

# Reconstructing Hadith Understanding: An analysis of Hadith in the Book of *Tuhfah al-Aḥwazī* on Religious Intolerance

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**Abstract.** This paper aims to reconstruct intolerant-resulted interpretation of hadith which later becomes the source of intolerant actions from some irresponsible parties. This independent study accentuates the significance of comprehensive interpretation which takes into account various aspects prior to interpreting certain hadith. Using a hadith science approach, this qualitative research proposes a finding that the Prophet did not show intolerant actions including discrimination and hatred towards other people of different religions. The interpretation of the hadith written by Abdurrahman ibn Abdurrahim in *Tuhfah al-Aḥwazī* regarding the necessity to act intimidatingly towards followers of other religions cannot be over simplified. Apart from ignoring the aspects of background, social conditions, and developing political conditions, this interpretation also contradicts the true values of Islam, as stated in the Qur'an and valid hadiths. This research is important to optimize peace in every aspect of life. Islam must continue to be promoted as a religious teaching that consistently brings peace to the world's ecosystem. Islam is far from a rigid religious system and is open to any differences and diversity.

**Keywords:** Hadith, Reconstruction, *Tuhfah al-Ahwazi*, Religious Intolerance.

## 1 Introduction

The Setara Institute, in its annual report, stated that the most basic cause of events and acts of religious intolerance in Indonesia is the aggrandizement of religious groups with radical and intolerant views[1]. This type of views were resulted from narrow and incomprehensive understanding toward religious texts (the Qur'an and Hadith) , as stated by Hasanuddin Ali in the introduction to his research that the cause of religious radicalism is a narrow interpretation of religious texts[2]. Similarly, Mark Juergensmeyer stated a corresponding supposition in his book *Terror in Mind of God: The Global Rise of Religious Violence*. He said that the acts of terrorism are often caused by religion, both as the main motivation and side by side with other factors[3]. In line with the three opinions above, Abdurrahman bin Ma'la in his symposium paper stated that some of the causes of extremism (*ghulluw/al-mubālaghah fī al-shai'i wa al-*

*tashdīd fih bi tajāwaz al-hadd*) [4] among the Khawarij were "*al-ta'ām al-mubāshir ma'a al-naṣ wa al-fahm al-harfīyah lah*", a direct contact with the texts (Quran and Hadith) and textual understanding toward the sacred texts.

Thus, understanding religion in an incomplete manner is one of the causes of acts of intolerance, radicalism, and terrorism. However, this is not the only cause and is very likely accompanied by other factors. In Mark Juergensmeyer's terms "sometimes in combination with other factors" [3].

There is a hadith that seems to provide legitimacy for carrying out intolerant actions against adherents of other religions and is often misunderstood by some Muslims. The hadith is a narration of Imam Tirmidhi from Abu Hurairah, which is as follows:

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَبْدَعُوا الْيَهُودَ وَالنَّصَارَى بِالسَّلَامِ وَإِذَا لَقَيْتُمْ أَحَدَهُمْ فِي الطَّرِيقِ فَاضْطَرُّوهُمْ إِلَى أَضْيَقِهِ [5]

"Qutaibah has told us from 'Abdul Aziz bin Muhammad from Suhail bin Abu Salih from his father from Abu Hurairah that the Messenger of Allah said: Do not start greeting Jews and Christians "When you meet one of them on the road, then push them to the narrowest part of the road." (HR. Tirmidhi).

For some people, this hadith is understood and practiced according to the textual meaning of the hadith. In this instance, it is understood that the Messenger of Allah ordered Muslims not to precede the Jews and the Christians by simply greeting them. In addition, the Prophet also ordered Muslims to carry out acts of intimidation and discrimination when passing by them. Thus the 'rough' conclusion from the hadith that is observed is only based on the *zahir* (superficial meaning) of the text.

