

INTEGRATION OF MODERATION AND TOLERANCE IN HADITH TO CREATE PEACE: A STUDY OF THE THOUGHT OF AḤMAD AL-ṬAYYIB

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Abstract

This study aims to examine the integration of the concepts of moderation and tolerance in hadith as an effort to create peace with a focus on the thoughts of Aḥmad al-Ṭayyib. Aḥmad al-Ṭayyib is known for his moderate and comprehensive perspective in understanding Islamic teachings, which emphasizes the importance of moderation (*wasatīyah*) and tolerance between religious communities as the foundation for the creation of harmony and world peace. This research uses qualitative research with a library research method. The results of the study formulate that there are hadiths that emphasize the importance of being moderate and tolerant as an important guide for Muslims in maintaining peace. In the aspect of Islamic moderation, it teaches humans to provide freedom and independence and equal rights for women, and not to discriminate among fellow human beings. Then in the aspect of tolerance between religions as an effort to create peace is to allow people to choose their religion and not force them to convert to Islam, and should create a sense of security and no attitude of fear or threat to others.

Abstrak

Penelitian ini bertujuan untuk mengkaji integrasi konsep moderasi dan toleransi dalam hadis sebagai upaya untuk menciptakan perdamaian dengan fokus pada pemikiran Aḥmad al-Ṭayyib. Aḥmad al-Ṭayyib dikenal dengan pandangannya yang moderat dan komprehensif dalam memahami ajaran Islam, yang menekankan pentingnya moderasi (*wasatīyah*) dan toleransi antar umat beragama sebagai fondasi bagi terciptanya harmoni dan perdamaian dunia. Penelitian ini menggunakan jenis penelitian

kualitatif dengan metode penelitian riset kepustakaan (*library research*). Hasil penelitian merumuskan bahwa terdapat hadis-hadis yang menekankan pentingnya bersikap moderat dan toleran sebagai panduan penting bagi umat Islam dalam menjaga perdamaian. Pada aspek moderasi Islam, mengajarkan manusia untuk memberikan kebebasan dan kemerdekaan serta hak kesetaraan untuk perempuan, serta tidak membedakan di antara sesama manusia. Kemudian pada aspek toleransi antar agama sebagai salah satu upaya menciptakan kedamaian adalah dengan membiarkan orang untuk memilih agamanya dan tidak memaksanya untuk masuk Islam, serta hendaknya menciptakan rasa keamanan dan tidak adanya sikap menakut-nakuti atau ancaman kepada orang lain.

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Introduction

Moderation and tolerance are two fundamental values in Islamic teachings that emphasize the importance of harmony and respect for the creation of peace between fellow human beings. In the Qur'an, Allah swt. calls Islam a religion that invites to safety and peace. The Prophet Muhammad (peace be upon him) also set an example through his compassionate actions and policies as well as his tolerant attitude towards differences. According to Islam, tolerance not only means accepting the existence of others, but also respecting differences in beliefs and cultures. Islam teaches that all human beings are created by Allah Swt. with the same right to live in peace and security. Islam supports and is committed to maintaining peace in human life. Messages of peace in Islam are reflected in many aspects of the religion, including in the Qur'an and Hadith.

Islam is a religion that is complex and diverse in its perspectives. Most Muslims hold the values of moderation and tolerance, they emphasize messages of peace in their religious teachings. Therefore, Islam can be viewed as a religion that promotes peace and justice. As Allah swt. says in QS. Al-Qalam verse 61:

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

“And if they incline to peace, incline to it and put your trust in Allah. Verily, He alone is the All-Hearing, the All-Knowing.”

This principle of moderation and tolerance is reflected in the Medina Charter drafted by the Prophet Muhammad PBUH which guarantees religious freedom and protection to various communities living in Medina, including Jews and Christians. One example is the Treaty of Hudaibiyah that took place in the 6th year of Hijriyah. This agreement succeeded in creating peace between

Muslims and non-Muslims in Mecca, even though there was a serious conflict before.

Nowadays, the spirit of moderation and tolerance in the mission of creating peace is still echoing among Muslims, especially Muslim intellectuals. One of the figures who promote and echo peace at this time is Aḥmad al-Ṭayyib. In some of his scientific studies or speeches, it is not uncommon for him to bring related traditions in explaining moderation and tolerance. The hadiths presented by Aḥmad al-Ṭayyib often underline values such as compassion, justice, and respect for differences, both between individuals and communities. Through his preaching, Aḥmad al-Ṭayyib seeks to inspire people to apply these principles in their daily lives, so as to create a harmonious and peaceful society.

