

Verses of Tolerance in the Qur'an: An Analysis from the Perspective of Tafsir Al-Azhar and Tafsir al-Qur'anul Majid

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Abstract

Tolerance is an issue that holds its sensitivity and complexity. A misunderstanding or lack of awareness of the urgency of tolerance can be a detrimental trigger for conflict. Therefore, in the context of the existence of Muslims as the majority in this country, it is very important to explore the meaning of tolerance from the perspective of scholars. This research is based on Tafsir Al-Azhar and Tafsir Al-Quranul Majid, two works of Qur'an interpretation that greatly influence. Using a qualitative approach and literature method, this study aims to provide in-depth insight into the views of scholars regarding tolerance. The analysis results of the two interpretations indicate a common view in interpreting verses that contain a message of tolerance. Both interpretations agree that in the holy book of the Qur'an, there is a teaching that difference is a reality that is part of the will of Allah SWT. Furthermore, there is a message to uphold the teachings of Islam and invite people to Islam while still believing that there is no coercion in embracing religion. In other words, both recognize that the values of tolerance, as explained in the Qur'an, are the main foothold for realizing peaceful coexistence in a heterogeneous society. This study observes that a deep understanding of religious teachings can be a bridge to prevent the emergence of intolerance. Thus, further investigation into the context of tolerance from the scientific perspective of Islam contributes positively to strengthening the foundations of harmony and tolerance in the social life of mankind.

Keywords: Tolerance, Tafsir Al-Azhar, Tafsir Al-Qur'anul Majid.

Introduction

Humans are inevitably involved in interaction with their social environment as social creatures. This interaction becomes essential to meet the basic needs of daily life (Salastia et al., 2023). In the dynamics of social interaction, humans face various groups with differences, including ethnicity, religion, and culture. One of the fundamental differences that is striking is religious differences. Indonesia has five officially recognized religions: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism (S.Ag, 2020). This religious diversity has become a reality in Indonesia. From a sociological perspective, religious differences reflect the fact that we have diversity in a religious context. This is a social reality that cannot be avoided or denied. In this social reality, Indonesian people accept and practice various religions. The recognition of sociological religious pluralism can be considered the simplest form of pluralism because this recognition does not imply approval of other religions' theological or ethical truth (Hanik, 2014).

Regarding this religious diversity, Indonesia has had dark experiences that have given rise to conflicts, such as in Poso, which occurred from 1998 to 2001. The problem in Poso involves groups with religious and ethnic identities mobilizing the masses to achieve the goal of power. When the conflict drags religious issues, the dispute becomes unrealistic and smells of SARA, causing the conflict to continue for a long time (Alganih, 2016). This kind of incident must be minimized because it can damage harmony and unity in Indonesia.

As a nation with diverse religions since its inception, the Indonesian people must have a good understanding of history so that it is not easily divided by parties with certain interests. Discrimination against followers of certain religions should also not occur because every Indonesian citizen has the right to practice their own religious beliefs. This right is guaranteed by the Indonesian constitution, which guarantees freedom of religion and worship by personal beliefs. Therefore, as a form of respect for the diversity of beliefs, society needs to develop an attitude of tolerance as the main foundation that must be prioritized in understanding the reality of religious differences.

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Lack of understanding of tolerance is one of the roots of this kind of interreligious conflict. The Islamic religion, with its completeness of teachings, has paid attention to the problem of tolerance, especially between religious people, as stated by Allah SWT in the Qur'an, surah Al-Kafirun, the sixth verse:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"For you, your religion, and for me, my religion."

Islam has also set an example in the problem of tolerance between religious communities that we can see in history. Both in the time of the Prophet (saw) and in the history of the glory days of Islam. For example, during the Ottoman Dynasty under the leadership of Sultan Sulaiman Al-Qanuni. Sultan Sulaiman, who ruled from 1520 to 1566 AD, known as Sultan Agung or Sulaiman Al-Qanuni, became famous worldwide. During his leadership in the Ottoman region, he was known as a wise and just ruler. This Sultan is famous for his wisdom in protecting the rights of citizens from various nations living in Ottoman territory. During his reign, there were no acts of violence against other nations, as the Sultan completely protected their rights as citizens. Sultan Sulaiman places a high value on diversity, believing that with differences, each individual can interact and collaborate to achieve common goals and ideals (Siregar, 2015).