## 2 Methodology

In this study, the authors use library research methods that collect data and information by reading, recording, and processing research materials in the library. Library research limits its activities to library collection materials without the need of field research [6]. The author uses this method in his research because the research problems can only be answered through library research. Furthermore, the data were analysed using the hadith criticism method (criticism of the *sanad* and *matan*). One of the basic criticisms of the *sanad* used by the author is *'Ilm Jarh wa Ta'dil* which is the method of selecting the quality of hadith narrators [7]. As for the criticism of *matan*, the author uses the hermeneutical method of Ali Mustafa Yaqub. Regarding the approach of the study, the authors use a socio-historical approach. This is because events that occurred in the past are closely related to events that occurred later, both in terms of time and place. This research uses two data sources, namely primary data sources and secondary data sources. Primary data sources are data sources that directly provide data to researchers [8]. While secondary data sources are data sources that indirectly provide data to researchers [8]. As this research uses hadith as the main reference, the authors use Sunan al-Tirmidhi, *Tuḥfah al-Aḥwāzī* and *al-Ṭuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawīyyah* as the primary sources. While the secondary sources are books of syarah hadith, historical books such as *Sirah al-Nabiyy 'Alaihi al-Salam wa al-Salam* by Ibn Hisham, *Aḥkām Ahl al-Ḍimmah* by Ibn al-Qayyim al-Jauziyah, *Tārīkh al-Yahūd fī Bilād al-'Arab fī al-Jāhiliyyah wa Ṣadr al-Islām* by Abu Zuaib, books of hadith criticism, *Kaifa Nata'āmal ma' Sunnah al-Nabawīyyah* by Yusuf al-Qardawi, books of

*fiqh al-ḥadīṣ* and other sources originating from journals or other scientific works related to this research.

### 3 Result and Discussion

#### 3.1 The view of 'Abdurrahman ibn 'Abdurrahim on the Hadith

In narrating this hadith, 'Abdurrahman ibn 'Abdurrahim said that it is not permissible for Muslims to greet Jews and Christians in general, including those who are part of the *zimmi* (co-existed) unbelievers. It is mainly because greeting them is a form of respect and honour toward them, while Muslims are not allowed to do so. Muslims are also not commanded to love and cherish them in any forms, including greetings. Based on this hadith, according to him, Muslims are ordered to be intimidating and even physically aggressive towards them, in any case where Muslims and unbelievers pass each other on a narrow road, either because it is blocked by a barrier or the side of the road[9].

Based on this *sharah*, it can be seen that 'Abdurrahman ibn 'Abdurrahim is inclining toward a textual understanding of the hadith. To some extent, it can be said that this understanding is a gateway in understanding similar hadiths on a more 'extreme' scale. Thus, understanding hadith textually without considering the context is a mistake that can create fatal consequences.

#### 3.2 Comprehensive in Interpreting Hadith

It is true, that from the point of view of *matan*, hadith can be understood textually (*al-dalālah al-laḥẓiyah/mantūq*) [10] and/or contextually (*al-dalālah al-ma'nawiyah/mafhūm*) [10]. In other words, sometimes a hadith requires a textual understanding to practice it, while another hadith requires contextual understanding in order to practice it comprehensively. Those who understand hadith textually see hadith as a source of Islamic teachings without considering the long process of codifying hadith and the process of forming orthodoxy teachings. In social scientific term, this type is categorized as ahistorical (not paying attention to the history of the emergence of the sunnah that lived at that time)[11]. Meanwhile, those who understand hadith contextually are those who see hadith as a source of Islamic teachings through historical criticism which considers the history of the emergence of the hadith (*sabab al-wurūd*)[11].

Hadith as a text contains a similar problem with other texts, which is a failure of expressing a thorough ideas and background of the owner's situation. In this notion, it is not surprising that narrow and uncomprehensive meaning are two things among many other things that cannot be avoided[11]. On the other hand, as a text, hadith can be 'designed' in such a way with an interpretation that is even outside the text's path. The former is rigid in understanding the text, whereas the latter does not represent the text at all. Thus, the dignity of the text will be buried and lost with the dominance of interpretation. In this regard, the formulation of the method and interpretation of the hadith are very important to revive the contextual discourse and correlate it with the ever-changing situations[11].

Several scholars noted that the proposition (hadith in particular) should not be understood and practiced contextually while it can still be understood and practiced textually. The following authors are among the scholars who believe the supposition. Shaykh Hasan al-'Atar in his work stated :

فإذا احتل اللفظ معناه الحقيقي والمجاز أو المنقول عنه وإليه فالأصل أي الراجح حمله على الحقيقي [12]

"If a word has the potential of the *ḥaqīqī* (expressed) meaning and *majāzī* (implied), then it should be interpreted with the *ḥaqīqī* (expressed) meaning".

