



A Critical Analysis of al-Bayhaqi's Hadith on Tolerance in the Preservation of Houses of Worship in *Dalā'il al-Nubuwwah*

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Abstract: Tolerance is fundamental in Islam, encompassing compassion towards others, regardless of their background. Based on the Qur'an and Hadith, tolerance is an essential value in Islam that is crucial for maintaining national integrity and creating stability to achieve a united and prosperous society. This study aims to assess the quality of the Hadith narrated by Al-Bayhaqi regarding tolerance in the maintenance of places of worship and to understand the views of Hadith scholars on tolerance in this context. This study employed a qualitative approach using qualitative data-collection techniques. Content analysis and the *Syarah* method were used for analysis. Imam al-Baihaqi's book "*Dala'il an-Nubuwwah*" presents evidence of the truth and prophethood of Prophet Muhammad (PBUH). The findings show that the Hadith under study is classified as "*Hasan Lighairihi*" because it is a *mursal* Hadith strengthened by other Hadiths. Scholars have varying views on tolerance in the maintenance of non-Muslim places of worship, with some hadiths regulating protection and prohibiting actions that could threaten them. In a contemporary context, Indonesia's multireligious society reflects religious diversity, with laws protecting religious freedom stipulated in Article 29 of the 1945 Constitution of the Republic of Indonesia.

Keywords: Tolerance; hadith; maintenance of houses of worship; freedom of religion.

Abstract: Toleransi adalah ajaran fundamental dalam Islam yang mencakup kasih sayang kepada orang lain, tanpa memandang latar belakang. Berdasarkan Al-Qur'an dan hadis, toleransi merupakan nilai penting dalam Islam dan sangat penting untuk menjaga keutuhan bangsa dan menciptakan stabilitas untuk mencapai masyarakat yang bersatu dan sejahtera. Penelitian ini bertujuan untuk menilai kualitas hadis yang diriwayatkan oleh Al-Baihaqi tentang toleransi dalam pemeliharaan rumah ibadah dan untuk memahami pandangan ulama hadis mengenai toleransi dalam konteks ini. Penelitian ini menggunakan pendekatan kualitatif dengan menggunakan teknik pengumpulan data kualitatif. Metode yang digunakan adalah analisis isi dan metode analitis. Kitab "*Dala'il an-Nubuwwah*" karya Imam Al-Baihaqi menyajikan bukti-bukti kebenaran dan kenabian Nabi Muhammad. Hasil penelitian menunjukkan bahwa hadis yang diteliti berstatus "*Hasan Lighairihi*" karena termasuk dalam kategori hadis *mursal*, yang diperkuat oleh hadis-hadis lain. Para ulama memiliki pandangan

yang berbeda mengenai toleransi dalam pemeliharaan tempat ibadah non-Muslim, dengan beberapa hadis yang mengatur tentang perlindungan dan pelarangan tindakan yang dapat mengancam tempat ibadah tersebut. Dalam konteks kontemporer, masyarakat Indonesia yang multireligius mencerminkan keragaman agama dengan undang-undang yang melindungi kebebasan beragama, sebagaimana diatur dalam Pasal 29 Undang-Undang Dasar Negara Republik Indonesia Tahun 1945.

Kata kunci: Toleransi; kualitas hadis; pemeliharaan rumah ibadah; kebebasan beragama.

1. Introduction

Tolerance is an important teaching tool in Islam that includes compassion for others regardless of the background. Based on the Qur'an and Hadith, tolerance is integral to the teachings of Islam. Tolerance in Islam not only provides freedom of religion, but also the freedom to practice the teachings of that religion. This view shows that Islam respects the adherence of other religions. In addition, non-Muslims are also expected to show mutual respect for religious freedom, especially for Muslims in practicing their religious teachings freely (Rispatiningsih, 2019; Setiyawan, 2015). This is an important way to maintain the integrity of the nation by maintaining religious life. It is also important to ensure the stability required to achieve a united and prosperous society. Religious people can work together harmoniously by respecting differences, helping to harmonise opinions, and other tolerant concepts. Tolerance between people of different religions arises from their individual beliefs. To avoid conflict and maintain harmony among religious communities, tolerance must be maintained and understood. Interreligious conflicts often arise from the desire to be the best, ignoring the truths of others. Ironically, religious tolerance exists in Indonesia (Anggraeni & Suhartinah, 2018).

