COMMUNICATION IN RELIGION DIFFERENCES ACCORDING TO THE GUIDE OF THE QUR'AN AND HADITH

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ABSTRACT

Research purposes: To know communication in religious differences according to the guidance of the Qur'an and Hadith. Methods: Qualitative. Result: Based on the guidance of the Qur'an and Hadith, it can be concluded that communication with people of different religions includes: first; not carry out religious coercion, second; do not denounce the gods of other religions, third; to me my religion to you your religion, fourth; do good to followers of other religions, fifth; do good and do justice, and sixth; do not oppress followers of other religions.

Keywords: Communication, religious differences, Al-Qur'an, Hadith

PRELIMINARY

In our beloved country Indonesia, there has been a conflict between religious adherents which is very unfortunate. This conflict occurred in Ambon, Maluku Province. This protracted riot claimed many lives. Around 100,000 people fled outside Ambon and 20,000 people were forced to live in 34 refugee camps.¹

Cities and villages in Ambon are scattered with the rubble of houses of worship, houses and shops that were burned and razed to the ground. Ambon

¹Margaretha Margawati, Interreligious Conflict or Politicization of Religion?, Indonesian Anthropology Journal, p. 513-514.
City and some of the surrounding villages are strictly segregated and divided into 2 regions: Islam and Christianity.

Christian societies and territories are called red, and Muslim ones are called white. Especially in Ambon city, people live in separate conditions: red and white special markets, red and white speedboat ports, red and white tricycles, red and white public transportation, red and white banks, and so on.\(^2\)

Disputes, conflicts, or even wars between religious adherents only result in great losses for all of us. The loss of life, the destruction of public facilities, the cessation of the economy, the interruption of education, and many other impacts of life that we must bear.

We all certainly don't want religious differences to be a trigger for conflict in society. We all want to live in peace and harmony so that the quality of our lives is getting better.

We must maintain this harmonization between adherents of different religions. Every adherent of religion, especially Muslims, should prioritize morals when interacting with people of different religions. Muslims are commanded by Allah Ta'ala to always do justice even to people of different religions.

Allah Ta'ala says:

Meaning: “O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.” (Al-Maidah: 8)

Being fair even with people of different religions is closer to piety. Al-Hafizh Ibn Kathir said when explaining the verse above, "Don't let your hatred of a people make you leave doing justice. Use justice for everyone, be it friend or foe.”\(^3\)

RESULTS AND DISCUSSION

Not Doing Religious Coercion

In the Qur'an, Allah Ta'ala teaches to always have good relations, even with non-Muslims. In Surah al-Baqarah verse 256, Allah commands Muslims not to force others to embrace Islam.

Allah Ta'ala says:

\(^2\)Ibid.

Meaning: There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing. (Surat al-Baqarah: 256)

Regarding the verse above, al-Hafizh Ibn Kathir rahimahullah said:

Meaning: "It means that you should not force someone to convert to Islam. Indeed, Islam is a clear parrot, the arguments are clear. And the instructions do not require forcing someone to enter into them. But whoever Allah guides him to Islam, then his heart will be spacious and his bashirah will shine to enter it clearly. Whoever Allah blinds his heart, blinds his hearing and sight, then indeed Allah does not give him the benefit of entering the religion either by compulsion or pressure."

The interpretation of the verse above shows that the guidance is in the hands of Allah Ta'ala. The task of humans is only to convey through da'wah. If indeed Allah Ta'ala wants someone to be guided into Islam, then it is very easy for Allah. On the other hand, if Allah the Exalted does not want it, then the guidance will not come. We do not pressure, let alone force him to convert to Islam.

When viewed from the side ashabun nuzul (because of the revelation of the verse), al-Hafidz Ibn Kathir said:

Meaning: "Said Muhammad bin Ishaq from Muhammad bin Abi Muhammad al-Jarshi from Zaid from Ikrimah or from Sa'id (Ibn Jabir) from Ibn Abbas, that this verse was revealed about a Muslim Ansar from Bani Salim bin 'Auf who named al-Husayn. He has two sons who converted to Christianity. He said to the Prophet sallallaahu 'alaihi wasallam: "They refused to embrace Islam and still chose Christianity. Should I force them (to convert to Islam))?. Therefore this verse came down."