In line with Shaykh Hasan, Sheikh Karim Imam in his book *Mukhtaṣar Qawā'id al-Tafsīr* stated that:

أن الأصل هو الأخذ بظاهر النص [13]

"Originally, the interpretation should be based on the outward appearance of the text itself."

In other words, if textual interpretation of a proposition is not in line with the principles of Islam, there should be an error in that interpretation. Therefore, it should be interpreted contextually by considering the local side, temporal, socio-cultural and other supporting components.

The above hadith narrated by Imam Tirmizi leaves a lot of confusion and questions. It is possible that the hadith contains *taṣawwur* (something that is reflected in the mind (knowledge) that is not accompanied by any decision) [14] and has not reached the status of *taṣdīq* (something that is reflected in the mind (knowledge) which is accompanied by condemnation of it) [14] which of course requires reasoning (*yaḥtāj ilā al-naẓr*) known as *taṣawwur naẓarī*. If the hadith is understood textually as the interpretation of 'Abdurrahman ibn 'Abdurrahim, it is contradictory to logic of *maqāṣid al-sharī'ah* and the principles of humanity in general. As it is well understood that Islam is a religion that is merciful, peaceful, and beneficial to all inhabitants of the universe. Thus, understanding and practicing the hadith textually, may destroy the image of Islam.

As Muslims, we are commanded to use hadith as a way of life and a source of law (QS. Al-Nisa [4]: 136, QS. Al-Hasyr [59]: 7, QS. Al-Nisa [4]: 80, QS. Al-Nur [24]: 54). However, understanding the hadith must be based on flexible, comprehensive, and solid construction. Understanding and practicing the hadith textually will obviously trigger new internal problems. It will contradict the Qur'an, other hadiths, and humane principles in general; albeit the contradictions of these texts are not always absolute and essential.

There are several verses and hadiths that clearly reveal that intolerant acts in the name of religion are not justified, including the followings:

QS. Al-Mumtahanah 8 [60]:

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

"Allah does not forbid you to do good and justice to those who do not fight you in religious matters and do not expel you from your hometown. Verily, Allah loves those who act justly." (Surat al-Mumtahanah [60]: 8)

Shaykh al-Maraghi wrote some commentary on this verse in his Tafsir al-Maraghi:

أي لا ينهاكم الله عن الإحسان إلى الكفار الذين لم يقاتلوكم في الدين، ولم يخرجوكم من دياركم، ولم يعاونوا على إخراجكم، وهم خزاعة وغيرهم ممن كانوا عاهدوا رسول الله صلى الله عليه وسلم على ترك القتال والإخراج من الديار، فأمر الله رسوله بالبر والوفاء لهم إلى مدة أجلهم“

"That is, Allah does not forbid you to do good to non-Muslims who do not fight you in the name of religion, does not expel you from your country, does not help others who expel you from your country, as was the case with Banu Khuza'ah<sup>1</sup> [15] and others who did this. Peace

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<sup>1</sup> The word 'bani' consists of Kafir and Muslims that are the allies of the Prophet after the Hudaibiyah agreement. During the treaty of Hudaibiyah, one night the Banu Bakr violated the agreement by attacking the Banu Khuza'ah during their position at al-Watir. Bani

treaty (truce) with the Messenger of Allah and avoid expulsion between one another. Thus, Allah commanded His Messenger to do good and be loyal to them until death parts them.”

In this interpretation, it is clearly stated that every non-Muslim who does not interfere, expel, and fight for religious reasons, should be treated in a good manner. In author's view, this interpretation has an implied meaning, which is a loyal attitude towards them, whether it is bound by agreement or otherwise. This is the true form of tolerance in Islam.

Furthermore, the Hadith of the Prophet narrated by Imam Bukhari from Abu Hurairah stated that:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مَطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنُ بْنِ مُحَمَّدٍ الْغَفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَنْتَبِهُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرُّوْحَةِ وَشَيْءٍ مِنَ التَّلَاجَةِ [16]

"Has told us Abdus Salam bin Mutahhar said, has told us Umar bin Ali from Ma'an bin Muhammad Al Ghifari from Sa'id bin Abu Sa'id Al Maqburi from Abu Hurairah that the Prophet *sallallaahu 'alaihi wasallam* said: "Indeed, religion is easy, and no one complicates religion unless he is about to be defeated (the harder and harder it is). So be straight, draw near (to the truth) and give good tidings and ask for help with *al-Ghadwah* (departing in the early morning) and *ar-ruhah* (departing afternoon) and something from departing at night (HR. Bukhari).

