

Available online at: <https://ejournal.fah.uinib.ac.id/index.php/khazanah>

**Khazanah: Jurnal Sejarah dan
Kebudayaan Islam**

ISSN: 2339-207X (print) ISSN: 2614-3798 (online)
DOI: <https://doi.org/10.15548/khazanah.v0i0.70>

Khazanah
Jurnal Sejarah dan Kebudayaan Islam

FREEDOM OF RELIGION: Historical Review of Islam

M. Salaman

Institut Agama Islam Negeri Manado

Email: msalaman@iain.manado.ac.id

Abstract

This paper wants to describe and analyze religious freedom in the view of Islam and in the trajectory of Islamic history. Whereas the approach used is a historical and descriptive analytical approach. The Islamic view of freedom of religion is to give freedom to a person to choose, carry out and exchange thoughts in religious matters, whether done with religionists or followers of other religions, whether in public or separate places, whether done alone or with other people. And when someone has declared himself to enter Islam he is obliged to carry out the teachings of Islam as a whole. In Islamic history, from the time of the Prophet Muhammad, al-Khulafa 'al-Rashidin, the Umayyads and the Abbasids, they gave religious freedom to anyone and any party and coexisted together to build civilization at that time.

Keywords: Freedom, Religion, History, Islam

INTRODUCTION

Before the authors put forward the substance of the notion of religious freedom in a historical review, the author first explained the definition or definition of religious freedom itself. In this case, the authors review of two things, namely in terms of etymology and terminology. Etymologically, freedom comes from the word free (free) which means to be completely free (unobstructed), disturbed and so on, so that it can move, speak, do and so freely or freely (not governed or greatly influenced by other countries).¹ In

Arabic, the word free is the meaning of authority.² So, freedom is independence, freedom, there is no neglect of a person to express what is in his soul, both in terms of freedom of speech and others. In terms of terminology, the author focuses on the notion of religious freedom in general, namely creating a condition in society, which in this case can claim the highest spiritual goals without being obstructed by others.³

¹ W.J.S. Poerwadarminta, *Kamus Umum Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1995), Cet. ke-4, h. 103

²Luwis Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam*, (Beirut: al-Kasulikiyah, 1973), h. 124

³Sahibi Naim, *Kerukunan Antar Umat Beragama*, (Jakarta: Gunung Agung, 1983), h. 29

2 Freedom of Religion...

According to the etymology of Islam comes from Arabic, namely from the word *salima* which means safe, sentimental, and peaceful. From the word *salima* then it is transformed into an *aslama* form which means surrender in peace.⁴ From this etymological sense, the word Islam is close to the meaning of the word religion which means mastering, subduing, obedient, debt, repayment, and habit.⁵

From the explanation above, Islam in terms of etymology means obedient, submissive, obedient, and surrendering to God in an effort to seek salvation and happiness of life, both in the world and in the hereafter. This is done by self-awareness and willingness, not coercion or pretense, but as a call from his nature as a creature who has expressed obedience and submission to God from the womb.

The understanding of Islam in terms of terminology some experts expressed their opinions, including:

1. Maulana Muhammad Ali said that Islam is a religion of peace; and two basic teachings, namely the oneness of God and the unity or brotherhood of mankind to be tangible evidence, that Islam is in harmony with its name. Islam is not only said to be the religion of the entire Prophet of Allah, as mentioned in several verses of the Holy Qur'an, but also in everything that unconsciously complies fully with the law of Allah, which we witness in the universe.⁶
2. According to Harun Nasution, Islam is a religion whose teachings were revealed by God to human society through the Prophet Muhammad as an Apostle. Islam essentially carries teachings that not only recognize

one aspect, but about various aspects of human life.⁷

3. According to Endang Saefuddin Ansari, Islam is a revelation revealed by Allah to His Messenger to be conveyed to mankind throughout time and in every place.⁸

Based on the definition above, the word Islam according to the terminology is referring to religion which originates from revelations that come from Allah SWT, not from humans, nor from the Prophet Muhammad. The position of the Prophet in Islam is recognized as being assigned by Allah SWT to spread the teachings of Islam to mankind. In the process of spreading Islam, the prophet was involved in giving information, explanations, descriptions and examples of his practice. But this involvement is still within the limits allowed by Allah SWT.

So what is meant by religious freedom in the view of Islam is to create a condition in society, which in this case can demand the highest spiritual goals by not being obstructed by others and referring to religion based on revelations that come from Allah SWT, not comes from humans, and not from the Prophet Muhammad. The position of the Prophet in Islam is recognized as being assigned by Allah SWT to spread the teachings of Islam to mankind. In the process of spreading Islam, the prophet was involved in giving information, explanations, descriptions and examples of his practice. But this involvement is still within the limits allowed by Allah SWT.

