

**ISLAMIC TOLERANCE IN THEORY AND PRACTICE: INSIGHTS FROM  
HADITHS AND CONTEMPORARY RELEVANCE****Muhammad Zaini**

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: [muhammad.zaini@ar-raniry.ac.id](mailto:muhammad.zaini@ar-raniry.ac.id)**ABSTRACT**

Tolerance is a fundamental principle in Islam that fosters social harmony within diverse societies. This study examines the concept of tolerance in Islam by focusing on the traditions (hadiths) of Prophet Muhammad (peace be upon him) and its implementation in social life. Employing a thematic (*maudhū'i*) approach, the research explores various dimensions of tolerance, including universal brotherhood, tolerance in *mu'amalah* (socio-economic interactions), respect for religious differences, and self-tolerance. The findings reveal that tolerance in Islam is not merely about accepting diversity but also reflects principles of compassion, justice, and moderation within the framework of Islamic law (*sharia*). Prophet Muhammad serves as a primary model in practicing tolerance, evident in his interactions and policies that upheld the rights of individuals and groups, including non-Muslims. This study underscores the relevance of Islamic tolerance in addressing the challenges of contemporary multicultural societies, offering a foundation for building harmonious relationships amidst diversity.

**Keywords:** *Tolerance, Islam, Hadith, Universal Brotherhood, Mu'amalah***ABSTRAK**

Toleransi merupakan salah satu prinsip mendasar dalam ajaran Islam yang menjadi landasan terciptanya harmoni sosial di tengah masyarakat yang beragam. Artikel ini mengkaji konsep toleransi dalam Islam dengan berfokus pada hadis-hadis Nabi Muhammad SAW serta implementasinya dalam kehidupan sosial. Dengan pendekatan tematik (*maudhū'i*), penelitian ini menguraikan berbagai dimensi toleransi, termasuk persaudaraan universal, toleransi dalam *mu'amalah*, penghormatan terhadap perbedaan agama, dan toleransi terhadap diri sendiri. Temuan menunjukkan bahwa toleransi dalam Islam tidak hanya menjadi bentuk penerimaan terhadap perbedaan, tetapi juga mencerminkan prinsip kasih sayang, keadilan, dan moderasi dalam bingkai syariat. Rasulullah SAW menjadi teladan utama dalam mempraktikkan toleransi, baik melalui interaksi sosial maupun kebijakan yang menghormati hak-hak individu dan kelompok, termasuk non-Muslim. Kajian ini menegaskan bahwa toleransi dalam Islam relevan untuk menjawab tantangan kehidupan bermasyarakat di era modern, sekaligus menjadi pedoman dalam membangun keharmonisan di tengah keberagaman.

**Kata Kunci:** *Toleransi, Islam, Hadis, Persaudaraan Universal, Mu'amalah*

\*\*\*

**A. INTRODUCTION**

Tolerance, referred to in Arabic as *al-tasāmuh*, is a fundamental principle in maintaining social harmony within diverse societies.<sup>1</sup> Although this term is not explicitly mentioned in the Qur'an, the essence of tolerance—emphasizing mutual respect, appreciation, and cooperation among different groups—is deeply embedded in Islamic teachings. This concept encompasses an attitude of valuing differences in ethnicity, language, culture, politics, and religion, thereby fostering peace and social stability.<sup>2</sup> In the context of religious diversity, Islam provides clear guidelines through verses such as “there is no compulsion in religion” (Q.S. Al-Baqarah: 256) and “for you is your religion, and for me is my religion” (Q.S. Al-Kafirun: 6), which reflect the Islamic stance on religious freedom and respect for individual beliefs.

While the term *al-tasāmuh* is not directly mentioned in the Qur'an, its concept is further elaborated upon in the sayings of Prophet Muhammad (peace be upon him). One frequently cited hadith state:

عَنْ ابْنِ عَبَّاسٍ قَالَ قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ

“From Ibn Abbas, it was said: ‘Which religion is most beloved to Allah?’ The Prophet replied, ‘Al-Hanifiyyah Al-Samhah (the upright and tolerant religion)’” (H.R. Ahmad).<sup>3</sup>

The term *al-samhah* in this hadith shares the same linguistic root as *al-tasāmuh*, which in modern Arabic conveys the meaning of tolerance.<sup>4</sup> This hadith underscores that Islam advocates for an open-minded, accommodating, and respectful attitude toward differences as a value cherished by Allah. In this understanding, Islam not only acknowledges diversity but also encourages its followers to embrace it as part of God’s creation.