Although hadiths that emphasize moderation and tolerance have been recognized as an important cornerstone of Islamic teachings, their application in contemporary contexts often encounters various obstacles, such as diverse interpretations, cultural differences, and turbulent political situations. This study explores how Aḥmad al-Ṭayyib's thought navigates between hadith texts and contemporary realities, and the extent to which Aḥmad al-Ṭayyib's thought can bridge between Islamic normative teachings and practical needs so as to obtain the principles of moderation and tolerance as a strong foundation for building sustainable peace in the global community.

Several previous studies on moderation and tolerance in hadith have previously been conducted. Among them is an article entitled *Religious Tolerance in Hadith Perspective* by Ramlan Arifin and Muhammad Yusuf (2020), which discusses the principles of religious tolerance and then relates them to hadith.¹ Then the article entitled *Religious Moderation in Hadith Perspective* by Yoga Irama and Liliek Channa AW. (2021), the article explains the meaning of Islamic moderation and mentions hadiths from *Kutub al-Tis'ah* regarding moderation.² Then the article entitled *Islam and Religious Moderation in Hadith Perspective* by Faelasuf (2021), explains about *tawāsuṭ* and then performs *takhrīj* of hadiths related to the discussion.³ And the article entitled *The Spirit of Moderation in "Waṣīqoh al-Ikhwah al-Insāniyah min Ajli al-Salām al-‘Ālamī wa al-‘Aisy al-Musytarok"* by Achmad Subkhan (2019), this article explains about understanding the contents of the peace document made by Aḥmad al-Ṭayyib and Pope Francis.⁴

¹ Ramlan Arifin and Muhammad Yusuf, "Toleransi Umat Beragama dalam Perspektif Hadis," *As-Shaff: Jurnal Manajemen dan Dakwah* 1, no. 1 (June 26, 2020): 1–13.

² Yoga Irama and Liliek Channa Aw, "Moderasi Beragama Dalam Perspektif Hadis," *Mumtaz: Jurnal Studi Al-Quran Dan Keislaman* 5, no. 01 (June 30, 2021): 41–57, doi:10.36671/mumtaz.v5i01.144.

³ Faelasuf Faelasup, "Islam dan Moderasi Beragama dalam Perspektif Hadits," *Tahdis: Jurnal Kajian Ilmu Al-Hadis* 12, no. 1 (June 30, 2021), doi:10.24252/tahdis.v12i1.19542.

⁴ Achmad Subkhan, "Semangat Moderasi dalam 'Watsiiqoh Al-Ikhwah Al-Insaniyah Min Ajli As-Salaam Al-‘Alamy Wa Al-‘Aisy Al-Mustarok,'" *Jurnal Edutrained: Jurnal Pendidikan dan Pelatihan* 3, no. 2 (October 28, 2019): 135–51, doi:10.37730/edutraind.v3i2.7.

These articles discuss the study of hadith about moderation and tolerance in general, or discuss the reconciliation document *Waṣīqob al-Ikhwab al-Insānīyah min Ajli al-Salām al-‘Alamī wa al-‘Aisy al-Musytarak* of Shaykh Aḥmad al-Ṭayyib and Pope Francis. Therefore, this article focuses on the study of hadiths on Islamic moderation and tolerance in creating peace from the perspective of Aḥmad al-Ṭayyib. Aḥmad al-Ṭayyib's perspective is a call to return to the pure and universal teachings of Islam that encourage harmony, justice, and respect for fellow human beings.

Methods

The type of research used in this study is qualitative research. The use of qualitative research aims to find theories or ideas, not to test existing theories.⁵ While the research method used is the library research method or also called library study, which is an activity related to collecting data from written sources (literature), reading and recording, and processing research data.⁶ The primary sources in this study are the book Grand Sheikh of Al-Azhar Speeches on Tolerance and Peace (1), and the book Al-Qaul al-Ṭayyib min Kalimāt wa Muḥāḍarāt al-Imām al-Akbar Aḥmad al-Ṭayyib, both of which are works by Aḥmad al-Ṭayyib. While secondary sources are books or books and relevant scientific journal articles as support in this study.

Data analysis in this study uses content analysis techniques, namely by identifying hadiths of moderation, peace and tolerance used by Aḥmad al-Ṭayyib from existing data sources, then describing them as interpretations of these hadiths.⁷ Content analysis in data analysis is done by identifying, categorizing, and analyzing the content of texts or documents relevant to the research. This process begins with collecting data in the form of texts, such as hadith, literature, or documents that contain information related to the research topic. Next, the data is systematically analyzed by grouping emerging themes, concepts, or patterns. And finally, the results of the content analysis are summarized and presented in the form of a structured narrative.

Result

Biography of Aḥmad al-Ṭayyib

Prof. Dr. Aḥmad al-Ṭayyib has the full name Aḥmad Muḥammad Aḥmad al-Ṭayyib al-Ḥassānī. He was born on 3 Safar 1365 AH., coinciding with January 6, 1946 AD. in the village of al-Qurnah, Luxor Province, Egypt. His lineage is connected to the Prophet Muhammad from the lineage of Ḥasan ibn ‘Alī ibn Abī Ṭālib. Aḥmad al-Ṭayyib lived in a good family environment and adhered to Sufi

⁵ Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011).

