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Abstract

This research examines the topic of *al- Tasāmuh* in the Quran and Sunnah and how it aligns with the meaning declared in 1995. It is evident that there is a difference in meaning between the two. Those who deny *al- Tasāmuh* in Islam rely on a different concept that seeks to separate from religious and cultural identity and rely on secularism. This research shows that the scope of tolerance is wide in Islam, which gives Muslims and non-Muslims the right to coexist in safety. It is connected with what a person has the right to be tolerant in. As for Allah's rights, they do not fall under this right. Moreover, freedom has limits to prevent self-harm or harming others. Islam does not impose religion on people, but focuses on dialogue and persuasion. To promote positive tolerance, emphasis should be placed on teaching future generations how to interact with others, and laws should protect the rights of all without tolerance for disrespect for religious sanctities or the spread of deviant behavior.

Keyword: *Al-Tasāmuh; Tolerance; Quran and Sunnah; Islamophobia.*

Abstrak

Kajian ini membahas tentang topik *al-Tasāmuh* dalam Al-Quran dan Sunnah serta sejauh mana maknanya sesuai dengan apa yang disebutkan oleh UNESCO pada tahun 1995. Jelas sekali ada perbedaan makna di antara keduanya. Mereka yang menolak *al-Tasāmuh*

dalam Islam mengandalkan berbagai konsep yang mencoba memisahkan diri dari identitas agama dan budaya serta mengandalkan sekularisme. Kajian ini menunjukkan bahwa ruang lingkup toleransi dalam Islam sangat luas, yang memberikan hak kepada umat Islam dan non-Muslim untuk hidup bersama dengan aman. Itu terkait dengan apa yang menjadi hak seseorang untuk toleran. Kebenaran Tuhan tidak termasuk dalam kebenaran ini. Selain itu, kebebasan memiliki batasan untuk mencegah kerugian bagi diri sendiri atau orang lain. Islam tidak memaksakan agama pada manusia, tetapi berfokus pada dialog dan persuasi. Untuk mempromosikan toleransi positif, perlu ditekankan pendidikan generasi mendatang tentang bagaimana berinteraksi dengan orang lain, dan undang-undang harus melindungi hak-hak semua orang tanpa menoleransi kerusakan kesucian agama atau berupaya menyebarkan perilaku menyimpang.

Kata kunci: Al-Tasāmuh; Toleransi; Quran dan Sunnah; Islamofobia.

Introduction

Islam puts a lot of stress on *al-Tasāmuh*, emphasizing the need of coexisting in peace, respecting diversity, and fostering healthy relationships between people and groups of people. It is referred to as the Sunnah and is based on the Quran's teachings and the acts and sayings of the Prophet Muhammad, peace be upon him. It is crucial to comprehend and study Islamic *al-Tasāmuh*, especially in the contemporary, globalized world where there are many misunderstandings and misrepresentations of Islamic beliefs. The Quran, as the holy book of Islam, serves as the ultimate guide for Muslims in all aspects of life.¹ Numerous verses in it stress the need of accepting individuals for who they are, regardless of their beliefs, color, or socioeconomic standing. The Quran emphasizes the importance of compassion and peaceful cooperation as one of its main teachings. Similar to this, the Prophet Muhammad's (peace be upon him) Sunnah acts as a means of putting the Quran's teachings into practice. The Prophet's words and deeds, known as Hadiths, offer priceless insights into the ways in which he exemplified tolerance in his dealings with individuals from all racial and religious backgrounds.

However, the concept of *al-Tasāmuh* in Islam has been misunderstood and twisted by some people and organizations, frequently leading to extremist ideas and behaviors that are in opposition to Islam's fundamental character. By selectively interpreting texts from the Quran and Hadiths out of context, deniers advance a perverted interpretation of Islam that encourages bigotry, prejudice, and violence. The misconception and distortion of Islamic teachings provide a serious obstacle to molding global perceptions of Islam, not only inside Muslim communities. It is crucial to address this issue and

¹ Roni Ismail, *Menuju Hidup Islami* (Yogyakarta: Insan Madani Press, 1999), pp. 14.

provide a fair analysis of Islam's *al-Tasāmuh* that is based on reliable sources and academic opinions.

In the European west, the term Tolerance appeared due to the strong clashes that took place before and after the Renaissance between the poles of the reformers of the Christian religion in the West. Also, one of the results of the first and Second World Wars and the consequent global destruction and devastation: the development of the concept of tolerance represented in international treaties, as in the case of the Universal Declaration of human rights in 1948, and then the formulation of the principles of tolerance in 1995. In the second half of the twentieth century, the world witnessed many wars that led to violence and mutual hatred in most countries of the world, such as the war in Afghanistan in 2001, in Iraq in 2003, and in Ukraine in 2022.

What we mentioned earlier led to the emergence of the concept of religious tolerance, and then the need arose to expand it, so it began to talk about cultural, societal, political, ideological, ethnic and other tolerance. In Declaration of Principles on Tolerance Proclaimed and signed by the Member States of UNESCO on 16 November 1995, in Article 1: Meaning of tolerance: "Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace"².

Tolerance on this basis is a moral duty and a legal and political requirement, which has an obligatory character. Therefore, the declaration on the principles of Tolerance is interpreted not as a concession or indulgence, but as a responsibility, that supports human rights, pluralism, democracy and the rule of law. This requires states to formulate legislation that is fair in treatment and opportunities for all groups, individuals and society. This means that one is free to adhere to one's own convictions, and one must accept others who adhere to their convictions in their appearance, status, speech, behavior and values, and not impose one's own opinions on others. In this sense, Tolerance has been translated into Arabic by the word *al-Tasāmuh*, which, in terms of Arabic linguistic origin, is not related to the concept presented, nor to the same word contained in other languages that means Tolerance, as in Arabic it means forgiveness and leniency, so the mistranslation of the word occurred.