The nuance of religious life is an interesting and amazing thing, because religion is able to bring people towards outer and inner calm. On the other hand various problems arise, which is actually the religion or is all religion wrong. These questions will conclude with a conclusion that religious

⁴ Maulana Muhammad Ali, *Islamologi (Dinul Islam)*, (Jakarta: Ikhtiar Baru-Van Hoeve, 1980), h. 2

⁵ Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, Jilid I, (Jakarta: UI Press, 1979), h. 9

⁶ Maulana Muhammad Ali, *Islamologi...*, h. 2

⁷ Harun Nasution, *Islam Ditinjau...*, h.

⁸ *Ibid.*, h. 39

diversity is an unavoidable thing, because it has become sunnatullah. The indications as described above are described by God in His words: "And if your Lord wills, surely all the people who believe in the earth will believe. Then do you (want) to force people to become all believers"⁹. (QS. Yunus: 99).

Then in His words: "... For each people among you, We give rules and a clear path. If Allah SWT will, He will make you one people only, but Allah wants to test you for His gift to you, then compete to do good. Only to Allah will you return all, then He will tell you what you have disputed"¹⁰. (QS. Al-Maidah: 48).

Indeed, Islam respects the individual freedom of a person to become a believer or not, is the business of Allah as the giver of guidance.¹¹ Thus, Islam or non-Islam someone is determined by himself, in addition to the existence of the guidance of Allah SWT.

Talking about religious freedom is inseparable from the conditions of religious pluralism, which always demands a human attitude to respect and respect differences. Islam as a universal religion recognizes the giving of freedom to people and society to carry out their beliefs and regulate their lives and determine their own destiny, as long as in determining and carrying out their attitudes they do not violate and do not conflict with the conditions that must be created in society.¹²

In another verse, the description of religious freedom is contained in His

⁹Dewan Penyelenggara Penterjemah/Pentafsiran al-Qur'an, *al-Qur'an dan Terjemahnya*, (Jakarta: Bumi Restu, 1990), h. 322

¹⁰*Ibid.*, h. 168

¹¹Baharuddin Lopa, *al-Qur'an dan Hak-hak Azasi Manusia*, (Yogyakarta: Dana Bhakti, 1996), h. 85

¹²Depag RI, *Bingkai Teologi Kerukunan Hidup Umat Beragama di Indonesia*, (Jakarta: Badan Penelitian dan Pengembangan Agama, t.tt), h. 29-30

Word: "There is no compulsion to (enter) the religion of Islam, in fact the right path is clear from the wrong path ..." ¹³ (QS. Al-Baqarah: 256).

Islamic orders that his people be tolerant, not only in Judaism, and in Christianity, but also in other religions. There is no compulsion in the matter of religion because the right and right path can be clearly distinguished from the wrong and misguided path. It's up to humans to choose the path they want. It has been explained where the right path will lead to salvation and which wrong path will lead to salvation and freedom to choose the path he wants. Humans have grown up and have reason and do not need to be forced, as long as he has explained the difference between the wrong path and the right path. If he chose the wrong path he must dare to bear the risk of misery. If he is afraid of misery, he must choose the right path.¹⁴

In terms of religious freedom it is described that religion is the most basic need for humans, who are not allowed to impose confidence in others. If a belief or religion is forced on someone else, it will be feared that other people will be forced to carry out the teachings of their religion, so that religion will ultimately not bring peace to the soul.

Islam provides an opportunity for someone to choose which religion he likes. However, Islamic Religion insists, if someone has entered Islam then he is obliged to carry out what is commanded by Allah and His Messenger and leave what is forbidden by Him. And Islam does not want someone who is already a Muslim to convert (apostasy), as stated in His words: "... Whoever apostates among you from his religion then he dies in

¹³Dewan Penyelenggara Penterjemah/Pentafsiran al-Qur'an, *al-Qur'an...*, h. 63

¹⁴Harun Nasution, *Islam Rasional: Gagasan dan Pemikiran Prof. Dr. Harun Nasution*, (Bandung: Mizan, 1998), Cet. ke-4, h. 273

disbelief, then they are the ones who are removed (reward) His deeds in the world and the hereafter and they are eternal in them:¹⁵ (QS. Al-Baqarah: 217).

METHODS

This paper uses the content analysis method (content analysis). According to Stempel content analysis is a research technique that is objective, systemic, quantitative and describes the content of communication. [4] There are at least 6 steps used in this method, namely: (1) searching for the questions to be studied and what theories and hypotheses will be used, (2) selecting samples and limiting the categories used, (3) interpreting facts that exists with regard to adequate concepts and theories. [5] The content analysis used in this paper is more qualitative. The reasons are: (1) what is observed is the writing in a work (book), (2) this paper uses samples to view and analyze the contents of a work (book) history.