According to Al-Munawir's Arabic dictionary, tolerance is referred to as "*tasaamuh*", which means leniency or generosity. According to Badawi, *tasaamuh* or tolerance is an action that shows a readiness to accept other people's opinions, even if they are different. The dictionary states that tolerance is closely related to freedom of interaction in society and human rights in social structures, allowing individuals to accept different opinions and beliefs. Furthermore, according to Islam, *tasaamuh* is one of the fundamental teachings in line with other religious teachings such as compassion (*rahmah*), wisdom (*hikmah*), general benefits (*mashlahat ammah*), and justice (*'adil*). Tolerance is a contemporary concept that describes how groups of people work together and respect each other in various aspects, such as culture, language, ethnicity, politics, and religion. In a pluralistic society, tolerance is indispensable and is the highest achievement for harmonious coexistence (Hermawati, Paskarina, & Runiawati, 2016). The joint efforts of religious communities and the government to maintain houses of worship include services, regulations, and religious communities is an understanding of

the maintenance of houses of worship. Houses of worship are not only places to worship but also play an important role in spreading religious teachings and strengthening the spiritual connection between those who adhere to religion and God.

Previous research on tolerance has been conducted by several studies, including (S. Fauziah, 2017) in his work “Tolerance of Muslims in Hadith Perspective (A Thematic Hadith Study).” This study aimed to classify hadiths that contain the meaning of tolerance. The method used was *library research*, which utilises written materials from various studies. The literature search was carried out using several databases, such as *Google Scholar* and *ScienceDirect*. The conclusion of this study is that Islam highly upholds the values of tolerance, as reflected in the behavior of the Prophet who is studied thematically as a tolerant religion (C. Fauziah, 2018).

The current research and the results of previous studies have similarities in their discussion of tolerance. However, there were differences in the focus between the two studies. Previous research, such as that conducted by Arifin & Yusuf (2020), discussed Muslims tolerance of in the perspective of hadith in general. Current research more specifically discusses tolerance in maintaining houses of worship from the perspective of hadith in the book *Dala'il al-Nubuwwah* by Imam al-Bayhaqi.

The theoretical foundation is needed as a theoretical foundation in conducting research discussions. This study used the theory of hadith science. Hadith science is a branch of knowledge that discusses the procedures and methods of hadith narrators up to the Prophet Muhammad. An important part of hadith science is that of hadith *dirayah*, which is used to distinguish between *saheeh* and *dhaif hadiths*. The theoretical framework needs to be well-organised so that it is clear what will be discussed in this study. The theories that serve as the foundation of this study include an in-depth understanding of the science of hadith and *hadith dirayah*, which aims to classify and assess hadith quality. Using this theory, this study can explain how certain traditions support the concept of tolerance in the maintenance of houses of worship, and how hadith scholars understand this topic (Darmalaksana, 2022).

The formulation of this research problem focused on two main questions. First, what is the quality of the hadith in the book *Dala'il al-Nubuwwah* by Imam al-Baihaqi? Second, what is the understanding of hadith scholars regarding tolerance for the maintenance of worship houses? To understand the hadith about the tolerance and maintenance of houses of worship, it is important to refer to the *asbab al-wurūd* (the cause of the hadith's revelation) to clarify its historical context and application. *Asbab al-wurūd* helps to understand the background of the hadith, providing an overview of the situation or events that led to the emergence of a particular hadith, thus supporting the research conclusions more accurately. Through this approach, this study is expected to provide a deeper understanding of the concept of tolerance in Islam, especially in the context of maintaining houses of worship. This study also aims to increase public awareness about the importance of tolerance as a fundamental value in Islam, which contributes to social harmony and stability (Hermawati et al., 2016).

Houses of worship are places where religious people gather to carry out worship and religious activities in accordance with the teachings of their respective religions (Ali, 2017). Thus, it plays an important role in spreading religious teachings and strengthening spiritual connections between those who adhere to religion and God.

The urgency of this research lies in the importance of understanding and practising teachings of tolerance in Islam, which includes compassion and respect for others, regardless of background. Based on the Qur'an and Hadith, tolerance is an integral value in Islam, which not only provides freedom of religion, but also freedom to practice the teachings of religion. Therefore, the purpose of this study is to determine the quality of the Hadith narrated by Al-Bayhaqi regarding tolerance in the maintenance of houses of worship and to understand the views of Hadith scholars on tolerance in this context. This study has several benefits for the academic community.

Theoretically, this research is expected to provide scientific insights that will be useful for the development of knowledge in hadith science and religious studies. In addition, this research enriches the collection of academic literature that can be used as a reference by various disciplines in the university environment. This study contributes to improving the quality of research and academic discussions in the academic community. Practically, this research provides knowledge on the tolerance of maintaining houses of worship from the perspective of the hadith narrated by al-Bayhaqi. This is expected to increase the general public's interest in reading hadith books and deepen their understanding of tolerance in Islam.