Researchers have dealt in general with the issue of tolerance in the sense called for by the United Nations, so we find those of them who want to prove that Islam is a religion of tolerance, such as Fazli Rabbi (2012), he believes that tolerance leads to the well-being of humanity. To emphasize this, he mentioned a set of verses and hadiths that indicate

² UNESCO, *Declaration of Principles on Tolerance*, (16 November 1995), <https://www.unesco.org/en/legal-affairs/declaration-principles-tolerance/>, accessed 25 May 2023.

freedom of belief and dealing with kindness³. Wilson Hassan Nandwa (2016)) also tried to prove that Islam is a religion of tolerance by highlighting what emphasizes the eminence of Islam, and stating that verses related to jihad relate to non-Muslims fighting Muslims⁴. However, they did not pay attention to what the Western concept of tolerance implies. While some of them talk about the existence of limits to tolerance, like Burhanuddin S (2018), because it is not permissible for a Muslim woman to marry a non-Muslim, nor is it permissible for a non-Muslim to rule Muslims in an Islamic State, nor is a non-Muslim and an apostate entitled to inherit a Muslim's estate⁵. What Burhanuddin S. went on to say is based on the fact that *al-Tasāmub* is Tolerance in the Western sense, which is what we want to show that it is not. For that, his approach needed to be reconsidered. In the psychology of religion discourses, *al-Tasāmub* as a tolerance teaching in Islam is regarded as one of mature religiosity indicators.⁶

Some non-Muslim researchers have tried to provide distorted advice about Islam by confronting it and distorting its contents, and portrayed Islam on the basis that it is the source of terrorism, and that Muslims are terrorists, and this is contrary to the truth of Islam. For example, Lewis Bernard speaks of Muslims as a people suffering from a complex: they are unable to keep pace with Western progress, deplore the glories acquired by their ancestors, and question their sovereignty in their own homes⁷. In addition, the distorted image that they promoted was the cause of Islamophobia. All this calls us to the need to consider the concept of tolerance through the Quran and Sunnah, and is Islam a religion of tolerance or violence according to the claim of the deniers, moreover, to what extent they were objective in their judgments they called Islam and Muslims.

This research will try to clarify the difference between *al-Tasāmub* and Tolerance, the extent to which the western term was confused with its Arabic translation, the impact of this, and clarify the importance of *al-Tasāmub* through the Quran and Sunnah. We must not lose sight of the importance of this in spreading religious moderation in Muslim societies, especially in countries where there is religious pluralism. It is also useful to explain the rules of *al-Tasāmub* in Islam, and the difference between the Islamic perception of it and the Western perception, which he defined in the term tolerance.

³ Fazli Rabbi, "Concept of tolerance in Islam for promotion of Human Unity", *AL-BASSERA*, vol. 1- no. 1, (June 2012), pp. 2-14. [https://numl.edu.pk/journals/subjects/156109988111-AL-BASEERA%201%20\(Vol.%201%20-%20Issue.%201\)%20JUN-2012.pdf](https://numl.edu.pk/journals/subjects/156109988111-AL-BASEERA%201%20(Vol.%201%20-%20Issue.%201)%20JUN-2012.pdf)

⁴ Wilson Hassan Nandwa, "Plurality and Religious Tolerance in Islam", *European Scientific Journal*, vol. 12, no. 32 (November 2016). [doi: 10.19044/esj.2016.v12n32p314].

⁵ Burhanuddin S, SHI, M. Hum, "The Fundamental Principles of Tolerance (*al-Tasāmub*) Under Islamic Perspective", in *ICOLESS - International Conference on Law Technology and Society*, (Sharia Faculty State Islamic University Maulana Malik Ibrahim Malang, 2018). <chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/http://repository.uin-malang.ac.id/6278/1/The%20Fundamental%20Principles%20%20of%20Tolerance%20%20%28Al-Tas%20C3%A2muh%29%20%20Under%20%20Islamic%20Perspective.pdf>

⁶ Roni Ismail, "Konsep Toleransi dalam Psikologi Agama (Tinjauan Kematangan Beragama)", *Religi: Jurnal Studi Agama-Agama*, Vol. 8, No. 1, 2012.

⁷ Lewis Bernard, "The Roots of Muslims Rage", *The ATLANTIC MONTHLY*, vol. 266, no. 3 (1990), pp. 47-60.

This research will try to clarify the difference between *al-Tasāmuh* and tolerance, to what extent the western term was confused with its Arabic translation, and the impact of this, and to clarify the significance of *al-Tasāmuh* through the Quran and Sunnah. Based on this, the research in the first section of it will examine the term tolerance through the Quran and Sunnah to indicate its significance, and how Islam is based on it and accepts the other. In the second section, he will discuss the claims of those who deny tolerance in Islam.

Al-Tasāmuh in the Quran and the Sunnah

Al-Tasāmuh in the Quran

Al-Tasāmuh is an important value in Islam,⁸ emphasized by the Quran in order to build a safe and understanding society, whose goal is cooperation and acquaintance to build a global civilization, knowing that this word is not mentioned in it, but its content is present in many verses. Here are some key points about *al-Tasāmuh* in the Quran:

Al-Tasāmuh towards different religions

All the heavenly religions are from Allah, and all of them were inspired by Allah Almighty to his prophets with one Creed, calling for the unification of Allah Almighty, worshipping Him, and not engaging with him. They are on this basis a single religion. As for the laws, they differed according to the people to whom they descended. Islam is the last of the heavenly religions, copying what preceded it from the religions, and in this Allah Almighty said:

(وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ)⁹

Allah Almighty said in this verse that whoever chooses a religion other than Islam will not accept it from him, but despite this, Allah Almighty forbade the Prophet (peace and blessings of Allah be upon him) from forcing people to enter Islam, where he said:

(لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ)¹⁰

To explain this verse, Ibn Kathir (d 774 H) said: “That is, do not force anyone to enter into the religion of Islam, because among its obvious and obvious signs and proofs, no one needs to be forced to enter into it. But whoever Allah has guided to Islam and explained his breast and the light of his insight has entered into it clearly. Whoever is blinded by Allah’s heart and sealed on his hearing and sight, it does not benefit him to enter into

⁸ Roni Ismail, *Menuju Muslim Rahmatan Lil'Alamin* (Yogyakarta: Suka Press, 2016), pp. 44.