Tolerance between religious people must continue to be echoed by all religious believers so that it is reflected in actions and behaviors that show mutual respect, respect, help, love, and so on. This includes respecting the religion and beliefs of others, respecting the implementation of their worship, not damaging places of worship, not ridiculing the religious teachings of others, and providing opportunities for religious believers to carry out their worship. (Andika, 2013)

Method

The research method used in writing this article is the literature research method, commonly known as library research. This approach is carried out by collecting data and documentation from relevant primary and secondary sources (Khatibah, 2011). The main primary sources that are the main focus of discussion in this article are the books Tafsir Al-Azhar and Tafsir Al-Quranul Majid.

The secondary sources we use involve data and information obtained from books, articles, and writings that address aspects such as tolerance, interfaith relations, history, and the book of tafsir, which are the main focus of our research. In the research process, a comparison will be made between the interpretation of Buya Hamka and Muhammad Hasbi Ash-Shiddieqy on tolerance-related verses. This step was taken to gain a deeper understanding of both perspectives on tolerance in the Islamic context.

Through this approach, it is hoped that this article can contribute to a more holistic and contextual understanding of the verses of tolerance in the Quran. The conclusions from this study will be an important foothold in understanding the two frameworks related to tolerance in Islamic teachings.

Result and Discussion

Meaning of Tolerance

Tolerance, which comes from the Latin word "tolerant," means to exercise restraint, to be patient, and to have an open and tolerant view of human diversity and freedom of expression.. According to the Great Indonesian Dictionary, tolerance can be interpreted as a tense attitude, which includes respecting, condoning, and allowing opinions, views, beliefs, habits, and behaviors that differ from personal views.. In Arabic, tolerance is known as "tasamuh," which reflects generosity, mutual permission, and leniency.. Soerjono Sukanto described tolerance as an expression of self-understanding towards the attitude of others who do not approve of it. Meanwhile, according to W.J.S Poerwadarminta, tolerance is a trait or attitude that involves self-restraint (respecting, allowing, allowing) opinions, views, beliefs, habits, behaviors, and other aspects that are different from one's personal beliefs or views (Arfiansyah et al., 2022). According to Suyati Sidharta, tolerance refers to the traits that allow a person to accept the customs and behaviors of others that are different from his own. (Japar et al., 2019).

According to experts, tolerance in the context of religion can be interpreted as the ability to respect and accept differences in beliefs, rituals, and worship practices between religious believers. Experts, such as John Rawls, view religious tolerance as a willingness to cooperate and interact with individuals or groups who practice different religions without discriminatory attitudes or superiority over certain religious beliefs. In addition, according to Joseph Runzo (1993), religious tolerance also reflects the ability to understand the meaning and value of every religious belief without judging prejudice. This idea emphasizes the need for dialogue between religious communities to understand these differences better. According to several experts, religious tolerance is considered an important step in building a harmonious and peaceful society amidst the diversity of religious beliefs.

Getting to Know Tafsir Al-Azhar and Tafsir Al-Quranul Majid

Tafsir Al-Azhar

Buya Hamka concocted this tafsir using the tahlili method, utilizing primary sources such as the Qur'an, hadiths, the views of companions, and the opinions of tabi'in. With a holistic approach, Tafsir al-Azhar explains the verses of the Qur'an without ignoring the historical, cultural, and social contexts surrounding the revelation. While writing Tafsir al-Azhar, Buya Hamka did not bring any conflict between madzhab. This reflects an inclusive and in-depth approach that encourages a collective understanding of the teachings of the Qur'an. By comprehensively exploring the meaning of the verses, Tafsir al-Azhar is a rich source of reference for Islamic insights.