RESULTS AND DISCUSSION

Religious Freedom in Islamic History

In explaining the historical paths that tell about religious freedom in Islamic history, the author will start from the time of the Prophet Muhammad SAW, then the period of al-Khulafa 'al-Rashidin and a glimpse of the Umayyads and the Abbasids.

1. The Period of the Prophet Muhammad

The Prophet Muhammad in delivering and developing Islamic Religion did so in a very tolerant way. He only invites humans by giving gentle explanations and arguments. In this way the Prophet Muhammad delivered and developed Islamic Religion in Mecca for + 13 years and in Medina for + 10 years.

a. Makkah Period

Prophet Muhammad SAW in delivering and developing Islamic Religion in Makkah initially did it to his family, after that it was new to his close friends and this he did clandestinely for 3 years.¹⁶ It was only after the descent of Surat al-Hijr verse 94 that he called on humanity openly.

The mandate given by Allah to the Prophet Muhammad is only limited to delivery. He has no right to force someone to enter Islam, in this case Allah has also affirmed in His words: "Then give a warning, for truly you are only a reminder. You are not the one who has power over them"¹⁷. (QS. Al-Ghasyiah: 21-22).

Whereas the one who gives guidance is only possessed by Allah SWT, because it is not feasible for someone to impose an idea or guidance on someone, even though it is done to the person he loves the most. For this reason, Allah SWT explained to the Prophet in his words: "Surely you will not be able to guide the person you love, but Allah gives instructions to the person he wants, and Allah knows more those who want to receive instructions"¹⁸ (QS. Al-Qasas: 56).

This was evident in the uncle of the Prophet himself Abu Talib, who cared for the Prophet, but to death was not a Muslim, although much helped

¹⁵*Ibid.*, h. 53

¹⁶Umar Hasyim, *Toleransi dan Kemerdekaan Beragama dalam Islam, sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*, (Surabaya: Bina Ilmu, 1991), h. 137

¹⁷Dewan Penyelenggara Penterjemah/Pentafsiran al-Qur'an, *al-Qur'an...*, h. 1055

¹⁸*Ibid.*, h. 619

the struggle of Muhammad.¹⁹ Even though Abu Talib uncle of the Prophet Muhammad SAW, but he never forced his will so that his uncle entered Islam.

In preaching, the Prophet was taught to always use good ways and stay away from all kinds of violence, because that way would be more pleasing to one's heart. Islamic teachings also teach the people that religion cannot be imposed on someone, which will certainly be contrary to human nature itself. In this kind of thing, Prophet Muhammad was shunned, because this would undermine the dignity of Islam. Therefore, Allah said: "Call (men) to the way of your Lord with good lessons and lessons and argue with them in a good way. Indeed, your Lord is the one who knows the one who gets the guidance".²⁰ (QS. an-Nahl: 125)

Thus for + 13 years in the history of the development of Islam in Mecca, whether clandestinely or openly, the Prophet Muhammad never imposed on others to embrace Islam and he also gave freedom to followers of other religions to run religious teachings without any pressure and influence from other parties.

b. Madinah Period

After Rasulullah arrived at Medina, he and other Muslims lived in good neighbor with the Jews in the city of Medina. He made an agreement with the

Jewish tribes regarding peaceful coexistence and good neighboring life. He wants the creation of a peaceful and calm society structure, because this is what Muslims really want.

It should be noted, that before the Prophet Muhammad himself arrived in Medina, the residents of Medina had heard and knew personally the Prophet Muhammad who was always honest, clean and had never made and violated his morality, as well as his noble character or temperament. That's why he was made chief executive and chief of the judiciary.²¹

After the Messenger of Allah SAW succeeded well and was satisfied to witness a strong and strong brotherhood among fellow Muslims, he began to think about the harmony and unity of the population of Medina which consisted of various kinds of indigenous tribes in Medina or later Jewish tribes who had different religions. This arrangement of Medina's society became known as the Medina Charter, which by many Islamic political scientists, both Muslim and non-Islamic, stated that the Medina Charter was the first written constitution of the State of Medina.²²

With the Medina Charter which consists of 47 points, the Messenger of Allah has laid the basic foundation for the life of the state for a pluralistic society of tribes and religions, which essentially follows: a). All Muslims, even though they come from many tribes, are one community. b). Relations between fellow members of

¹⁹Hermawan Malik dan Bambang Parianam, *HAM dan Pluralisme Agama, Tinjauan Historis dan Kultural*, (Surabaya: PKSK, 1997), h. 43