This study uses a qualitative approach, in which data in the form of sentences or narratives are collected using qualitative data collection techniques (Kasiram, 2010). The primary data source in this research is the book *Dala'il al-Nubuwwah*, narrated by Al-Bayhaqi Juz 5. Secondary data sources included other books by al-Bayhaqi, hadith literature books, general scientific books, and scientific papers such as these, dissertations, and journal articles relevant to this research. Data collection is done through literature study or library research (Darmalaksana, 2022). The author collected research materials related to the Takhrij Hadith methodology, including concepts, definitions, and various methods.

The data analysis technique used in this study involves several important stages. The first stage is the inventory stage, in which research data are collected from various or related books. Next, the classification stage was carried out by grouping the data sources based on their types to facilitate the analysis. Finally, the interpretation or analysis stage involves analyzing the data that have been collected and classified, with the aim of gaining a deep and comprehensive understanding of the topic under study (Darmalaksana, 2020; Mappasere & Suyuti, 2019). Content analysis and the hadith commentary method were used to analyse the data. Content analysis is a type of research that involves in-depth discussions of the content of information. In general, content analysis includes text analysis, however, it can also be used to explain certain methods of analysis (Asfar & Taufan, 2019).

2. Results and Discussion

Characteristic Analysis of the Book of Dalā'il al-Nubuwwah

The book *Dalā'il al-Nubuwwah* is a monumental work written by Imam al-Baihaqi, a renowned scholar of the 11th century CE. This book is widely recognised for presenting compelling proofs that affirm the truth and prophethood of Prophet Muhammad ﷺ. It is one of the most significant contributions to Islamic literature on prophethood and remains an essential reference for scholars and researchers seeking to understand the concept of prophethood in Islam.

Unlike many other books on *sīrah*, *Dalā'il al-Nubuwwah* does not merely chronicle the life of the Prophet Muhammad ﷺ. Instead, it places strong emphasis on evidence that confirms his prophethood. It begins with events preceding his birth and continues throughout his lifetime, focusing on miraculous aspects of his mission. Imam Al-Bayhaqi carefully organized his work to ensure a systematic presentation of these proofs, drawing extensively from the Qur'an, authentic Hadith, and historical narratives. His methodology is deeply rooted in a scholarly approach that relies on rigorous authentication, making the book a valuable resource for the study of prophetic history.

One of the distinctive features of *Dalā'il al-Nubuwwah* is its meticulous use of sanad (chains of transmission). Imam Al-Bayhaqi ensures that every event and narration in the book is accompanied by a chain of transmission, reinforcing its credibility. This approach aligns with the scholarly tradition of the Hadith sciences, where the reliability of a report is assessed based on the authenticity of its transmitters. Through this, he presents a well-founded argument for the truth of Prophet Muhammad's ﷺ mission, grounded in both textual and historical evidence.

The comprehensiveness of a book further enhances its value. *Dalā'il al-Nubuwwah* explores various aspects of the Prophet's life, including his miracles, the virtues of his character, and even prophecies related to his future and the impact of his message. It serves not only as a historical account, but also as a theological exposition that strengthens faith in his divine mission. The book has been widely accepted as a credible reference in Islamic scholarship, with scholars recognising its significance and reliability over the centuries. It continues to be cited in discussions on the proof of prophethood, reinforcing its enduring relevance.

While *Dalā'il al-Nubuwwah* is widely known under this title, various scholars have compiled and published it with slightly different names, such as *Dalā'il al-Nubuwwah wa Ma'rifat Aḥwāl al-Ṣāḥib al-Sharī'ah* or *Dalā'il al-Nubuwwah fī Ma'rifat Ṣāḥib al-Risālah*. Despite these variations, the essence of the book remains the same, reflecting its focus on proving the authenticity of Prophet Muhammad's ﷺ mission through a scholarly and methodical approach.

Based on these characteristics, *Dalā'il al-Nubuwwah* by Imam Al-Bayhaqi is one of the most important works of Islamic intellectual history. It is not only a critical resource for the study of the Prophet's life, but also a testament to the scholarly rigor of early Islamic scholars in preserving and verifying historical and religious narratives. This book continues to be valued by Muslim scholars and researchers today, serving as a timeless contribution to the study of prophethood in Islam.

Hadith Quality Analysis

Hadith on the Maintenance of Houses of Worship

Imam al-Bayhaqi, in his work *Dalā'il al-Nubuwwah*, narrates a significant event regarding the Prophet Muhammad ﷺ sending a letter to the people of Najran, inviting them to Islam. The narration is as follows.

