



The Truth of the Hadith about the Reasons for the Revelation of Surah Al-Kāfirūn and Its Effect on Religious Tolerance

Rohmansyah*

Universitas Muhammadiyah Yogyakarta, Indonesia; Email: rohmansyah@umy.ac.id

*correnspondence: rohmansyah@umy.ac.id

Received: 2022-02-01; Accepted: 2022-04-07; Published: 2022-04-23

Abstract: The discourse of religious tolerance is a sensitive and controversial issue among Muslims, especially those related to religious rituals, namely the worship of Muslims with other religions. This study aims to reveal and prove the status of the hadith that underlies the revelation of the letter al-Kāfirūn regarding religious tolerance. This study uses a library research method with a descriptive-analytical approach and the theory of the Sociology of Knowledge by Peter L Berger and Thomas Luckmann. The results of this study indicate that: First, the hadith related to the revelation of Surah al-Kāfirūn is invalid because it is *dhaif and mauquf*, but does not weaken the correlation between Surah al-Kāfirūn and tolerance and remains valid forever. Second, tolerance creates an attitude of plurality such as mutual respect, mutual assistance, and mutual care between religious communities for matters not related to religious ideology, such as aqidah, worship, and sharia. Third, Surah *al-Kāfirun* frees people to practice religious teachings without disturbing the beliefs of followers of other religions. Fourth, religious tolerance is created to create justice, calm, and harmony to maintain and create a just and dignified nation's integrity without discrimination against race, culture, religion, and certain groups.

Keywords: *hujjah*, correlation, tolerance, *al-Kāfirūn*.

1. Introduction

Nowadays, the study of hadith is getting less and less desirable in the progress and development of science and technology. This can be seen from various academic research. The study of hadith is significant to determine its status, whether it comes from the Prophet SAW or not (Ismail, 2005, p. 22). The truth of the hadith from the Prophet can determine whether the hadith is accepted or not as the basis for taking the law. For example, the hadith about tolerance regarding the revelation of the surah al-Kāfirūn (As-Sayyūṭi, 2002, p. 236).

Religious tolerance is the talk of all circles; some argue that tolerance between religious communities is carried out regardless of religious background. Others argue that tolerance is carried out by not following other religious worship. Tolerance in Islam is based on surah al-Kāfirūn, which states that precise tolerance is an attitude of mutual respect for differences in beliefs and maintaining mutual harmony (Mu'ti, 2019, pp. 11–13).

The diversity of religions in Indonesia shows the uniqueness of a country with around 400 diverse cultural values and beliefs (Ardi et al., 2021, pp. 1–8), where Islam is the last religion to enter Indonesia, and this is what causes the mixing of Islamic teachings with pre-Islamic cultures. Therefore, the implementation of the meaning of tolerance must be conveyed to create an attitude of plurality, such as mutual respect and respect among religions (Safei, 2020, p. 20). Surah al-Kāfirūn is a response to religious differences, which ensures that every believer cannot impose his religious teachings on other people of different religions.

The correlation between the verse and the hadith behind the revelation of the letter al-Kāfirūn needs to be studied by looking at the authenticity status of the hadith to find possibility weak narrators, whether the hadith weakens the surah al-Kāfirūn. Freedom of worship is an exciting research topic. So the question posed is, "What is the status of the hadith that caused the revelation of Surah al-Kāfirūn, and what was its effect on the authenticity of Surah al-Kāfirūn?"

The problem above will be described using the library research method of hadith studies and the sociology of knowledge approach by Peter L Berger and Thomas Luckmann (Luckmann, 2013, p. 1). According to the author, this method is very relevant to answering the problem formulation so that it can provide enlightenment to the community. The study of religious tolerance is a susceptible subject and has attracted the attention of academics. Ammar Fadzil, a researcher in Malaysia, said that tolerance is necessary for the Quran, which teaches Muslims by paying attention to the limitations of the Shari'a and basic things (Fadzil, 2012, pp. 354–360). Mansyur Radjab and his friends showed a more extreme tolerance after conducting research in Tanah Toraja, South Sulawesi. They found a practice of tolerance carried out by family members, where a child is freed by his parents to choose his religion (Radjab et al., 2020, pp. 1145–1154). Then Muhammad Hifdil Islam, in his research, stated that the limits of tolerance in Islam are faith and sharia (Islam, 2020, pp. 1–13). Based on these studies, it can be concluded that religious tolerance is necessary by prioritizing the median aspect and religious plurality. However, this research does not confirm the sharia perspective and hadith authenticity aspects regarding the revelation of surah al-Kāfirūn. Therefore, it is necessary to conduct a research study on the authenticity of the hadith and its influence on Surah al-Kāfirūn.