⁹ *Surah Al-Bakarah*, Verse 136.

¹⁰ *Surah Al-Bakarah*, Verse 256.

religion involuntarily and forcibly”¹¹. This means that Allah Almighty has warned about the freedom of belief and its practice without harm to anyone, and no harm to the dignity of non-Muslims, and the interpreters, in turn, spread this principle in their interpretations. In other words, there is no room to claim that the Islamic religion forces non-Muslims to enter into religion; everyone is free to adhere to his faith. This *tasamuh* teaching as a concept of peace in Islam roots from the very basic fundamental teaching of this religion, namely *at-tauhid*.¹²

The Holy Quran also talks about the previous messengers and prophets, about their calls to worship *Allah* alone without a partner, their miracles, what happened to them with their people. We recall from this that Moses (PBUH) was mentioned in the Holy Quran 136 times, and Jesus’ name was mentioned 25 times, sometimes with his attributes. The name of Mary (PBUH) is mentioned 34 times. A number of names, the most important of which is *Qānitah*¹³, refers to it. He describes her as a religious woman, and she is the mother of Jesus, she gave birth to him despite being a virgin. She is highly respected in Islam, the Quran and the hadiths of the Prophet Muhammad both openly recognize her noble rank. There is also a Surah in the Quran entitled by her name. Our Prophet Muhammad (PBUH) mentioned by name only a limited number.

From here, we conclude that if the hand of Muhammad (PBUH) had written the Quran, it would have revolved around his name and relatives, while reality indicates otherwise, and the share of other prophets and messengers had a wide field in it. This also indicates that the Quran does not neglect the rest of the religions and their messengers, mentions their legislations, and converses with their owners by reason. Such behavior proves that tolerance in the presentation of the contrary opinion and opinion in the Quran cannot be denied to anyone. However, *al-Tasāmuh* does not mean accepting what religion denies, stating the truth is a duty, and dissatisfaction with it, and silence about it leads to the destruction of the nation, and the state is responsible for maintaining spiritual and Social Security in the country. Note that a country where there is a plurality of religions, its owners are left to their beliefs, and they are not forced to contradict them.

Al-Tasāmuh towards diversity

Islam’s primary tenet of *al-Tasāmuh* of variety encourages peaceful coexistence and respect between those of other faiths and origins. The Quran acknowledges the existence of diversity and guarantees the right of people of different religions to practice their faiths based on their beliefs, and emphasizes *al-Tasāmuh* of difference in the following ways:

¹¹ Ibn Kathir Ismāil, *Tafsīr Ibn Kathīr*, vol. I, (Beirut, Dar Al-Fikr, 1401 H), p. 311. Our own translation.

¹² Roni Ismail, “Islam dan Damai (Kajian atas Pluralisme Agama dalam Islam)”, *Religi*, Vol. 9, No. 1, 2013.

¹³ *Surah Al-Tabrim*, Verses 12.

Allah created diversity, and it includes the difference of people in terms of language, ethnicity and religion. Muslims should adhere to a specific standard of *Al-Tasāmuh* of difference and peaceful coexistence of all people in accordance with Islam. The only difference between them before *Allah* is piety, and in this he said:

(يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا
إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ)¹⁴.

It has been explained in the interpretation of this verse that Allah Almighty created the children of Adam from one origin, all of them male and female, and they all return to Adam and Eve. He made them peoples and tribes to get acquainted with each other. If each of them is independent on his own, then an acquaintance involving cooperation, inheritance and the realization of the rights of relatives will not take place. As for honoring them with Allah, it is by piety, abounding in obedience, and avoiding sins.¹⁵ This shows that Islam is not based on discriminating between people only on the basis of faith, while the rest of the things that have nothing to do with faith, they are not considered.

Al-Tasāmuh of diversity does not mean acceptance of evil, the role of a Muslim is to show the face of the truth, but he does not have to force others to what he believes, it is up to the responsibility of the state. Keeping silent about this causes harm to everyone, so we should be warned about this. Moreover, in that, Allah Almighty said:

(كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ)¹⁶.

That is, *Allah* rebuked them because they were not forbidding anyone from committing sins, in order to warn that it was necessary not to commit such sins.¹⁷

Al-Tasāmuh also does not mean accepting adultery under the name of consensual relationships, homosexuality, including lesbianism and sodomy, as if all this is normal and does not harm others, but enters the door of personal freedoms! This reminds us of what happened to lot's people when sodomy spread among them, and the divine punishment that befell them¹⁸. This means that *al-Tasāmuh* has nothing to do with renouncing religious principles, nor with accepting these unacceptable behaviors in religion, because it requires denying them even in heart if a person cannot deny them verbally.

¹⁴ *Surah Al-Hojurat*, Verse 13.

¹⁵ Al-Saadi, Abderrahmān, *Tysiro Kalāmi Al-Rahmān Fi Tafsiiri Kalāmi Al-Mannān*, vol. I, (Beirut, Moassasato Al-Risālah, 2000), p. 802.

¹⁶ *Surah Al-Maidah*, Verse 79.

¹⁷ Ibn Kathīr, *Ibid*, vol. II, p. 83.

¹⁸ The story of Prophet Lut is mentioned in several verses of the Quran, including: *Surah Hud* (11:70, 74, 77, 89), *Surah Al-Ankabūt* (29:28-35), and *Surah Al-Qamar* (54:33-39), *Surah Al-Hijr* (15:57-77).

Al-Tasāmuḥ in relationships

Al-Tasāmuḥ is seen as an essential ingredient for building strong and lasting relationship. In a relationship, *al-Tasāmuḥ* means being willing to accept and respect the differences between yourself and your partner. It means being willing to listen to their point of view, even if you disagree with it. It also means being willing to compromise and find solutions that work for both of you. Islam establishes clear guidelines for Muslims to foster harmonious coexistence with non-Muslims, placing emphasis on the necessity of fostering tolerance in interpersonal interactions. In addition, in that Allah Almighty said:

(أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)¹⁹.