بِسْمِ إِلَهِ إِبْرَاهِيمَ، وَإِسْحَاقَ، وَيَعْقُوبَ، مِنْ مُحَمَّدٍ النَّبِيِّ رَسُولِ اللَّهِ إِلَى أَسْقَفِ نَجْرَانَ وَأَهْلِ
 نَجْرَانَ إِنْ أَسْلَمْتُمْ فَإِنِّي أَحْمَدُ إِلَيْكُمْ اللَّهُ إِلَهَ إِبْرَاهِيمَ، وَإِسْحَاقَ، وَيَعْقُوبَ، أَمَّا بَعْدُ: فَإِنِّي أَدْعُوكُمْ إِلَى
 عِبَادَةِ اللَّهِ مِنْ عِبَادَةِ الْعِبَادِ وَأَدْعُوكُمْ إِلَى وِلَايَةِ اللَّهِ مِنْ وِلَايَةِ الْعِبَادِ، فَإِن أَبَيْتُمْ فَالْجِزْيَةُ، فَإِن أَبَيْتُمْ
 فَقَدْ أَذْنُتُكُمْ بِحَرْبٍ وَالسَّلَامُ

In the name of the God of Abraham, Isaac, and Jacob. From Muhammad, the Prophet and Messenger of Allah, to the Bishop of Najran and its people. If you embrace Islam, I offer my praise to Allah, the God of Abraham, Isaac, and Jacob. As for what follows, I invite you to the worship of Allah instead of the worship of His servants, and to His authority instead of the authority of His servants. If you refuse, you must pay a jizyah. If you refuse even this, I will be informed that I will declare war against you. peace refers to those who follow guidance(al-Bayhaqi, 1985).

When this letter reaches the Bishop of Najran, he is deeply disturbed and alarmed. He consulted prominent figures of Najran, including Shurahbil ibn Wadah, Abdullah ibn Shurahbil, and Jabbar ibn Fayḍ. After deliberation, the leaders of Najran decided to send a delegation to Medina to seek clarification from the Prophet ﷺ. On arrival, they were adorned in luxurious garments and gold rings. The Prophet ﷺ did not respond to their greetings. Realizing this, they sought the counsel of `Uthman ibn `Affan and `Abdul Rahman ibn `Awf, who advised them to change their attire to simpler clothing. When they returned to greet the Prophet ﷺ in modest garments, he responded to their salutations(al-Bayhaqi, 1985).

The delegation engaged in a theological discourse with the Prophet ﷺ regarding the nature of Jesus, asking: "ما تقول في عيسى ابن مريم؟" What do you say about Jesus, son of Mary? Prophet ﷺ did not immediately respond, instructing them to wait for revelation. The following morning, Allah revealed: "إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ" (al-Emeran):

(٥٩) Indeed, the example of Jesus in the sight of Allah is like that of Adam. He created him from dust, then He said to him, 'Be,' and he was. (Qur'an 3:59).

The Prophet ﷺ then invited the delegation to partake in *mubahahlah* (a mutual invocation of God's curse upon the liars), bringing forth his closest family members Fatimah, Hasan, and Husayn. Thus, the Najran delegation hesitated and instead opted for a peace treaty. The Prophet ﷺ granted them protection, outlining the conditions of their relationship with the Islamic state in a formal written agreement (al-Bayhaqi, 1985).

This document guaranteed their religious freedoms, protection of their clergy, and exemption from forced military service, in exchange for their agreement to pay the *jizyah* tax. This event highlights the Prophet's ﷺ approach to interfaith dialogue, the theological discourse regarding Jesus, and the diplomatic framework he established with non-Muslim communities.

Sanad Table

No.	Name	Born (L)	Death (W)	Thabaqah	Rawi Criticism
1	Yunus	-	-	3rd	-
2	Jaddihi (His Grandfather)	-	-	-	-
3	Abihi (his father)	-	-	-	-
4	Salamah ibn Abdi Yashu'	-	-	5th	Tsiqah
5	Yunus bin Bukair	-	199 H	9th	Shaduq Hasan al-Hadith
6	Ahmad bin Abdil Jabbar	-	270 H	-	Dha'if al-Hadith
7	Abul Abbas Muhammad bin Ya'qub	-	346 H	-	Tsiqah
8	Abu Sa'id Muhammad bin Musa bin Fadhal	-	421 H	-	-
9	Abu Abdillah al-Hafidz	-	405 H	12th	Majhul Hal
10	Al-Baihaqi	-	458 H	-	Mukharrij

The analysis of sanads is a crucial element in assessing the authenticity of a hadith. In the hadith about the maintenance of houses of worship narrated by al-Baihaqi, a sanad can be found that includes several narrators, namely Abu Abdillah al-Hafiz, Abu Said Muhammad b. Musa b. al-Fadl, Abu al-Abbas Muhammad b. Ya'qub, Ahmad b. Abd al-Jabbar, Yunus b. Bukayr, Salamah b. Abd Yasyu', and leads to the grandfather of Salamah. To understand the reliability of this hadith, it is necessary to conduct an

in-depth analysis of the biographies, credibility, and thabaqah (layers of transmission) of the narrators.

