُوهُمْ مِّنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ  
وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوا فِي الدِّينِ وَأَخْرَجُوا  
مِّنْ دِينِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

“Allah forbides you not, with regard to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them : for Allah loves those who are just (8) Allah only forbides you, with regard to those who fight you for (your) faith and drive you out of your homes and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong (9)” (QS. Al-Mumtahanah: 8-9).

<sup>35</sup> Rahmad Asril Pohan, *Toleransi Inklusif menapak jejak sejarah kebebasan beragama dalam piagam madinah*, (Yogyakarta: Kaukaba Dipantara, 2014), p. 122

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ مَرَّ بِنَا جِنَازَةً فَقَامَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا بِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهَا جِنَازَةٌ يَهُودِيٌّ قَالَ إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا<sup>36</sup>.

The meaning:

“From Jabir bin ' Abdullah ra. , says: "one day his remains never passing before us the Prophet stands in his honor and we joined up. Then we ask: "O Messenger of *Allāh*, the corpse that was Jewish". Then he said,: "" If you guys see the corpse then stood up ".

Besides narrated by al-Bukhārī, the same *Hadīth* were also narrated by Muslim<sup>37</sup> , Ahmad<sup>38</sup> , Nasa'i<sup>39</sup> , Tirmidzi<sup>40</sup> , Ibn Majah<sup>41</sup> , Abu Daud<sup>42</sup> .

In the above *Hadīth* is an overview of the practice of the Prophet Muhammad respected the corpses of non-Muslims who were passing by. This is where Islam during the Prophet depicts the respect for people of different beliefs. Therefore, religious tolerance will be manifested in the life of society when there is a mutual respect specifically against the religious beliefs of each.

Of the acts above, it is understood that the veneration given that it addressed to the angels who accompany the corpse it. Apart from the motive of honor that are directed to the angels who accompany the corpse, but outwardly he has respect. The Affairs of the *batiniah* one does not become the issue all outwardly respect already enforced.

<sup>36</sup> Al-Bukhārī, *op.cit.*, No.1228, *Kitāb janazah*

<sup>37</sup> Muslim, *op.cit.*, No. 1590, 1592, 1593, *Kitāb Janazah*.

<sup>38</sup> Ahmad Ibn Hanbal, *op.cit.*, No.15143, 10766, 10939,11025, 11050, 13096, *Musnad Abu sa'ad al-khudryin*.

<sup>39</sup> An-Nasā'ī, *op.cit.*, No. 1890, 1896, 1891, 18971, *Kitāb Janazah*.

<sup>40</sup> At-Tirmidhī, *op.cit.*, No.963,964, *Kitāb Janazah*.

<sup>41</sup> Ibn Mājah, *Sunan Ibn Mājah*, No.1531, *Kitāb Janazah* in CD-ROM *Mausū'ah al-Ḥadīth al-Syarīf al-Kutub at-Tis'ah*, (Global Islamic software Company, 1997).

<sup>42</sup> Abū Dāwud, *op.cit.*, No.2758, *Kitāb Janazah*.

عَنْ خَالِدِ بْنِ الْوَلِيدِ قَالَ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْبَرَ فَأَتَتْ  
الْيَهُودُ فَشَكَوْا أَنَّ النَّاسَ قَدْ أَسْرَعُوا إِلَى حِطَائِرِهِمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ أَلَا لَا تَحِلُّ أَمْوَالُ الْمُعَاهِدِينَ إِلَّا بِحَقِّهَا وَحَرَامٌ عَلَيْكُمْ حُمُرُ الْأَهْلِيَّةِ وَخَيْلُهَا وَبِعَاثُهَا  
وَكُلُّ ذِي نَابٍ مِنَ السَّبَاعِ وَكُلُّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ<sup>43</sup>.

The meaning:

“From Khalid bin Al Walid said, "I've been following the war of Khaibar together Prophet, then the Jews came and complained that the Muslims quickly invaded their home. Then the Prophet said: "Behold, it is not lawful possessions *Mu'ahad kafir* people (who have a peace treaty with the Muslims) except with his right, and *haram* over you guys donkey tame, tame horses, and *bighal* benign and all the wild beasts that have fangs and all birds which have claws."

The *Hadith* that has same topic were also narrated by Ahmad<sup>44</sup>.

The term *Mu'ahid* (المُعَاهِدِينَ) are described as the term of those agreements were also among bound the *ahluz zimmah*.<sup>45</sup> This *Hadith* set relationship Muslims non-Muslims even more common i.e. infidels (the pagan Quraysh) that meet the conditions in it, with the statement "not lawful" disturbing property *mu'ahid* Pagan people, especially men.

d. Find similar views (*Kalimatun sawa'*)

عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الدِّمَّةِ لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ أَوْ لَمْ  
يَجِدْ رِيحَ الْجَنَّةِ مَنْصُورًا الشَّائِكُ إِنَّ رِيحَهَا تُوجَدُ مِنْ قَدْرِ سَبْعِينَ عَامًا<sup>46</sup>.

The meaning:

“From Qasim bin Mukhaimarah from a friend of the Prophet from the Prophet that he said: "Whoever kills a Gentile of the book, he will

<sup>43</sup> Abū Dāwud, *ibid.*, No.3312, *Kitāb Al-at'imah*.

<sup>44</sup> Ahmad Ibn Hanbal, *op.cit.*, No.16213, 16215, *Musnad Ahli Syam* .

<sup>45</sup> Muhammad Syams al-Haqqal-‘Adhim Abadi Abu al-Thayyib, *'aun al-Ma'bud*, Dar al-kutub al-‘Ilmiyyah, Beirut, 1425 H, p. 368

<sup>46</sup> Ahmad Ibn Hanbal, *op.cit.*, No. 17378, 22047 *Musnad Shahabat Anshar*.

not get the smell of heaven or will not find the smell of paradise and it can be found from a distance (travel) seventy years."