In this verse, there is a call from *Allah* Almighty for his Prophet Muhammad (PBUH) to use wisdom in the call and good speech, and to argue with non-Muslims by good means.

The use of wisdom in advocacy and dialogue requires good dialogue, good listening, non-fanaticism, and not imposing an opinion on the other, even if the interlocutor believes that he is right... In this way, the door to harmony with and acceptance of others opens, thereby avoiding the means of violence and hatred. In it, Allah said to his prophet Mohammad how to speech with the deniers of Islam:

(قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَوتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ
فِي ضَلَالٍ مُّبِينٍ)²⁰.

This means that Allah forbade the Messenger (PBUH) from attributing to himself the truth, and to others he went astray, with certainty that he was right. When the interlocutor finds you ready to listen to him, and not to claim that you are right and he is wrong, he listens to your words and accepts entering into a dialogue with you. As for the denial of it without persuasion, it makes the disagreement stronger, and the matter may reach the use of violence.

Al-Tasāmuḥ as a moral duty

Islam demands honesty from its followers in all of their interactions with Muslims and non-Muslims. Indeed, one of the most crucial moral values that demonstrates a Muslim's devotion is honesty. Several Quranic verses mention its value. In the field of business, the Holy Quran emphasizes the need to deal with the premium and not cheat others in a number of verses, whether it comes to dealing with Muslims or others. Moreover, in it

¹⁹ *Surah Al-Nahl*, Verse 125.

²⁰ *Surah Sabae*, Verse 24.

Allah said:

(وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ)²¹.

In this verse, Allah has commanded people not to cheat in the balance when selling. Additionally, Allah prohibited dealing with the use of usury in purchasing, selling, and lending, and He said:

(الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا)²².

Allah has described those who deal with usury as those who are afflicted with satanic evil, because of their lies and their claim that usury is like selling²³. While they are two different things, the moneylender is based on the illegal exploitation of people's money. This leads to the spread of hatred between people, the lack of trust. The root of this is tolerance in selling, and cooperation so that the poor can buy what they want according to their means.

***Al-Tasāmuh* in the Sunnah**

Returning to the prophetic hadiths, we note the absence of the word *al-Tasāmuh*, but we find the word "*Samb*" in a hadith:

(رَحِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى).

*"May Allah's Mercy be on a him who is lenient in his buying, selling, and in demanding back his money"*²⁴.

However, the meaning of this word, which denotes mercy, cooperation, forgiveness, good handling, not suspicion, not assaulting others and not cheating, is all present in the hadiths, and in this the Prophet (PBUH) said:

(إِنَّمَا بَعَثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ)²⁵.

"I was sent to perfect the virtues of morality".

²¹ *Surah Al-Rahman*, Verse 9.

²² *Surah Al-Bakarah*, Verse 275.

²³ Al-Tabarī, Abū Jaefar Ibn Jarīr, *Jāmi' Al-Bayān Aan Ta'awūli Ayi Al-Quran*, vol. 3, (Beirut, Dār Al-Fikr, 1405 H), p. 103.

²⁴ Al-Bukhārī, *Sabih Al-Bukhārī (Arabic-English)*, vol. III, The book of sales (34), Chapter 16, (Translated by: Dr. Muhammad Muhsin Khān, Kingdom of Saudi Arabi, Dārussalām, 1997), p. 169, no. 2076.

²⁵ Al-Bayhaqī, *Al-Sunan Al-Kubrā*, vol. X, (Arabia Saudi, Mecca, Dar Al-Baz, 1994), p. 191, no. 20571.

In the Hadith, Jibril (peace and blessings of Allah be upon him) recommended the messenger of Allah (peace and blessings of Allah be upon him) to the neighbor, as stated in the Hadith:

(ما زال جبريل يوصيني بالجار حتى ظننت أنه سيورثه)

*‘Jibril (Gabriel) continued to recommend me about treating the neighbors kindly and politely, so much so that I thought he would order me to make them as my heirs’*²⁶.

Moreover, when we return to the behavior of the Prophet (PBUH) with the *Quraysh* after he entered Mecca, he said to them:

(ما ترون أني صانع بكم؟ قالوا: أخ كريم وابن أخ كريم. قال: اذهبوا فأنتم الطلقاء)²⁷

‘What do you see that I am the maker of you?’ They said: A generous brother and generous nephew. He said: ‘Go, you are the free ones’.

This clearly indicates the eminence of Islam, for the Prophet (PBUH) did not take revenge on them after they hurt him before his migration to Medina, but pardoned them, and this is different from the behavior of the victors over their enemies!

One of the things that creates hatred between people is suspicion. For that, the Prophet said:

(إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الحديثُ وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَبَاغَضُوا وَكُونُوا إِخْوَانًا وَلَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ).

*‘Beware of suspicion, as suspicion is the worst of false talk, and do not do spying on one another, and do not look for others faults and listen to the evil talk of the people about others’ affairs, and do not hate one another, but be brothers. And none should ask for the hand of a lady who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her’*²⁸.

²⁶ Al-Bukhārī, *Ibid*, vol. VIII, The book of *al-Adab* (Good Manners) (78), Chapter 28, p. 37, No. 6014.

²⁷ Al-Bayhaqī, *Ibid* vol. IX, p. 118, no. 18055.

²⁸ Al-Bukhārī, *Ibid*, vol. VII, The book of an-NIKAH (67), Chapter 46, pp. 61-62, no. 5142, and vol. VIII, The book of al-ADAB (78), Chapter (57), p. 60, no. 6064, and Muslim, Abū al-Hussein, *Sahib Muslim*, vol. VI, The book of al-BIRR, Chapter (9), (Translated by: Nasīruddīn al-Khattāb, Canada, Hudā Khattāb, 2007), p. 430, no. 6532.