⁶ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2017).

⁷ Rahmadi, *Pengantar Metodologi Penelitian*.

teachings and *zuhud*.⁸ Since childhood, Aḥmad al-Ṭayyib has studied with his own father, Shaykh Muḥammad al-Ṭayyib and actively attended the assemblies of scholars and pious people. So it is not surprising that at the age of 10 years, he has memorized the whole Qur'an. Then Aḥmad al-Ṭayyib began to attend formal education at a religious education institution in Esna, then he continued to a religious education institution in Qina.⁹

After getting a basic provision in religious knowledge, Aḥmad al-Ṭayyib continued his college education at al-Azhar University in the department of Akidah and Philosophy and graduated in 1969. Then, Aḥmad al-Ṭayyib completed a master's degree in 1971. and a doctoral degree in 1977. While at al-Azhar, he studied with senior scholars at every level of his education. Then he became a permanent lecturer at Al-Azhar University since 1977. In addition to al-Azhar, he also conducted research at the University of Paris, France for 6 months from December 1977 to May 1978.¹⁰ During his time abroad, he did not experience difficulties in terms of daily communication because he had previously actively studied foreign languages, such as English, French, and Persian. While in France, Aḥmad al-Ṭayyib not only interacted with Muslims, but with non-Muslims as well, even living in a house owned by a non-Muslim.¹¹ This also made him accustomed to diversity between groups and religious communities.

After returning to Egypt, Aḥmad al-Ṭayyib continued to deepen and expand his knowledge. In 1988 AD, he received the title of professor in the field of Akidah and Philosophy. Then he began to play an important role, both at al-Azhar and internationally. Aḥmad al-Ṭayyib began serving as dean of the faculty of *Dirāsāt al-Islāmīyah* al-Azhar men's campus in Qina Province on October 27, 1990 until August 31, 1991. After that, he held several other important positions, including the dean of the faculty of *Dirāsāt al-Islāmīyah wa al-'Arabīyah* Al-Azhar men's campus in Aswan Province in 1995, dean of the faculty of Ushuluddin International Islamic University in Pakistan from 1999 to 2000, Mufti of the Arab Republic of Egypt from 2002 to 2003, and others.¹²

In addition to being a lecturer at al-Azhar University, Aḥmad al-Ṭayyib also took part in foreign universities. He has taught at Imam Muhammad ibn Saud Islamic University in Riyadh, Qatar University, Emirate University and Islamabad International Islamic University, Pakistan.¹³ Aḥmad al-Ṭayyib's career was further enhanced when he served as Rector of al-Azhar University from 2003 to 2010.

⁸ Aḥmad Al-Ṭayyib, "Al-Imām Aḥmad al-Ṭayyib," accessed June 22, 2024, <https://alimamaltayeb.com/history>.

⁹ Aḥmad Al-Ṭayyib, *Ahl Al-Sunnah Wa al-Jamā'ah* (Cairo: Dār al-Quds, 2019).

¹⁰ Aḥmad Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian (1)* (Cairo: Pusat Terjemah Al-Azhar, 2017).

¹¹ Subkhan, "Semangat Moderasi dalam 'Watsiiqoh Al-Ikhwah Al-Insaniyah Min Ajli As-Salaam Al-'Alamy Wa Al-'Aisy Al-Mustarok.'"

¹² Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian (1)*.

¹³ Ibid.

Not only that, after becoming the rector of Al-Azhar he received the highest title in the al-Azhar institution, namely the 48th Grand Shaykh of Al-Azhar (*Syaikh al-Azhar al-Syarf*) in 2010 until now. He replaced the previous Grand Shaykh of al-Azhar, Syaikh Muḥammad Sayyid Ṭanṭāwī who passed away in 2010. On the international scene, he was appointed chairman of the World Council of Muslim Scholars (*Majlis Ḥukamā' al-Muslimīn*) from 2014 until now.¹⁴

With a long and broad academic level, Aḥmad al-Ṭayyib mastered many disciplines, especially those related to religious science. In line with his scientific field, Aḥmad al-Ṭayyib has many works in the field of faith and philosophy, among his works are *al-Jānib al-Naqdī fī Falsafah Abi al-Barakāt al-Baghdādī*, *Mabāhiṣ al-Wujūd wa al-Mahyāyah min Kitāb al-Mawāqif*, *Maḥmūm al-Ḥarakah Baina al-Falsafah al-Islāmīyah wa al-Markisiyah*, *al-Baḥṣ 'an al-Salām*, *Ahl al-Sunnah wa al-Jamā'ah*, and others.