2. Study of Hadith Validity

The study of hadith was carried out to determine whether the hadith came from the Prophet Muhammad SAW or not. More in-depth hadith research is needed to show the authenticity of the hadith so that concrete evidence is found that the hadith came from the Prophet Muhammad SAW. One of the hadiths that are the object of discussion in this study is the hadith regarding the revelation of surah Al-Kāfirūn, which is associated meaning tolerance in religion. The hadith was narrated by Ad-Dāruqūṭni as follows:

حَدَّثَنَا الْقَاسِمُ بْنُ عَبَّاسٍ بْنِ حَمَّادٍ أَبُو مُحَمَّدٍ الْجَبَرِيُّ الْحَدَّاءُ الْمُوصِلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى السُّكْرِيُّ، حَدَّثَنَا أَبُو خَلْفٍ عَبْدُ اللَّهِ بْنُ عَيْسَى الْخَزَّازُ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ قُرَيْشًا دَعَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِلَى أَنْ يُعْطُوهُ مَالًا فَإِذَا كَانَ أَعْيُنُ رَجُلٍ بِمَكَّةَ وَيُرْجُونَهُ مَا أَرَادَ مِنَ النِّسَاءِ وَيَطَّأُونَ عَقِبَهُ، فَقَالُوا: هَذَا لَكَ عِنْدَنَا يَا مُحَمَّدُ، وَكُفَّ عَنْ شَتْمِ آلِهِتِنَا، وَلَا تَذْكُرْهَا بِشَرٍّ؛ فَإِنْ بَغَضْتِ فَإِنَّا نَعْرِضُ عَلَيْكَ حَصَلَةً وَاحِدَةً، وَلَكَ فِيهَا صَلَاحٌ قَالَ: «وَمَا هِيَ؟» قَالَ: نَعْبُدُ إِلَهَنَا سَنَةَ اللَّاتِ وَالْعُزَّى، وَنَعْبُدُ إِلَهَكَ سَنَةَ قَالَ: «حَتَّى أَنْظُرَ مَا يَأْتِينِي مِنْ رَبِّي»، فَجَاءَ الْوَحْيُ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ مِنَ اللَّوْحِ الْمُحْفُوظِ: قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ السُّورَةَ، وَأَنْزَلَ اللَّهُ تَعَالَى: قُلْ أَفَعَبَّرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ [الزمر: ٦٤]، بَلِ اللَّهُ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ (رواه الطبراني في المعجم الصغير)

"Has told us Ibn Abbās bin Ḥammād Abu Muḥammad al-Juhani al-Ḥizā'i al-Mūṣili, has told us Muḥammad bin Mūsa al-as-Sukari, has told us Abu Khalaf Abdullāh bin sa al-Khazāz al-Ḥadād, has told us Dāwud bin Abi Hind from Ikrimah from Ibn Abbās Ra: Verily the Quraysh invited the Messenger of Allah (SAW), and they would give their wealth so that he was among the richest people in Mecca, and they would marry him to a woman he wanted and then have sexual intercourse with her. They said, "This is for you, O Muhammad, and please be careful not to abuse our Lord and not call him ugly. So if you hate, we will oblige you one thing and get good." He asked, "What does it mean?" The Quraysh said, "You worship our Lord Lāta and Uzā for a year,

and we will worship your Lord for a year." He said, "I would wait until the revelation came to me from my Lord." Then came the revelation from Allah: *Azz wa Jalla* from Lauḥ al-Maḥfūḍ, *Qul Yāa Ayyuha al-Kāfirūn Lā A'budu Māta'budūn* and so on, and Allah sent down a surah: *Qul Afaghairallāhi Ta'murūnī A'budu Ayyuh al-Jāhilūn Balillāha Fa'bud wa Kun min al-Musyrikīn* (Narrated by Aṭ-Ṭabrāni in *Kitab al-Mu'jam aṣ-Ṣaghīr*) (Aṭ-Ṭabrāni, 1985, p. 44).