Abu Abdillah al-Hafiz and Abu Said Muhammad b. Musa b. al-Fadl are recognized as reliable narrators in the discipline of hadith. Abu al-Abbas Muhammad b. Ya'qub and Ahmad b. Abd al-Jabbar are also listed as recognized narrators although further study is needed to assess their level of fairness and memorization capacity. Yunus b. Bukayr, a narrator who was a Christian before converting to Islam, has narrations that are viewed with caution because of his religious background. Salamah b. Abd Yasyu' and his grandfather, who were direct witnesses of the event, should also be scrutinized further regarding the credibility and consistency of their narrations.

In Sanad's criticism, the stages include assessing the moral integrity and intellectual capacity of the narrators, as well as the consistency in their narration of traditions. Al-Baihaqi, in his book "*Dalail an-Nubuwwah*," shows a high commitment to the validation of the sanad, making it an important reference for scholars in scrutinizing the prophetic aspect of the Prophet Muhammad.

Hadith Quality Tolerance

The Hadith in this study is qualified as "*Hasan Lighairihi*", the reason being that it is basically a *mursal* Hadith that is corroborated by other Hadiths and confirmed in several ways, the reason for its invalidity is not due to the narrator's infidelity or falsehood, Such as a hadith in whose chain of transmission there is a narrator who is *majhul* (unknown), or a narrator who lacks strong memorization, or a narrator whose memorization is mixed because of his age, or a narrator who has made a mistake in narrating, then it is corroborated by another way that is comparable to him, or stronger than him (Maidatuzahra, 2021). It is also included in the category of *mursal*, which is cut off or fallen rawinya in companions and *tabi'in*. The above tradition is corroborated by several traditions in other books, including in the book *Imta'ul Asma bima linnabiyyi min al-Ahwali wa Al-Amwali* by Ahmad bin Ali bin Abdil Qadir Abu al-Abbas al-Husaini al-Ubaidi Taqi al-Din al-Muqrizi (d. 845 AH), *al-Ista'ul Asma bima linnabiyyi min al-Ahwali wa Al-Amwali*. 845 AH), *al-Isti'ab fi Bayan al-Asbab* by Sulaim bin Aid al-Hilali, *Zad al-Ma'ad fi Hudia Khair al-'Ibad* by Abu Abdiillah Muhammad bin Abi Bakr bin Ayub Ibn Qayyim al-Jauziyah (d. 751 AH).

Hadith Syarah

The first step is to determine the hadith to be commented upon according to the order in the previous hadith book. Subsequently, it provided a thorough explanation and analysis from various perspectives. This includes analysing the vocabulary based on its linguistic or popular meaning, explaining the literary values of each word, explaining the asbāb al-wurūd to facilitate the conclusion of the ruling, and explaining the benefits and wisdom of the hadith using explanations from similar or other traditions, as well

as explaining the possibility of using other examples from similar traditions. It also uses the understandings of other scholars.

At that time, the Prophet Muhammad, peace be upon him, sent letters to the kings, one of whom was the King of Najran. Prof. Quraish Shihab quotes the letter from Abu Dawud, and is also quoted by Abi Yusuf in his book, *al-Kharraj* and Ibn al-Qayyim al-Jauziyah in his book, *Zad al-Ma'ad*. Abi Yusuf's *al-Kharraj* is about the economy of the state, but there is a chapter on *ghanimah* (spoils of war) and *Jizyah* relating to non-Muslims. According to a book written by Raghīb as-Sirjani, namely "*Rasulullah Teladan Untuk Semesta alam*" The Prophet made many agreements with three different groups of Christians during his lifetime, especially in the last two years. One was a Christian who lived in Najran. The story goes that the Prophet invited a group of Christians from Najran into a dialogue in Medina. The delegation consists of 14 people, and the other narration includes 60 people, including 45 Christian scholars. Christians were led by Al-Aqib, As Sayyid and Abdul Harits. Each had its own duties: Al-Aqib was the leader of the group, As-Sayyid was the travel organiser, and Abdul Harits was the person in charge of religious affairs. A heated debate ensued when Prophet Muhammad invited them to embrace Islam, but they refused. The topics of debate included theology, the definition of a Muslim, the status of the Prophet Jesus, politics, and government. There was some common ground but significant theological differences and disagreement, as there was no common ground on these matters. Recognising the potential for conflict, the Prophet Muhammad P.b.u.h chose a path of peace. Although Muslims had the power to defeat the Najranites, he entered a peace treaty with the Christian delegation of Najran. This agreement aimed to instill a foundation for peace, tolerance, and moderation between Muslims and non-Muslims.

