

Proselytism without Coercion and without Discrimination against non-Muslims in the Study of Quranic Proselytism Exegesis

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Abstract

The reality is that people who are the target of da'wah always reject new da'wah teachings because they compare them with old da'wah teachings that have become a tradition in their lives. The method used in this study is the Systematic Literature Review (SLR) method. The SLR method is used to identify, review, evaluate, and interpret all available research with topic areas of interest to phenomena, with relevant research questions. With the use of the SLR method, a systematic review and identification of journals can be carried out, which in each process follows the steps or protocols that have been set. The results of this research show that in introducing the new Islamic teachings to non-Muslims, all the Prophets used da'wah methods. This da'wah is a way of inviting people to follow the right path for salvation in this world and the hereafter. The approach or method of da'wah taken by the prophets in dealing with their respective people is guided by the da'wah methods outlined by Allah s.w.t as conveyed by the Qur'an. The most prominent characteristics that support the strength of the da'wah movement of the prophets are patience, high will, istiqamah and determination. This characteristic makes them worthy of being given the status of Nabiyullah by Allah subhanahu wata'ala

Keywords

proselytism; non-muslims;
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I. Introduction

One of the great missions of the Prophet Muhammad's da'wah is to invite people to submit to Islam and unite Allah. This is for example in the word of God in Surah Fushilat verse 37, which contains a prohibition to prostrate to worship other than Him and commands to unite Him. However, for inter-religious people, Allah does not necessarily call for insults. Instead, He forbids insulting and favoritism towards non-Muslims, as stated in Surah Al-An'am verse 108:

"And do not curse the gods they worship besides Allah, for they will curse Allah by transgressing without any basis of knowledge. Thus, We made every people consider their work good. Then to the Lord their return, then He will tell them what they have done (Derysmono, 2021)."

Fakhrudin ar-Razi in Mafatihul Ghaib mentions that this verse contains a prohibition against insulting people who do not believe in Islam. He further argues that behind this prohibition, Allah gave an alarm to warn all Muslims so that in preaching they do not fall into useless actions. Also, an invitation for Muslims not to act like fools, through insults to non-Muslims (Firdaus, 2020).

It is inappropriate to use religious differences as an excuse to humiliate non-Muslims. 'Abdurrahman as-Sa' in Tafsir al-Karim ar-Rahman also interprets this verse as Islam's acknowledgment of the existence of other religions with all their teachings. This is because Allah has decorated each of the deeds of each religion, so that each of its adherents considers what he is doing is a commendable thing.

The existence of these differences should foster an attitude of tolerance and a desire to understand each other. As stated in Surah Al-Hujurat verse 13, which explicitly informs diversity as sunnatullah (God's decree). And also, this is most important in the phrase li ta'arafu (to know each other), which is the goal of creating diversity itself. Of course, getting to know here is for the sake of fostering a sense of mutual understanding, so that we can be tolerant, instead of insulting non-believers.

In addition to the prohibition of using religious differences as an excuse to insult, Allah also forbids using religious differences as an excuse for favoritism. That is in the letter Al-Baqarah verse 272:

"It is not your duty (Muhammad) to guide them, but Allah guides whom He wills. Whatever wealth you spend, it will be for yourself. And do not spend except to seek the pleasure of Allah. And whatever wealth you spend, surely you will be given (reward) in full and you will not be wronged (disadvantaged)."

This verse was revealed regarding the Prophet's call to Muslims not to give alms to non-Muslims. In Al-Wahidi's *Asbabun Nuzul*, attached is a hadith narrated by Sa'id bin Jubair which is the background for the revelation of this verse, the Messenger of Allah said:

"Don't give charity except to those who share your religion!" Give alms to all of you religious people"

Actually, the Prophet's motive was not because of selfishness so that he was antipathy to other religions. Al-Baghawi in his commentary explains that the Prophet's prohibition to give alms to non-Muslims is a da'wah strategy for non-Muslims to follow Islam. However, because the method was deemed inappropriate, the verse was revealed to remind that guidance is Allah's business, and human duty is to spread goodness without coercion (S Solehudin, 2018).

The command to give alms not only to fellow Muslims can be interpreted as an order to maintain good relations with non-Muslims with no favoritism. So, a Muslim should not be apathetic when a non-Muslim needs help.