This hadith was only narrated by Ad-Dāruqutni, which was sourced from Ibn Abbās. Ibn Abbas was a friend of the Prophet and used to perform night prayers with him. The research on hadith sanad must be carried out to find the validity. Therefore, a biographical explanation and criticism of the critics of hadith will be described.

First, Ibn Abbās bin ammād Abu Muḥammad al-Juhani al-Ḥizā'i al-Mūṣili, he is a zuhud and faqīh (Aṣīr, 1987, p. 501). Second, Muḥammad bin Mūsa as-Sukari or al-Ḥarasyi is a memorizer who is given the title Abu Ja'far, Laqabnya Syābāsi. His teachers were Khalīfah bin Khiyāṭ, Abi Mālik Kaṣīr bin Yaḥya, and Yazīd bin Umar bin Khabzah al-Madāini. While his students were Ismā'īl bin Muḥammad Aṣ-ṣafār, Ḥusain bin Ismā'īl al-Maḥāmili, and Muḥammad bin Mukhalid Ad-Dawrī. According to al-Khaṭīb in the book of Dates, he stated that he was a trusted person (Abu al-Ḥajjaj Yūsuf al-Mizzi, 1994, p. 532).

Third, Abu Khalaf Abdullāh bin sa al-Khazāz al-Ḥadād. His teachers were Ishāq bin Suwaid al-Aduwi, Dāwud bin Abu Hind, Sa'īd bin Abi Arūbah, Amr bin Ubaid, Yaḥya al-Bukā, and Yūnus bin Ubaid. His students were Aḥmad bin Abdul Khaliq Aḍ-Ḍabī, Jaraḥ bin Mukhallid, Zakaria bin Yaḥya Ar-Raqāsyi al-Khazāz, Abu Bakr Abdullāh bin Abi al-Aswad, Abdullāh bin Yūnus bin Ubaid, Uqbah bin Makram al-Amī, Abu Yāsir Amār bin Naṣr al-Marwazi, Umar bin Shubbah an-Namri, Muḥammad bin Mardās al-Anṣāri, Muḥammad bin Mūsa al-Harasyi, and Hilāl bin Basyr. Abu Zur'ah stated that Abdullāh bin sa al-Khazāz was a Munkar al-ḥadīṣ, An-Nasā'i judged not iqah, Abu Aḥmad bin Adi narrated from Yūnus bin Ubaid and Dāwud bin Abi Hind that he was a muḍṭarib al-ḥadīṣ, so it cannot be used as a basis or hujjah (Abu al-Ḥajjaj Yūsuf al-Mizzi, 1994, p. 416). Aḏ-Ḍahabi assessed daif in his book *Tarīkh al-Islām* juz 13 verse 258.

Fourth, Dāwud bin Abi Hind with the full name Dāwud bin Abi Hind Abu Bakr al-Qusyairi. Some argued that he was called Abu Aḥmad, a former slave of al-Biṣri. His father was from Khurāsān named Abi Hind Dīnār. Dāwud was famous in Baṣrah for being careful in narrating hadith. He died in 139 Hijriyah in Mecca. Amr bin Ali believed that he died in 140 Hijriyah. The teachers were Sa'īd bin Musayyab, Amr bin Sa'īd, Muḥammad bin Sīrīn and Uzrah bin Abdurrahman. His students were Ḥammād bin Salamah, aḥṣ bin Ghayāṣ, Abd al-Wārīs and so on until Muslimah bin Alqamah (Al-Aṣbahāni, n.d., p. 196). Ibn al-Mubarak from Sufyān aṣ-Ṣauri mentioned that Dāwud bin Abi Hind was a memorizer from among the people of Baṣrah, Abdullah bin Aḥmad bin Hanbal considered him as an actual ṣiqah person, Uṣmān bin Sa'īd from Yaḥya bin Ma'īn believed he was an ṣiqah and the most loved person than Khalid al-Ḥizā, Aḥmad bin Abdillah al-Ijli considered him a Baṣrahian whose ṣiqah and sanad were good, and Abu ātim and An-Nasā'i also considered him ṣiqah (Abu al-Ḥajjaj Yūsuf al-Mizzi, 1994, p. 464).