Not only focusing on the theological dimension, Tafsir al-Azhar also highlights the relationship of the verses of the Qur'an with the existing social reality and cultural system. Buya Hamka is not only an interpreter but also a historian and social thinker who talks about the development of Indonesian society. This interpretation reflects his involvement in answering challenges and social dynamics in the country. In parsing verses, Tafsir al-Azhar emphasizes the clarity of expressions and the beauty of language, making understanding the Qur'an deeper and more accessible for readers. This tafsir not only explores the understanding of the text traditionally but also bridges the dialogue between the text of the Qur'an and the condition of Muslims at the time of writing the tafsir. The following is the presentation of the tafsir of Al-Azhar:

1. Applying the Ottoman order with order.
2. Convey the discussion at the beginning of each verse.
3. Describe the introduction of the letter comprehensively.
4. Translating the meaning of the verse.
5. Include the hadith along with its validity status.
6. Detailing the conclusion regarding the content and interpretation of the sentence.

Tafsir Al-Qur'anul Majid

Tafsir Al-Qur'anul Majid was first published by the publisher Bulan Bintang Jakarta in 1961 in the form of 30 volumes, where each volume contains an interpretation of 1 juz of the Quran. Hasbi ash-Shiddiqi uses the tahlili method to interpret the Quran. The pattern of interpretation is Adabi al-Ijtima'i, which is reflected in the background of writing Tafsir Al-Qur'anul Majid. Tafsir Al-Qur'anul Majid is a comprehensive, concise work of tafsir and explains each verse's content. Hasbi stated the reasons behind writing his tafsir, which, among other things, are related to the progress of Islamic Universities in Indonesia. He emphasized the need to focus on expanding the development of Islamic culture and the growth of Kitabullah, Sunnah Rasul, and Islamic literature in a unified Indonesian language (Miswar, 2015).

The writing of this tafsir is carried out by following the order of mushaf (surah after surah and verse by verse). The procedure involves the following steps:

1. Before starting the interpretation, he first gives an overview of the surah to be explained. It includes mentioning the number of verses, the reasons behind the naming of the surah, and the main focus or purpose and issues that the surah will raise. For example, when interpreting surah al-Baqarah, he first explains the content of the surah thoroughly. Does the surah contain laws, worship, muamalah, traditions, and so on, such as qishash, Hajj and Umrah, the law of war, alcohol, the law of thalaq, oath, usury, and so on.
2. Translating verses and explaining the meaning or content of verses in order, both in verse and verse parts, by emphasizing the phrase's content.
3. Observe the conformity or relationship between the surah and the surah that precedes it.
4. Explains the asbab nuzul verse and whether there is a hadith or atsar that is considered valid and recognized as authentic by hadith experts.
5. After completing the interpretation of the verses, the final step is to conclude the important points at the heart of the verses that have been explained.

Majid Verses that reflect the value of tolerance in the Qur'an from the point of view of Tafsir Al-Azhar.

QS. Yunus verses 40 and 41

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عِزِّي وَلَكُمْ عَذَابِكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ

"Moreover, among them are those who believe in him, and among them, there are those who do not believe in him. Meanwhile, your Lord knows more about those who do damage. Moreover, if they deny

you (Muhammad), say, "For me my work and for you your work. You are not responsible for what I do, and I am not responsible for what you do."

Look and pay attention to all those past events. Those who have denied the Messenger, rejected with a stone's head, do not want to review and investigate; they have been wronged because they do not want to welcome the truth. So, there are various kinds of disasters that Allah has inflicted on them. Some were destroyed by earthquakes, the wind scorched some, some were burned dry, and some perished because of floods or drowned in their land, or as Pharaoh's soldiers drowned in the sea. In short, there are punishments for the punishment they receive. So will these people, too, O My Messenger. Moreover, forever, it will be the same. The wrongdoer will surely receive the bad consequences of his tyranny, and each one will perish in the ways Allah ordained. What about the people that Muhammad visited? Here comes the continuation of the verse:

"And half of them believe in him, and half do not believe in him." (base verse 40).