In general, the hadiths have urged to follow the virtues of morality and avoid its ills. Scientists have written books on (encouragement and intimidation) to urge people to obey and follow good manners, and avoid bad manners. Thus, it shows that *al-Tasāmuh* is the following of behavior that creates a valid environment for the dissemination of Social Security, trust between people and cooperation. This would lead to a life of peace, especially since a Muslim associates this behavior with the reward that he will receive in the afterlife. Therefore, the race to him is due to the presence of this religious motive. However, *al-Tasāmuh* is only in relation to a person. As for what does not belong to him, he has no right to forgive him, as with the rights of *Allah*, He who has the right to forgive is the Almighty. As for following what he is not satisfied with, it is unacceptable, and the least that can be done is to deny with his heart, as stated in the Hadith:

(مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ).

“Whoever among you sees an evil action, let him change it with his hand (by taking action); if he cannot, then with his tongue (by speaking out); and if he cannot, then with his heart (by hating it and feeling it is wrong), and that is the weakest of faith”²⁹.

By following the Hadith of the Prophet, we can come to a set of conclusions:

1. *Al-Tasāmuh* is in the field in which a person has the right to tolerance, if it is not related to him, there is no room to talk about tolerance, because it is the right of others.
2. *Al-Tasāmuh* does not mean not denying a Muslim who is in denial, even with his heart.
3. *Al-Tasāmuh* means dealing well with others, empathizing with them, not harming them. For this reason, scientists have written books on politeness, aversion to harming people.

Deniers’ Suspicions of *Al-Tasāmuh* in Islam

The suspicion that the Prophet (PBUH) practices violence and imposes Islam by force:

Joseph S. Spoerl accused the Prophet (PBUH) of using violence against the Jews of *Khaybar* and threatening them with death if they did not convert³⁰. He quoted Guillaume in his translation of the *Sirah* of Ibn Ishaq: “When God smote *Quraysh* at *Badr*, the apostle assembled the Jews in the market of the *Banu Qaynuqa* when he came to Medina and called

²⁹ Muslim, *Ibid*, vol. I, The book of FAITH (1), Chapter (20), p. 143-144, no. 177.

³⁰ Joseph S. Spoerl, “Tolerance and coercion in the Sira of IBN ISHAQ”, *The Levantine Review*, vol. 4, no. 1 (spring 2015), p. 47.

on them to accept Islam before God should treat them as he had treated *Quraysh*³¹. The apostle... addressed them as follows: “O Jews, beware lest God bring upon you the vengeance that he brought upon *Quraysh* and become Muslims. You know that I am a Prophet who has been sent-you will find that in your scriptures and God’s covenant with you”³².

Joseph concluded from this: “Muhammad’s conditional statement is logically equivalent to its contrapositive: “If there is compulsion upon you, then you do find it in your scriptures that you should believe in Muhammad”. It is only a short step from this to another statement: “If there is compulsion upon you, it is because you find it in your scriptures that you should believe in Muhammad.” This appears to be Muhammad’s true meaning. Why else would he include here the veiled threat that Muslims “are severe against the unbelievers, merciful among themselves?”... what he really means is that the covenantal duty of the Jews to accept him as a prophet is so obvious that they have no right to refuse conversion to Islam... The letter to the Jews of *Khaybar* must be understood in light of his ultimatum a couple of years earlier to the Jews of Medina after his return from *Badr*... We have no choice but to conclude, therefore, that the one and only allusion to the verse “there is no compulsion in religion”... it is in fact a not-so-thinly-veiled threat by Muhammad that he will crush the Jews of *Khaybar* militarily if they do not convert to Islam, just as he had threatened the Jews of Medina with the same fate several years earlier upon returning from *Badr*³³.

The suspicion that Islam is the source of terrorism

A group of Orientalists criticized Islam and portrayed it as the source of terrorism, calling for it to be fought against and its sources of terrorism cut off. Among these Orientalists was Bernard Lewis in his articles. Muslims, according to them, do not deserve democratic treatment, and they have hatred and animosity towards the West due to the complex they suffer from. To support this, they used a series of facts that they chose and generalized their judgment to all Muslims in all eras³⁴. Jerlerup has stated that a Muslim is labeled as a terrorist, a criminal, an aggressor and a rapist just because he is a Muslim. He also noted the influence of peoples’ culture in judging people and groups, causing misunderstanding and Islamophobia, and called these descriptions mythical³⁵.

The suspicion that Islam does not accept individual freedoms

Individual freedoms have taken on a broad dimension in our time in the framework of the Universal Declaration of Human Rights³⁶ and the Declaration of Principles on

³¹ Gillaume A., *The Life of Muhammad*, (Karachi, Oxford University Press), p. 260.

³² *Ibid*, p. 363.

³³ Joseph, *Ibid*, 50.

³⁴ Lewis Bernard, *Ibid*, pp. 47-60.

³⁵ Jerlerup, “The Myth about the (aggressive Muslim)”, LOONWATCH.COM, (21 June 2017), <http://www.loonwatch.com/2017/06/21/the-myth-about-the-aggressive-muslim/>, accessed 30 June 2023.

³⁶ UNITED NATION, Universal Declaration of Human Rights, chrome- extension://efaidnbmnnnibpcajpcgclefindmkaj/

Tolerance (1995)³⁷. Accordingly, an individual has the right to express their opinions, sexual and contractual orientation, and is only held accountable if they violate the laws. For this reason, we find those who attack Islam on the pretext that it is not allowed. A group of people from Islamic countries who were influenced by Western thought, including secularism and modernity, criticized Islam from a non-religious perspective, interpreted the texts according to these trends, and said that the heritage must be cleansed of them!³⁸.

Discussion

Discussion on the claim that the Prophet used violence and imposed Islam

When Joseph conveyed the message of the Prophet (PBUH) to the Jews of *Khaybar*, and Guillaume did it before him, they were not trustworthy in their transmission. They neglected to convey His appeal to the Jews to tell him about the existence of His name in the Torah. The Prophet (PBUH) knows for sure that His name is mentioned in it³⁹. Here is the full text of the letter: “In the name of *Allah*, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of *Allah* (PBUH) the companion of Moses and his brother, and the one who confirmed what Moses brought: Indeed, *Allah* has said to you, O people of the Torah, and you will find it in your book: {Muhammad is the Messenger of *Allah*, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their faith) is on their faces (for heads) from the trace of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the *Injeel* (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of of Prophet Muhammad till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).} [Surah *Al-Fath*, 48:29]. And I ask you by *Allah*, and I ask you by what has been revealed to you, and I ask you by the One who fed your forefathers, *Mann* and *Salwa*, and by the One who dried up the sea for your forefathers until He saved them from Pharaoh and his work. If I ask you, do you find in what *Allah* has revealed to you that you should believe in Muhammad? If you do not find that in your book, then there is no compulsion upon you. The truth has been made clear from error, so I invite you to *Allah* and to His Messenger”⁴⁰.