Historically, tolerance was exemplified by the Prophet Muhammad (peace be upon him) from the early days of Islam. The Prophet established a multicultural society in Medina based on principles of tolerance, as evidenced

<sup>1</sup> Mekki Klaina and Ansusa Putra, ‘AL-TASĀMUH OR TOLERANCE IN THE QURAN AND SUNNAH? And Claims of The Deniers’, *Living Islam: Journal of Islamic Discourses*, 7.1 (2024), doi:10.14421/lijid.v7i1.5367; Ahmad Nilnal Munachifdlil Ula and Hanik Hidayati, ‘Harmoni Sosial Dalam Perspektif Islam: Tinjauan Terhadap Masyarakat Kontemporer’, *Jurnal Keislaman*, 7.1 (2024), pp. 170–82, doi:10.54298/jk.v7i1.252.

<sup>2</sup> Hertina, ‘Toleransi Upaya Untuk Mewujudkan Kerukunan Umat Beragama’, *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 2009, 207–17, doi:10.24014/TRS.V1I2.452; Rosalina Ginting and Kiki Ayaningrum, ‘Toleransi Dalam Masyarakat Plural’, *Jurnal Ilmiah Majalah Lontar*, 23.4 (2009), pp. 1–7, doi:10.26877/LTR.V23I4.665.

<sup>3</sup> This hadith is narrated by Imam Ahmad ibn Hanbal in the chapter of Bidayah Musnad ‘Abdullah ibn Al-‘Abbas, hadith number 2003, and in the chapter of Hadith of Abi Umamah Al-Bahily Ash-Shuda ibn ‘Ajlan

<sup>4</sup> Salma Mursyid, ‘Konsep Toleransi (Al-Samahah) Antar Umat Beragama Perspektif Islam’, *Aqlam: Journal of Islam and Plurality*, 1.2 (2016), doi:10.30984/ajip.v1i2.504; A. Warson Munawwir, *Kamus Al-Munawwir, Arab-Indonesia Terlengkap*, Edisi Kedu (Pustaka Progressif, 1997); Meriana, ‘Tasamuh Adalah Sikap Toleransi, Ini Dalil Hadits Dan Contoh Tasamuh -’, *Muslim Terkini*, 2022 <<https://www.muslimterkini.id/khazanah/pr-904248886/tasamuh-adalah-sikap-toleransi-ini-dalil-hadits-dan-contoh-tasamuh>>.



by the Medina Charter, the first written constitution regulating interfaith and interethnic relations within a single community.<sup>5</sup> The charter laid down principles governing cooperation and equality among Medina's citizens, including the protection of religious practices and property rights for all religious groups.<sup>6</sup> This policy of tolerance was later adopted and developed by Islamic scholars through various intellectual works, ultimately becoming a legacy of Islamic civilization.

However, understanding the concept of tolerance in Islam cannot be separated from the context of pluralism. From an Islamic perspective, pluralism is not only recognized but also considered a divine reality intended as a test for humanity in coexisting peacefully.<sup>7</sup> This viewpoint positions tolerance as a necessity in social interactions, where acceptance of diversity must be grounded in the principles of religious teachings. This implies that tolerance in Islam is neither absolute nor unrestricted but remains within the framework of Qur'anic values and the Sunnah.

Drawing from this foundational idea, this article examines the concept of tolerance in Islam, focusing on the perspectives derived from the Prophet Muhammad's hadiths and their practical application within Islamic societies. By employing a thematic (*maudhū'i*) approach, this study delves into the meaning of tolerance in Islamic teachings and its relevance to the principles governing pluralistic societies. Through a descriptive and comprehensive analysis, the article seeks to illuminate how tolerance has been a fundamental component of Islamic doctrine from its inception, as well as its potential to foster harmonious coexistence in contemporary diverse societies. It is anticipated that the findings of this study will contribute both theoretically and practically to the advancement of interfaith understanding, while also serving as a valuable reference for further research on the role of tolerance in Islam in the modern era.

## **B. DISCUSSION**

### **1. Hadiths on Tolerance**

In the study of hadiths, numerous narrations emphasize the value of tolerance, portraying it as a core element of Islamic teachings. These hadiths not only highlight the importance of tolerance but also provide examples of how Prophet Muhammad (peace be upon him) demonstrated it in his interactions (*mu'amalah*) with non-Muslims. This indicates that the tolerance encouraged by Islam encompasses various aspects of life, including actions, words, and policies implemented by the Prophet

---

<sup>5</sup> Alhafiz Kurniawan, 'Piagam Madinah Dan Semangat Kebangsaan Nabi Muhammad', 2021 <<https://islam.nu.or.id/sirah-nabawiyah/piagam-madinah-dan-semangat-kebangsaan-nabi-muhammad-IF4yR>>.

<sup>6</sup> Bukhori Abdul Shomad and others, 'Piagam Madinah Dan Resolusi Konflik', *Al-Adyan: Jurnal Studi Lintas Agama*, 2.2 (2013), pp. 120–41, doi:<https://doi.org/10.24042/ajsla.v8i2.586>.