Fifth, Ikrimah Abu Abdilah Maula Ibn Abbas al-Hāsyimi al-Madani. His real name was Barbara from the inhabitants of the West. He was a dignitary from among the Tābi'īn. His teachers consisted of Hasan bin Ali, Abu Qatādah, Ibn Abbās, Ibn Umar, Ibn Amr, Abu Hurairah, Abu Sa'īd, Mu'āwiyah, and others. In contrast, his students were a group from the Tabi'īn circle, such as Abu As-Sa'sā'i, Ash-Sya'bi, An-Nakha'i, As-Sabi'i, Ibn Sīrīn, Amr bin Dinar and others (Al-Nawawi, n.d.). According to critics such as Ibn Ma'īn, who considered him ṣiqah, Abu Ḥātim also considered him ṣiqah. Moreover, al-Bukhāri argued that none of their companions could be used as evidence except Ikrimah. Muḥammad bin Sa'd mentioned that it included all knowledge, but experts considered that the hadith could not be used as evidence and were discussed by some scholars (Al-Aṣbahāni, n.d., p. 109).

Sixth, Ibn Abbās or Abdullah bin Abbās bin Abdul Muṭalib al-Qurasyi al-Hāsyimi. Abu al-Abbās al-Madani was the son of the Prophet's uncle. He was knowledgeable and called the ink and the sea of the people because of the Prophet Muhammad SAW. His teachers were none other than the Prophet

Muhammad SAW, along with Ubay bin Ka'ab, Usamah bin Zaid, Buraidah bin Hushaib al-Aslami, and so on up to Qabishah bin Zuaib (Abu al-Hajjaj Yusuf al-Mizzi, 1994, p. 154). His students were Ibrahim bin Abdullah bin Ma'bad bin Abbās, Al-Arqam bin Syurabīl al-Awdi, Ishaq bin Abdillāh min Kananah, Abu Umamah bin As'd bin Sahl bin Hunaif, Ismā'īl bin Abdurrahman as-Sudi, Anas bin Mālik and others. Ibn Abbās died in the 68th or 69th year. He said that he was born before the third year of Hijri. Rasulullah passed away when Ibn Abbās was 13 years old (Al-Kalābāzi, 1987, p. 421).

Following the above description, the hadith regarding the cause of the revelation of Surah Al-Kāfirūn comes from one of the Prophet's companions, namely Ibn Abbās, and the information on the hadith is not from the Prophet but a friend of Ibn Abbās. Therefore, the status of the hadith is included in the category of Mauquf hadith, meaning that it stops until the companions and does not reach the Prophet Muhammad SAW. In the hadith, there is an Atbā' at-Tābi'īn named Abdullah bin Īsa al-Khazāz, considered daif and even munkar by hadith critics. Hence, the hadith includes mawquf and da'if al-Isnād. If the status of the hadith is weak, it is inappropriate to be used as evidence to strengthen Surah Al-Kāfirūn.

3. The Mufasir's Understanding of Surah Al-Kafirun

The commentators interpret surah al-Kāfirūn as a surah that contains religious freedom "*Lakum dinukun waiyadin*". At-Tabari interprets the phrase "*lakum dīnukum*" as a person's firmness in his belief and the word "*waiyadin*" means not leaving (Ath-Thabari, 1999, p. 662). Some commentators argue that reading surah al-Kāfirūn is the same as reading a quarter of the number of verses of the Quran (As-Suyuti, 2003, p. 712). Ash-Sha'rawi said that Islam or other religions are not dangerous. But as the last monotheistic religion brought by the Apostle, Islam is the truest religion (Asy-Sya'rawi, 1991, p. 1723).