<https://www.un.org/sites/un2.un.org/files/2021/03/udhr.pdf/>, accessed 04 July 2023.

³⁷ UNITED NATION, Declaration of Principles on Tolerance (1995), <https://www.ohchr.org/en/resources/educators/human-rights-education-training/13-declaration-principles-tolerance-1995/>, accessed 07 July 2023.

³⁸ MEKKI KLAINA, “Religious Discours in the ARAB MEDIA”, *Living Islam*, vol. 6, no. 2 (2023). DOI: <https://doi.org/10.14421/lijid.v6i2.4488>

³⁹ I refer to *Surah Al-Aeraf*, 157.

⁴⁰ Ibn Hishām, Abdel Malek, *Sirah Nabawiyah*, vol. III, (Beirut, Dar Al-Jeel, 1st edition, 1411 H), p. 81.

Reflecting on the part that Joseph omitted, it becomes clear that the purpose is to divert the reader's attention from the Prophet's intention to encourage the Jews of *Khaybar* to speak the truth and show them that goodness lies in believing in him. The initial statement was to inform them of what *Allah* had said, giving them the choice to either believe in him or not. This provides an alternative interpretation of the text contrary to what Joseph claimed. To prove the argument against them, he asked them to return to the Torah in which they believed to see for themselves if it was true that his name was mentioned in it. If they do not find him in it, then there is no compulsion on them, because faith in Muhammad will be based on his personal vocation. But if they find that it is mentioned in them, then it is necessary for them to believe in it according to their faith in the Torah. Coercion here means adherence to what is stated in the Torah, otherwise they become unbelievers including. However, if they do not find it, then this is his call for them to Allah and his messenger. Therefore, there is no contradiction, as Joseph claimed, in the letter. Depending on his method of interpretation based on the study of the context, we will use the same method:

Returning to historical facts, it becomes clear to us that the wars that took place during the reign of the Prophet Muhammad were initially imposed on him because the *Quraysh* feared the spread of Islam, which could lead to their loss of prestige and status. Having harmed the prophet and the Muslims who converted to Islam in Mecca and migrated to Medina, they waged three wars against him, all of which took place in Medina, that is, it was they who declared war on the Prophet. These battles are the following: The Battle of *Badr*, which took place after many skirmishes between them and the Muslims, and the victory was for the Muslims⁴¹. Moreover, the Battle of *Uhud*, in which there was no winner or loser due to a strategic mistake made by the Muslim group responsible for guarding the mountain⁴². In addition, the Battle of *al-Khandaq*, in which the Jewish *Banu Nadeer* allied with the *Quraysh* against the Muslims, but they could not defeat them, as a storm hit them and drove them back to where they came from after a month of siege⁴³.

Joseph overlooked the context in which the Prophet (PBUH) made this statement. In *Khaybar*, the Jews broke the covenant between them and the Muslims, conspired against them with the *Quraysh* in the war they waged against them, and welcomed the hypocrites into their land to conspire against the Muslims. If they had succeeded in defeating the Muslims, they would have mercilessly killed them. Their behavior is considered a great betrayal, and the punishment for treason is known to be severe. The Prophet (PBUH) gave them the opportunity to return to Allah and believe in him, as it is stated in the Torah that he is a messenger, but they refused. Thus, war broke out between the two sides until the Jews of *Khaybar* surrendered. Although the Prophet (PBUH) had the power to exterminate them as punishment for them, as was known, he chose to live with them peacefully and

⁴¹ *Ibid*, vol. III, pp. 152-309.

⁴² *Ibid*, vol. IV, pp. 5-40.

⁴³ *Ibid*, IV, pp. 170-192.

did not impose faith on them. He accepted their proposal to cultivate the *Khaybar* land in exchange for giving Muslims half of the production⁴⁴.

This demonstrates that there is nothing in the books of biography and Hadith to indicate the conclusion reached by Joseph, whether it was related to the claim that he was violent, or the claim that he tried to impose Islam on them. Nevertheless, he called them to Islam because he is the messenger of *Allah*, and the task of all messengers without exception is to call people to *Allah*. Reality also shows that he behaved with them in such a way as to show tolerance and a desire for peaceful coexistence. Therefore, the accusation that the Prophet (PBUH) used violence against the Jews of *Khaybar* is unfounded and lacks historical accuracy⁴⁵.

Discussion of the claim that Islam is the source of terrorism⁴⁶

What Bernard Lewis claimed is not reasonable, as it is not possible to judge all Muslims as terrorists or bad actors based on the actions of a few individuals or groups over the centuries. His call to treat Islam and Muslims with violence is a dangerous bias against Muslims, as they do not know democracy and have no meaning for it. Therefore, objectivity is absent in his writings and lectures, which represent a fierce attack on Islam and Muslims. He relies on systematic lies, that is, lying in his claims and presenting his lies in a way that is difficult to verify. He aims to give a bad image of Islam and Muslims. For example, in the statement: “Most Muslims are not fundamentalists and most fundamentalists are not terrorists, but most terrorists of our time are Muslims and are proud of their identity”⁴⁷, if the first and second premises are acceptable, the conclusion will not be.