<sup>7</sup> Kementerian Agama RI, 'Islam, Pluralisme, Dan Multikulturalisme', 2022 <<https://kemenag.go.id/moderasi-beragama/islam-pluralisme-dan-multikulturalismenbsp-oqfeej>>.



Generally, the hadiths related to tolerance can be categorized into four main themes. These categories offer a deeper understanding of how tolerance is manifested in daily behavior and broader societal policies, underscoring that Islam regards tolerance as a fundamental principle to be upheld across different situations and contexts.

### 1) Tolerance in the Form of Universal Brotherhood of Humanity

The concept of tolerance in Islam includes various dimensions of human relationships, embodied in the universal brotherhood that encompasses all of humanity, regardless of religion, ethnicity, race, or social status. This teaching is reflected in several hadiths of the Prophet Muhammad (peace be upon him), which stress the importance of compassion and respect for all living beings. One such hadith conveying the value of universal brotherhood is as follows:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي قَابُوسَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ الرَّحِيمِ شُجْنَةُ مِنَ الرَّحْمَنِ فَمَنْ وَصَلَهَا وَصَلَهُ اللَّهُ وَمَنْ قَطَعَهَا قَطَعَهُ اللَّهُ " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

“Abdullah bin 'Amr narrated that the Messenger of Allah said: The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after Ar-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him.”<sup>8</sup>

In this hadith, Prophet Muhammad (peace be upon him) teaches that compassion and good relations (*silaturrahim*) are vital elements of a Muslim's social and spiritual life. This compassion is not limited to fellow Muslims but extends to all humanity, as implied by the phrase “whoever is on earth.” This universal brotherhood highlights Islam’s teachings on tolerance and respect for humanity as a whole.

Tolerance in Islam, as depicted in the hadith, goes beyond merely accepting differences; it includes acts of support—whether emotional, material, or spiritual—for others. This concept also advocates protecting the rights of others and fostering conditions conducive to harmony within society. In multicultural settings, the universal brotherhood advocated by Islam serves as a driver for justice, peace, and mutually beneficial cooperation. It also aims to prevent hostility, discrimination, and conflicts that may arise due to differences.

Additionally, the tolerance taught by Prophet Muhammad (peace be upon him) encourages Muslims to focus not only on interpersonal relationships (*hablun min an-nās*) but also on their relationship with Allah (*hablun min Allāh*). By integrating these two aspects, the spirit of brotherhood and tolerance becomes deeper, as every act of compassion and tolerance is

<sup>8</sup> ‘Jami’ At-Tirmidhi 1924 - Chapters on Righteousness And Maintaining Good Relations With Relatives - كتاب البر والصلة عن رسول الله صلى الله عليه وسلم - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم) <<https://sunnah.com/tirmidhi:1924>>.



seen as an act of devotion to Allah. In practicing universal brotherhood, Muslims are reminded to maintain moral and spiritual integrity as a testament to their compassion for humanity, which is believed to strengthen their relationship with the Creator.

A practical example of tolerance in Islam can be seen in the respect shown by the Prophet Muhammad (peace be upon him) toward people of different religious backgrounds, as demonstrated in the following hadith:

حَدَّثَنَا آدَمُ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا عَمْرُو بْنُ مَرَّةٍ قَالَ سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدٍ قَاعِدَيْنِ بِالْقَادِسِيَّةِ فَمَرُّوا عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا. فَقِيلَ لَهُمَا إِنَّهَا مِنْ أَهْلِ الْأَرْضِ أَى مِنْ أَهْلِ الذِّمَّةِ فَقَالَا إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ فَقِيلَ لَهُ إِنَّهَا جَنَازَةٌ يَهُودِيٍّ. فَقَالَ " أَلَيْسَتْ نَفْسًا ". وَقَالَ أَبُو حَمْرَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرٍو عَنِ ابْنِ أَبِي لَيْلَى قَالَ كُنْتُ مَعَ قَيْسٍ وَسَهْلٍ - رَضِيَ اللَّهُ عَنْهُمَا - فَقَالَا كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَقَالَ زَكَرِيَاءُ عَنِ الشَّعْبِيِّ عَنِ ابْنِ أَبِي لَيْلَى كَانَ أَبُو مَسْعُودٍ وَقَيْسٌ يَقُومَانِ لِلْجَنَازَةِ.