Seeing ashabun nuzul (because of the revelation of the verse) above, it is clear that forcing to embrace religion is included in the category of prohibition in the Qur'an. If we have tried our best to invite him to Islam, but he is reluctant, we are not required to force him. Because guidance only belongs to Allah Ta'ala.

The Word of Allah Ta'ala:

"And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers? And it is not

4Abi Al-Fida Ismail bin Umar bin Katsir Al-Dimsyaqi, Tafsir Al-Qur'an Al-'Azhim, p. 683

5Ibid.
for a soul to believe except by permission of Allah, and He will place defilement upon those who will not use reason. (Surah Yunus: 99-100)

Allah Ta’ala only sees those who say the shahada purely from their hearts. It is not his tongue that speaks faith, but his heart disobeys Him. Likewise, religious coercion only produces false faith.

In one verse it is mentioned about a person who is forced to disbelieve in Allah, but in his heart is still firm in faith. Allah Ta’ala made an exception for him as a believer.

Allah Ta’ala says:

“Whoever disbelieves in Allah after his belief... except for one who is forced [to renounce his religion] while his heart is secure in faith. But those who [willingly] open their breasts to disbelief, upon them is wrath from Allah, and for them is a great punishment;” (Surat an-Nahl: 106)

‘Ammar bin Yasir radhiyallahu ‘anhu was tortured by the Quraish disbelievers. He was forced to speak words of disbelief. If he refused, he would be constantly tortured.

Then ‘Ammar bin Yasir uttered a sentence of disbelief because he could no longer bear the torment of the Quraysh infidels.

After that, he was released. When ‘Ammar came to the Prophet sallallaahu ‘alaihi wa sallam, then he was asked by the Apostle,

"What happened to you?"

"Shit, O Messenger of Allah. I will not be released until I reproach you and praise their gods."

The Apostle asked,

"How was your heart then?"

He replied, "My heart remains at rest in faith."

The Prophet sallallaahu ‘alaihi wa sallam again said,

"If they force (torture) again, please do it again like before."⁶

From the story above, it can be concluded, people who are forced to disbelieve but their hearts refuse, then they are still judged as believers. So, understand the mukhalafah (reverse understanding), as well as people who are forced to believe, but their hearts are disbelievers, then indeed that person is still a disbeliever.

⁶ (Narrated by Al-Hakim in Al-Mustadrak, 2: 389; Al-Baihaqi in Sunan Al-Kubra, 8: 208. This hadith is weak. However, there are many ways of narrating this story. The point is that this story still has its origin)
Therefore, Allah Ta'ala forbids us to do religious coercion on someone. This is the true morality of Muslims. It is not permissible to force someone to embrace Islam. Because coercion will only give birth to false beliefs, not pure beliefs that come from the heart.

Don't Blame the God of Other Religions

Jozeph Paul Zhang uploaded a video on his YouTube account, Thursday, April 15, 2021. In the show, Jozeph repeatedly insulted Islam, especially people who were fasting.

"Because Muslim friends in Europe are in their first year of fasting, they are afraid of Allah. The second year the fasting is half, try God to see or not. Year 3, no one is fasting, Allah doesn't see. So what? Allah knows best. No, Allah is still locked up in the Kaaba," said Jozeph.

For his statement, Jozeph was then reported to the Criminal Investigation Unit of the Police by a resident named Husin Alwi. On the same day, the video received widespread criticism from the public. Even the National Police Chief General Listyo Sigit Prabowo emphasized that the case was being investigated.