According to Ibn Kašir, the surah al-Kāfirūn is related to the history of Ahmad bin Hanbal, where Haris bin Jabalah asked the Prophet for advice. Haris bin Jabalah asked the Messenger of Allah to teach him something to say before going to bed. The Messenger of Allah said, "Read surah al-Kāfirūn while lying down at night and you will be free from syirk (Al-Dimasqi, 2000, p. 507). In addition, the Prophet was ordered to convey the message of Islam (sura al-Kāfirūn from the angel Gabriel) to the disbelievers. This shows that Allah revealed surah al-Kāfirūn to the Prophet through the Angel Gabriel (Al-Baghdad, 1979, p. 305). Al-Qurṭubi said that surah al-Kāfirūn was revealed to answer the challenge of Walid bin Mughīrah, al-Aš bin Wāil, Aswad bin Abdul Muṭṭalib and Umayyah bin Khalaf to the Prophet. The challenge states that if Islam is better than their religion, then they will join forces with the Prophet Muhammad and take part in it, and vice versa (Al-Qurṭhubi, 2006, p. 200).

The description above shows that everyone is free to embrace any religion without coercion or forcing others to embrace a certain religion. The sentence "*lakum dīnukum waiyadin*" is the legal certainty of tolerance to create a religious life that is safe, peaceful, harmonious, and prosperous. This Surah is used as a basis for Muslims to interact with people of other religions with mutual respect and appreciation.

Correlation of Surah Al-Kāfirūn with religious tolerance

The revelation of Surah al-Kāfirun explains explicitly about freedom of religion is a necessity and a provision from Allah and the hadith that causes the revelation of Surah al-Kāfirun which is mawquf and daif does not affect Allah's decree regarding freedom of religion. Weak hadith will not weaken the Quran. The authenticity of al-Kāfirun is valid until the Day of Resurrection and nothing can change the validity and determination of religious tolerance.

The description above shows that the hadith and the letter of al-Kāfirun are not correlated, but tolerance persists throughout the ages. Islam teaches its followers to respect and appreciate followers of other religions and not to prevent others from worshiping according to their respective beliefs. Issues of faith and worship cannot be compromised and tolerance without regard to religious boundaries is not justified. Tolerance is needed to create comfort and tranquility in worship (Nandwa, 2016, p. 314).

Religious tolerance has been carried out by the Prophet Muhammad through the Hudaibiyah agreement. The agreement was created to reduce the feud between Muslims and non-Muslims at that

time (Al-Mubākfūri, 2009, p. 451). Unfortunately, some people now forget/put aside these historical facts so that they preach Islam harshly, radically, and forcefully with the excuse of jihad. Such people fail to understand jihad as being serious about doing good (Rohmansyah, 2016, pp. 35–75).

Surah al-Kāfirun is the basis for resolving conflicts between religious communities and displays the true side of Islam as a down-to-earth and benevolent religion. Islam does not teach violence, radicalism, and terrorism because it is contrary to the attitude and behavior of the Prophet Muhammad who was merciful and tolerant. This was proven when the Prophet asked forgiveness for the Tāif who had stoned him until he bled”, as the following hadith:

حَدَّثَنَا الْأَعْمَشُ قَالَ حَدَّثَنِي شَقِيقٌ قَالَ قَالَ عَبْدُ اللَّهِ كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْكِي نَبِيًّا مِنْ الْأَنْبِيَاءِ ضَرَبَهُ قَوْمُهُ فَأَذَمَوْهُ فَهَوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ رَبِّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ (رواه البخاري)

“Abdullah, according to Al-A'masy and Shaqq, said that he saw the Prophet was stoned to bleed by his people. The Prophet then wiped the blood from his face saying "O Allah, forgive my people for their ignorance." (Narrated By Al-Bukhāri) (Al-Bukhāri, 2002, p. 16).