²⁰Dewan Penyelenggara Penterjemah/Pentafsiran al-Qur'an, *al-Qur'an...*, h. 421

²¹Umar Hasyim, *Toleransi dan Kemerdekaan...*, h. 130

²²Hermawan Malik dan Bambang Parianam, *HAM dan Pluralisme...*, h. 43

other communities are based on the principle of good neighbor, help each other in the face of common enemies, defend those who are persecuted, advise each other, respect religious freedom.²³

On the other hand, the agreement made with various tribes in Medina or better known as the Medina Charter, Umar Hasyim said that the agreement had the characteristics of two joints, namely: The first joint is to live side by side peacefully with all groups (in it is the tribes in Medina), both the Jewish tribes or other Arab tribes. The second joint is about the realization of religious freedom which is not only recognized and permitted by Islam, but also must be maintained and guaranteed by it.²⁴

Observing the agreement made by the Prophet Muhammad with the tribes in Medina, it was seen that the Prophet never forced adherents of other religions to enter Islam, even the Prophet himself highly upheld humanity's tolerance and gave freedom to residents of Medina to choose which religion he believed.

It has been proven in history that since the arrival of the Prophet Muhammad in Medina, all the disputes and conflicts between the tribes in Medina have subsided. Even though the conflicts that have occurred so far have been going on for a long time.

The Prophet Muhammad in deciding all disputes in accordance with the laws and

customs that apply to each group. Disputes between fellow Muslims are decided by Islamic law, while among fellow Arabs who are not Muslims, it is decided by customary law that applies to the tribe concerned and the disputes between fellow Jews are decided by the law. The examples are very much written in history or in the books, it is not necessary here to be explained.

All of that he did to realize a harmonious, orderly and peaceful life, and to live side by side in a peaceful atmosphere of friendship. Please adherents of Islam to carry out the teachings of religion that they believe in, as well as adherents of other religions are also given the freedom to carry out the teachings of the religion that they believe in and are not disturbed by adherents of the Islamic Religion.

The hostility launched by the Jews towards the Prophet Muhammad and the Muslims in general is increasingly increasing. Seeing this condition, the Prophet drove them from Medina. In connection with this expulsion, an event occurred that wanted to Islamize people who were already Jewish. Because the Prophet Muhammad (pbuh) knew of this event, the Prophet forbade his friends and followers who wanted to impose their beliefs on people who were already religious. This was also expressed by Prof. Dr. Hamka in interpreting Surat al-Baqarah verse 256. Hamka explains the reasons for the descent of this letter are: That the inhabitants of Medina before they embraced Islam, felt that the life of the Jews was better than their lives,

²³Munawir Syadzali, *Makna Kerukunan Antar Umat Beragama menurut Tinjauan HAM*, (Jakarta: MUI, 1986), h. 26

²⁴Umar Hasyim, *Toleransi dan Kemerdekaan...*, h. 140

because they were jahiliyyah. Therefore there were those who gave their children to the Jews, for them to educate and after the children became great Jews. There are also Arab women who each give birth to each die, so if they get another child, they will be handed over quickly to the Jews. And by the Jews the children were in Yahudikan. Then the people of Medina became Islam, welcomed the Prophet Muhammad and became the Ansar. So after the Prophet Muhammad moved to Medina a treaty was made in good neighbor with the Jewish tribes who lived in Medina. But from month to month, the year to year the agreement they deny, either subtly or roughly. Finally there was an expulsion of the Children of Nadhir who had twice been found wanting to kill the Prophet. Because it was decided to drive out the whole tribe of the Children of Nadhir out of Medina. Apparently there were the Children of Nadhir who were children of the Ansar who had grown up and had become Jews. The boy's father pleaded with the Prophet that the child be withdrawn to Islam, if necessary by force. Because the father did not have the heart that he embraced Islam, while his son became a Jew. My own cleavage will go to hell, Rasulullah, the Ansar said. And at that time came this verse: There is no compulsion in religion. If the child has become a Jew clearly, it cannot be forced to convert to Islam.²⁵

Seeing the causes of the descent of this verse, even though there seems to be

attempts at coercion from the people of their masters who want to protect their own children from following the enemies who fight, because of their religion and nationality. Despite the special conditions that caused the children to embrace the Jewish religion when they were children, Islamic teachings still reject the element of coercion in embracing Islam. Hamka further explained: According to a history, the Prophet only called the children and was told to choose whether they would like to embrace the religion of their father, namely Islam or remain in the Jews and participate in being expelled. And according to history there were children who chose Islam and some continued to be Jews and the same departed with the Jews who took care of him leaving Medina.²⁶

How wise the Prophet Muhammad in giving freedom to someone to make his choice. Anyone who gets guidance from Allah SWT and is stretched by his chest and illuminated his heart to embrace Islam on the basis of his own consciousness, and whoever is blinded by Allah SWT and locked away from his vision and vision will not be useful for him to embrace Islam forcibly.