Other *ḥādīth* in the same topic were narrated by An-Nasa'i<sup>47</sup>. The status of this *ḥādīth* is *Mursal*. Because inside that sanad was not mentioned among the best friend of the Narrator.

The *Ḥādīth* above describes the security assurance for *ahluz zimmah* or among non-Muslims that has meet its IE pay *Jizya*, then they are entitled to the guarantees of security, even the Prophet. give the hard threats to disturb let alone killed him with the threat did not go to heaven even scent wafted not heaven by him. The next *Ḥādīth* provide a serious threat over the Prophet, even his case against people who have not yet paid the full *zimmah* his obligations. Like this *Ḥādīth*:

حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنِ ابْنِ حِزَامٍ أَنَّهُ مَرَّ بِأَنْسٍ مِنْ أَهْلِ الذِّمَّةِ قَدْ أُقِيمُوا فِي الشَّمْسِ بِالشَّامِ فَقَالَ مَا هَؤُلَاءِ قَالُوا بَقِيَ عَلَيْهِمْ شَيْءٌ مِنَ الْخُرَاجِ فَقَالَ إِنِّي أَشْهَدُ أَيُّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُعَذِّبُ يَوْمَ الْقِيَامَةِ الَّذِينَ يُعَذِّبُونَ النَّاسَ قَالَ وَأَمِيرُ النَّاسِ يَوْمَئِذٍ عُمَيْرُ بْنُ سَعْدٍ عَلَى فِلَسْطِينَ قَالَ فَدَخَلَ عَلَيْهِ فَحَدَّثَهُ فَخَلَّى سَبِيلَهُمْ<sup>48</sup>.

The meaning:

"From Hisham bin 'Urwah' from his father from Ibn Hizam he never passed the people of the book which is dried in the Sun in the Sham. Then he asked, what's up with them? They answered, they still have a dependent *khoroj* (taxes are charged to the infidels who were under Muslim rule). (Judge Ibn Hizam ra.) said; I testify I have heard the Prophet said: "God on the day of resurrection to torture people who torment mankind" (Hisham ra.) said; Amir them in Palestine at that time was 'Umair Ibn Sa'ad. Hisham said; (Judge ra.) found him and telling to release them.

<sup>47</sup> An-Nasā'ī, *op.cit.*, No. 4668, *Ki tāb Janazah*.

<sup>48</sup> Ahmad Ibn Hanbal, *op.cit.*, No.14790, *Musnad Ahli Makkah*.

The words *adz-dzimmah* (الذِّمَّة) means the agreement, assurance and security. They are so named because they have a guarantee agreement ('*ahd*) of Allah and his Apostle and the pilgrims Muslims to live safely and serene setting under the protection of Islam and Muslim communities in the environment.<sup>49</sup> On this basis, a Muslim people of the book including the Daril (members of the Islamic State), according to the term *fuqaha*, or persons with the citizenship of the term Islam, according to people present.<sup>50</sup>

The obligations on the wear to the *Ahl Dzimmah* in the Islamic society is paying the *Jizya* and *kharaj*. Where the annual tax is *Jizya* upon every head in the form of a small amount of money that is imposed on men who are reaching puberty and have the ability. In accordance with the amount of wealth respectively, while the needy scot free. As the word of God in the QUR'AN. 65:7.<sup>51</sup>

As for the lease money mentioned *kharaj* was levied on the land still remains within the powers of the *Ahl Dzimmah*. A difference between the *jizyah* and *kharaj* is that deleted with *jizyah* embraced Islam, but not so about *kharaj*. One *Dzimmi* if Islam is not released in default from the *kharaj*. It still must pay him a regular.<sup>52</sup>

### 3. The Principle of Fraternity

#### a. Tie the rope fraternity

<sup>49</sup> Yusuf al-Qardhawy, *Minoritas non-muslim di dalam Masyarakat Islam* Translated by Muhammad Baqir, Pustaka Mizan, Bandung, 1985, p. 18

<sup>50</sup> A. Hasan Asy'ari Ulama'i, *Pola Relasi Muslim non-muslim dalam Hadis Nabi Saw*, Walisongo Press, Semarang: 2012, p. 79

لِيُنْفِقَ<sup>51</sup> ذُو سَعَةٍ مِّن سَعَتِهِ<sup>ط</sup> وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا

يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (7)

“ Let the man of means spend according to his means : and the man whose resources restricted, let him spend according to what Allah has given him. Allah puts no burden an any person beyond what he has given him. After a difficulty, Allah will soon grant relief.”(QS. Ath-Thalaq: 7)

<sup>52</sup> Yusuf al-Qardhawy, *opcit.*, p. 71-73

عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ قُرَيْشٍ إِذْ عَاهَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمُدَّتْهُمْ مَعَ أَبِيهَا فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ أُمَّي قَدِمَتْ عَلَيَّ وَهِيَ رَاغِبَةٌ أَفَأَصِلُهَا قَالَ نَعَمْ صِلِيهَا<sup>53</sup>.

The meaning:

“From Asma ' bint Bakr ra. that smell said; My mother came to me, whereas she still polytheists when Quraishi Muslims made a Covenant with the Prophet and his father, then I ask for an opinion to the Prophet. I say; "O Messenger of Allaah, my mother came to me and he is very much like (I do good to him), do I have to stay in a relationship with my mother?". He said: "Yes, connect *silaturrahim* with him"

The *Hadīth* that has same topic were also narrated by Muslim<sup>54</sup>, Abu Daud<sup>55</sup> and Ahmad<sup>56</sup>.

Even Muhammad Saw Asma ' bint relations admitted abu Bakr with his mother who is a *Mushrik*. That's how the Prophet Muhammad treats non-minorities Muslim in Medina with treatment that is full of Justice, compassion and tolerance.

With respect plural differences in the form of a difference of belief must be accepted as a positive reality, which is one of the signs of God's power and make a difference as a starting point toward goodness.