Another story about the politeness of the Prophet is when the Prophet visited a Jew who had spat on him, so the Jew became a convert after seeing the glory of the Prophet's attitude. This proves that Islam is a tolerant religion in terms of muamalah towards anyone. In muamalah, Islam also allows the interaction of buying and selling, pawning, business, etc. between Muslims and people of other religions. This is based on the following hadith:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ مَعْلُومٍ وَأَزْتَمَنَ مِنْهُ دِرْعًا مِنْ حَدِيدٍ (رواه البخاري)

“Āisha RA said that the Prophet bought food from the Jews by delaying the payment and pawning his armor.” (Narrated by al-Bukhari) (Al-Bukhāri, 2002, p. 86).

The hadith explicitly explained that the Prophet made a sale and purchase transaction by pawning his armor to the Jews as collateral. This shows that good relations are still carried out with people of other religions as long as they are not related to faith and worship. This hadith is in line with the Qur'an Surah Al-Mumtaḥanah verses 8-9 as follows:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ. إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

“Allah allows you to do good and to do justice to those who do not interfere with your religious affairs and do not expel you from your hometown. Indeed, Allah only forbids you to associate with those who interfere with your religious affairs, fight against you, and expel you from your hometown. Whoever takes them as allies is a wrongdoer.” (Surah al-Mumtaḥanah 60: 8-9).

Surah al-Mumtaḥanah verses 8-9 show that Allah allows Muslims to establish business relations and treats justly to all followers of other religions who do not fight and expel Muslims from their countries (As-Sa'di, 2002, p. 856). This verse emphasizes that Islam forbids its followers to do radical and anarchic things against people of other religions, and teaches tasamuh that is not excessive to

followers of other religions, and vice versa. The context of togetherness is built to create a safe, just, and prosperous country (*baldatun Ṭayyibatun wa Rabbun Ghafūr*).

The study of the sociology of religion shows that the good/bad attitude of a person is determined by the reading and life of his predecessors. So the presence of a religious figure can affect the pattern and behavior of a person's life. Therefore, the construction of thoughts and views in seeing something will be carried away by what is learned and seen from the figure of the character. So the attitude of tolerance that brings harmony and peace is largely determined by the presence of community leaders and the majority of the community follows what the characters do. According to Peter Berger and Thomas, social attitudes and actions of a character respond to social conditions based on religious doctrines, namely the Qur'an and hadith (Luckmann, 2013, p. 1). Therefore, anarchism and radicalism of some people are caused by textual information without regard to social conditions and a heterogeneous society with racial and religious diversity.

The construction of religious thought and insight is a major factor in attitudes and responses to religious freedom. Religion helps people in dealing with various problems faced by humans and strengthens policies. Policies are closely related to the authorities such as the government which regulates religious relations. The government has the right to issue policies and regulations based on one of them in the surah al-Kāfirūn which is strongly bound by legislation so that religious tolerance can run according to the boundaries of each religion. Therefore, the Quran and tolerance in the life of the nation and state have a very relevant, consistent, and valid correlation at all times.

To maintain the integrity of a nation and true tolerance can be realized by eliminating excessive egocentric attitudes, promoting nationalism, mutual respect, mutual respect, helping each other, staying away from the violence that causes internal conflicts, and holding deliberation or meetings aimed at strengthening brotherly relations between religious people (Sumpena & Jamaludin, 2020, pp. 187–210). This solution is recognized by all religious communities in Indonesia and does not conflict with any religious concept. This requires the support of all parties who agree to jointly uphold tolerance between religious communities. Tolerance is not a new and modern mentality (Domínguez, 2017, pp. 273–287), because it has been exemplified by the Prophet in several hadiths (Rohmansyah, 2017, pp. 25–46).

Tolerance between religious communities must not override faith so that everyone is free to have religion according to their respective beliefs (Van Der Schaar, 2012, pp. 41–68). Everyone should not criticize other religions to avoid conflicts between religious communities. Everyone in Indonesia with various backgrounds must prioritize tolerance to create a harmonious life (Tule, 2014, pp. 1–4). Religious tolerance is one solution to reduce conflict and discrimination that encourages people to preserve existing cultural rights (Habermas, 2004, pp. 5–17). Individual and group awareness is needed to create good tolerance without sacrificing elements of one's religious beliefs. Tolerance that leads to the teachings of grace resulted in mutual respect and respect between religious communities. Tolerance is also not a new/modern thing because it has been implemented and exemplified since the time of the Prophet until now, even American history has recorded that religious tolerance has existed since the 21st century (Coffey, 2014, p. 14). Indonesia with its diversity of ethnicities, cultures, and religions must be able to create togetherness and justice without releasing elements of religious belief. This is a safe form of tolerance in creating harmony between religious communities in Indonesia.