Such is the religion of Islam, a religion of mercy which teaches humanity to uphold tolerance. Don't be selective in helping, let alone arbitrarily insulting fellow human beings. As Gus Dur's advice, "The attitude of tolerance grows from each individual to provide value in society"

II. Research Methods

Systematic literature review or often abbreviated as SLR or in Indonesian called systematic literature review is a literature review method that identifies, assesses, and interprets all findings on a research topic, to answer research questions that have been previously determined. The SLR method is carried out systematically by following stages and protocols that allow the literature review process to avoid bias and subjective understanding of the researchers.

In this study, all articles that discuss proselytism without coercion and the differences in the object of da'wah are collected, then analyzed and commented on, as well as mentioning the position of the research we are doing.

III. Discussion

3.1 No Forced Conversion

In the Islamic view of life, one of the gifts that revealed by Allah to humans is the freedom to choose religion based on their own beliefs. This is what makes humans different from other creatures of God. Street the main life given to humans is freedom to follow the instructions that were revealed through the Prophet Muhammad SAW, which is Islam, the most correct way, or embracing other religious beliefs, all of which are fully submitted to man

Freedom of religion is an honor for humans from God, because God recognizes the human right to choose own way of life. Of course there is no need to emphasize that all the risks of that choice are the full responsibility of humans themselves. As for it is not permissible to force a religion because humans are capable and must be given the freedom to distinguish and choose for themselves what is right and what is wrong. Allah Said in the al Qur'an Al-Baqarah (2): 256

This means:

"There is no compulsion to (enter) the religion (Islam); indeed clearly the right path from the wrong path. So whoever who rebelled against Evil and believes in Allah, then it actually means he has adhered to a very strong rope knots that will not break up. And Allah is Hearer, Knower. "(QS. Al-Baqarah: 256)

a. Asbabun Nuzul

There is some history on the decline because of this verse, among others:

1. While the religion of Islam has not come on the earth's surface, there is a woman who when giving birth, her son always died. Therefore he promised himself, sovereign, when to have children that life will be a Jew. When Islam was present in the midst of society Bani Nadir Jews expelled from the city of Medina since his betrayal. It turns out the son of the woman and some children of the Ansar said: "Do we let our children along with the Jews". These events behind the decline of this paragraph affirm that the religion of Islam there is no compulsion. All are based on self-awareness each individual. (Transmitted by Abu Dawud and Ibn Hibban Nasai from Ibn Abbas).
2. The verse was sent down in connection with Husain, one of the companions of Ansar from the tribe of Bani Salim bin auf. She has two children who embraced Nasrhani, but he was very obedient to the teachings of Islam. At one point Husain asked Rasulullah saw: "Rasulullah saw, may my two I forcibly converted to Islam. For both children were not obey me and remain willing to continue Nasrhani religion ".

b. Tafseer

The letter "لا" in this verse is "لا النافية" (negate), but in the mean is nahy (ban). So maknanyan is: jangalah force someone to convert to Islam. In addition there is also the opinion that "لا النافية" does not mean nahy, but rather serves as a khabar. Therefore, it means: that Allah does not establish religion on the basis of coercion but fostered on the basis of effort and freedom. Precisely should never force someone to enter the religion of Islam.

Ibn Kathir explains the meaning of "لا إكراه في الدين" with: Do not force a person to enter the religion of Islam as the religion of Islam was clear and evident once the arguments and explanations, do not need someone forced entry. Even who were given instructions by God to convert to Islam and expanded his heart to accept Islam and was given nur (light) his mind's eye he went into Islam based on the evidence and the instructions were real. He who closed

his heart by Allah so did hearing and eyesight, then coercion and violence will not be beneficial for them to enter into Islam (Andri, 2020).

The word "تبيين" from the word "بان" which means "وصح" and "ظهر" means a real, clear and visible. The word "الرشد" such as "الرش أد" These words can be interpreted by the user and used unutilized all goodness. Keblikannya is "الغي" is synonymous with "الجهل" (ignorance). Al-Rushd can also mean "straight path" while al-ghayyu meaning "crooked path". It's just that the word al-jahlu regard to fi'liyah (deeds), while al-ghayyu associated with I'tiqadiyah (confidence). So to eliminate ignorance is with knowledge penegtahuan and to eliminate al-ghayyu are instructions or guidance (Ummah, 2019).

The intent of this paragraph is already clear that the right path (Islam) and the wrong way (disbelief), so people do not need to be forced Memluk agam Islam. Moreover, Islam is a matter of faith, and faith is of the heart, whereas a person's heart can not be forced to believe or like something.