The situation after Muhammad was different from the situation in ancient times. Among the Muhammadans s.a.w. in people became divided, half believing and half unbelieving. Furthermore, sometimes, among the ummah who have confessed to believing that only half of their mouth confesses, their hearts are not.

The situation when the verse was revealed in Makkah was the same: half of them had believed, and half had stuck to their shirk. The situation after Islam spread was the same. Some hold Islam with firm belief, and some only have geography or descent. Then the Lord said, "But Lord, you know more about those who perish." (end of verse 40). So only his mouth confesses faith, or Islam is only a mere descendant; it will also be from their charity. Allah knows which ones do shirk, wrongdoing, persecution, destruction, evil, and mischief because the soul has been corrupted, and fithrah has been influenced by the devil. Such people will also suffer in this world, which is failure and disappointment. Furthermore, you, O My messenger, will surely win.

"And if they lie to you, then say, 'For me my deeds and for you your deeds.' (base verse 41). That is, if they are still stubborn in their neck to deny, declare that they do not want to believe, and even deny anymore, then let us stand firm in the deeds of our respective efforts. For me, it is my charity. My deed is to pass on this evidence, to continue to hold da'wah; it will not stop. My deed is to always call for improvement and teach devotion to Allah. It gives news of threats to those who refuse and brings good news to those who believe. No matter how much you lie about it, I will not stop from this deed of mine. And you may continue to deny and continue in kufr and shirk, doing façade (damage) and wrongdoing (persecution):

"You are all free from what I practice, and I am free from what you all practice." (End of verse 41). Let us stand firm in our respective endeavors and life choices. You can continue your lies and disbelief, and I will continue in my faith and confidence in my life. All my results and deeds have nothing to do with my deeds. The end and consequences of each of our deeds must be certain in the future. Good will not produce bad, and bad will not produce good fruit. Furthermore, if you get bad results either in this world with defeat and destruction or in the hereafter with the torment of their punishment. It has nothing to do with me because I have poured all my energy into continuing the charity charged to me. Do not in the future, after you have received the bad consequences, then you regret me because I have never stopped trying; only you are the ones who refuse. (Amrullah, n.d.)

QS. Yunus verses 99 and 100

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْفِرُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ عَلَى الَّذِينَ لَا يَعْلَمُونَ

"Furthermore, if your Lord will, surely believe all the people on the face of the earth. So, do you force people to become believers in all? And no one will believe except by Allah's permission, and Allah will inflict wrath on those who do not use their reason. "

This verse is in order to warn the Quraish as well that if they do not repent immediately and do not continue to oppose the Messenger of Allah, Muhammad (saw), they will be able to do the same by Allah (punishment). And this is a subtle warning that a leader should not be discouraged by the disobedience of his people. And if the Lord wills, all (humans) on this earth must believe (verse 99).

Allah is almighty to do so. Has not Allah made the kind of angel who is always obedient and faithful? Has Allah not made the agreed type of ant or bee ever behave? But if Allah makes such a thing, surely man is no longer a man. Inevitably, the freedom of reason is taken away, and only instinct remains. Allah made man, and he was given reason.

Man has become the caliph of Allah on this earth, an extraordinarily miraculous creature. With the existence of an intelligent man, the consideration arises of looking for the difference between bad and good, and to know what faith means, man will not know if there is no kufr. When judging what is good, people cannot know if there is anything bad. So, if Allah wants people to believe in everything, it is easy for Allah. That is, the activity of human thinking is stopped, and all struggles to find values in life are eliminated, which privileges man so that he becomes the caliph on earth. So, do you want to force people so that they all become believers? (end of verse 99)

This verse and verse 256 of Surah al-Baqarah, which means there is no coercion in religion, are the basic points of Islamic da'wah. Coercion is not necessary; what is necessary is da'wah activities. Man has a sane core of reason, and he has nature. His view of life is influenced by the environment. His judgment is about right and wrong. It is because of the

influence of the surrounding nature, space, and time. They will give up if they get information or da'wah that is in accordance with their minds, free from pressure and coercion. If a person is forced to enter, even though his mind does not accept, the situation will not change.