The Concept of Tolerance in the Context of Maintenance of Houses of Worship

Houses of worship play an important role in maintaining the social balance in the modern era. The role of houses of worship is not only limited to places of worship, but also to moral and social fortresses, as well as community centres that build harmonious and noble societies. Of course, scholars Al-Baihaqi, Ibn Hajar, and al-Suyuti have different approaches in assessing the quality of hadith related to tolerance and maintenance of houses of worship. Al-Bayhaqi often uses historical and contextual approaches in assessing hadith. He emphasised the importance of understanding *asbab al-wurūd* (the context in which the hadith was revealed) to interpret its true meaning. In the context of the maintenance of houses of worship, Al-Bayhaqi sees Hadīth as prohibiting the destruction of non-Muslim places of worship, as a reflection of the basic principles of Islam that uphold tolerance and justice. Ibn Hajar, in contrast, in his book *Fath al-Bari*, emphasizes criticism of the *sanad* (narrators) and *matan* (content) of the hadith. He assesses the authenticity of the hadith based on the fairness and memorisation of the narrators as well as the harmony of the text with other teachings

of Islam. In the case of the hadith about the prohibition of killing people in places of worship, Ibn Hajar would probably scrutinize the validity of the *sanad* and analyse the *matan* to ensure that there is no contradiction with the basic tenets of Islam

The concept of the houses of worship can also be examined through the eyes of Al-Suyuti, whose comprehensive approach in *Jami' al-Saghir* collects traditions from various sources and provides brief comments on their quality. Al-Suyuti is likely to assess this hadith on tolerance as having a strong basis in the Islamic principle of *rahmatan lil 'alamin* (mercy to all). This variety of approaches may have resulted in several comments. The following are concepts of tolerance for the maintenance of houses of worship in the hadith:

Tolerance for the Maintenance of Houses of Worship in a Hadith with Similar Meaning in Another History

Islam is the truest religion to bring justice and peace to people. Hadiths who explain this tolerance can learn to establish harmonious and peaceful relationships between religious communities. The Prophet Muhammad, peace be upon him, advocated tolerance among religious communities to maintain the harmony of society. Undoubtedly, Islam upholds the principle of tolerance if it is not mixed in matters of faith and creed of mankind towards Allah SWT. Verses in the Qur'an and traditions related to tolerance provide important guidelines for Muslims to build harmonious relationships with fellow humans. Verses of the Qur'an and hadiths teach the importance of mutual respect, appreciation, and recognition of differences (Kaaffah et al., 2022). Every religious believer considers houses of worship, whether mosques, temples, churches, or other places of worship, as holy and sacred places. Therefore, caring for and maintaining them is part of an attitude of tolerance that must be preserved by believers. In addition to tolerance, maintaining and caring for houses of worship of other religions has many benefits and advantages, one of which is providing freedom and security for non-Muslims to carry out their worship. Islam also teaches followers to respect the beliefs of other religions, including maintaining their house of worship. Both were recorded and organised in a book called hadith. The relevant hadith is explained as follows.

حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ قَالَ أَخْبَرَنِي ابْنُ أَبِي حَيْبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ
عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ جُيُوشَهُ قَالَ اخْرُجُوا بِسْمِ اللَّهِ
تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ مَنْ كَفَرَ بِاللَّهِ لَا تَغْدِرُوا وَلَا تَغْلُوا وَلَا تَمْتَلُوا وَلَا تَقْتُلُوا الْوُلْدَانَ وَلَا أَصْحَابَ
الصَّوَامِعِ

Abu Al Qasim ibn Abu Az Zinad reported to us that Ibn Abu Habibah reported from Daud ibn Al Hushain reported from Ikrimah reported from Ibn Abbas that the Messenger of Allah ﷺ when he sent out his troops he said, “Depart in the name of Allah, you fight fi sabilillah against those who disbelieve in Allah, do not betray

covenants, do not cheat (take the spoils of war before they are distributed), do not destroy bodies, do not kill children and those who inhabit places of worship” (H.R. Ahmad bin Hanbal No. 2592).

Based on the hadith, because of this prohibition of killing children and people who inhabit places of worship, Muslims are commanded to protect non-Muslim houses of worship and keep the people who live in them safe (Mahmudi & Rokim, 2022). The term “*do not kill children and those who inhabit places of worship*” indicates an emphasis on the protection of vulnerable groups and sacred places, which is in line with Islam's basic teachings of protection and justice. The context in which this hadith was revealed was a situation of war in which the Prophet Muhammad provided moral guidance to his troops. This prohibition reflects the universal value that Islam teaches of not destroying places of worship and protecting those who are not involved in conflict.