عَنْ سَهْلِ بْنِ أَبِي حَنْمَةَ وَرَافِعِ بْنِ خَدِيجٍ أَنَّ مُحْيِصَةَ بِنَ مَسْعُودٍ وَعَبْدَ اللَّهِ بْنَ سَهْلٍ انْطَلَقَا قِبَلَ خَيْبَرَ فَتَفَرَّقَا فِي النَّخْلِ فَعُتِلَ عَبْدُ اللَّهِ بْنُ سَهْلٍ فَأَتَاهُمَا الْيَهُودَ فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمَنِ وَابْنَا عَمِّهِ حُوَيْصَةُ وَمُحْيِصَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَلَّمَ عَبْدُ الرَّحْمَنِ فِي أَمْرِ أَخِيهِ وَهُوَ أَصْعَرُ مِنْهُمْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَبِّرَ الْكُبْرَ أَوْ قَالَ لِيَبْدَأُ الْأَكْبَرُ فَتَكَلَّمَا فِي أَمْرِ صَاحِبَيْهِمَا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْسِمُ خَمْسُونَ مِنْكُمْ عَلَى رَجُلٍ مِنْهُمْ فَيُدْفَعُ بِرُمَّتِهِ قَالُوا أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ

<sup>53</sup> Al-Bukhārī, *op.cit.*, No.2427, 2946, *Kitāb jizyah*.

<sup>54</sup> Muslim, *op.cit.*, No. 1671, *Kitāb zakat*.

<sup>55</sup> Abū Dāwud, *op.cit.*, No.1420, *Kitāb Zakat*.

<sup>56</sup> Ahmad Ibn Hanbal, *op.cit.*, No.25702, 25724 *Musnad Asma' binti abi Bakar*.

نَخْلِفُ قَالَ فَتُبِّرُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ قَالُوا يَا رَسُولَ اللَّهِ قَوْمٌ كَفَّارٌ قَالَ فَوَدَّاهُ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَبْلِهِ<sup>57</sup>.

The meaning:

“From Sahl bin Abu Hatsmah and Rafi ' bin Khadij, that Muhayishah bin Mas'ud and Abdullah bin Sahl go toward Khaybar, then the two split up in a Palm Garden, suddenly Abdullah was killed and they suppose of the Jews was the killer. Then his brother, Abd and the two children of his uncle, Huwayishah and Muhayishah, went to see the Prophet. Abdurrahman and lift talk about the problems of his brother, even though he was the youngest among them, the Prophet ever said: "Should the oldest amongst you who raise talk first." Or he said, "should be the most parents who start talking." Then lift both talk about things his brother, thus the Prophet said: "Should the fifty-one of you swear over one of them (Jews), he would be accused." They said, "this is completely unprecedented in our experience, how will we swear?" he said, "if so, then the Jews will be free from the charges you guys swore they did." They said, "O Messenger of Allaah, they are infidels." Rafi ' continued, "then the Prophet pay diyat to them."

The *Hadith* that has same topic were also narrated by Abu Daud<sup>58</sup> and Nasa'i<sup>59</sup>.

The *Hadith* above describes the legal rights of the Prophet in a fair manner to non-Muslims, the Prophet even handle this intricate thing by replacing personal possessions with murderous diyat Prophet. Here shows how the attitude of prophets very tolerant toward those who have differences of belief to be willing to relent to avoid a prolonged conflict and for the creation of harmony in society.

b. Brotherhood and similarity the whole of mankind.

حَدَّثَنَا يَحْيَى بْنُ مُوسَى حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ عَنْ عُرْوَةَ أَنَّ أُسَامَةَ  
بْنَ زَيْدٍ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِمَجْلِسٍ وَفِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ  
وَالْيَهُودِ فَسَلَّمَ عَلَيْهِمْ<sup>60</sup>.

<sup>57</sup> Imām Muslim, *op.cit.*, No. 3158, Kitāb *Qusamah* .

<sup>58</sup> Abū Dāwūd, *op.cit.*, No. 4200, Kitāb *Hudud* .

<sup>59</sup> An-Nasā'i, *op.cit.*, No. 4640, Kitāb *Qusamah* .

<sup>60</sup> At-Tirmidhī, *op.cit.*, No.2626, *Ki tāb isti'adzah wa adab*.



The meaning:

“Has told us Yahya bin Musa had told us we had to preach Abdurrazzaq Ma'mar from Al Zuhri from ' Urwah that ' Osama bin Zaid has preached to him, that the Prophe crosses a Council, while the Council there are the Muslims and the Jews who assimilated into, and he give greetings to them. ”

Abu Isa includes this Ḥadīṣ into *al-Ḥadīṣ al-Ḥasan as-Ṣaḥīḥ*.

From the *Hadith* above, we can see that the companions blend mix with the Jews and when the Prophet passed them by without distinguishing, he gave greetings to all of them. This indicates that the high degree of tolerance in the House have Musimin at the time of the Prophet.

In addition, there are *Hadith* which describes a form of homage to the *Ahl Kitaab* the kissing hand and foot of Prophet, as acts that reflect the close relationships of fraternity among Muslims and non-Muslims. Like the *Hadith* was narated by Ibn Maajah:

عَنْ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ سَمِعْتُ تَمِيمًا الدَّارِيَّ يَقُولُ قُلْتُ يَا رَسُولَ اللَّهِ مَا السُّنَّةُ فِي الرَّجُلِ مِنْ أَهْلِ الْكِتَابِ يُسَلِّمُ عَلَيَّ يَدَيْ الرَّجُلِ قَالَ هُوَ أَوْلَى النَّاسِ بِمَحْيَاهُ وَمَمَاتِهِ<sup>61</sup>.

The meaning:

“From Abdullah bin Mauhab said; I heard Tamim Ad-From, he says; 'I say; ' O Messenger! *Sunnah* deeds what is in man from the *Ahl Kitaab* be shaken hand kissing someone else? ' The Prophet replied: ' he is the most important, at a time when life and death ' . ”

Besides narrated by Ibn Majah<sup>62</sup>, The *Ḥadīṥ* that has same topic were also narrated by Abu Daud<sup>63</sup>, Ahmad<sup>64</sup>, and Darimi<sup>65</sup>.