“Narrated `Abdur Rahman bin Abi Laila: Sahl bin Hunaif and Qais bin Sa`d were sitting in the city of Al-Qadisiya. A funeral procession passed in front of them and they stood up. They were told that funeral procession was of one of the inhabitants of the land i.e. of a non-believer, under the protection of Muslims. They said, A funeral procession passed in front of the Prophet (ﷺ) and he stood up. When he was told that it was the coffin of a Jew, he said, "Is it not a living being (soul)?"<sup>9</sup>

In this hadith, the Prophet Muhammad (peace be upon him) demonstrated universal respect for humanity, even extending it to the funeral of a non-Muslim. Imam Nawawi explains that the Prophet's act emphasizes the importance of honoring humanity as a creation of Allah. While standing for a passing funeral is not obligatory, the gesture is recommended as a sign of respect, though Islam allows individuals the choice to remain seated.

This hadith illustrates that in Islam, the concepts of brotherhood and compassion are not limited by religious, ethnic, or racial boundaries but apply universally to all beings. Hence, Islam underscores its commitment to tolerance and respect for all humanity. This understanding reinforces the view that being tolerant and valuing others is not merely a social obligation but an essential part of a Muslim's character and ethical responsibility in a diverse society.<sup>10</sup>

## 2) Tolerance in Social and Economic Interactions (*Mu'amalah*)

In Islam, tolerance is also exemplified in the realm of *mu'amalah* (social and economic interactions), encompassing activities such as trade and

<sup>9</sup> 'Sahih Al-Bukhari 1312, 1313 - Funerals (Al-Janaa'iz) - كتاب الجنائز - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم) <<https://sunnah.com/bukhari:1312>>.

<sup>10</sup> Suryan Suryan, 'TOLERANSI ANTARUMAT BERAGAMA: PERSPEKTIF ISLAM', *Jurnal Ushuluddin*, 23.2 (2017), p. 185, doi:10.24014/jush.v23i2.1201.



collaboration with non-Muslims. A hadith demonstrating tolerance in *mu'amalah* is as follows:

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْأَعْمَشُ قَالَ تَذَاكُرْنَا عِنْدَ إِبْرَاهِيمَ الرَّهْنِ فِي السَّلْمِ فَقَالَ حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ وَرَهْنَهُ دِرْعًا مِنْ حَدِيدٍ.

“Narrated Al-A`mash: When we were with Ibrahim, we talked about mortgaging in deals of Salam. Ibrahim narrated from Aswad that `Aisha had said, The Prophet (ﷺ) bought some foodstuff on credit from a Jew and mortgaged an iron armor to him.”<sup>11</sup>

This hadith illustrates that the Prophet Muhammad (peace be upon him) engaged in economic transactions with non-Muslims. He purchased food on credit from a Jewish individual, offering his iron armor as collateral. From this hadith, it is evident that Islam promotes tolerance in various aspects of life, including economic interactions. Tolerance in *mu'amalah* teaches Muslims to be open to cooperation and transactions with others, regardless of their religion or background.

The importance of tolerance in *mu'amalah* is further emphasized in another hadith, which recounts the Prophet's cooperation with the Jewish community of Khaybar:

حَدَّثَنَا ابْنُ مِقَاتٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَى خَيْبَرَ الْيَهُودَ عَلَى أَنْ يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا خَرَجَ مِنْهَا.

Narrated Ibn `Umar: Allah's Messenger (ﷺ) gave the land of Khaibar to the Jew's on the condition that they work on it and cultivate it, and be given half of its yield.<sup>12</sup>

This hadith demonstrates that the Prophet Muhammad (peace be upon him) opened opportunities for economic cooperation with non-Muslim communities living under the Islamic state. In this case, the Jewish community was granted the right to manage the land in Khaybar in exchange for a portion of its agricultural produce. Imam Ibn Hajar commented that such economic collaborations (*mu'amalah*) between Muslims and non-Muslims (Ahl al-Dhimma) are permissible as long as they do not violate Islamic principles.<sup>13</sup> The Prophet's inclusive approach exemplifies how tolerance in Islam extends

<sup>11</sup> 'Sahih Al-Bukhari 2386 - Loans, Payment of Loans, Freezing of Property, Bankruptcy - كتاب (صلى الله عليه و سلم) - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم) في الاستقراض' <<https://sunnah.com/bukhari:2386>> [accessed 9 November 2024].

<sup>12</sup> 'Sahih Al-Bukhari 2331 - Agriculture - كتاب المزارعة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:2331>> [accessed 9 November 2024].

<sup>13</sup> Ibnu Hajar al-Asqalani, *Fath Al-Bari Syarh Sahih Al-Bukhari* (Maktabah Fahd al-Wataniyah, 2001).



to *mu'amalah*, promoting mutual benefits in business and economic relationships.

The pinnacle of tolerance in *mu'amalah* is also reflected in the Prophet's prohibition against harming *dhimmi*s (non-Muslims living peacefully under Muslim protection). This is affirmed in the following hadith:

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو حَدَّثَنَا مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوَجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا " .

"Narrated `Abdullah bin `Amr: The Prophet (ﷺ) said, whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."<sup>14</sup>

This hadith highlights the seriousness of Islam in protecting the rights and safety of non-Muslims living peacefully with the Muslim community. The Prophet Muhammad (peace be upon him) explicitly forbade harming or threatening non-Muslims under Muslim protection. This underscores Islam's teaching of safeguarding the rights of others in *mu'amalah*, regardless of religion, ethnicity, or race.

From these narrations, it can be concluded that a good Muslim is one who excels in *mu'amalah* with others, irrespective of their religious or social background. Islam not only teaches Muslims to respect and treat non-Muslims fairly but also strictly prohibits any form of violence or infringement of their rights, particularly those living within Muslim societies. Tolerance in *mu'amalah* reflects the overarching principles of Islam as a religion of peace, justice, and compassion, fostering cooperation and mutual understanding in economic and social interactions. These values are essential for creating harmonious and prosperous multicultural societies.

### 3) Tolerance in Religious Differences

In various narrations, we find that Prophet Muhammad (peace be upon him) never demonstrated hatred toward non-Muslims. Instead, he consistently prayed for their well-being and asked Allah to guide them to faith and acceptance of his message. One such narration illustrating the Prophet's tolerance toward religious differences is the story of the Daus tribe, which rejected the call to Islam delivered by Thufail bin Amr al-Dausi. When Thufail reported this rejection to the Prophet, he did not curse them but instead prayed for their guidance and well-being, as narrated below:

<sup>14</sup> 'Sahih Al-Bukhari 3166 - Jizyah and Mawaada'ah - كتاب الجزية والموادعة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم) <<https://sunnah.com/bukhari:3166>> [accessed 9 November 2024].



حَدَّثَنَا عَلِيُّ حَدَّثَنَا سُفْيَانُ حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَدِمَ الطُّفَيْلُ بْنُ عَمْرٍو عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ دَوْسًا قَدْ عَصَتْ وَأَبَتْ فَادْعُ اللَّهَ عَلَيْهَا. فَظَنَّ النَّاسُ أَنَّهُ يَدْعُو عَلَيْهِمْ فَقَالَ "اللَّهُمَّ اهْدِ دَوْسًا وَأْتِ بِهِمْ".

“Narrated Abu Huraira: at-Tufail bin `Amr came to Allah's Messenger (ﷺ) and said, O Allah's Messenger (ﷺ)! The tribe of Daus has disobeyed (Allah and His Apostle) and refused (to embrace Islam), therefore, invoke Allah's wrath for them." The people thought that the Prophet (ﷺ) would invoke Allah's wrath for them, but he said, "O Allah! Guide the tribe Of Daus and let them come to us.”<sup>15</sup>

This hadith demonstrates that the Prophet was sent as a mercy to all creations (*rahmatan lil ‘alamin*), preferring to pray for guidance rather than harm for those who had yet to accept Islam. In dealing with religious differences and rejection, the Prophet emphasized a compassionate and tolerant approach as long as there remained hope for guidance. This attitude clearly reflects Islam’s mission of tolerance in navigating differences in faith.

Furthermore, in instances where opponents were obstinate, resisted the call to Islam over a long period, and posed threats to the Muslim community, the Prophet occasionally prayed for the downfall of certain polytheist leaders who used violence and treachery to block Islam's propagation. However, such actions were only taken as a last resort after all peaceful efforts had been exhausted. Another story that illustrates the principle of tolerance in the Prophet’s approach to preaching can be found in the hadith narrated during the Battle of Khaybar:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنْ أَبِيهِ عَنْ سَهْلِ بْنِ سَعْدٍ - رَضِيَ اللَّهُ عَنْهُ - سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ يَوْمَ خَيْبَرَ "لَأُعْطِينَ الرَّايَةَ رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ". فَقَامُوا يَرْجُونَ لِذَلِكَ أَنَّهُمْ يُعْطَى فَعَدَّوْا وَكَلَّمَهُمْ يَرْجُونَ أَن يُعْطَى فَقَالَ "أَيُّنَّ عَلِيٌّ". فَقِيلَ يَشْتَكِي عَيْنَيْهِ فَأَمَرَ فَدُعِيَ لَهُ فَبَصَقَ فِي عَيْنَيْهِ فَبَرَأَ مَكَانَهُ حَتَّى كَانَتْهُ لَمْ يَكُنْ بِهِ شَيْءٌ فَقَالَ نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا. فَقَالَ "عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ فَوَاللَّهِ لَأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ".