Tolerance of House of Worship Maintenance in Islamic History

In 637 ADS, Jerusalem fell to Muslims under Caliph Umar bin Khattab. While visiting the Church of the Holy Sepulcher in Jerusalem, which is the tomb of Jesus, Umar bin Khattab came with his freed servant Aslam, and they took turns riding a camel. When entering the city, Umar bin Khattab chose to walk, whereas Aslam rode the camel. The simplicity of Umar bin Khattab surprised Bishop Sophronius and Christian citizens, who expected the caliph to arrive with the military might. Upon witnessing the arrival of Sayidina Umar bin Khattab, the people rushed to greet and salute him. Bishop Sophronius and the Christians were surprised at the arrival of Umar bin Khattab because of his simplicity of riding a camel without an army. Bishop Sophronius was impressed by Umar's simplicity and considered him a planned example. Bishop Sophronius said in a reverent voice: “*Behold, this is the very simplicity and bitterness that Danial the Prophet had announced when he came here*”.

When Umar bin Khattab came to accept the handover of the holy city of Jerusalem from Bishop Sophronius, the city was still in dispute between the Byzantine Empire (Eastern Roman) and its capital in Constantinople and the Rashidine Caliphate centred in Medina. Jerusalem is a holy city of three religions: Judaism, Christianity, and Islam, and it contains the Church of the Holy Sepulchre. In November 636, Muslim forces led by Abu Ubaidah laid a siege on Jerusalem for six months before Bishop Sophronius finally surrendered. However, Bishop Sophronius was willing to surrender Jerusalem to Umar Bin Khattab.

After receiving the key to the city gate, Bishop Sophronius invited Umar bin Khattab to tour the city and visit the church of the Holy Sepulchre complex. When the Dzuhur prayer arrived, Bishop Sophronius asked Umar bin Khattab to pray to the church, but Umar bin Khattab refused. Umar bin Khattab however had a clear and unequivocal reason for refusing, saying: “*If I establish prayers in this church, it is*

because I fear that the Muslims will later occupy this church and make it a mosque". This means that they may be destroyed in the future. Christians believe that the church is where Jesus was crucified and resurrected, and has been a place of pilgrimage since the 4th century AD. To Bishop Sophronius, Umar bin Khattab asked to be shown the location of the ruins of the temple of Solomon or the temple of Herod. Bishop Sophronius escorted Umar bin Khattab to a place located opposite the church of the holy tomb. After cleaning up the place that had been neglected, Caliph Umar bin Khattab performed dzuhur prayer. He was worried that if he prayed inside the church, Muslims might think that the church could be converted into a mosque in the future. This place was later built into Masjid Umar in 1193 by Sultan al-Afwal, the son of Sultan Salahuddin al-Ayubi. It is believed that the Umar Mosque is located at a different location from where Umar bin Khattab prayed. It is adjacent to the Church of Holy Sepulchre and contains "*Al-Uhda Al-Umariyyah*", a treaty made by Caliph Umar bin Khattab with Byzantine Christian religious leaders, witnessed by prominent Muslim figures.

This agreement was signed directly by Umar bin Khattab, the essence of the agreement is to state that "*Islam is Rahmatan lil 'alamiin*", Umar bin Khattab will guarantee the security and safety of the citizens of Jerusalem who at that time the majority embraced Christianity and promised the security of the soul of property even churches and other Christian symbols. Nor will they be forced to leave their religion and protect their rights to minimize the potential for conflict between religious communities. Umar bin Khattab divided the area into four: for the Armenians, Christians, Jews and Muslims as a result as revealed by High Kennedy in his book "*Muslim Conquests that changed the World*" (Kennedy, 2015), the country remained in the hands of Christians and was not captured by Muslims who might turn it into a mosque, as feared by Umar bin Khattab.

Umar bin Khattab, a famously brave and mighty companion of the Prophet Muhammad, was nicknamed the "Lion of the Desert". He had a very high attitude of tolerance, not only towards fellow Muslims, but also towards followers of other religions. Umar bin Khattab deserves to be called the protector of all people, especially after the conquest of Jerusalem, a holy place for Jews, Christians, and Muslims (Azamzami, 2008).

Tolerance of House of Worship Maintenance in Contemporary Perspective

Religious harmony is essential to ensure national integration and create the stability necessary to achieve a united and peaceful Indonesian society. If religious believers need each other, respect differences, help, assist, and unite opinions or terms, there can be harmonious cooperation. Tolerance is important in religious life in terms of religion, ethnicity, and race. Allah Swt. has given humans the freedom to embrace and choose their own religions. In essence, Allah Swt. encourages us to tolerate the

differences in beliefs. Worship houses have a very important urgency for religious adherents because they function as places of worship, reflect on religious teachings, strengthen community relationships, and strengthen spiritual values. Houses of worship become the main places for religious people to perform ritual worship, such as prayers, prayers, religious ceremonies, and others. It also provides a suitable and quiet environment in which people can communicate with God and gather for spiritual activities. Houses of Worship are also often places of religious education where people can learn about religious teachings, history, and practices. This helps strengthen religious beliefs and knowledge.