Besides that, faith is not only a sentence that is spoken or a movement in a religious ceremony carried out solely by members of the body, but the subject of faith is the recognition of the heart, obedience and surrender fully to Allah SWT. If a belief is forced on another person, of course the other

²⁵Hamka, *Tafsir al-Azhar*, (Jakarta: Panjimas, 1996), Juz III, h. 21-22

²⁶*Ibid.*, h. 22

person is forced to believe and carry out the teachings of the religion he believes. This will cause a person to live in compulsion, and he will not continuously carry out the Shari'a which is in his own religion. Meanwhile, the essence of religious freedom in Islam is the absence of coercion in believing in a religion, does not mean that it is not religious. If someone has declared to be Muslim, then like it or not, he likes or dislikes he must practice the Shari'a in the Islamic Religion itself.

If traced further, the belief of a religion must not be forced. Someone may use his mind to weigh and choose what is conveyed by others or he learns and deepens it himself and he is able to weigh with reason and which thoughts are good and which are not good. For that, it is actually useless to impose a belief on someone, because the problem of belief is a mental problem and one cannot necessarily know one's inner contents, so that someone in front of other people can adhere to this belief, but behind him he experiences a belief that really comes from the heart sanubarinya. So remembering religion or believing in a belief is a matter of inner manasia, the adoption of a religion cannot be forced and free from all forms and material influences.

2. Future al-Khulafa 'al-Rashidin

a. Abu Bakar Siddiq

After the Prophet Muhammad died, then the one who succeeded was Abu Bakar Siddiq. Before his appointment as caliph, Abu Bakr Siddiq ascended to the pulpit in the Nabawi Mosque and preached

the first sermon in his position as caliph. Sermon preaching is short, but contains deep meaning. As for the sermon, it reads: O people as general as possible, I am appointed to head you, and I am not the best among you, if I make good then support me, if I make ugliness then correct me, truth is a mandate and lies are treacherous, weakest among You consider me the strongest until I take and repatriate his rights, the strongest among you I consider the weakest until I take the rights of the weak from his hand, let no one of you leave jihad, the people who leave jihad will be humiliated by God, obey me as long as I obey Allah and His Messenger, there is no obligation to obey you for me, now let us perform prayers, may Allah bestow mercy on you.²⁷

Looking at the sermon of Abu Bakar Shiddiq which he delivered when his appointment as caliph appeared to be a great humility and soul as a leader. Even though he is at the helm, he does not consider himself the best and right. In fact, he gave freedom to the people he led to criticize and provide constructive inputs.

In his short sermon it was also implied that he gave rights to weak people and all humans were equal so that they were given the freedom to choose and adhere to a religion and carry out their beliefs, without any pressure and influence coming from outside. Furthermore, behind his sermon also contained the values of religious freedom, because Abu Bakr Shiddiq was very obedient

²⁷Joesoef Soib, *Sejarah Daulah Khulafaurrasyidin*, (Jakarta: Bulan Bintang, 1979), h. 26-27

and upheld the commands of Allah and His Messenger. This clearly illustrates that Abu Bakr Shiddiq really upholds human values so that the teachings of Islam are able to become rahmatan lil amin alamin.

On the other hand, Abu Bakr Shiddiq once passed away to the commander of Usamah Ibn Zaid, who said: Do not betray, do wrong, cut off corpses, do not kill children, parents, or women, do not destroy palm trees, or trees that bear fruit and do not you destroy the livestock; both goats, cows or camels and so on ...²⁸

To help Usamah's forces, Abu Bakar Shiddiq provided additional assistance to the troops led by Khalid bin Walid. When these Islamic forces are sent to the battlefield Ubna. When the door east of Damascus was conceded by the Islamic army, the Archbishop of the city requested peace and protection from Islamic forces. So that an agreement was agreed upon which contained the following: In the name of Allah, the Most Merciful, Most Merciful. This is the agreement given by Khalid bin Walid to the residents of Damascus to give them security for themselves, their property and places of worship. Their city walls will not be destroyed, their homes will not be seized. This agreement is in accordance with the law of God and His Messenger and his Khulafa and Muslims. They will not be disturbed while they pay jizyah.²⁹

If traced further, this agreement certainly shows that

when enemies or opponents are trapped and pressed, then Muslims at that time are very easy to destroy them, but because Muslims are not wrongdoers who like to oppress and torture, but they are given freedom to practice the religion adopted and not forced to enter the religion of Islam.