Islam teaches noble character for its adherents. In order to maintain harmony between religious communities, Muslims are not justified in insulting, criticizing, or making fun of the God of other religions. This prohibition is clearly stated in the word of Allah Ta'ala:

“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.” (Surat al-An'am: 108)

Imam Ibn Jarir ath-Tabari interprets the above verse by quoting one narration as follows:

Meaning: Has told me Matsna, from Abu Salih, from Mu'awiyah bin Salih, from Ali bin Abi Talhah, from Ibn 'Abbas about the verse "And do not curse the gods they worship besides Allah, because they will later curse Allah by exceeding limits without knowledge” They (the polytheists) said: 'O Muhammad, you stop your cursing against our gods, or we will abuse your Lord.' Then Allah forbade the Messenger of Allah and the believers to insult their idols; fa yasubbullahaaHa 'adwam bighairi 'ilmī ("Because they will curse Allah by transgressing without knowledge.")

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Although today there is a lot of news about reproach and blasphemy against Islam, Allah and His prophet, as was done Joseph Paul Zhang. Muslims still have to be able to refrain from retaliating. Subhanallah, that's the morality of Islam. This religion does not teach to repay evil with evil. But repay evil with good.

Allah Ta'ala says:

Meaning: “And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend.” (Surah Fushshilat: 34)

Even if we have to argue with followers of other religions, such as Jews and Christians, we are ordered by Allah Ta'ala to argue in the best way.

Allah Ta'ala says:

Meaning: And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him." (Surat al-Ankabut: 46)

**To Me My Religion To You Your Religion**

Religious differences have become the reality of our lives. If the context is in Indonesia, we know that there are Muslims, Catholics, Protestants, Hindus, Buddhists, and Confucians. This requires us to be ready to tolerate and live together in the midst of differences, of course with our respective principles.

The tolerance carried out does not have to sacrifice each other's beliefs as understood by religious pluralism activists. In their view, every religious believer does not need to think that his religion is the most correct. All religions are the same. It all boils down to the same God.

For example, Lutfi Syaukani, a pluralist from the Liberal Islam Network (JIL), wrote in Kompas newspaper (3/5/2005) about religious pluralism,

“A Muslim Fideist, for example, can feel close to Allah without going through the path of prayer, because he can do it through meditation or other rites commonly performed in spiritual meditation. Thus, religious experience is almost completely independent of the formal rules of religion. In turn, religious tools and concepts, such as scriptures, prophets, angels, and others are not so important anymore because what is more important
is how a person can enjoy spirituality and transcend himself in that boundless leap of faith.”

Sukidi has also written in the Jawa Pos newspaper (11/1/2004),

“And, consequently, there are many truths in traditions and religions. Nietzsche negates the existence of a 'single truth' and instead affirms many truths. Mahatma Gandhi was in tune with declaring that all religions – whether Hinduism, Buddhism, Judaism, Christianity, Islam, Zoroastrianism or others – are true. And consequently, truth exists and is found in all religions.”

Abd. Moqsith Ghazali, in his book, Arguments for Religious Pluralism, quotes from Ahmad Amin who states that all religions are paths to God. Some religions may be more advanced than others according to the context of their time. All religions lead people to God. Although the rites they perform are different, all of them are directed at the One God.

Seeing the definitions and descriptions brought by the religious pluralism activists above, it can be ascertained that religious pluralism is a theological understanding that promotes that all religions are true, regardless of the form of religion will lead to the same point. And all have the same opportunity to enter into God's heaven, be it a Muslim, Christian, Catholic, Hindu, Buddhist, Confucian, and others.

The tolerance that is carried out does not need to be excessive as did the activists of religious pluralism above. Our Prophet Muhammad sallallaahu 'alaihi wasallam has outlined that adherents of any religion, including Judaism and Christianity. If he does not believe in the apostleship of the Prophet Muhammad sallallaahu 'alaihi wasallam, then he is one of the inhabitants of hell.