To know how the Prophet (peace and blessings of Allaah be upon him) carried out this non-coercion, recall what we have written in the tafsir verse 256 of Surah al-Baqarah which is that before the people of Medina (al-Ansar) accepted Islam, some of them gave up their young sons in the care of the Jews of Banu an-Nadhir, until the children lived among the Jews and because of their upbringing, they also converted to Judaism. Then, the time came for the Banu an-nadir to be expelled from Medina because they betrayed the Messenger and Islam. So it means that their fathers who have Islam want to withdraw the child by force, even though they are Jews. The Prophet (saw) testified that coercion is not allowed. The children themselves were told to choose whether they would continue to move together with the Banu An-Nadhir, who had taken care of them, or whether they would stay in Medina to become Muslims among those who also left Medina and many remained.

But the slander of the orientalist and the zending and the Christian mission that Islam was spread by force is no reason at all, apart from covering up the religious wars that arose among themselves because of coercion, as happened between Catholics and Protestants after Luther's movement, and the great coercion of Muslims by the Catholic Church after the defeat of Islamic rule in Spain. Seven hundred years of Islam ruled Spain and provided good protection for Christians. After returning to power, they repaid the milk with tubal water. And the brightest and freshest evidence until now is that there are still Coptic Christians in Egypt since Islam entered there, and so on in Syria, Lebanon, and Palestine. So that in this day and age, they can establish an independent Spanish state based on Christian rule. A single Muslim family ceased to exist in Spain, whose power expired in 1492.

A person will not believe if they have the permission of Allah (base verse 100). Allah has given man the intellect and mind to weigh between bad and good. Other human beings, not even the Prophet or the Messenger, can make people believe. Man only strives for what will bestow such a noble faith, the faith that is the ray of human life is Allah Himself. That is, even though the verse has been denied that the perfusion of faith into a person's heart with the permission of Allah makes it easier according to his nature and sunnah, at the end of this verse, Allah provides a bright spot for people who like to use reason and think. For man has been given reason by Allah. For that reason, humans themselves should choose what is good and stay away from what is bad, considering what is beneficial and what is harmful.

It has been said in verse 99 that the entry of faith into the human soul is not permissible by force, and in verse 100, it has also been explained that the entry of faith into the human heart is only with the permission of Allah. But the end of the verse opens a bright spot for us to think about Allah's permission. The inner impurities are in people who do not use their intellect. Thus, it is clear how important reason is to life, and it is meaningless for humans if reason does not exist. After such a clear statement came verse 101, which told the Prophet to invite everyone to use reason.

QS. Al-Kafirun verses 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينٌ

"O disbelievers, I will not worship what you worship. And you are not the worshippers of the Allah I worship. And I have never been a worshipper of what you worship, nor have you been a worshipper of the Allah I worship. For you, your religion, and for me, my religion".

Clearly, this letter was revealed in Makkah, and the intended ones were polytheists, who were disbelievers, which meant that they did not want to accept the call and guidance of the truth that the Prophet had brought them.

"Say," - by you, O My Messenger - to those who do not believe: "O infidels!" (paragraph 1). O people who don't want to believe. According to Ibn Jarir, this kind of call was conveyed by Allah by His Prophet to the disbelievers, who from the beginning insisted on challenging the Messenger, and it was known in the knowledge of Allah the Almighty that even at the last moment, they would not accept the truth. They challenged, and the Prophet (s.a.w.) was also firm in challenging their worship of idols so that a contest arose to see who had the stronger spirit to defend their respective stands. So, at one time, they were mistaken by the pain of the blows, reproaching their idols and blaming their beliefs.