In addition to being active in writing books, Aḥmad al-Ṭayyib also intensely voiced the moderate teachings of Islam (*wasatīyah*) and against radicalism. As chairman of the World Council of Muslim Scholars, he often speaks at international scientific events. Among his participation in international events are speaking at a meeting of eastern and western scholars in Geneva, Switzerland in 2016, speaking at a meeting between the Muslim Scholars Council and the World Council of Churches in 2017, and speaking at the Riyadh Conference in 2017.¹⁵ In most of his speeches, Aḥmad al-Ṭayyib speaks on topics related to peace and humanity. This topic is not only addressed to Muslim groups, but also to all humanity. Therefore, Aḥmad al-Ṭayyib established many relationships with leaders of religions outside of Islam, one of which was with the Pope of the Vatican. Aḥmad al-Ṭayyib is indeed a very religious and moderate figure, especially tolerance between religions.

Reviving a Culture of Peace Among People

Peace is a very important goal in Islamic teachings. Even the word Islam is taken from the word *al-salām* which means peace. Islam should therefore be synonymous with bringing peace and unity among its adherents. However, today many people deviate from the unity and strength that has been formed by the teachings of previous Muslim ancestors. So that there are often divisions and wars among the internal Muslims themselves. As happened in Iraq, the war between their own people who are still of the same religion, nation, and descent.¹⁶ Apart from wars wrapped in religious clothing, humans should create a prosperous life and coexist with each other.

Islam itself teaches fellow humans to help each other (*ta'āwun*) in terms of goodness. So the term *ukhuwah* (brotherhood) is known as one of the important teachings in Islam. *Ukhuwah* is divided into four, *ukhuwah 'ubūdiyyah* (brotherhood

¹⁴ Ibid.

¹⁵ Ibid.

¹⁶ Ibid.

in worshipping God), *ukhuwah insānīyah/ basyarīyah* (brotherhood as fellow humans), *ukhuwah waṭanīyah wa al-nasab* (brotherhood in nationality and descent), and *ukhuwah fī al-dīn al-Islām* (brotherhood among Muslims).¹⁷ In the practice of *ukhuwah insānīyah*, humans should maintain harmony and peace as fellow creatures who come from the same father and mother, namely Adam and Eve.

Living in harmony among humans can be reflected by loving each other, caring for each other, not hurting others and not doing things that cause division or hostility. Even Aḥmad al-Ṭayyib said that in Islam there is a prohibition to scare or threaten others, even if it is in the context of joking or joking.¹⁸ Aḥmad al-Ṭayyib quoted the Prophet's hadith:

حَدَّثَنِي عَمْرُو النَّاقِدُ وَابْنُ أَبِي عَمْرٍو قَالَ: عَمْرُو، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي يُوْب، عَنْ ابْنِ سِيرِينَ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةٍ فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ حَتَّى يَدَعَهُ، وَإِنْ كَانَ أَحَاهُ لِأَبِيهِ وَأُمِّهِ¹⁹

“*Amr al-Nāqid and Ibn Abī 'Umar narrated to me, 'Amr said: Sufyān ibn 'Uyainah narrated to us, from Ayyūb, from Ibn Sirīn: I heard Abū Hurairah say: Abu al-Qāsim (the Prophet Muhammad saw.) said: Whoever points an iron at his brother, the angels curse him until he leaves him, even if his brother is his father and mother.*” (hadith narrated by Muslim no. 2616)

Aḥmad al-Ṭayyib also quotes another hadith, the Prophet said:

حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ الْأَنْبَارِيُّ، حَدَّثَنَا ابْنُ مُنِيرٍ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنَا أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُمْ كَانُوا يَسِيرُونَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَامَ رَجُلٌ مِنْهُمْ، فَانْطَلَقَ بَعْضُهُمْ إِلَى حَبْلٍ مَعَهُ فَأَخَذَهُ، فَفَرَعَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يُرَوِّعَ مُسْلِمًا²⁰

“*Muḥammad ibn Sulaimān al-Anbārī has narrated to us, Ibn Numair has narrated to us, from al-A'masy, from Abdullah ibn Yasār, from 'Abdurrahmān ibn Abī Lailā, he said: The companions of the Prophet Muhammad saw. have narrated to us that they were traveling with the Prophet saw., then one of them fell asleep. Then, some of them went to get the rope that he was carrying, so he was surprised. The Prophet said: "It is not lawful for a Muslim to frighten another Muslim.*” (hadith narrated by Abū Dāwud no. 5004)

Based on this Hadith, frightening fellow Muslims is not allowed in Islam, especially to the point of great conflict. Aḥmad al-Ṭayyib said that many people are wrong and mistaken in interpreting religious texts so that divisions and attacks arise. Therefore, to eliminate these errors, it is necessary to understand religious

¹⁷ M. Abdul Somad, *Nilai Islam Dan Perdamaian Dunia* (Bandung: Alqaprint, 2016).