The reality is that terrorism has become a political and economic industry in this era, which some countries have invented in an organized way to exploit the goods of other countries and dominate them. The Muslim and non-Muslim worlds were not spared from the upheavals and wars that destroyed humanity and civilization, so they tried to find a way to live in peace. They talked about tolerance, which has a set of conditions. Vogt, in his research, identifies six societal conditions that contribute to the development of tolerance

⁴⁴ Al-Wāqidi, Muhammad Ibn Omar, *Al-Maghāzī*, (Kalkuta, 1855), pp. 177-203. Mūsa Ibn ‘OQBĀH, *AL-MAGHAZI*, (Morocco, Ibn Zohr University, 1994), pp. 247-258. Ibn Al-Qayyim, *Zad Al-Ma‘ād fī hudā Khayri Al-‘ibād*, vol. I, (Beirut, Dār Al-Kutub Al-‘Ilmyah), pp. 133-137.

⁴⁵ Muslim, *Ibid*, vol. IV, The Book of Musāqā and Mu‘āmalah (22), Chapter (1), pp. 267-268, no. 3963.

⁴⁶ The term terrorism emerged in France during the French Revolution on September 5, 1793, and ended on July 27, 1794 with the fall of Robespierre (Chaliand Gerard and Blin Arnaud, *The history of terrorism from antiquity to aL. QAEDA*, “Translated by: Edward Shneider, Kateryn Pulver, and Jesse Browner, London, University of California Press, 2007”), pp. 95-98. After that, contemporary terrorism emerged in 1878 in Russia during the Industrial Revolution. Hoffman attempted to link it to power and politics with the aim of gaining authority, the ability to dominate, coerce, and intimidate to bring about fundamental political change (Chaliand Gerard and Blin Arnaud, *Ibid*, p. 433). Caleb Carr, on the other hand, sees terrorism as the military targeting of civilians to influence the political behavior of states and leaders (Kronenwetter, Michael, *Terrorism: A Guide to Events and Documents*, “Greenwood, 2004”, p. 5). Governments have also used terrorism to describe the actions of opposing entities. Different countries judge the same act differently according to their interests.

⁴⁷ Lewis Bernard, *Azmat al Islam*, (Translated by: Hazim Malik Muhsin, Bagdad, Dār wa maktabah Adnan. ed. 1), p. 141.

within society. These conditions are as follows⁴⁸: 1. Social diversity. 2. Market economy. 3. Democratic political institutions. 4. Cognitive uncertainty. 5. Rational calculation on imitation. 6. The critical mass of knowledge professions.

Nevertheless, what Vogt pointed out are secular societies with a modernist dimension that avoids cultural and religious heritage. Therefore, Vogt's vision may not be universally applicable because it does not take into account the peculiarities of societies. In addition, the reality of countries varies from country to country, as some may have what Vogt mentioned, while others may not. Moreover, he points out that thinking based on the possession of truth, that is, religion, is an obstacle to tolerance. However, we note that secular, economically developed and socially diverse countries are currently experiencing unrest, racism and the imposition of opinions in the absence of democratic principles. Here we recall, for example, what happened recently in France, where clashes took place between the security forces and the community because one of the police officers killed a minor who did not exceed the age of 17. Fires broke out in Paris, and the state suffered significant material losses in the absence of tolerance.

Such events are repeated in Europe, as when some of them insulted the Prophet Muhammad in the newspaper "Charlie Hebdo" more than once⁴⁹. And when someone burned the Quran in Sweden, it caused controversy and raised fears⁵⁰. This means that Islamophobia and hatred of a group of people towards Islam leads them to completely avoid tolerance, while they demand Muslims to do so. That is the problem with them. They used the term "freedom of speech" and "freedom of belief", spread hate speech, misused it while talking about tolerance!

The problem is that Muslims suffer from the absence of tolerance from others. Any crime that occurs in the West is initially attributed to Muslims⁵¹. Moreover, the killing of Rohingya Muslims in Myanmar and their displacement⁵². In addition, their suffering in Ukraine from discrimination and hatred⁵³. All of the suffering and discrimination faced by Muslims indicate that the first step in implementing tolerance is towards others. This does not mean that we should not also look at ourselves and review our own situations to achieve

⁴⁸ Vogt W. Paul, *Tolerance and Education: Learning to Live with Diversity and Difference*, (CA, London and New Delhi, Sage Publication Inc, Thousand Oaks, 1st edition, 1997), pp. 227-235.

⁴⁹ Charlie Hebdo republie les caricatures de Mahomet qui en avaient fait la cible des jihadistes, *LE FIGARO avec AFP*, 01/9/2020. <https://www.lefigaro.fr/actualite-france/charlie-hebdo-republie-les-caricatures-de-mahomet-qui-en-avaient-fait-la-cible-des-djihadistes-20200901/>, accessed 10 July 2023.

⁵⁰ Christian Edwards, "Sweden and Denmark consider ban on Quran-burning protests as security fears rise", *CNN*, 02/8/2023. <https://edition.cnn.com/2023/08/02/europe/quran-burning-protest-denmark-sweden-intl/index.html/> accessed 10 August 2023.

⁵¹ MEKKI KLAINA, *Ibid*, Living Islam, vol. 6, no. 2 (2023).

⁵² "Myanmar: No Justice, No Freedom for Rohingya 5 Years On", *HUMAN RIGHTS WATCH*, August 24, 2022. <https://www.hrw.org/news/2022/08/24/myanmar-no-justice-no-freedom-rohingya-5-years/>, accessed 25 August 2023.

⁵³ Human Rights Organization, "Report on manifestations of intolerance, hatred and discrimination against Muslims of Ukraine", (Kyiv), 9/10/2020. <chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://www.ohchr.org/sites/default/files/Documents/Issues/Religion/Islamophobia-AntiMuslim/Civil%20Society%20or%20Individuals/Razomizzakonon.pdf> /, accessed 28 July 2023.

peaceful coexistence with others.

Caroline Mala Corbin wrote a research paper that condemns the West's defamation of individuals and countries against Muslims based on racism and discrimination. For them, terrorism is always from Muslims, and the terrorist is not white. These judgments are based on preconceived notions that have no basis in truth⁵⁴. In addition, Wales identified three elements of the power of Islam under the heading (Muhammad and Islam), he said in it: "And a third element of strength lay in the insistence of Islam upon the perfect brotherhood and equality before God of all believers, whatever their colour, origin or status"⁵⁵.