<sup>61</sup> Ibn Mājah, *op.cit.*, No.2742, *Ki tāb Waris*.

<sup>62</sup> Ibn Mājah, *op.cit.*, No.3695, *Ki tāb Waris*.

<sup>63</sup> Abū Dāwūd, *op.cit.*, No. 2529, *Kitāb Waris*.

<sup>64</sup> Aḥmad bin Hanbal, *op.cit.*, No. 16335, *Kitāb Musnad Ahli Syam*.

<sup>65</sup> Ad-Dārimī, *op.cit.*, No. 2906, *Kitab Fara'id*.

This *Hadith* describes the appreciation the Prophet against the Jewish custom of kissing the hand of the handshake, as when a group of Jews who left the Prophet kissing his hand.

أَبَا ثَعْلَبَةَ الْخُشَنِيِّ يَفُؤُلَا أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعُلْتُ يَا رَسُولَ اللَّهِ إِنَّا بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ نَأْكُلُ فِي آبِيئِهِمْ وَأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ أَوْ بِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَخْبِرْنِي مَا الَّذِي يَجِلُّ لَنَا مِنْ ذَلِكَ قَالَ أَمَّا مَا دَكَرْتَ أَنْكُمْ بِأَرْضِ قَوْمٍ مِنْ أَهْلِ الْكِتَابِ تَأْكُلُونَ فِي آبِيئِهِمْ فَإِنْ وَجَدْتُمْ غَيْرَ آبِيئِهِمْ فَلَا تَأْكُلُوا فِيهَا وَإِنْ لَمْ يَجِدُوا فَاعْسِلُوهَا ثُمَّ كُلُوا فِيهَا وَأَمَّا مَا دَكَرْتَ أَنَّكَ بِأَرْضِ صَيْدٍ فَمَا أَصَبْتَ بِقَوْسِكَ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ وَمَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ فَادْكُرْ اسْمَ اللَّهِ ثُمَّ كُلْ وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَادْرَكَتْ دَكَاةَهُ فَكُلْ<sup>66</sup>.

The meaning:

“Abu Tha'labah Al Khusani said, "I've come to the Prophet forehead and asked, ' O Messenger of Allaah, we live in the land of the *Ahl Kitaab*, and we eat by using their vessel, while their livelihood is hunting. I also hunt using darts and a dog that is already trained and not trained, therefore, tell us something lawful from that? ". He (Prophet) said," as for you who live in the land of the *Ahl Kitaab* and eat with their platters, then if you can get the platters apart from their plates, do not use their plates. But if you don't get the plate beside their plates, wash their plates and eat with the use of the plates. As for you who live in their country whose livelihoods are hunting, if you hunt with your bow, call uses the name of God first and then eat the results of the game, and if you catch the animals hunted by the use of a dog trainer, call the name of God first and then eat the results of the game, and if you catch the animals hunted using untrained dogs and we still had a chance to kill it , then eat the prey animals."

The *Hadith* that has same topic were also narrated by Tirmidzi<sup>67</sup> and Ibn Majah<sup>68</sup>.

The *Hadith* above describes the specifics, the Prophet allowed to eat the result arrow (not killed), the result of hunting dog (do the dog belongs to Muslims and non-Muslims). It's just a careful attitude

<sup>66</sup> Imām Muslim, *Ṣaḥīḥ Muslim*, No. 3567, Kitāb *Qusamah* .

<sup>67</sup>At-Tirmidhī, *op.cit.*, No.1490, *Ki tāb Tho'am lil-Musyrikin*.

<sup>68</sup> Ibn Mājah, *op.cit.*, No.2820, *Ki tāb Jihad*.

to either of their vessel (possible have been used for things that are impure) then the Prophet Muhammad recommend to wash it first.<sup>69</sup>

Already an obligation for every Muslim to be selective concerning the loss of food and beverages. Everything that passes through the throat and into the stomach of a Muslim should know his background, lawful or unlawful. Lest there was *haram* food or drink that goes into the stomach. The risks are very high. In a *Hadith* States:

وَمَنْ شَرِبَ مُسْكِرًا بَخَسَتْ صَلَاتُهُ أَرْبَعِينَ صَبَاحًا...<sup>70</sup>

The meaning:

“...Anyone who drank something intoxicating then the prayer for forty mornings are not accepted...”

It may not be difficult to keep track of the *halal* food if we're living in the Muslim community. Another issue, if a community contains people who come from diverse religious backgrounds. Will certainly be difficult for us to avoid from interact with non-Muslims, including the issue of food. Therefore, if we use the container belonged to a non- Muslim suspected the strong used for cooking forbidden food, the solution given by the Prophet Muhammad. it is a container that only need to be washed with water.<sup>71</sup>

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<sup>69</sup> A. Hasan Asy'ari Ulama'i, *Op.cit.*, p. 124

<sup>70</sup> Abū Dāwūd, *op.cit.*, No. 3195, Kitāb *Minuman* .

<sup>71</sup> Alaik S., *40 Hadis Shahih Cara Bergaul Rasul dengan Non-muslim*, (Yogyakarta: Lkis, 2012), p. 89

## CHAPTER IV

### THE RELEVANCE OF HADITH ON RELIGIOUS TOLERANCE TOWARD INTOLERANCE ISSUE

#### A. Intolerance issue.

In this case, the researchers attempted to understand deeply about the meaning, the message, and the values embodied in the Ḥadīth of the prophet as the referral and the second source after the al-Quran for all the problems in human life, especially in this case is religious tolerance. Ḥadīth is the guidance and direction for us to find the value of creativity, effort, and improvements there in to achieve a life in harmony with religious rules and achieve a better life change.

##### 1. Violence in the name of Religion

In Indonesia, Islam-Christians could not be released from both religion's historical encounter. Muslims generally viewed Christianity as a religion spread by the colonial. That is the way that Christian missionary (Protestant) in the Malay Archipelago always gets a challenge and tough resistance from the Muslims, as they do toward colonialism. Since getting those reaction, the colonial Government has issued regulations that every activity relating with missionary must get permission from colonial Government.