¹⁸ Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian* (1).

¹⁹ Muslim ibn al-Ḥajjāj ibn Muslim al-Qusyairī Al-Naisābūrī, *Ṣaḥīḥ Muslim* (Riyadh: Dār al-Ḥaḍārah, 2015).

²⁰ Sulaimān ibn al-Asy'aš al-Azdī Al-Sijistānī, *Sunan Abi Dawud* (Beirut: Dār al-Risālah al-'Ālamīyah, 2009).

texts with the correct and precise meaning, and also implemented in everyday life in socializing. This requires morals and morals as two important pillars that must always be held by humans, especially Muslims. It is not enough for a Muslim to perform worship every day, especially prayer and fasting, but it must also be accompanied by noble morals.²¹ The Prophet said:

حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ يَعْقُوبَ، ثنا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ، ثنا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي يَحْيَى، مَوْلَى جَعْدَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ فُلَانَةَ تُصَلِّيَ اللَّيْلَ وَتَصُومُ النَّهَارَ وَفِي لِسَانِهَا شَيْءٌ يُؤْذِي جِيرَانَهَا سَلِيطَةً، قَالَ: لَا خَيْرَ فِيهَا هِيَ فِي النَّارِ، وَقِيلَ لَهُ: إِنَّ فُلَانَةَ تُصَلِّيَ الْمَكْتُوبَةَ وَتَصُومُ رَمَضَانَ وَتَتَصَدَّقُ بِالْأَثْوَارِ وَلَيْسَ لَهَا شَيْءٌ غَيْرُهُ وَلَا تُؤْذِي أَحَدًا قَالَ: هِيَ فِي الْجَنَّةِ.²²

“Abū al-‘Abbās Muḥammad ibn Ya‘qūb has narrated to us, Aḥmad ibn ‘Abd al-Jabbār has narrated to us, Abū Mu‘awiyah has narrated to us, from al-A‘masy, from Abū Yahyā, a former slave from Ja‘dah, he said: I heard Abū Hurairah say: It was said to the Messenger of Allah: “There is a woman who often prays at night and fasts during the day, but her tongue hurts her neighbors because of her sharp speech.” The Messenger of Allah said: “There is no good in her, she is in hell.” And it was said to him: “There is a woman who only performs the obligatory prayers and fasts in Ramadan, and gives in charity a piece of cheese, and she has nothing else, and does not harm anyone.” He said: “She is in Paradise.” (hadith narrated by al-Ḥākim no. 7510)

In another hadith, the Prophet said:

حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورِ بْنِ سَيَّارِ الرَّمَادِيِّ، ثنا يُونُسُ بْنُ مُحَمَّدٍ، ثنا أَبُو أُوَيْسٍ، عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا أُخْبِرُكُمْ بِأَكْمَلِكُمْ إِيمَانًا أَحَاسِنُكُمْ أَخْلَاقًا، الْمُوْطَأُونَ أَكْنَافًا، الَّذِينَ يَأْفُونَ وَيُؤْفُونَ.²³

“Aḥmad ibn Manṣūr ibn Sayyār al-Ramādī has narrated to us, Yūnus ibn Muḥammad has narrated to us, Abū Uwais has narrated to us, from Ibn al-Munkadir, from Jābir ibn ‘Abdullāh, from the Prophet, he said: “Shall I tell you about the people whose faith is most perfect? They are the best in manners, the most gentle in socializing, the ones who are used to being familiar and making others feel familiar.” (hadith narrated by Muḥammad ibn Naṣr al-Marwazī no. 456)

These two hadiths explain the importance of morals for a Muslim, even indirectly morals are related to the perfection of one's faith. Aḥmad al-Ṭayyib likens the hadith to the image of a woman who wears a hijab but hurts others, so she still gets the sin or her actions. Most people think that Islam is only related to

²¹ Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian (1)*.

²² Al-Ḥākim says this is a *ṣaḥīḥ* hadith. See: Abū Abdullāh al-Ḥākim Al-Naisābūrī, *Al-Mustadrak ‘alā al-Ṣaḥīḥain* (Cairo: Dār al-Ta‘šīl, 2014).

²³ Muḥammad ibn Naṣr Al-Marwazī, *Ta‘zīm Qadr al-Ṣalāh* (Medina: Maktabah al-Dār, 1986).

the mosque and other external worship, without prioritizing morals and maintaining harmonious ties of brotherhood.²⁴ In fact, as the Prophet's guidance, we should unite the elements of worship and morals in the person of a Muslim, because with these two elements can make us enter His paradise, unlike the woman mentioned in the hadith above who entered hell because she hurt her neighbor.