So, the leaders of the Quraish agreed that they wanted to meet the Prophet. They mean to seek "peace". Those who came to the Prophet, according to the narration of Ibnu Ishaq from Said bin Mina - were al-Walid bin al-Mughirah, al-'Ash bin Wail, al-Aswad bin al-Muttalib and Umaiyah bin Khalaf. They put forward a peace proposal: "O Muhammad! Let's make peace. We are ready to worship what you worship, but you should also be willing to worship what we worship, and in all the affairs of our land, you are with us. If this appeal you bring is better than what we have, let us feel it with you. And if our position is truer than what you have called for, then you have felt it with us and participated in it." - this is the proposal they put forward.

Not long after they had proposed this proposal, this verse came down; "Say, O disbelievers! "I do not worship what you worship." (paragraph 2).

According to Ibn Kathir's interpretation, which he copied from Ibn Taymiyyah, the meaning of the second verse: "I do not worship what you worship," is to deny deeds (nafyul fi'li). It means that I have never done such an act. "Nor do you worship what I worship." (verse 3). This means that our offerings can never be reconciled or combined. For what I worship is only Allah, and you worship things; that is wood or stone that you make yourself, and you raise yourself. "And I am not

a worshipper as you worship." (paragraph 4). "And you are not a worshipper as I worship." (verse 5). So apart from what we worship, it is different; If you worship idols, I worship Allah Almighty, so the way we worship is also different. If I worship Allah, then I pray within the conditions of the predetermined harmony. When you worship idols, it is very different from the way I worship Allah. Therefore, it is impossible for each of us to be reconciled; "To you is your religion, and to me is my religion." (verse 6).

Regarding faith, the Tawheed Giving Allah can never be compromised or mixed with shirk. Tawheed, if it has been reconciled with shirk, it means victory for shirk. Shaykh Muhammad Abduh explains this difference in his tafsir; "The first two words (verses 2 and 3) are to explain the difference in worship. The content of the next two verses (verses 4 and 5) is to explain the difference in the way of worship. He emphasized that what is worshipped is different, and the way of worship is also different. Not one and not the same. I worship the One Allah, who is pure of all kinds of fellowship and partnership and impossible to reveal Himself to a person or a thing. Allah spreads His sin to whoever sincerely worships Him. And the Almighty draws the crown of those who reject His righteousness and condemns those who worship others. While what you worship is not that, not Allah, but objects. I worship Allah alone; you worship something other than Allah, and you associate that other with Allah. Therefore, I believe your worship is not worship, and your Allah is not Allah. For you, it is your religion; use your religion, and I will not be invited to worship that is not Allah. And for me, it is my religion, I do not want to mix it with what you call it."

Al-Qurthubi summarizes the interpretation of this whole verse as follows: "Tell you, O My Messenger to the disbelievers, that I do not want to be invited to worship the idols that you worship and worship, nor do you want to worship Allah alone as I do and call. You associate your idol with Allah. So, if you say that you worship Allah too, your words are a lie because you are polytheists. Meanwhile, Allah cannot be united with others. And our worship is also different. I do not worship my Lord as you worship idols. Therefore, our religion cannot be reconciled or united; "To you, your religion, to me is my religion too." - High is the wall that divides us, and the chasm between us."

This letter provides a firm guideline for us followers of the Prophet Muhammad, stating that faith cannot be reconciled. Tawheed and shirk cannot be met. If the right is to be united with the false, then the absurd will win. For example, between animism and Tawheed, idolatry with prayer, slaughtering animals for ghost worship, or jinn by reciting Bismillah. And so on. (Abdul Karim Amrullah (Hamka), 1982)

Verses that reflect the value of tolerance in the Qur'an from the point of view of Tafsir Al-Quranul Majid.

QS. Yunus verses 40 and 41

وَمِنْهُمْ مَّنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَّنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَظْمٌ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيءُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِّمَّا تَعْمَلُونَ

"And among them are those who believe in him, and among them are those who do not believe in him. Meanwhile, your Lord knows more about those who do damage. And if they deny you (Muhammad), say, "For me my work and for you your work. You are not responsible for what I do, and I am not responsible for what you do."