In connection with this, Umar Hasyim said that among the messages of Abu Bakr Siddiq were: Do not disturb the people who are worshiping in their churches and monasteries, do not disturb their churches and monasteries and let them worship in the houses they are holy. "³⁰

Witnessing the testimony of history that has been described by Abu Bakar Shiddiq about giving freedom to someone to choose which religion he believes and giving freedom to carry out the beliefs he adheres to, of course it is very difficult to compare them at this time.

b. Umar bin Khatab

When Umar Ibn Khattab was appointed caliph as a successor to Abu Bakr Shiddiq who had died, at the beginning of his appointment Umar Ibn Khattab made a speech: Anyone who saw me strayed, then straighten it out. Answered by one of the people present. For God's sake, in fact we see that you are deviating, we will certainly align with our swords. For the answer of that person, there was no feeling of trepidation. Hearing the words of his people he was not angry, but even thank you, that among

²⁸Yunus Ali al-Mudhar, *Toleransi Kaum Muslimin dan Sikap Musuh-musuhnya*, (Surabaya: Bungkut Indah, 1994), h. 45

²⁹*Ibid.*, h. 46

³⁰Umar Hasyim, *Toleransi dan Kemerdekaan...*, h. 181

our people there were those who upheld the truth bravely.³¹

This means that Umar Ibn Kahattab wanted to realize the values contained in the teachings of Islam itself and guarantee one's freedom to choose and carry out the religion he believed in, without the pressure and influence of other parties.

At one time Umar Ibn Khattab arrived a beggar female guest to his house, he gave the woman according to his abilities and after that Umar Ibn Kahattab invited him to enter Islam, but he refused. Under these circumstances Umar Ibn Khattab was worried that his invitation would be considered a compulsion and then he expressed his regret by saying a prayer: My God I did not mean to force him, because I knew that there was no compulsion in religion, ... there was a clear difference in the way the right and the wrong way. Thus, the Caliph Umar Ibn Kahttab stated that only Allah can turn the heart of the human mind to truth.³²

In addition, Umar Ibn Khattab once helped and kept someone Christian to the point that he himself gave food, clothing and shelter and other necessities. However, he never forced his will on these Christians to enter Islam. Once he asked the Christian about his desire to embrace Islam and the woman answered no, adding that he wanted to die in a Christian state. Hearing this statement Umar Ibn Khattab was silent and

allowed the woman to embrace Christianity which he believed.³³

Once Umar Ibn Khattab, when he won a victory at Ilya (Jerusalem), made a peace treaty with the local population, which contained: security for themselves, property, churches, crosses and all their religious needs. Their church buildings will not be occupied, torn down or reduced in size, taken crosses or anything from their property. They will not be forced to abandon their religion or be disturbed and will not be allowed by someone from the Jews to reside in Iliya with them.³⁴

Besides that, Umar Ibn Khattab made an agreement with the Christians in Baitul Maqdis, which contained the following: Umar Ibn Khattab guaranteed the safety of their souls, families and churches. The church must not be torn down, not inhabited. They are free to conduct religious ceremonies and worship, without any interference or pressure.³⁵

Observing Umar Ibn Khattab's attitude when he was the caliph above, it appeared that he truly respected the adherents of other religions, he even guaranteed not to disturb the places of worship of other religions and let the adherents of other religions practice the teachings of the religion they believed in. And they were not forced to renounce the religion they believed in, even though

³¹*Ibid.*, h. 182

³²Muhammad Hasyim Kamali, *Kebebasan Berpendapat dalam Islam*, (Jakarta: Mizan, 1996), h. 126-127

³³Ahmad Shalaby, *Masyarakat Islam*, (Singapura: Pustaka Nasional PTE LTD, 1984), Cet. ke-3, h. 161

³⁴Yusuf Qardhawi, *Minoritas Non Muslim di dalam Masyarakat Islam*, (Jakarta: Mizan, 1983), h. 46

³⁵Ahmad Shalaby, *Masyarakat....*, h. 161

they were truly in the power of the Caliph Umar Ibn Khattab.

c. Usman bin Affan

After Umar Ibn Khattab passed away, the one who succeeded to replace him as caliph was Usman bin Affan. From the background of his life he was famous for his piety and was a loyal follower of the Prophet Muhammad. While serving as caliph, he was very tolerant, so this trait was used by his political opponents to weaken his government. As a person who is special and pious, he gives too much trust to anyone, so this raises tangles, both in the army and government.³⁶

d. Ali bin Abi Thalib

After Uthman ibn Affan died, the one who succeeded to replace him as caliph was Ali Ibn Abi Talib. When he carried out his Caliphate, he once advised, "Thou shalt not be a slave to others, verily Allah has made you an independent person".³⁷

From the message above, it is clear that Ali ibn Abi Talib gave freedom to someone to choose and carry out the teachings of the religion they believed in, without any pressure and influence from other parties. In addition, the message made by Ali bin Abi Talib also implies that someone is struggling to not become a slave to others. This means demanding that someone fight for the values of independence that are within him. If he

becomes a slave to another person, surely in living this life he is completely forced and this will cause him to do something that is not in accordance with his conscience.