A culture of peace is not just the absence of conflict, but also includes active attitudes such as respect for differences and cooperation between individuals and groups. In this context, each individual has an important role in building and maintaining a culture of peace. This can be done by practicing mutual respect, listening with empathy, and trying to understand others' points of view. In addition, education that promotes peaceful values and intercultural dialogue also plays a crucial role in creating awareness of the importance of peaceful coexistence.

Discussion

Moderation of Islam (Wasatīyah al-Islām)

Islam is a religion that emphasizes moderation and equality. Moderation is a trait that is in line with human nature. If a person does not have a moderate side, then he will tend to lead to one side only, and ignore the other side. The events experienced by humans today in the form of terrorism, wars, and intergroup and interreligious hostility are the result of a rigid understanding of religion. Meanwhile, Islamic teachings should be present for the benefit and happiness of mankind based on the complex nature of humans.²⁵ This misunderstanding often results in thoughts of radicalism and extremism.

In meaning, Islamic moderation has something in common with Islamic idealism, as Allah swt. says in QS. Al-Qalam verse 28:

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ

“*And the best of them said, 'Did I not say to you that you should glorify your Lord?'*” (QS. Al-Qalam: 28)

In the verse, the word *أَوْسَطُهُمْ* is interpreted by some scholars to mean “*The most ideal and the best of their group*”. In Arabic, the word *ausat* or *wasat* indicates the name for something that is in the middle between something, and something in the middle is the best part, as the Prophet's hadith, “*The best thing is the middle*”.²⁶ Thus, Islamic moderation is a condition in which a person is in the best position, which is in the middle of Islamic teachings, not leaning towards extremism or radicalism.

²⁴ Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian (1)*.

²⁵ Muḥammad Muḥammad Al-Madanī, *Moderasi Islam* (Cairo: Pusat Terjemah Al-Azhar, 2019).

²⁶ Ibid.

Being moderate can be done in several ways. One form of Islamic moderation is freedom or freedom for all humans. This can be created by equalizing all humans, without distinguishing certain groups, madhhabs, or nations. Aḥmad al-Ṭayyib quoted the Prophet's hadith during a speech during the farewell pilgrimage which reads:

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنَا سَعِيدُ الْجُرَيْرِيُّ، عَنْ أَبِي نَضْرَةَ، حَدَّثَنِي مَنْ سَمِعَ حُطْبَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَسْطِ أَيَّامِ التَّشْرِيقِ فَقَالَ: يَا أَيُّهَا النَّاسُ أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى²⁷

“Ismā‘il has narrated to us, Sa‘id al-Jurairi has narrated to us, from Abū Naḍrah, has narrated to me from the one who heard the Prophet's sermon in the middle of the days of tasyriq. The Messenger said: "O people, know that your Lord is one, and your father is one. Know that there is no advantage for the Arab over the non-Arab, and there is no advantage for the non-Arab over the Arab, nor for the red-skinned (white) over the black-skinned, nor for the black-skinned over the red-skinned (white), except by piety.”

Aḥmad al-Ṭayyib explained that it is important to provide and respect human rights to all human beings, especially to the weak and oppressed groups. This also includes the abolition of the system and culture of slavery agreed upon by developed countries in the 18th century AD, except for a small form of slavery that is still permissible. Because, in Islamic teachings, every human being is born in a state of freedom, and this freedom is not limited to anything as long as it does not conflict with the truth and public good.²⁸

Islamic moderation also has a point of view in terms of gender, especially with regard to justice for women. The emergence of Islam, became a liberator for women from the shackles of previous civilizations, especially the Greek civilization stated by two great figures, namely Plato and Aristotle, Roman civilization, religions originating from India, holy books that discredit women, as well as the Arab *jahiliyyah* civilization which deprived women of all rights.²⁹ Islam firmly upholds justice and gives women the same rights as men, so that with this women can play their role as a whole human being without being oppressed.³⁰ Aḥmad al-Ṭayyib explained one hadith about the equality of men and women, the Prophet said:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَمَّادُ بْنُ خَالِدِ الْحَيْطَا، حَدَّثَنَا عَبْدُ اللَّهِ الْعُمَرِيُّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يَجِدُ الْبَلَّلَ وَلَا يَدْكُرُ احْتِلَامًا. قَالَ:

²⁷ Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad Al-Imam Aḥmad Ibn Ḥanbal* (Beirut: Dār al-Kutub al-‘Ilmiyah, 2008).

²⁸ Aḥmad Al-Ṭayyib, *Al-Qaul al-Ṭayyib Min Kalimat Wa Muḥadharat al-Imam al-Akbar Aḥmad al-Ṭayyib* (Abu Dhabi: Al-Ḥukamā’ li al-Nasyr, 2020).