4. Conclusion

The authenticity of the hadith regarding the cause of the revelation of surah Al-Kāfirūn cannot be used as the basis for a strong argument because the hadith is considered daif. It is also supported by the opinion of narrators from the *atbā' at-Tābi'in* circle, namely Abdullah bin sa al-Khazāz. In addition, the hadith is also declared *mawqūf* because it comes from the companions of the Prophet and has no supporting hadith. However, this hadith does not affect the existence of the nature of the *qat'i* Qur'an which explains religious tolerance by promoting an attitude of plurality but does not violate faith, worship, and sharia. Religious tolerance cannot be understood as freedom to choose religion. The teachings of Islam forbid its followers to embrace other religions and will be called apostates if they

continue to do so. The attitude of tolerance is something that must be upheld to create justice, peace, and harmony between religious communities by prioritizing the values of Islamic teachings (*rahmatan lil alamīn*), and avoiding discrimination toward other religions.

References

- Abu al-Ḥajjaj Yūsuf al-Mizzī, J. (1994). *Tahzīb al-Kamāl fi Asmā' al-Rijāl* (vol. 26). Dār al-Fikr.
- Al-Aṣbahānī, A. bin A. bin al-M. (n.d.). *Rijāl Ṣaḥīḥ Muslim* (vol. 1). Dār al-Ma'rifah.
- Al-Baghdādī, A. A. bin M. bin I. (1979). *Tafsir al-Khazin* (Vo. 7). Dār al-Fikr.
- Al-Bukhārī, M. bin I. (2002). *Ṣaḥīḥ al-Bukhārī* (vol. 4). Dār Ibnu Kaṣīr.
- Al-Dimasqī, I. A. al-F. I. bin K. (2000). *Tafsir Qur'ān al-Azīm* (Vol. 8). Muassasah al-Qurṭubah.
- Al-Kalābāzī, A. bin M. bin al-Ḥusain al-B. (1987). *Rijāl Ṣaḥīḥ al-Bukhārī* (vol. 1). Dār al-Ma'rifah.
- Al-Mubākfūrī, S. S. (2009). *Sirah Nabawiyah*. Al-Kautsar.
- Al-Nawawī, A. Z. M. bin S. (n.d.). *Tahzīb al-Asmā wa al-Lughāt*. Dār al-Kutub al-Ilmiyyah.
- Al-Qurṭhubī, M. bin A. bin A. B. (2006). *Al-Jamī' li Ahkam al-Qur'an* (vol. 20). Al-Muassasah al-Risalah.
- Ardi, R., Tobing, D. H., Agustina, G. N., Iswahyudi, A. F., & Budiarti, D. (2021). Religious schema and tolerance towards alienated groups in Indonesia. *Heliyon*, 7(7), 1–8. <https://doi.org/10.1016/j.heliyon.2021.e07603>
- As-Sa'dī, A. bin N. bin. (2002). *Tafsir al-Karīm Ar-Raḥman fi Tafsir Kalām al-Mannān* (1st ed.). Muassasah Ar-Risalah.
- As-Sayyūṭī, J. A. A. (2002). *Asbāb an-Nuzūl al-Musammā Lubāb an-Nuqūl fi Asbāb an-Nuzūl*. Muassasah al-Kutub As-Ṣaḥāfiyyah.
- As-Suyūṭī, J. (2003). *Ad-Durru al-Mansūr fi at-Tafsir bi al-Mansūr*. Markaz Hij lil Buhūs wa Ad-Dirāsah al-Arabiyyah wa al-Islamiyyah.
- Aṣīr, I. (1987). *Al-Kāmil fi at-Tarikh* (vol. 6). Dār al-Kutub al-Ilmiyyah.
- Asy-Sya'rawī, M. (1991). *Tafsir Asy-Sya'rawī*. Majama'a al-Buhūs al-Islamiyyah al-Idārah al-Ammah.
- Aṭ-Ṭabrānī, S. bin A. bin A. A. al-Q. (1985). *Al-Mu'jam As-Ṣaḥīḥ li Ṭabrānī*. Al-Maktab al-Islāmī.