Roy wrote in his book: "Its historical background and the social conditions in which it was born put on Islam the stamp of toleration, which, to the un-discerning eye, may appear to be incongruous with the spirit of fanaticism traditionally associated with it. But there is no contradiction. The basic doctrine of Islam— "There is but One God"—itself makes for toleration"⁵⁶.

Discuss the claim that Islam does not accept individual freedoms:

Islam guaranteed individual freedoms in the Quran at a time when it was not guaranteed. We find numerous dialogues with those who speak words that insult the dignity of the Prophet Muhammad (peace be upon him), to the extent that some described him as insane. However, the Quran includes the statements of these individuals, along with responses to them. One example is the dialogue between Allah and His angels regarding the creation of humans, where they asked Him about the reason behind it, aiming to understand the wisdom of Allah in that. Another example is the dialogue between Allah and Satan when he arrogantly claimed to be superior to Adam and refused to prostrate to him. This indicates the acceptance of presenting the arguments of the other party.

Freedom has limits. Without these limits, society becomes chaos, and everyone does what he wants. This absolute freedom becomes aggression towards others. Based on this absolute freedom, people demanded that deviant behaviors be given legal status. The consequences of such behavior are not a secret to anyone, including the spread of infectious diseases due to abnormal relationships, and this requires significant financial resources for treatment. In addition, this matter is not about the rights of people so that they have the authority to accept and exercise them, but rather falls within the field of rulings established by Allah, and Allah has forbidden this, punished the offender from the people of Lot, and mentioned their story in many verses of the Holy Quran.

⁵⁴ Caroline Mala Corbin, "Terrorists Are Always Muslim but Never White: At the Intersection of Critical Race Theory and Propaganda", *Fordham Law Review*, vol. 6, no. 2 (2017), pp. 457-484. <https://ir.lawnet.fordham.edu/flr/vol86/iss2/5/>

⁵⁵ Wells H. G., *A short history of the WORLD*, (New York, THE MACMILLAN & COMPANY, 1922), pp. 248-252. <https://www.gutenberg.org/files/35461/35461-h/35461-h.htm#chapXLIII>

⁵⁶ ROY M. N., *The historical role of Islam (An essay on Islamic Culture)*, (BOMBAY, VORA & Co. PUBLISHERS LTD, 1938), p. 41.

Nowadays, we find that those who promoted democracy have suffered its consequences, which is why there is now a wave of criticism of democracy because it has led to the destruction of society. Based on the foregoing, freedom must have limits in order to avoid any harm to humanity. We recall the saying of the Prophet Muhammad (PBUH):

(مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَمْتَمُوا عَلَى سَفِينَةٍ فَأَصَابَ بَعْضُهُمْ أَعْلَاهَا وَبَعْضُهُمْ أَسْفَلَهَا فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقَوْا مِنَ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا وَلَمْ نُؤْذِ مَنْ فَوْقَنَا فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَّوْا جَمِيعًا).

“The example of the person abiding by Allah’s Orders and Restrictions in comparison to those who violate them is like the example of those persons who drew lots for their seats in a ship. Some of them got seats in the upper part, and the others in the lower. When the latter needed water, they had to go up to bring water (and that troubled the others), so they said: “Let us make a hole in our share of the ship (and get water) saving those who are above us from trouble. So, if the people in the upper part left the others do what they had intended, all of them would be perished, but if they prevented them (from doing so), both parties would be saved”⁵⁷.

Conclusion

This research deals with the subject of *al-Tasāmuh* in the Quran and Sunnah, and the position of those who reject it. We studied its meaning in both through tracking the verses and hadiths related to it, and found that it relates to the values of mercy, leniency, good treatment of others, and relinquishing one’s rights out of compassion for people. This *al-Tasāmuh* has a positive nature, meaning that whoever practices it seeks the satisfaction of *Allah* and is fully convinced of what they are doing. It is also supposed to come from both parties, not just one. This leads to spreading the spirit of love among people.

As for the concept of tolerance in the Western sense, which is based on acceptance, respect, and appreciation, it has a negative connotation. It assumes that a person should abandon their religious and cultural identity in order to accept those with sexual deviance, transgender individuals, atheists, and those who spread deviant ideas. All of the above should be accepted voluntarily and effectively, even if one does not believe in them, in order to be called tolerant. Otherwise, they will not be so. Based on the above, these two concepts, Islamic and Western, are different. People are keen to make societies accept such

⁵⁷ Al-Bukhārī, *Ibid*, vol. 3, Book of Partnership (47), Chap. (6), p. 390, no. 2493.

concepts by creating names that make them accept everything that Islam does not approve of. In this way, what is called “spiritual drinks” appeared, and they mean alcohol! They call a naked woman’s dance and obscene films art!

To further consolidate these misconceptions, they criticized Islam for using violence, and that the Quran and Sunnah are sources of it, and that it spread by violence. With research, it becomes clear that all the charges leveled against Islam are baseless, as Islam is based on dialogue and persuasion, and history proves that it spread because of its principles and the high morals it is characterized by. As for terrorism, it is a Western creation aimed at scaring people from Islam and Muslims. Their talk about individual freedoms is only to tear apart Islamic societies. Freedom has limits; otherwise, people would be exposed to the absence of spiritual, social, economic, and political security. Special and international laws are based on not spreading ideas that are considered deviant, or behavior that is considered harmful. If that is the case, then the Islamic religion is more keen to preserve it by not allowing any person in a Muslim society to attack it, to avoid falling into spiritual, social, economic, and political turmoil. This does not mean that people of other religions should not enjoy their rights, as Islam guarantees them, and it is forbidden for a Muslim to harm a non-Muslim.

This topic gives us an opportunity to research the means that lead to achieving this security. Education should not be missed in this regard, as it has a fundamental role in raising children and young people who will become the men of tomorrow. Doing this education by qualified people is better than leaving the matter to people in caves who spread any idea or behavior they desire. It is also necessary to protect society from those who want to harm the Islamic religion and spread intellectual and behavioral deviation by enacting laws that deter those who do so.

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