The threat of Christian missionary has been increasingly realized by Muslims, it can be seen by the growing number of Muslims who converted to Christianity and the backing of the colonial Government toward church at the time. This situation has worsened Islamic-Christian relations, because of resistance from Islamic party itself increasingly noticeable especially since the beginning of the 20th century, when the Islamic revival movement

arose simultaneously with nationalism. The clash between Muslims and the colonial has increased exclusivism of Muslims.<sup>1</sup>

The people of the world now, based on the most apparent influence of newspapers in America, New York Times, had convinced that Islam in Indonesia will not develop in the part of radicalism.<sup>2</sup> But the fact shows that radicalism can also grow and flourish in Indonesia. Moreover, since the incident of World Trade Center (WTC) and the Pentagon in the United States, on September 11, 2001. The term terrorism is becoming a global issue, terrorism became the part of a private labeled radicalism to Muslims by making al-Qaeda as the priem-suspect.<sup>3</sup> The incident was followed by a variety of other important incident in Indonesia, such as the Bali bombing I and II, bomb brass, Jakarta Stock Exchange bombing, bombs in JW. Marriot and Ritz Carlton, bomb a mosque Polresta Cirebon, Church Bombings in Solo and also the bombing book briefly troubling many circles. Another the action the movement of terrorism that emerged in Indonesia in the pasca-reform movement pioneered by Jemaah Islamiyah (JI), the movement of Islamic radicalism and fundamentalism also spread almost on regions of Indonesia, those are; The Islamic Defenders front (FPI), the Assembly of the Mujahideen Indonesia (MMI), Hizbut Tahrir Indonesia (HTI) and Laskar Jihad (LJ). Even opposition against the Ahmadiyya by Muslims in Indonesia through the burning of the mosque – in Pandeglang and Cikeusik various other areas-, expulsion and other discrimination also occurs in this reform era.

Despite the social and economic factors contributing to the emergence of radical movements, but it cannot be denied that religion is the main cause of the emergence of radical movements. They use religious

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<sup>1</sup> Nurcholis Madjid, *Fiqih Lintas Agama: Membangun Masyarakat Inklusif-Pluralis*, (Jakarta: Paramadina, 2004), p. 202

<sup>2</sup> Amin Abdullah, *Studi Agama: Normativitas dan Historisitas* (Yogyakarta: Pustaka Pelajar, 2002), hlm. 92.

<sup>3</sup> Soetrisno Hadi, "Darul Islam (Negara Islam Indonesia) dan Kaitannya dengan Gerakan Radikal Islam di Indoensia (1)" dalam Bahtiar Effendy dan Soetrisno Hadi (ed.), *Agama dan Radikalisme di Indonesia*(Jakarta : NuQtah, 2007), hlm. 271.

texts as a means of justification (read: legitimacy) for their actions. Literal and partial comprehension toward the verses of Qur'an and Hadith of the Prophet, often lead to misunderstanding in capturing messages that are narrow.

In relation to religion, it gives the impression of a powerful and very easy to be a tool of provocation in the cause of tension among believers. This tension has been caused by:<sup>4</sup>

1. religious people often behave to "monopolize" the truth teachings of their religion, while other sects or religions are labeled invalid. This phenomena could impact the other religious people to hold a "holy war" in order to maintain their religion or sect;
2. religious people often behave in a conservative, felt right on its own (opinionated) so there is no space for conducting a critical dialogue and being tolerant of other religions.
3. Suspicions each of religions people toward their honesty, including of internal-religious, intra-religious and inter-religious.
4. lack of mutual understanding in dealing with the problem of dissent.

Four religious acts above imply toward the existence of intolerant religious act among religious people. This attitude will also cause a clash among them.

## **B. Hadith as epistemology overcoming intolerance problems**

One of the purposes of Islam is giving peace of soul for those who follow its teachings with the guarantee of the independence of each and do the worship in peace and quiet. For a Muslim, a Jew, a religious devotees Kristiani or whatever religion has the same freedom to believe in their belief, the same freedom to demonstrate the argument and the freedom to conduct the religion missionary.

In the first period of Prophet Muhammad stayed in Medina, a guarantee of this freedom is the first thing given to all believers. He

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<sup>4</sup> Marzuki, *Konflik Antar Umat Beragama*, (pdf) Makalah disampaikan pada Seminar tentang Revolusi Konflik, Senin 20 November 2006 di Fakultas Ilmu Sosial dan Ekonomi Universitas Negeri Yogyakarta.

understand, the freedom is the only important way in order to achieve truth and progress towards unity of the integral and respectable in world. Every act against the freedom, it means strengthening the falsehood, it is also spreading darkness that will eventually erode the depleted the spark of light that flashes in the conscience of human beings. A light in a relationship of love and unity, rather than a sense of hatred and destruction.

Related to the theme of this thesis that explain about religious tolerance in hadith, Prophet Muhammad's attitude actually came with a non-Muslim in very diverse situation, both when he was in Mecca, that is when he and his followers in a weakness condition or after the hijrah to Madinah and his leadership in leading Islamic State.

The texts of the Qur'an and the bibliography of the Prophet are filled with the proof that Islam always give priority to peace. One of the proof is that in the Qur'an having many words of *as-silm* (peace) and also until reaching 140 times. While the word *al-harb* (war) is only mentioned 6 times. The difference of those number has been written by Islamic source.<sup>5</sup>

Therefore, prophet Muhammad is more likely to choose the path of peace when interacting with people who oppose him and he try to avoid the war as could as possible.

Islam has given great freedom and tolerance toward the people of other religions, as well as toward the Polytheists (paganis), but each religion is not the same in responded. Toward the Polytheists, the way presented was: "to you your religion, and unto me my religion" (Qur'an 112:7) means that, although we could not compromise in the object and manner of worship, but please just do your worship freely as you have in your religion.