²⁹ Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian (1)*.

³⁰ Husein Muhammad, *Islam Agama Ramah Perempuan* (Yogyakarta: IRCiSod, 2021).

«يَعْتَسِلُ»، وَعَنِ الرَّجُلِ يَرَى أَنَّهُ قَدْ اخْتَلَمَ وَلَا يَجِدُ الْبَلَلَ. قَالَ: «لَا غُسْلَ عَلَيْهِ» فَقَالَتْ: أُمُّ سَلِيمِ الْمَرْأَةُ تَرَى ذَلِكَ أَعْلَيْهَا غُسْلًا؟ قَالَ: نَعَمْ. إِنَّمَا التِّسَاءُ شَقَائِقُ الرِّجَالِ³¹

“*Qutaibah ibn Sa’id told us, Hammād ibn Khalid al-Khayyāṭ told us, Abdullah al-Umarī, from Ubaidillāh, from al-Qāsim, from Aisyah, who said: “The Messenger of Allah was asked about a man who finds semen but does not remember his wet dream.” He replied: “He should take a bath.” And about a man who feels that he has had a wet dream but does not find semen. He replied: “He does not have to do ghusl.” Then Umm Sulaim asked: “Does a woman have to do ghusl if she sees this?” He replied: “Yes. The woman is the brother of the man.”* (hadith narrated by Abū Dāwud no. 236)

Aḥmad al-Ṭayyib emphasized that men and women have the same equality because they are brothers. With this concept of equality, Islam forever stopped the culture of burying children alive that was carried out by the Arab ignorance, and gave them the right to live as the most important right along with other rights.³² Then with these rights women are expected to take part in the role of society and make women as valuable as men, maybe even more so.

أَخْبَرَنَا أَبُو حَازِمٍ الْحَافِظُ، وَأَبُو نَصْرِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ بْنِ قَتَادَةَ، قَالَ: أَنبَأَ أَبُو الْفَضْلِ بْنُ حَمِيرٍ وَوَيْه، ثنا أَحْمَدُ بْنُ نُجْدَةَ، ثنا سَعِيدُ بْنُ مَنْصُورٍ، ثنا إِسْمَاعِيلُ بْنُ عَبَّاشٍ، عَنْ سَعِيدِ بْنِ يُونُسَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَوُّوا بَيْنَ أَوْلَادِكُمْ فِي الْعَطِيَّةِ، فَلَوْ كُنْتُ مُفْضِلًا أَحَدًا لَفَضَّلْتُ النِّسَاءَ³³

“*Abū Ḥāzīm al-Ḥāfiẓ and Abū Naṣr ‘Umar ibn ‘Abdul ‘Azzāz ibn ‘Umar ibn Qatādah narrated to us, they said: Abū al-Faḍl ibn Khamirawaih, Aḥmad ibn Najdah, Sa’id ibn Manṣūr, Ismā’il ibn ‘Ayyāsī, from Sa’id ibn Yūsuf, from Yaḥyā ibn Abī Kaṣīr, from ‘Ikrimah, from Ibn ‘Abbās, said: The Messenger of Allah said: “Be fair among your children in giving gifts, so if I were to choose to favor someone, I would choose a woman.”* (hadith narrated by Al-Baihaqī no. 12000)

According to Aḥmad al-Ṭayyib, this prioritization is not solely due to women's weakness or lack of women, but what is meant is the advantages and superiority of women who sometimes exceed men.³⁴ Based on this explanation, women have the right and should be equalized with men as both are God's creatures, and every human being deserves their own rights.

Islamic moderation teaches its followers to treat all individuals fairly and respect diversity in society. Thus, the principle of Islamic moderation plays an

³¹ Al-Sijistānī, *Sunan Abi Dawūd*.

³² Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian (1)*.

³³ Abū Bakr Aḥmad ibn al-Ḥusain ibn ‘Alī Al-Baihaqī, *Al-Sunan al-Kubrā* (Beirut: Dār al-Kutub al-Ilmiyah, 2003). Ibn Ḥajar al-Asqalānī says that this hadith is a ḥasan hadith. See: Ibn Ḥajar Al-Asqalānī, *Fath Al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī* (Beirut: Dār al-Risālah al-‘Ālamīyah, 2013).

³⁴ Al-Ṭayyib, *Pidato Grand Syaikh Al-Azhar Tentang Toleransi Dan Perdamaian (1)*.

important role in building an inclusive society, where everyone is treated with equal dignity and equality, regardless of racial or gender differences.