Wa minhum may yu'мину bihi i: "And among them there are those who believe in Allah."

Among those who deny, some believe in Allah when they have come to takwil al-Qur'an, and the truth is revealed after they have tried to oppose or reject it. Some commentators argue that among the polytheists, there are those who believe in the Qur'an in their hearts but do not believe in their outwards. They know the true truth but deny it based on pride.

Wa minhum mal laa yu'мину bihii: "And among them there are also those who do not believe in Him."

Among them are those constantly engaged in infidel behavior and do not want to believe. Some commentators argue that the meaning of this verse is that some of them do not want to believe in the Qur'an because of ignorance and taklid alone.

Wa rabbuka a'lamu bil mufsideen: "Your Lord knows better all those who are destructive."

Allah knows better those who cause damage on the earth with shirk, tyranny, and disobedience.

Wa in kadzbuuka fa qul lii amali wa lakum'amaalukum: If they deny you, then say: "For me my deeds, and for you your deeds."

If the polytheists are constantly denying you, O Muhammad, then tell them that: 'For me, my practice is to deliver the pamphlets, to frighten you with the threat of Allah, and to delight you with His reward. Allah will repay my efforts and deeds. As for your deeds, Allah will reward you on the day of hisab commensurate with your deeds."

Antum barii-uuna mim maa a'malu wa ana barii-um mimmaa ta'maluun: You are independent of what I practice and I am also independent of what you practice.

You will not be tortured for my deeds, and I will not be tortured for your deeds. Allah will not torture anyone because of the mistakes and disobedience of others. (Mohq, n.d.)

QS. Yunus verses 99 and 100

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرَهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّحْمَنُ عَلَى الَّذِينَ لَا يَعْقِلُونَ

"And if your Lord wills, surely believe all the people on the face of the earth. So, do you force people to become believers of all? And no one will believe except by Allah's permission, and Allah will inflict wrath on those who do not use their reason. "

Wa lau syaa-a rabbuka la aamana man fil ar-dhi kulluhum jamii-aan: And if your Lord had willed, he would have believed in all the contents of the earth.

As Allah wills all the earth's inhabitants to believe, Allah makes them like angels who believe in their character. But according to His wisdom, Allah will make man instinctive for good and evil, for faith and disbelief, and give him the freedom to choose after being given a complete explanation. Strictly speaking, humans are not made as angels who only have the habit of believing and are not forced to believe.

A fa anta tukrihun naasa hatta yakuunu u'miniin: Do you force everyone to believe? You are unable to, and it is not the duty of the apostle to force everyone to believe.

Wa maa kaana linafsin an tu'mina illaa bi idznillah: If a person does not believe, he will obey with Allah's permission.

No one wants to believe except with the iradat (will) and nature (power) of Allah. Although man has the right to choose what he likes, he has no freedom in his choice. Because he is in the middle of the rate of decision) Divine.

wa yaj'alur rijsa 'alal ladziina laa ya'qiluun: "He made filth (punishment) for those who do not understand."

All things are done with the permission of Allah and His will. So Allah permits and facilitates faith in those who understand His verses, weigh all their works, and choose what is good and leave out what is bad. Allah makes humiliation and humility for those who do not want to understand, do not want to choose the good path, and do not want to abandon the bad.

QS. Al-Kafirun verses 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"O disbelievers, I will not worship what you worship. And you are not the worshippers of the Allah I worship. And I have never been a worshipper of what you worship, nor have you been a worshipper of the Allah I worship. For you, your religion, and for me, my religion".

Qul yaa ayyuha kaafirun. Laa a'budu maa ta'buduun: Say. "O disbelievers. I do not worship what you worship."