Freedom and tolerance given by Islam to Pagans aim to harmonize both in social life, but Pagans respons Islamic kindness with enmity and injustice. The Prophet and Muslims had been hurted,

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<sup>5</sup> Arif Rahman Hakim, *Rasulullah Teladan Untuk Semesta Alam*, (terjem.) Solo: Insan Kamil, 2011. P. 392

warded and evicted from their own land, Mecca. They are forced to leave their families, properties, and also Ka'bah. In this situation, when there is no longer a mind and choice except surrender or restructure the defense of the religion, the Prophet and the companions choose to defend religion and themselves with all of their capabilities.

However, the majority of *Ahlul kitāb* of Jews agree, instead of faith and believe in Islam, they chose to oppose even fight against Islam. In this condition, Muslims allow to fight in self and their religion defend from the aggressive actions of the enemy. God says in (Qur'an 22:39-40).<sup>6</sup>

In addition, the arguments of the Prophet toward the important factors of the war is clearly enough. Those factors are not be denied by those who think objectively and moderate. Those factors include rejecting the enemy, defending self, family, homeland, and religion (including of keeping the religion and the faith of people who will be destroyed by the enemy through his religion). In addition it is also to protect *Da'wah*, so can reach all the people and give a lesson to the people who break the agreement.<sup>7</sup>

In order to solve the problems of violence and terror, Prophet Muhammad will give the priority to peace and quiet way, as the Prophet Muhammad ever sent to the troops that will go to *mut'ah* :

أُذِنَ<sup>٦</sup> لِلَّذِينَ يُقْتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهَدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾

“permission to fight (against disbelievers) is given to those (believers), who are fought against, because they have been wronged: and surely, Allah is Able to give them (disbelieve) victory[39] those who have been expelled from their homes unjustly only because they said: ‘our Lord is Allah.’ For had it not been that another, monasteries, churches, synagogues, and mosques, wherein th Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (cause). Truly, Allah is All-Strong, All-Mighty.,( 40)

<sup>7</sup> Arif Rahman Hakim, *opcit.*, P. 452



اغزوا باسم الله في سبيل الله قاتلوا من كفر بالله اغزوا ولا تغلوا ولا تغدروا ولا تمثلوا ولا تقتلوا وليداً وإذا لقيت عدوك من المشركين فادعهم إلى ثلاث حصالٍ أو حلالٍ فأبئهنَّ ما أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى الإسلام فإن أجابوك فاقبل منهم وكف عنهم ثم ادعهم إلى التحول من دارهم إلى دار المهاجرين وأخبرهم أنهم إن فعلوا ذلك فلهم ما للمهاجرين وعليهم ما على المهاجرين فإن أبوا أن يتحولوا منها فأخبرهم أنهم يكونون كأعراب المسلمين يجري عليهم حكم الله الذي يجري على المؤمنين ولا يكون لهم في الغنيمه والفيء شيء إلا أن يجاهدوا مع المسلمين فإن هم أبوا فسلهم الجزية فإن هم أجابوك فاقبل منهم وكف عنهم فإن هم أبوا فاستعن بالله وقاتلهم وإذا حاصرت أهل حصن فأرادوك أن تجعل لهم ذمة الله وذمة نبيه فلا تجعل لهم ذمة الله ولا ذمة نبيه ولكن اجعل لهم ذمتك وذمة أصحابك فإنكم أن تحفروا ذمتكم وذمة أصحابكم أهون من أن تحفروا ذمة الله وذمة رسوله وإذا حاصرت أهل حصن فأرادوك أن تنزلهم على حكم الله فلا تنزلهم على حكم الله ولكن أنزلهم على حكمك فإنك لا تدري أتصيب حكم الله فيهم أم لا<sup>8</sup>.

The meaning:

"War in the name of Allah alone to uphold in the path of Allah, fight those who disbelieve in Allah, war you guys and let you guys cheating (the spoils), do not you guys, don't betray the promise of killing someone with a cruel way, and do not kill children. When you guys met with your enemy of those Pagans, then invite them to three things, when they want to receive one of three such things, then accept them and stop that fight against them, after that call upon them to enter Islam. When they want to receive your invite then accept, after that invite them to move from their hometown to hometown race *Muhajirun*. When they want to receive the your invite, then tell about that they have the same rights and obligation as *Muhajirun* races. When they refused to move from hometown to hometown race *Muhajirun*, then tell about to them that they are the same as those of other Arab Muslims, who do not earn anything spoils of war, unless they follow the fighting with ethnic Muslims. If they refuse then ask tribute to them, when they want to hand over the tribute to you then accept and do not fight against them, but if they refuse, then sign up for assistance to fight their Allah. When you guys laid siege to a fortification, and people who are in it ask for peace and assurance from Allah and his Messenger, then ye shall not fill the request. But make them in protection and the protection of you

<sup>8</sup> Muslim , *Ṣaḥīḥ Muslim*, No. 3261, *Kitāb Al-Jihad Wa As-Sair* in CD-ROM Mausū'ah al-Ḥadīth asy-Syarīf al-Kutub at-Tis'ah, (Global Islamic software Company, 1997).

friends you guys, because the risks are much lighter if we have to damage the security of you and friends you guys than you guys are damaging the security of Allah and his Messenger. If they willed that placed on law of God then do enforce it upon them, even better is when you guys impose punishment themselves, because you guys own probably wouldn't know, would you guys be able to enforce the law to them or not. "

So that the Prophet try to avoid a war as the way to solving problem as could as possible. Therefore, the Prophet said to Ali Ibn Abi Talib when he gave him the flag at the battle of Khaybar:

نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا فَقَالَ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرُهُمْ بِمَا يَجِبُ عَلَيْهِمْ فَوَاللَّهِ لَأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ<sup>9</sup>.

The meaning:

We war against them until they become like us (Muslims) ". He furthered his: "step forward until you enter a home to them, and call upon them into Islam and inform them about what is obliged upon them. For God's sake, when there is one person alone who guided through yourself then that is better for you than a camel-camel red (most good)."