Imam Ibn Hajar in the book of Fath al-Bari revealed that Islam is an easy religion to practice. Unlike previous religions, which contains a heavy commandment to be carried out such as repenting by killing oneself. In repenting, Muslims are only ordered to avoid repeating the same sin, intend not to do it again, and regret the sin that has been committed. While the expression "the most loved religion by Allah" means that the things that are loved by Allah the most in His Shari'a are those that are easily practiced and tolerant [4].

Another hadith narrated by Imam Ahmad from Ibn 'Abbas stated that:

حَدَّثَنِي يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْخَصِينِ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الدِّينِ أَحَبُّ إِلَيَّ اللَّهُ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ [17]

"Has told us Yazid said; has informed us Muhammad bin Ishaq from Dawud bin Al Hushain from Ikrimah from Ibn 'Abbas, he said; the Prophet *sallallaahu 'alaihi wasallam* was once asked: "Which religion is loved by Allah the most?" He then said: "Al Hanifiyyah As Samhah (which is straight and tolerant)" (HR. Ahmad)

The letter "Alif and lam" contained in the word "الأدبَان" can be understood with *li al-'ahd* and *li al-jins*. On one hand, understanding it as *li al-'ahdi* means the commonly known religion, namely Islam. In this case, the meaning becomes "Islam that is more favoured by Allah is the Islamic religion, the Shari'a is carried out straight (easy) and tolerant (open-minded); Imam Bukhari took this understanding. On the other hand, understanding it as *li al-jins* means that it is compared to previous religions, the religion that is loved by Allah the most is the religion of Islam, namely the religion of the Prophet Muhammad[18].

The following is the history of Imam Nasa'i from Abdrurrahman bin Abi Laila:

أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ حَدَّثَنَا خَالِدٌ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَمْرٍو بْنِ مَرَّةٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ كَانَ سَهْلُ بْنُ حَنْبَلٍ وَقَيْسُ بْنُ سَعْدٍ بَيْنَ عِبَادَةَ بِالْقَادِسِيَّةِ فَمَرَّ عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَيَقِيلُ لُهُمَا مِنْ أَهْلِ الْأَرْضِ فَقَالَا مَرَّ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجَنَازَةٍ فَقَامَ فَيَقِيلُ لَهُ إِنَّهُ يَهُودِيٌّ فَقَالَ أَلَيْسَتْ نَفْسًا

"Having informed us Isma'il bin Mas'ud he said; has told us Khalid he said; has told us Shu'bah from 'Amru bin Murrah from 'Abdurrahman bin Abu Laila he said; Sahl bin Hunaif and Qais bin Sa'd bin 'Ubadah were in Qadisiyyah, then a corpse passed by them, then they both stood up, then they were told he was a native. Both said; had passed a corpse in front of the

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Quraysh (in the middle of the peace agreement) supplied weapons to Bani Bakr and some of them even helped Bani Bakr fight clandestinely.

Messenger of Allah *sallallahu 'alayhi wa sallam*, then he stood up and it was said to him that he was a Jew then he said: "Isn't he also a person?" (HR. Nasa'i).

These hadiths strengthen the evidence that Islam is a religion that upholds human values. Not only with fellow Muslims, but also with other people. Tolerance towards those who have different beliefs has been taught by the Prophet, the messenger of God. The Prophet's determination to be kind to them is something that has a positive impact on the survival of this religion. As such is the principle of the Prophet that has actually become the source of teaching not only for Muslims but for all mankind.

In addition, understanding and practicing this hadith in a textual way will also bring up new problems from external parties. For example, Robert Bruce Spencer, an American writer, wrote a book entitled *The Truth About Muhammad: Founder of The World's Most Intolerant Religion*. This book cornered Islam as a pro-violent religion. Before giving an explanation about the purpose of the book being written, Spencer first puts forward a title that is somewhat "striking": *Is Islam a Religion of Peace? Why it Matters*[19].