Imam Muslim (d. 262 H) in the Book of Sahih Muslim, narrates the words of the Prophet Muhammad sallallaahu 'alaihi wasallam:

Meaning: "By the One who controls the soul of Muhammad, no one, both Jews and Christians, hears about me from this Muslim community, then he dies and does not believe in the teachings that I bring, except that he will become an inhabitant of Hell." (HR Muslim).

The MUI stated that religious pluralism is an ideology that is forbidden and contrary to the teachings of Islam. In matters of aqidah and worship, Muslims are obliged to be firm and adhere to principles, in the sense that it is forbidden

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8Kompas Newspaper, May 3, 2005
10Ibid, p. 63.
to mix up the aqidah and worship of Muslims with the aqidah and worship of adherents of other religions.

MUI issues its fatwa based on the following normative arguments from the Qur'an and Hadith:

Meaning: “And whoever desires other than Islam as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.” (Surah Ali Imran [3]: 85)

It means: Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them - out of jealousanimosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in [taking] account.” (Surat Ali Imran [3]: 19).

Meaning: To you your religion, and to me, my religion.”(Surat al-Kafirun [109]: 6).

Meaning: “And it is not proper for believing men and not (also) for believing women, when Allah and His Messenger have determined a decision, there will be for them (other) choices regarding their affairs. And whoever disobeys Allah and His Messenger, he has indeed gone astray, a clear misguidance.”(Surat al-Ahzab 33:36).

Tawhid is a standard principle in Islam. It is a pillar of acknowledgment of the oneness of Allah SWT. A person can no longer be called a Muslim if monotheism has disappeared from him.

One day, Al Walid bin Mughirah, Al 'Ash bin Wail, Al Aswad Ibn Muthollib, and Umayyah bin Khalaf met the Prophet sallallaahu 'alaihi wa sallam, they offered him,

"O Muhammad, what if we worship your Lord and you (Muslims) also worship our Lord. We are tolerant in all matters of our religion. If there is a part of your religious teachings that is better (in our opinion) than our religious guidance, we will practice it. On the other hand, if any of our teachings are better than your religious guidance, you must also put them into practice.” (Tafsir Al Qurtubi, 14:425)V

Then, Allah Ta'ala guided His Prophet by revealing Surah Al-Kafirun verses 1-6:

“Say, "O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipping of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion." (Surat al-Kafirun: 1-6)

From the explanation above, it should be concluded that the tolerance that is forged with followers of other religions is not rigid or radical and does not go beyond the limits or is liberal. We should maintain good relations with adherents
of other religions by maintaining the principle of lakum dinukum waliya din (for me my religion is your religion for you).

**Doing Good to People of Other Religions**

Have you ever visited a non-Muslim sick person? If you haven't, it means you haven't done a sunnah that the Prophet Muhammad sallallaahu 'alaihi wasallam did. Because he once visited a sick Jew.

From Anas bin Malik radhiyallahu'anhu, he said:

Meaning: “There was a Jew who liked to help the Prophet sallallaahu 'alaihi wa sallam. One day he was sick, the Prophet visited him. The Prophet sat near him and said: 'Convert to Islam you!'. Then the man looked at his father who was beside him, then his father said: 'Follow the words of Abul Qasim (Rasulullah)'. Then the Prophet sallallaahu 'alaihi wasallam came out and said: 'Praise be to Allah who has saved him from the fire of hell'” (Narrated by Bukhari no.1356).

Once, Umar bin Khaththab radhiyallahu 'anhu saw an old Jew begging. "Why are you begging?" Omar asked. "Because of need and age," he answered simply. Umar then took the parents to his house and gave some money. Then told him to go to the bait al-maal with a memo from him.

“Pay attention to the fate of this old man and his peers. It's not fair when we eat the young, then abandon the old. That alms are for the poor and needy. This old man is from a poor scribe.”

When Umar passed the Christian village of Sham whose population was suffering from leprosy. He ordered to provide assistance and drop food continuously.

**Do Good and Be Fair**

Doing good is something that must be preserved. Including doing good to followers of other religions. Religious differences are not a barrier for us to help each other. We all as human beings are encouraged to help others, especially to people who really need help.