Religious Tolerance

Religious tolerance is one of the basic concepts in Islam. Many Islamic teachings encourage its followers to coexist with people who have different religious beliefs. Islamic teachings emphasize that every individual has the freedom to choose and practice their religion without any pressure or coercion. Therefore, as adherents of Islam, we should respect other religions, especially with the many religions and sects today. Specifically, Islam as a heavenly religion has a close relationship with other heavenly religions, namely Judaism and Christianity. This relationship is illustrated by compassion, mutual respect, justice and giving their rights. The Qur'an also mentions these religions several times, as Allah says:

وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

“*And we have given him the Gospel, in which is guidance and light, confirming the Book that preceded it, the Torah, and giving guidance and instruction to the righteous.*” (QS. Al-Maidah: 46)

But not only to the heavenly religions, in general Islam invites to tolerate all religions that exist besides the heavenly religions, such as Hinduism, Buddhism, Confucianism, Confucius, and others. It's just that in the past the Arabs did not know more about these religions, they only knew the three heavenly religions. Nevertheless, the religious texts of both the Qur'an and hadith have covered and regulated the relationship between Muslims and other non-Muslims.

The attitude of tolerance in Islam is reflected in the harmony and freedom of religious people to choose and embrace their respective religions. Ahmad al-Ṭayyib said that Islam never forces others to embrace Islam and leave their previous religion.³⁵ This is as said by the Prophet saw. in a letter sent to the people of Yemen, the Prophet said:

حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْعَةَ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ الْيَمَنِ: إِنَّهُ مَنْ كَانَ عَلَى يَهُودِيَّةٍ أَوْ نَصْرَانِيَّةٍ فَإِنَّهُ لَا يُفْتَنُ عَنْهَا، وَعَلَيْهِ الْحِزْبُ.³⁶

“*Uṣmān ibn Ṣalīḥ has narrated to us, from ‘Abdullah ibn Labī‘ah, from Abū al-Aswad, from ‘Urwah ibn al-Zubair, who said: “The Messenger of Allah wrote a letter to the people of Yemen: Whoever is a Jew or a Christian should not be forced to leave it.”* (hadith narrated by Abū ‘Ubaid al-Qāsim ibn Salām no. 68)

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: كَانَ فِي كِتَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَهْلِ الْيَمَنِ: وَمَنْ كَرِهَ الْإِسْلَامَ مِنْ يَهُودِيٍّ وَنَصْرَانِيٍّ فَإِنَّهُ لَا يُجَوَّلُ عَنْ دِينِهِ.³⁷

³⁵ Ibid.

³⁶ Abū ‘Ubaid al-Qāsim ibn Salām, *Kitāb Al-Awwāl* (Mansura: Dār al-Hadī al-Nabawī, 2007).

³⁷ Abū Bakr ‘Abd al-Razzāq ibn Hammām Al-Ṣan‘ānī, *Al-Muṣannaḥ* (Cairo: Dār al-Ta’ṣīl, 2015).

“*Abd al-Razzāq has narrated to us, Ibn Juraij has informed us, he said: In the Prophet's letter to the people of Yemen it is written: "And whoever dislikes Islam from among the Jews and Christians, then he will not be forced to leave his religion."* (hadith narrated by ‘Abd al-Razzāq no. 10838)

Based on this hadith, Islam gives non-Muslims the right to choose and practice their religion without intimidation. Ahmad al-Ṭayyib also said that even if it is to conquer a country, it is still not allowed to give the enemy a choice between choosing Islam or war. Because in Islam war is only prescribed to retaliate for attacks from the enemy, not to fight his disbelief or different religions.³⁸ Even if Islam is fought by another nation because of religious background, it is still not allowed to retaliate for religious motives as well and force them to embrace the teachings of Islam.

Thus, Islam emphasizes the importance of peaceful coexistence and mutual respect. Islamic teachings encourage its followers to treat all people with justice and compassion, regardless of religious differences. This principle is reflected in various sacred texts and hadiths of the Prophet Muhammad saw. that underscore the importance of respecting the rights of individuals to choose and practice their faith. Islam teaches that diversity is part of God's plan and must be addressed with an inclusive and tolerant attitude.

Conclusion

Islamic moderation is one of the core teachings of Islam. Moderation means that all human beings have freedom and independence as full human beings. Ahmad al-Ṭayyib is of the view that every human being should respect and grant these rights to others. The granting of rights to human beings led to the abolition of slavery and oppression that occurred in various countries. Not only that, freedom also includes giving equal rights to women and men. In addition to moderation, in terms of interfaith, Islam calls for tolerance with followers of other religions. Islam frees people to choose their own religion without any compulsion to choose a particular religion. In fact, Islam prohibits inciting others to leave their religion and embrace Islam. With these two principles, Islam teaches its followers to create peace among others. Every human being is prohibited from hurting or harming others, the prohibition also includes frightening and threatening others. In fact, according to Ahmad al-Ṭayyib based on one of the hadiths, people who always worship but like to hurt others, then that person still gets a sin and goes to hell. Thus, a harmonious and peaceful life will be created.

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