Besides that, such religiosity is not true religion and will not last long, nor does it bring peace and spiritual elevation, but instead brings anxiety and pretense.

3. The period of the Daulah Umayyah

Orientalis K. Houar said that the Caliph Muawiyah tolerated Syrian Christians who almost all of them embraced Christianity, so that all Christians embraced him.³⁸ Muawiyah not only gave someone the freedom to choose and carry out the religion he believed in, he even appointed a Christian Sarjun to become the finance minister.

On another occasion, Muawiyah also repaired churches in Iraq damaged by the earthquake. During the Umayyad period there was a commander in chief, Uqbah bin Nafi', as the first commander in broadcasting Islam in Tunisia. When this commander ruled there, he broadcast a lot of Islam. Many Barbarians were interested in his ignorance tactics, so they were many who embraced Islam with pleasure. He never forced the Tunisian population to embrace Islam, even giving freedom to the population to carry out the teachings of the religion that they believed in.³⁹ In addition, during the time of Caliph Abdurrakhman II, he and his emirs gave freedom to the people of Andalusia, so that Muslims and Christians cooperated with each

³⁶Umar Hasyim, *Toleransi dan Kemerdekaan...*, h. 187

³⁷Yusuf Qardhawi, *Fatwa-fatwa Kontemporer*, (Jakarta: Gema Insani Press, t.tt), Cet. ke-5, Jilid I, h. 880

³⁸Umar Hasyim, *Toleransi dan Kemerdekaan...*, h. 188

³⁹*Ibid*

other in development and defended the kingdom from enemy attacks.⁴⁰

4. The Period Daulah Abbasiyah

The Abbasid Caliphs often held meetings to exchange ideas about religious matters, which were attended by experts from various religious schools. They exchanged ideas about the issue of *aqidah* and the comparison of religion. Each may submit his arguments and explain opinions freely.⁴¹

In this case, the role of the caliphs was not only limited to the legalization of the permits held to exchange ideas, but to encourage and support it with a variety of facilities, he even participated in the exchange of ideas.

Max I. Dimont, a prominent scholar in Jewish history studies said that it is not wrong to say that Islam has shown such possibilities in the case of Islamic Spain (Andalus). In Spain at that time it had succeeded with a form of "marvelous alliance" which Dimont mentions as the Spain of three religions and "one Bedroom" (Spain with three religions and "one bedroom").⁴² At that time, Muslims, Christians and Jews together gave brilliant civilizations even though they were inspired by different religious forms.

Looking at the historical sequence above, starting from the time of the Prophet Muhammad, the period of al-Khulafa 'al-Rashidin and a glimpse at the time of the Umayyads and the Abbasids. The author sees that the Prophet Muhammad only served to convey

the divine message, not to force or control humans to accept the teachings of Islam. However, the invitation of the Prophet Muhammad to the path of truth or the path of Allah must be done with wisdom and wisdom and in a manner that is good and sympathetic oral, and with superior and convincing arguments. Then after that it was handed over to someone whether he wanted to convert to Islam or choose Islam or remain in the religion they believed in.

During the time of al-Khulafa 'al-Rashidin, the caliphs also explained and gave freedom to choose and carry out religious teachings that they believed without any pressure and influence that came from other parties, including not disturbing places of worship of followers of other religions. They do this only because they want to apply the values contained in the Qur'an itself.

During the Umayyad Caliphate and during the Abbasid Caliphate, the author also saw that the caliphs also continued the inheritance that had been left behind by the Prophet Muhammad and his caliphs, who had given religious freedom to the people.

CONCLUSION

1. Freedom of religion is the lack of neglect of a person to express his soul in choosing religion, carrying out and exchanging thoughts in matters of religion without the elements of coercion and influence from other parties.
2. The Islamic Religion's view of freedom of religion is to give freedom to a person to choose, carry out and exchange thoughts in religious matters, whether done with those who are religious or with adherents of other religions, whether in public or separate places, either

⁴⁰Umar Hasyim, *Toleransi dan Kemerdekaan...*, h. 189

⁴¹Abdul Wahid Wafia, *Kebebasan dalam Islam*, (Bandung: Sinar Baru al-Gasindo, 1994), h. 60

⁴²Mohammad Sabri, *Keberagamaan yang Saling Menyapa: Perspektif Filsafat Perennial*, (Yogyakarta: Ihaqq Press, 1999), h. 108

individually or individually. together with others.