That is the wise of Prophet Muhammad, he has not revenge which resulted in having to drain the blood, claimed the honors of others, and looting houses. Because, the war conducted by Prophet and the Muslims is not aiming to hurt the enemy. In fact, he avoid the war when they can found another wise way.

In the first step, Prophet offers to enter Islam, or pay the *jizyah* to the enemy. If the enemy invite to fight, the Prophet decided to fight. However, the Prophet still disclose of reconciliation. If the enemy would like to hold a peace agreement, although the triumph of Muslims almost emerged, Prophet will accept the agreement.

It most likely after the death of the Prophet, on the position of *Khulafā Ar-Rashidun*, Abu Bakr as-Shiddiq issued some policies include:

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<sup>9</sup> Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, No.2724, 2728, 3425, 3888, *Peperangan*, in CD-ROM *Mausū`ah al- Ḥadīth asy-Syarīf al-Kutub at-Tis`ah*, (Global Islamic software Company, 1997).

1. Do not be faithless;
2. Do not take revenge;
3. Do not be cruel act;
4. Do not be torturing people;
5. Do not kill the children;
6. Do not kill old people;
7. Do not kill the women;
8. Do not cut down or burn Palm trees;
9. Do not cut down trees that are fruitful;
10. Do not slaughter cattle, except if necessary because of the lack of food.<sup>10</sup>

The tenth of Caliph Abu Bakr Siddik's policies show the tolerance that must be maintained in war condition, and it especially will be also in peace condition.

As the policy of Caliph Abu Bakr Siddik' era, the policy of religious tolerance is also applied in the dynasty of Rustamiyah based on ideological motives on Islamic teachings and doctrines of the Ibadiyah. At that time, the universal tolerance policy aims to create political stability in the region. In addition, the leaders want to realize the integration between Muslims and non-Muslims so that a peaceful atmosphere can be achieved. The leader strongly remove the *Jizya* for non-Muslim citizen and married the daughter of the Hindu Kings in order to attract sympathy among the Hindu community.<sup>11</sup>

Therefore, the policy of tolerant conducted by leaders impressed very radical toward the *shari'ah* of Islam, in the other hand, the tolerant policy of Rutamiyah still upholding guidance of Islamic shari'ah. By reflecting at the policy of tolerance in Rustamiyah era towards its citizens in context of plural society, Indonesia, in particular, and the entire world citizens where composed of a variety of religions should create the harmonious religious life and realize the

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<sup>10</sup> M. Yunan Nasution, *Pegangan Hidup bagian* Jilid 3, (Solo: Ramadhani, tt), p. 127 - 128

<sup>11</sup> Ahmad Choirul Rofiq, *Toleransi keberagamaan sekte ibadiyah Era Dinasti Rustamiyah*, Islamca: Jurnal Studi Keislaman, Vol. 8, (Suabaya: IAIN Sunan Ampel, 2013), p. 164

progress of civilization as ever achieved at the era of the Prophet and the dynasty of Rustamiyah.

In the same context with the above opinion, Islam is a universal religion. Although the similar statement of tolerance regarded to all other religions, so in order to increase religious tolerance by the view of *Ahādith* mentioned is being gracefully to each other. Because, with the graceful manner will generate a meaningful and harmony life in the plural society. It can be manifested on some ways:

- a) mutual refrain against the teachings, beliefs and habits of the other religions that was different from our religion, which may be inconsistent with the teachings, beliefs and habits;
- b) respect the rights of others to profess his religious teachings with independence;
- c) mutual trust on the other religions who has goodness.

And deeds embodied in:

- a) trying to understand the teachings and the religious beliefs of others;
- b) helping each other in social activities to overcome underdevelopment together; and
- c) mutual learning from the excellence and the excess of the other so mutual exchange of experience can be achieved in order to make a great progress together.

The tolerance requires that the differences of religion, belief, beliefs, understanding, establishment, assessment and the others shall not create a dividing line that will impact on the relationship in all of life areas. It has been a wise when the people always create a harmonious relationship and avoid a stiff and cold relation.

Tolerance formed the human figures being restrained, gracefully and supple. Tolerance is one of the mind set taught by Islam, especially regarding religious tolerance. Every human being is given the right to choose religion, faith and freedom to demonstrate

the argument and also to live peacefully regardless the background of their religion.

Finally, by the background of different religion, the differences of tribe, nations and religions of mankind are the inevitability and *Sunnatullah* which cannot be avoided. They should not be forced to abandon their religion and should not be persecuted.

### **C. Hadith on Religious Tolerance as the basic of religious inspiration in tackling intolerance problems**

Islamic history has demonstrated that "Islam was born" in a very acute conflict at the local level up to the international level. It becomes important to understanding the structure of Islamic values with appreciative and spirit of "peace, safety, submission and surrender" provided in the word Islam itself. It has been found many conflicts in the world unable to be solved by the Muslim its self. It impact on the intervention of the others, such as the superpower, which try to offer the Problem solving in the conflict of Islamic world.

Un-harmonious life raises conflict and wars of religion as well as threatening the survival of the nation and the State. Religious life and belief must be developed in order to create the pillars among believers to strengthen unity and building a peaceful life or at least reduce the presence of violence and conflict that harms the community.

Conflicts often occur between the believers may be reduced by strengthening the ethical dimension of every religious teachings to build civilization together, both at the level of local, national and global, considering every religion teaches social ethics-humanism so that in entering on plural life, the harmony and interfaith cooperation can be built from this dimension. Religion is for humans and humanity that upholds justice, compassion, teach the ethos of hard

work and a productive life, all of this teaching should be the unity theme and the binding of interreligious in the world.

If the dimension of ethics has been increasingly highlighted, so the opinion of public relating to religion will be more sympathetic, friendly, smart, and liberate so that people feel comfort and proud follow the religious community.