At least this is stated in the Qur'an:

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12Ibid.
Meaning:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers.”

(Sura al-Mumtahanah: 8-9)

Regarding the above verse, the expert commentator Shaykh as-Sa'di rahimahullah said:

Meaning: "This means that Allah does not forbid you to do good and establish relationships, repay each other in kindness, and do justice to the polytheists from among close relatives and others. If they were not in a hostile condition to fight you in religion and did not expel from your country. There is no barrier for you to establish a relationship with them. In fact, having a relationship with them in such a condition does not have any fear or harm in it, as Allah Ta'ala said about both parents who were polytheists when their children were Muslim. "And if both of them force you to associate with Me with something that you have no knowledge of, then do not obey them, and have good relations with both of them in the world."

The above verse allows all of us to do justice to the disbelievers. Doing good and helping them is best done on a note in peaceful conditions. Not in a state of fighting each other.\(^\text{13}\)

Do Not Oppress Followers Of Other Religions

The wrongdoing will destroy the order of human life. As a result of injustice, there will be people who are oppressed and hurt. Doing so will lead to disputes and great damage.

Therefore, in the texts of the Qur'an and Hadith there are many serious threats that must be borne by the wrongdoers.

The Word of Allah Ta'ala:

Meaning: "(namely) the day when apologies are useless for the wrongdoers and they are cursed and a bad place to live."(Surat Ghafir: 52)

Meaning: "Remember, the curse of Allah is on the wrongdoers." (Surah Hud: 18)

In the hadith of the Prophet sallallaahu 'alaihi wasallam it is stated:

\(^{\text{13}}\)Abu Bakar Jabir Jazairi, Minhajul Muslim, Darus Salam, 2007, p. 90.
Meaning: "Allah Tabaaraka wa Ta'ala says: 'O my servant, indeed I forbid injustice to myself, and I forbid injustice to you, so do not do wrong to one another'" (HR. Muslim no. 2577).

Meaning: "Stay away from injustice because injustice is darkness on the Day of Resurrection" (HR. Al Bukhari no. 2447, Muslim no. 2578).

Unjust acts cannot be done to anyone. This includes followers of other religions. Do not let because of different religions then we do wrong to them. We are all commanded by Allah Ta'ala to always do justice.

The Word of Allah Ta'ala:

Meaning: “O you who believe! Be you as enforcers of justice for Allah, (when) be witnesses with justice. And let not your hatred of a people encourage you to act unjustly. Be fair. Because (fair) is closer to piety. And fear Allah, verily, Allah is All-Aware of what you do." (Surat al-Maidah: 8)

The Prophet sallallaahu 'alaihi wasallam said:

Meaning: "Whoever kills an unbeliever, he will not smell the fragrance of heaven. Even though the fragrance can be smelled from a distance of 40 years"(Narrated by Bukhari no. 3166).

In the hadith text above, the Prophet sallallaahu 'alaihi wasallam explicitly forbids all of us to harm or kill followers of other religions who are in a peace agreement. The threat to the culprit will not kiss heaven from a distance of 40 years.

Does not interfere with wealth, blood, and honor, as long as he is not a non-Muslim muhârib. Because it is an injustice that is prohibited by Allah 'Azza wa Jalla, based on the following hadith qudsi:

Meaning: From Abu Dharr radhiyallahu 'anhu, from the Prophet sallallaahu 'alaihi wa sallam, he narrated from Allah Ta'ala who said: "O My servants, indeed I have forbidden injustice to myself, and I have made it forbidden among you, then do not oppress one another." (HR. Muslim, no. 2577)

CONCLUSION

From the discussion above, based on the guidance of the Qur'an and Hadith, it can be concluded that communication with people of different religions includes: first; do not carry out religious coercion, second; do not denounce the gods of other religions, third; to me my religion to you your religion, fourth; do good to followers of other religions, fifth; do good and do justice, and sixth; do not oppress followers of other religions.
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