“Narrated Sahl bin Sa`d: That he heard the Prophet (ﷺ) on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allah will grant victory." So, the companions of the Prophet (ﷺ) got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet asked for `Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring `Ali in front of him. Then the Prophet (ﷺ) spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble. `Ali said, "We will fight with them (i.e. infidels) till they

<sup>15</sup> 'Sahih Al-Bukhari 6397 - Invocations - كتاب الدعوات - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:6397>> [accessed 9 November 2024].





become like us (i.e. Muslims)." The Prophet (ﷺ) said, "Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands (i.e. through you), that will be better for you than the red camels."<sup>16</sup>

This hadith illustrates that in preaching, the Prophet emphasized peaceful and persuasive approaches, viewing the guidance of a single individual as a blessing greater than worldly wealth. Thus, Islam teaches that in spreading the truth, Muslims must prioritize tolerance and offer others the opportunity to understand and accept Islamic teachings without compulsion or violence.

The values of tolerance in Islam are reflected in the Prophet's consistent respect for others and his efforts to maintain harmony, even within a society marked by diverse beliefs. This tolerance is also evident in Islam's emphasis on ease, mercy, and justice, principles that align with its universality. These attributes ensure that Islamic teachings remain applicable across different times and places and among various societal groups. Such principles affirm that Islam is not an exclusive religion for one group but a mercy for all of humanity, emphasizing peace, tolerance, and respect for diversity in the structure of communal life.

#### 4) Tolerance Toward Oneself

Islam is founded on the principles of ease and leniency, designed to facilitate human life and ensure that religious practices remain manageable. This principle is reflected in the teachings of Prophet Muhammad (peace be upon him), who advised against imposing excessive burdens in religious observance:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغِفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمُقْبَرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ "

Narrated Abu Huraira: The Prophet (ﷺ) said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the afternoons, and during the last hours of the nights."<sup>17</sup>

<sup>16</sup> 'Sahih Al-Bukhari 2942 - Fighting for the Cause of Allah (Jihaad) - كتاب الجهاد والسير - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:2942>> [accessed 9 November 2024].

<sup>17</sup> 'Sahih Al-Bukhari 39 - Belief - كتاب الإيمان - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:39>> [accessed 9 November 2024].



This hadith underscores that Islam does not demand its followers to overexert themselves. Ibn Hajar al-Asqalani elaborates that this hadith contains a prohibition against *tasyaddud* (extreme strictness) in practicing religious obligations, which refers to forcing oneself beyond their capacity. Muslims are reminded that religious teachings do not call for excessive imposition, as those who adopt extreme practices may eventually fail to sustain them, undermining the essence of worship. This illustrates that religious obligations should not be approached with extremism, as such an approach could render the practices unsustainable.

Another narration further emphasizes this principle. On one occasion, the Prophet (peace be upon him) observed Aisha (may Allah be pleased with her) sitting with a woman who claimed to engage in prayer throughout the night without rest. The Prophet responded with the following advice:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ قَالَتْ "مَنْ هَذِهِ" قَالَ "مَنْ هَذِهِ". قَالَتْ فَلَا تَهْتِكُنَّ مِنْ صَلَاتِهَا. قَالَ "مَنْ عَلَيْكُمْ بِمَا تَطِيقُونَ فَوَاللَّهِ لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا". وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ.

Narrated 'Aisha: "Once the Prophet (ﷺ) came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly."<sup>18</sup>

This hadith demonstrates that the Prophet did not advocate for excessive acts, even in virtuous deeds like nightly prayers. He encouraged acts of worship to be performed within one's capacity, without overexertion, as consistency is more beloved to Allah. Islam emphasizes sustainability and balance in worship, avoiding burdensome practices beyond one's limits.

The messages of these hadiths underscore that in Islam, self-tolerance is an essential aspect of correctly practicing the religion. Islam advises its adherents to avoid extremism in both obligatory and voluntary acts of worship to maintain their zeal and avoid feeling burdened. The Prophet (peace be upon him) instructed his followers to adopt a moderate and balanced approach to religious practice, fulfilling both physical and spiritual needs without neglecting either.

The principle of self-tolerance also implies that Muslims should avoid practices that endanger their health or weaken their physical and mental well-being. By maintaining balance, Muslims can achieve inner peace and enduring happiness in their worship. This teaching emphasizes that Islam is a religion designed to provide compassion and protection, steering its

<sup>18</sup> 'Sahih Al-Bukhari 43 - Belief - كتاب الإيمان - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:43>> [accessed 9 November 2024].



adherents away from extremes that may negatively impact their physical or mental health.

In essence, Islam teaches that religious excellence is realized through balanced and measured practices. It is a religion designed as a mercy for humanity, not a burden. These teachings of the Prophet (peace be upon him) highlight how Islam provides room to preserve one's physical, mental, and spiritual well-being while drawing closer to Allah in a manner that is enjoyable, moderate, and sustainable.