Religion appeared in various manifestation, as in the thought system, either in the form of belief system nor the norm. Religion also appeared more in the form of worship by the presence of houses of worship and religious traditions. The existence of places of worship are supposed to demonstrate an attitude of tolerance and freedom of religion, appreciate toward activity of the other religions. However, as the report of the Wahid Institute, CRCS or equal with Institute that the religious conflicts is the most dominate case in five-year.<sup>12</sup>

Although the Government is the initiator, but officially it is often stated that the essence of tolerance is the responsibility of the religion itself, not the Government. Therefore, in the case of a conflict between religious, it will be solved by the believers themselves. The Government in this case represent as an intermediary (arbiter). In other words, the Government is not the dominant factor in determining religious harmony life. The relationship of religion and the state is the consultative relationship and partnership instead of dominative relation.

The basis or foundation to build harmony and religious tolerance can be created through learning the basic principles of Islam, i.e. the Qur'an and *Hadith*. Such is the nature and dignity of humanity, the social reality, religious ideology that embraced and aspired to, and constitutional commitment that proclaimed.

Harmony and religious tolerance is an essential requirement as the consequence of universal humanity, which cannot be denied and must be organized by any religious people because human beings are

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<sup>12</sup> Nurcholis Madjid, *opcit.*, p. 199

individuals who live together, classify themselves on the basis of a specific need, mutually, influence each other, and closely related to each other.

The Islamic beliefs that delivered the Prophet Muhammad and implanted deeply in the psyche of the companions and followers is the largest way to built the peace community. Here, the spiritually and the main character each of the Muslim people alive.

Islamic tolerance which relates to *Aqidah* is very clear when Allah SWT deliver the Prophet to invite *ahl al-kitaab* to worship only Allah.

Tolerance in Islam does not mean a syncretism which means that tolerance should be attributed to laws of the Shari'a, and misunderstanding the meaning of *al-tasāmuḥ* which means appreciate can result in mixing between right and wrong (*talbisu al-haq bi al-bāṭil*), because the syncretism is the way which regards all religions are the same while the tolerance in Islam is the way to appreciate and respect the beliefs and other religions than Islam. It does not mean equate the other religion toward Islam itself.

All religions have been born in this world and established a Shari'a (rules) that arrange the life of human, set in the Scriptures of the Abrahamic religions, either *samawi* religion (which is sourced from divine revelation) and contained in *ardli* religion (culture) were sourced from human thought. All religions, whether divine or ardli, have a function in the life of a human being. Various functions are: (i) demonstrate humanity to the real truth; (ii) demonstrate humanity to essential happiness; and (iii) regulate human life in the life together.

From the nature and function of religion as describe above, the believers in the world, has a strategy, methods and techniques of their religious implementation, which, of course, has difference between one and another. Therefore, in conducting the religion implementation, the creator has been given a saying, "Presumably the human doesn't get caught up in the split when running their

respective religions, especially the split was thus apparent motivate religious".

Therefore, we as Muslims makes the Qur'an and Hadith as perfect and guidelines contain principles or tenets that are needed throughout the living beings. Islam Guide and demanded the presence of the attitude and the nature of tolerance towards non-Muslims with a certain boundaries for the sake of the safety of social life between interreligious believers, by not compromising on *aqidah* and Islamic Sharia.

*Hadith* about religious tolerance illustrates that the attitude of the tolerance of the Prophet towards the other religions, such as practiced by Muslims who their live completely based on religion, and when they have the perfect victory and power, is something that has never been known in the history of other religions.

Islam teaches has been focused on the spread of peace and safe life in the entire of mankind. Islam is also very concerned to remove all of violence and terror, because it totally oppose with the meanings of the morality demonstrated by Islam. In opposition, Islam requires to interact with all of humanity either Muslims or non-Muslims.



## CHAPTER V

### CLOSING

#### A. Conclusion

After doing research on the *Ḥadīth* discussing about religious tolerance which are stated implicitly, the researcher can conclude some points:

1. The attitude of the religious tolerance of the Prophet that had the author discussed in the previous chapter, it is very expressing of the attitude of openness, acceptance, patience, and tolerance. Like the *Ḥadīth* about the principle of freedom of religion, which Prophet do not force others to adhere to the teachings in his message, appreciate the rights of others in the specify its options, and the Prophet as Messenger is only obliged to deliver events to the community. In addition to that principle, the principle of respect to other religions is also applied in the attitude of the Prophet. Where is the attitude of the Prophet when they apply the law to Jews as there is in the book themselves, they should not necessarily be with Islamic law. And the last, the principle of which remains lacing fraternity between religious harmony in order to stay awake in people's lives.
2. *Aḥādīth* about religious tolerance at the time of the Prophet can be applied in the context of present-day gave some values to make a peace of religion. Where are the differences of religion did not make an obstacle to remain in a relationship in the life of society. As during the reign of the Prophet, he gives a guarantee of freedom, freedom of religious, either choose a different religious belief and opinion. The attitude of the Prophet can be applied in our daily life, As long as they want to make peace and not cause confusion '*aqidah*', not demonstrating hostility against Islam then it is not in allow hostile to them. If there is any sign of resentment from them, then encourage to hold dialogue or discussion selected first so as to appease the situation. Most importantly, we as Muslims should continue to provide the meaning of peace and compassion for the

environment (*rahmatan lil alamin*), instead of spreading the sense of tightness. Respect for human beings regardless of differences as gaps. So could create good relations in all aspects of life and peace of religion in the world.

## **B. Suggestion**

In the end of research, researcher would like to suggest for those who have great desire to study and research related with thesis.

1. We as a human being to keep maintain a tolerant attitude towards people of other religions. Invited back to renew and refresh the spirit of religious tolerance thus achieved a life of harmony and peace into the lofty ideals of every person and every nation. Therefore, let's clear up the mind of the spirit of harmony and peace raise to religion, nation and State.
2. It needs to know that this scientific work is still far from perfection to be able to give a direct contribution and a maximum of countermeasures against the Intolerance problems, especially in Indonesia and general in the World. Therefore, further studies need to be improved to spirit peace, such as relax, safe, chest, respect and cooperation.

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