Before Indonesia became an independent nation, it had a multi-religious and heterogeneous society. Indonesia is a democratic country founded by Pancasila and the 1945 constitution. Therefore, the values of Pancasila must be applied to one's life, and one must pay attention to the regulations listed in the 1945 Constitution. The 1945 Constitution is a basic rule with the highest position among the laws and regulations. This is because it regulates the lives of the nation and state, including guaranteeing the rights of each citizen. Indonesia is rich in diversity in terms of culture, ethnicity, language, and customs. This diversity is one of the wealth possessed by the Indonesian people and is a characteristic that distinguishes Indonesia from other countries. Indonesians who have various religions are also evidence of the diversity of religious practices. Many Indonesians are Muslims, but there are other religions, such as Christianity, Hinduism, Buddhism, and Catholicism. In addition, the Indonesian nation has laws that regulate the freedom of Indonesian citizens to embrace religion and beliefs according to their respective teachings. This is stated in the 1945 Constitution of the Republic of Indonesia, Article 29, paragraphs 1 and 2, which regulate freedom of religion and worship in Indonesia. The following is an excerpt from Article 29, paragraphs 1 and 2 which reads as follows: Article 29 Paragraph 1: *“The State is based on God Almighty.”*

Article 29 Paragraph 2: *“The state guarantees the freedom of each citizen to embrace their respective religions and to worship according to their religions and beliefs”* (Pinilih & Hikmah, 2018).

Freedom of religion and the practice of its teachings are internationally recognised human rights, in addition to being guaranteed by the 1945 Constitution. The Universal Declaration of Human Rights (UDHR) recognises the freedom of religion. The UDHR is a document agreed upon by member states of the United Nations (UN). The following is the content of UDHR Article 2, which is in line with Article 29 Paragraphs 1 and 2 of the 1945 Constitution: *‘Everyone has the right to freedom of thought, conscience, and religion. This right includes freedom to change religion or belief and freedom to practice his religion or belief in teaching, worship, adoration and obedience, either alone or together with others, in public or in private’* (Rantung, et al. 2023). Maintaining and creating a harmonious, peaceful, and tolerant atmosphere for every religious community is the responsibility of the state. The state is obliged to establish

laws and regulations that prohibit anyone from committing blasphemy to the teachings of other religions and beliefs. In addition, the government must educate and guide its citizens to respect each other and apply fair rules without prioritising which religion is better. Differences and diversity are due to human nature, regardless of race, culture, ethnicity, language, or skin colour. Islam as moderate teaching (*ummatah wasatha*), high value tolerance, and diversity. Bloodshed can occur if tolerance is not maintained. Nevertheless, the symbol of Indonesia is *Bhinneka Tunggal Ika*, which means “*different but still one goal*.” Therefore, people must cultivate an attitude of tolerance, so that their brothers and sisters can live safely, comfortably, and calmly.

3. Conclusion

The results show that the hadith in this study has the status of “*Hasan Lighairihi*” because it is categorised as a *mursal* hadith that is strengthened by other hadiths. Scholars differ in their opinions regarding the tolerance of maintaining non-Muslim houses of worship, with several hadiths regulating protection and prohibition of actions that can threaten the place of worship. The tolerance of the maintenance of houses of worship in a hadith that is similar in other narrations, namely in the narration of Ahmad bin Hanbal, explains that the Prophet Muhammad PBUH forbade killing children and people in the Church. Thus, Muslims are commanded to protect non-Muslim houses of worship and maintain the safety of the people living in them. The prohibition on persecuting people who obey the mutual agreement between the Prophet Muhammad PBUH and the Kafirs, even among non-Muslims. Umar bin Khattab, in Islamic history, refused Bishop Sophronius' offer to pray in the church, fearing that the church would become a mosque in the future. His attitude showed a high tolerance towards people of other religions, especially after the conquest of Jerusalem.

Indonesia's multireligious society reflects religious diversity through the lens of the contemporary context, with laws protecting freedom of religion as stipulated in Article 29 of the 1945 Constitution of the Republic of Indonesia. Freedom of religion in Indonesia is recognised as a human right. According to Nazmudin, maintaining faith harmony requires the elimination of prejudice and hostility, as well as the assessment of individual faults.

Further research is needed to explore the quality and context of traditions on the tolerance and maintenance of non-Muslim houses of worship, involving more narrations from various scholarly sources as well as conducting comparative studies between the practice of tolerance in Islam and other religions. Another focus is on contemporary cases in multi-religious countries, the evaluation of public policies related to religious freedom, and the development of educational curricula that emphasise faith tolerance. The utilisation of media to spread messages of tolerance, social mapping to identify areas of high religious conflict, and development of community-based interventions to

promote harmony are also important. This study aimed to identify similarities and differences in approaches to tolerance, provide policy recommendations, and build mutual understanding and cooperation at the grassroots level.

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