## 2. Analysis of Tolerance in the Hadith of the Prophet

Tolerance in the hadith of Prophet Muhammad (PBUH) is understood as a way of life that prioritizes harmony within a diverse society comprising various ethnicities, religions, and races. Islam grants every individual the freedom to act in accordance with humanitarian principles, free from coercion or oppression. The implementation of tolerance in social life is reflected in acts of compassion, mutual assistance, and respect for others. This concept is emphasized in the Qur'an, as Allah states in Q.S. Al-Hujurat/49:13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

“O mankind! We created you from a single pair of a male and a female, and made you into nations and tribes that you might get to know one another. Surely the noblest of you in the sight of Allah is he who is the most righteous. Allah is All-Knowledgeable, All-Aware.”

Compassion and mutual assistance, regardless of differences in belief, are tangible manifestations of Islamic teachings. Islam also permits cooperation with non-Muslims in worldly matters such as business or education. For example, the Prophet (PBUH) engaged in a transaction with a Jewish man, purchasing goods on credit and offering his iron armor as collateral. This indicates that collaboration with non-Muslims in worldly matters is permissible. Allah reaffirms this principle in Q.S. Al-Mumtahanah/60:8:

لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

“Allah does not forbid you to be kind and equitable to those who had neither fought against your faith nor driven you out of your homes. In fact, Allah loves the equitable.”

This practice of tolerance is evident in the Prophet's interactions with non-Muslims, such as purchasing food from a Jewish man on credit. This shows that a Muslim may engage in cooperation in worldly matters, including trade, business, or other beneficial activities. Furthermore, Allah commands justice for everyone, including non-Muslims, as stated in Q.S. Al-Maidah/5:8:



يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ۗ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O believers! Be steadfast for the sake of Allah and bear true witness and let not the enmity of a people incite you to do injustice; do justice; that is nearer to piety. Fear Allah, surely Allah is fully aware of all your actions.”

From this verse, it can be understood that in interactions with non-Muslims, the principles of tolerance, justice, and honesty must be upheld. Islam teaches a clear stance in matters of belief and worship; however, in social and humanitarian affairs, tolerance remains a priority.

Regarding belief, Islam offers dialogue and tolerance in the form of mutual respect, acknowledging that religious differences are part of Allah’s will. This is articulated in Q.S. Yunus/10:99:

وَلَوْ شَاءَ رَبُّكَ لَكَاٰمَنَ مَن فِي الْأَرْضِ كُلُّهُم جَمِيْعًا ؕ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِيْنَ

“If it had been the will of your Rabb that all the people of the world should be believers, all the people of the earth would have believed! Would you then compel mankind against their will to believe?”

Similarly, Q.S. Ali 'Imran/3:20 underscores the importance of respect and recognition of diverse beliefs:

فَإِن حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُل لِّلَّذِيْنَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ ءَأَسْلَمْتُمْ فَإِن أَسْلَمُوا فَقَدِ اهْتَدَوْا ۖ وَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيْرٌ بِالْعِبَادِ

“So if they argue with you (O Muhammad), tell them: "I have submitted myself entirely to Allah and so have those who follow me." Then ask those who are given the Book and those who are illiterates: "Will you also submit yourselves to Allah?" If they become Muslims, they shall be rightly guided but if they turn back, you need not worry, because your sole responsibility is to convey the Message. Allah is watching all His servants very closely.”

This verse emphasizes that guidance is within Allah’s authority. Imam Thabari interprets that if they reject the Prophet’s call, his duty is only to convey the message, not to judge or coerce them. Thus, Islamic laws governing social interactions aim to promote public welfare, enhance quality of life, and establish prosperity for humanity as a whole. This approach demonstrates that tolerance, justice, and mutual respect form the foundation of peaceful coexistence within Islamic teachings.

### C. CONCLUSION

In conclusion, Islam is a religion that places tolerance at the core of its principles for social and humanitarian interactions, as reflected in the practices of Prophet Muhammad (PBUH) and the guidance of the Qur'an and Hadith. Tolerance in Islam encompasses various dimensions, including



universal brotherhood, social and economic interactions (mu'amalah), respect for religious differences, and maintaining balance in practicing one's faith (self-tolerance).

These principles not only highlight the compassion and mercy inherent in Islam as a universal religion but also serve as a foundation for fostering harmony within pluralistic societies. However, tolerance in Islam is not absolute; it is always framed within the boundaries of shariah to prevent deviation from the values of truth. This balanced approach ensures that tolerance is practiced in a way that aligns with justice, mercy, and the ultimate objectives of Islamic teachings. Through this framework, Islam offers a comprehensive guide to building peaceful and equitable communities that respect diversity while upholding shared moral and ethical values.