- Ath-Thabari, A. J. M. bin J. (1999). *Tafsir Ath-Thabari al-Musamma bi Jamī'i al-Bayan fi Ta'wil al-Qur'an* (vol. 24). Dar al-Kutub al-Ilmiyyah.
- Coffey, J. (2014). *Scripture and Toleration between Reformation and Enlightenment*. In *Religious Tolerance in the Atlantic World Early Modern and Contemporary Perspectives* (p. 14). Palgrave Macmillan.
- Domínguez, J. P. (2017). Introduction: Religious toleration in the age of enlightenment. *History of European Ideas*, 43(4), 273–287. <https://doi.org/10.1080/01916599.2016.1203590>
- Fadzil, A. (2012). Religious Tolerance in Islam: Theories, Practices and Malaysia's Experiences as a Multi Racial Society. *Journal of Islam in Asia* (E-ISSN: 2289-8077), 8(3), 354–360. <https://doi.org/10.31436/jia.v8i0.265>
- Habermas, J. (2004). Religious tolerance - The pacemaker for cultural rights. *Philosophy*, 79(307), 5–17. <https://doi.org/10.1017/S0031819104000026>
- Islam, M. H. (2020). Tolerance Limitation in Facing Religious Diversity Based on the Teaching of Islam. *Nazhruna: Jurnal Pendidikan Islam*, 3(1), 1–13. <https://doi.org/10.31538/nzh.v3i1.483>
- Ismail, M. S. (2005). *Kaidah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*. Bulan Bintang.
- Luckmann, P. L. B. dan T. (2013). *Tafsir Sosial atas Kenyataan: Risalah tentang Sosiologi Pengetahuan*, terj. Hasan Basri. LP3ES.
- Mu'ti, A. (2019). *Toleransi dalam Beragama*. Al-Wasat Publishing House.
- Nandwa, W. H. (2016). Plurality and Religious Tolerance in Islam. *European Scientific Journal*, ESJ, 12(32), 314. <https://doi.org/10.19044/esj.2016.v12n32p314>
- Radjab, M., Genda, A., Haris, A., & Abdullah, S. (2020). Religious tolerance practices: A case study of family with different religions in toraja ethnicity south sulawesi province, Indonesia. *International Journal of Management*, 11(5), 1145–1154. <https://doi.org/10.34218/IJM.11.5.2020.104>
- Rohmansyah, R. (2016). Konsep Jihad dalam Kutub at-Tis'ah (Studi Maudu'i). *Al-Majaalis: Jurnal Dirasat Islamiyyah*, 3(2), 35–75.
- Rohmansyah, R. (2017). Pendidikan Akhlak Bermasyarakat dalam Perspektif Hadis Nabi. *Edukasi*, 5(2), 25–46.
- Safei, A. A. (2020). *Sosiologi Toleransi Kontestasi, Akomodasi, Harmoni*. Deepublish.
- Sumpena, D., & Jamaludin, A. N. (2020). Pluralistic Da'wah Model in Maintaining Religious Tolerance in Bekasi. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 14(2), 187–210. <https://doi.org/10.15575/idajhs.v14i2.10219>
- Tule, P. (2014). *Religious Conflicts and a Culture of Tolerance: Paving the Way for Reconciliation in Indonesia*.

Antropologi Indonesia, 0(63), 1–4. <https://doi.org/10.7454/ai.v0i63.3404>

Van Der Schaar, M. (2012). Locke on judgement and religious toleration. *British Journal for the History of Philosophy*, 20(1), 41–68. <https://doi.org/10.1080/09608788.2011.650974>



© 2020 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<https://creativecommons.org/licenses/by-sa/3.0/>).