Say, O Muhammad, to the disbelievers who cannot be expected to believe: "I will not worship what you worship. For you worship idols and Allahs, who do not intercede with you. You worship the Allahs that you thought dwelt in a building. In contrast, I worshipped a Allah who is not associated, who has no comparable, has no children and wives, does not dwell in a body, does not dwell in a place which we cannot have direct contact with, and does not need intermediaries."

Wa laa antum 'aabiduuna maa a'bud: "And you are not worshippers of what I worship."

You, said Muhammad, do not worship my Lord whom I call upon you to worship. Because the attributes of my Allah are very different from those of your Allahs. After explaining the differences between the Allahs worshipped, the differences in the methods and purposes of worship were also affirmed by His words:

Wa laa ana 'aabidum maa 'abattum. Wa laa antum aabiduuna maa a'bud: "And I do not worship with your worship. And you do not worship with my worship."

I said Muhammad, again, will not worship the way you worship, nor will you worship the way I worship. My worship is solely for Allah, while your worship is all shirk and fellowship with Allah.

Lakum diinukum wa liya diin: "For you religion, and for me my religion." You will get revenge for your deeds, and I will get revenge.(Ash Shiddieqy Teungku Muhammad Hasbi, 2020)

The meeting point between the interpretation of Tafsir Al-Azhar and Tafsir Al-Qur'anul Majid on the verses of tolerance

Each interpretation has its method of interpretation(Rhain et al., 2022). The book of tafsir Al-Azhar and the tafsir of Al-Qur'anul Majid in verses 40-41 of the Qur'an surah Yunus both state that a Muslim breaks away from the practices of the disbelievers. A Muslim preaches to invite anyone to Islam, but when they still insist on refusing, then we are detached from their disbelief.

In verses 99-100 of the Qur'an surah Yunus, Tafsir Al-Azhar states that this verse and verse 256 of surah Al-Baqarah means that there is no coercion in religion, and this rule is the basis of Islamic da'wah. In da'wah, what is needed is not

coercion but invitation in the right way. Human beings have a holy intellect and nature, if a non-Muslim gets an explanation about Islam that suits their mind, they will convert to Islam by themselves. Instead, coercion will make them stay away from Islam. The Tafsir of the Qur'anul Majid affirms if Allah wills, then all mankind will be made one ummah. But Allah wills according to his wisdom.

From these two interpretations, surah Al-Kafirun affirms that one religion and another cannot be mixed. When the Quraish wanted the Prophet Muhammad (peace be upon him) to embrace their religion, and they also embraced Islam for a specified period, the Prophet firmly refused because one of the haq and Bath cannot be united. "For you, your religion, and for me, my religion."

Conclusion

From the Islamic perspective, tolerance is an attitude that prioritizes understanding and appreciation of differences as a test and will of Allah. Differences in beliefs and behaviors are considered an integral part of the Divine plan that tests His people. In this context, tolerance is not just a form of respect for diversity but an integral part of obedience to Allah's will. Allah created human beings in various forms with the aim that they would get to know and learn from each other. Acceptance and appreciation of differences are a form of gratitude for His perfect wisdom. Tolerance is not only a deed but also a proof of obedience to Allah's command to maintain the unity of the people.

In Islam, diversity is seen as a test of faith and piety. Tolerance shows spiritual maturity and describes obedience in carrying out Allah's commandments. The community is asked to stay away from prejudice and build a strong brotherhood among fellow Muslims.

Therefore, every Muslim needs to make tolerance a part of their moral values. By understanding that difference is part of the Divine provision, tolerance becomes a form of worship that involves the heart, mind, and deeds. Upholding the value of tolerance is an obligation and a path to Allah's blessing, peace, and pleasure.

Tafsir Al-Azhar and Tafsir Alqur'anul Majid, Buya Hamka, and Muhammad Hasbi Ash-Shiddieqy tend to have the same understanding. That differences are inevitable, and one's belief in Islam should not be forced. Tolerance must be understood completely and correctly by one group and all elements of Indonesian society to create harmony and peace in all kinds of differences.

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