Five years into the war on terror, it is still common to hear Islam called as a religion of peace. It is now also common to hear that term used derivatively or ironically, in light of continued acts of violence committed in the name of Islam. A tiny minority of extremists has supposedly hijacked the religion, but jihadist Muslims won elections in the Palestinian Authority and elsewhere. On the other hand, the vast majority of peaceful Muslims show no sign of resisting or condemning the global Islamic jihadist waging war in their name [19].

Simply put, Spencer considered Islam as a religion that legalizes violence. He also alleged that non-jihadist Muslims did not show signs of seriousness in rejecting the ideas and actions of the jihadists. Spencer accused the majority of Muslims for not caring about the acts of intolerance carried out by jihadist Muslims so far. This assumption is actually rooted in the interpretation of the arguments in Islam itself which only relies on text, while there is of course a possibility to understand it in other ways that are more beneficial and 'saving' to religion. Based on these comments, we can see that what they are commenting on is Spencer's explanation of Islam that he understands, all of which tend to be textual so that Islam is cornered with pro-violent and brutal religious claims. Spencer's work has invited many comments from many people, especially those who idolize him. The comments made on both Spencer and the books he wrote were generally positive.

Based on the above narrative, the *fiqh al-hadith* expressed by 'Abdurrahman ibn 'Abdurrahim regarding the issue of religious intolerance still has a big gap to be reconstructed in accordance with the principles of Islamic teachings that are *rahmah li al-'alamīn*. Verses of the Qur'an and other hadiths can be considered contradictory to the hadith narrated by Imam Tirmizi if it is understood textually. Therefore, it may be that the meaning referred by this hadith is not the meaning that has been known by Indonesian Muslims in general.

Ali Mustafa Yaqub in *al-Turuq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawīyah* explains how a hadith can be understood comprehensively. This method is well known as hadith hermeneutics. This is because it is not a law that is revealed but is accompanied by a ratio logic which can be known through a socio-historical background. Ali's hadith hermeneutics noted several steps of comprehensive method of understanding hadith, including understanding the social conditions in hadith. An example of the application form is as follow:

The hadith regarding the act of spitting in the mosque narrated by al-Bukhari from Abu Hurairah and Abu Sa'id:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ قَالَ أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَدِيِّ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ وَأَبَا سَعِيدٍ حَدَّثَاهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ فَتَنَاولَ حَصَاةً فَحَكَّهَا فَقَالَ إِذَا تَنَحَّمْ أَحَدُكُمْ فَلَا يَتَنَحَّمَنَّ قِبَلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ وَلْيَبْصُرْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيْهِ الْيُسْرَى [16]

Has told us Musa bin Isma'il said, had told us Ibrahim bin Sa'd had told us Ibn Shihab from Humaid bin 'Abdurrahman that Abu Hurairah and Abu Sa'id both told that the Messenger of Allah -peace and prayer of Allah be upon him- saw the saliva on the wall of the mosque, he then took a pebble and then rubbed it. After that he said: "If any of you spit, he should not throw it towards the front or the right. He should do it towards his left or under his (left) foot. (Narrated by Bukhari).

By not considering the social context in this hadith, the conclusion that can be drawn is that it is permissible to spit in the mosque. However, according to Ali, such conclusion and understanding cannot be justified because, at that time, the floor of the Prophet's mosque was different from the floor of the mosque in today's life, which already uses ceramics and then added with carpets and rugs that are beautiful, fragrant and clean. Obviously, if this hadith is understood without looking at its social context, people will spit in the mosque at will, even under the pretext of "it is mentioned in the hadith of the Prophet" [10].

#### 4 Conclusion

The authors find that understanding hadith should not only be based on linguistic aspect. Rather, as it proved in the hadith of religious intolerance, it should be based on more thorough and comprehensive approach. By doing so, the desired meaning of the hadith to be a guide for the life of Muslims can be achieved. This research is very important because the textual understanding of hadith has mushroomed among Muslims. This study is intended to refute 'Abdurrahman ibn 'Abdurrahim's thought and interpretation upon the hadith of intolerance in religion included in the book of *Tuhfah al-Ahwazī*.

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