### REFERENCES

- Ginting, Rosalina, and Kiki Ayaningrum, 'Toleransi Dalam Masyarakat Plural', *Jurnal Ilmiah Majalah Lontar*, 23.4 (2009), pp. 1-7, doi:10.26877/LTR.V23I4.665
- Hertina, 'Toleransi Upaya Untuk Mewujudkan Kerukunan Umat Beragama', *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama*, 2009, 207-17, doi:10.24014/TRS.V1I2.452
- Ibnu Hajar al-Asqalani, *Fath Al-Bari Syarh Sahih Al-Bukhari* (Maktabah Fahd al-Wataniyah, 2001)
- 'Jami` At-Tirmidhi 1924 - Chapters on Righteousness And Maintaining Good Relations With Relatives - كتاب البر والصلة عن رسول الله صلى الله عليه وسلم - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه وسلم)' <<https://sunnah.com/tirmidhi:1924>>
- Kementrian Agama RI, 'Islam, Pluralisme, Dan Multikulturalisme', 2022 <<https://kemenag.go.id/moderasi-beragama/islam-pluralisme-dan-multikulturalismenbsp-oqfeej>>
- Klaina, Mekki, and Ansusa Putra, 'AL-TASĀMUH OR TOLERANCE IN THE QURAN AND SUNNAH? And Claims of The Deniers', *Living Islam: Journal of Islamic Discourses*, 7.1 (2024), doi:10.14421/lijid.v7i1.5367
- Kurniawan, Alhafiz, 'Piagam Madinah Dan Semangat Kebangsaan Nabi Muhammad', 2021 <<https://islam.nu.or.id/sirah-nabawiyah/piagam-madinah-dan-semangat-kebangsaan-nabi-muhammad-IF4yR>>
- Meriana, 'Tasamuh Adalah Sikap Toleransi, Ini Dalil Hadits Dan Contoh Tasamuh -', *Muslim Terkini*, 2022 <<https://www.muslimterkini.id/khazanah/pr-904248886/tasamuh-adalah-sikap-toleransi-ini-dalil-hadits-dan-contoh-tasamuh>>
- Munawwir, A. Warson, *Kamus Al-Munawwir, Arab-Indonesia Terlengkap*, Edisi Kedu (Pustaka Progressif, 1997)



- Mursyid, Salma, 'Konsep Toleransi (Al-Samahah) Antar Umat Beragama Perspektif Islam', *Aqlam: Journal of Islam and Plurality*, 1.2 (2016), doi:10.30984/ajip.v1i2.504
- 'Sahih Al-Bukhari 1312, 1313 - Funerals (Al-Janaa'iz) - كتاب الجنائز - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:1312>>
- 'Sahih Al-Bukhari 2331 - Agriculture - كتاب المزارعة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:2331>> [accessed 9 November 2024]
- 'Sahih Al-Bukhari 2386 - Loans, Payment of Loans, Freezing of Property, Bankruptcy - كتاب فى الاستقراض - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:2386>> [accessed 9 November 2024]
- 'Sahih Al-Bukhari 2942 - Fighting for the Cause of Allah (Jihaad) - كتاب الجهاد - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:2942>> [accessed 9 November 2024]
- 'Sahih Al-Bukhari 3166 - Jizyah and Mawaada'ah - كتاب الجزية والموادعة - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:3166>> [accessed 9 November 2024]
- 'Sahih Al-Bukhari 39 - Belief - كتاب الإيمان - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:39>> [accessed 9 November 2024]
- 'Sahih Al-Bukhari 43 - Belief - كتاب الإيمان - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:43>> [accessed 9 November 2024]
- 'Sahih Al-Bukhari 6397 - Invocations - كتاب الدعوات - Sunnah.Com - Sayings and Teachings of Prophet Muhammad (صلى الله عليه و سلم)' <<https://sunnah.com/bukhari:6397>> [accessed 9 November 2024]
- Shomad, Bukhori Abdul, Farhat Abdullah, Yosep Aspat Alamsyah, Erwin Muslimin, Siti Julaha, and Andewi Suhartini, 'Piagam Madinah Dan Resolusi Konflik', *Al-Adyan: Jurnal Studi Lintas Agama*, 2.2 (2013), pp. 120-41, doi:<https://doi.org/10.24042/ajsla.v8i2.586>
- Suryan, Suryan, 'TOLERANSI ANTARUMAT BERAGAMA: PERSPEKTIF ISLAM', *Jurnal Ushuluddin*, 23.2 (2017), p. 185, doi:10.24014/jush.v23i2.1201
- Ula, Ahmad Nilnal Munachifdlil, and Hanik Hidayati, 'Harmoni Sosial Dalam Perspektif Islam: Tinjauan Terhadap Masyarakat Kontemporer', *Jurnal Keislaman*, 7.1 (2024), pp. 170-82, doi:10.54298/jk.v7i1.252