3. In Islamic history, starting from the time of the Prophet Muhammad, al-Khulafa 'al-Rashidin, the Umayyads and their Abbasids both gave religious freedom to any party.

Yayasan al-Hamidy, 1997, Cet. ke-7

Kamali, Muhammadiyah Hasyim, *Kebebasan Berpendapat dalam Islam*, Jakarta: Mizan, 1996

Lopa, Baharuddin, *al-Qur'an dan Hak-hak Azasi Manusia*, Yogyakarta: Dana Bhakti, 1996

Ma'luf, Luwis, *al-Munjid fi al-Lughah wa al-'Alam*, Beirut: al-Kasulikiyah, 1973

al-Mudhar, Yunus Ali, *Toleransi Kaum Muslimin dan Sikap Musuh-musuhnya*, Surabaya: Bungkus Indah, 1994

Naim, Sahibi, *Kerukunan Antar Umat Beragama*, Jakarta: Gunung Agung, 1983

Nasution, Harun, *Islam Rasional: Gagasan dan Pemikiran Prof. Dr. Harun Nasution*, Bandung: Mizan, 1998, Cet. ke-4

_____, *Islam Ditinjau dari Berbagai Aspeknya*, Jilid I, Jakarta: UI Press, 1979

Parianam, Bambang dan Hermawan Malik, *HAM dan Pluralisme Agama, Tinjauan Historis dan Kultural*, Surabaya: PKSK, 1997

Poerwadarminta, W.J.S, *Kamus Umum Bahasa Indonesia*, Jakarta: Balai Pustak, 1995, Cet. ke-4

Qardhawi, Yusuf, *Minoritas Non Muslim di dalam Masyarakat Islam*, Jakarta: Mizan, 1983

_____, *Fatwa-fatwa Kontemporer*, (Jakarta: Gema Insani Press, t.tt), Cet. Ke-5, Jilid I, h. 880

REFERENCE

Ali, Maulana Muhammad, *Islamologi (Dinul Islam)*, Jakarta: Ikhtiar Baru-Van Hoeve, 1980

Depag RI, *Bingkai teologi Kerukunan Hidup Umat Beragama di Indonesia*, Jakarta: Badan Penelitian dan Pengembangan Agama, t.tt

Dewan Penyelenggara Penterjemah/Pentafsiran al-Qur'an, *al-Qur'an dan Terjemahnya*, Jakarta: Bumi Restu, 1990

Hamka, *Tafsir al-Azhar*, Jakarta: Panjimas, 1996), Juz III

Hasyim, Umar, *Toleransi dan Kemerdekaan Beragama dalam Islam, sebagai Dasar Menuju Dialog dan Kerukunan Antar Agama*, Surabaya: Bina Ilmu, 1991

al-Huasaini, al-Hamid, *Riwayat Kehidupan Nabi Besar Muhammad SAW*, Bandung:

Sabri, Mohammad, *Keberagamaan yang Saling Menyapa: Perspektif Filsafat Perennial*, Yogyakarta: Ihaqq Press, 1999

Shalaby, Ahmad, *Masyarakat Islam*, Singapura: Pustaka Nasional PTE LTD, 1984, Cet. ke-3

al-Qardhawy, Yusuf, *Anatomi Masyarakat Islam*, Jakarta: Pustaka al-Kautsar, 2000, Cet. ke-2

Shihab, M. Quraish, *Membumikan al-Qur'an: Memfungsikan Wahyu dalam Kehidupan*, Jilid II, Jakarta: Lentera Hati, 2011

———, *Secercah Cahaya Ilahi: Hidup Bersama al-Qur'an*, Bandung: Mizan, 2007, Cet. ke-2

Shihab, Alwi, *Islam Inklusif: Menuju Sikap Terbuka dalam Beragama*, Bandung: Mizan, 1999, Cet. ke-7

Soib, Joesoef, *Sejarah Daulah Khulafaurrasyidin*, Jakarta: Bulan Bintang, 1979

Syadzali, Munawir, *Makna Kerukunan Antar Umat Beragama menurut Tinjauan HAM*, Jakarta: MUI, 1986

Wafia, Abdul Wahid, *Kebebasan dalam Islam*, Bandung: Sinar Baru al-Gasindo, 1994