Paragraph tune with the verse, which is the word of Allah in Surah Al-Kahf (18): 29:
"Say: The truth comes from your Lord, so whosoever wants (believer) hendalakah he had faith. And whoever will infidels, let him disbelieve".

The word "الطاغوت" berasal of the word "التغيان" meaning beyond the limit in some way. Thaghut word may mean simplex and plural and may mean muannas and mudzakar.

Said thaghut also mentioned in QS. Al-Nisa (4): 60
"They want berhakim to Evil, even though they had been instructed to deny taghout it. And what the devil intends to mislead them by the deception that as far as possible".

That the intention thaghut in this paragraph is the one who is always hostile to the Prophet and the Muslims and some say Abu Barzah, a weaver at the time of the Prophet. Also included thaghut namely: those who cheat procedural law has been set by lust and idols.

As for the word "استمسك" comes from the word "مسك" which means holding or hold.

According to al-Maraghy anyone who denies things go astray, such as worship fellow humans, syaiyan, idols or follow the will of the leader is wrong and immoral, but rather faith in Allah, worship Him alone, expecting forgiveness and good pleasure His, believing him to the apostles who were requested to convey his orders and prohibitions, good tidings and warnings for the benefit of humans.

In addition, he holds fast to aqidah and practice it, then he is like one who has bepegang the safety rope shelter under the banner of truth is very sturdy. This can only be achieved if a person holds a strong rope that is not worried about breaking up with a very large load and strong.

The word "الوثق" is a form mu'annas and the word "الوثق" meaning rope terbuhal hard and strong. According mujahid is meant by "al-urwat al-wutsqa" is faith, while al-Suddy say that the question is Islam. And Dahhak said that the intention is la ilaha illa Allah. According to al-Qurthubi in third position this opinion is the same as everything returns back to one sense or the intent.

From the description it can be concluded that, "العروة الوثقى" is the Islamic faith and that is a very strong grip. So whoever believeth in Allah SWT in accordance with the guidance of Islam and deny the existence of something that is worshiped aside from Allah, such as idols, actually she has had a solid grip, it will not break or fall apart again. Conversely those who do not believe in Allah or worship something other than Allah verily grip is very fragile and easily disconnected.

Word of Allah in Surah Ankabut (29): 41:

The parable of those who take protectors other than Allah is like the spider who makes house. And indeed the weakest house is the house spider if they only knew.

The word "سمع" when attributed to Allah means something that stands alone on the nature of Allah on him what is heard or sounded without the sense of hearing.

According to al-Maraghi, this verse implies that Allah Maha heard talk of people who deny thaghut and faith in Allah. Allah knoweth what is in his heart, whether true or false confession.

People who believe that everything goes according to the power of Allah, there is no power that influence a person, and then he is the one who truly believe and are entitled to a reward perfect. Instead people are still affected his confidence in the power of idols and his magical powers to help someone closer to Allah SWT, then he is entitled to receive an ordeal. The torment that will be received is equal to sikasaan people who claim to believe in Allah and the last day orally but their hearts do not believe.

Muslims make this verse as a principle of religion and politics is very high, so they do not justify the imposition of religion to anyone, just as a person does not justify forcing people out of the Islamic religion. In addition to protecting the people of weak faith, so that it can grow up to be strong and prevent defamation infidels against Islam, as it had been in its natural Muslims in Mecca overtly religious freedom blocked, so there came the Word of Allah QS. Al-Baqarah (2): 193

Fight them, so there is no more fitnah and so compliance is solely for Allah. If they are stopped from hostile to you then no more hostility except against wrong-doers.

c. The Explanation

Allah SWT. said: لا إكراه في الدين "There is no compulsion to enter religion." That is, do you force someone to Islam. For indeed, the arguments and the evidence is so clear and obvious, so there should be no coercion of a person to embrace him. But the man who is guided by God and expanded his heart and given light for nurainya heart, then he will embrace him.

And he who blinded him by Allah Ta'ala, sealed, hearing and vision, then there would be no benefit to him of coercion and pressure to convert to Islam. The scholars said that the cause of the decline in this paragraph is with respect to some of the Helpers, although the law is generally applicable.

Ibn Jarir narrated from Ibn Abbas, he told me, there is a woman who is difficult to have children, promised herself, if her son alive, then he will make it Jewish. And when the Bani Nadir were expelled, and among them there are children of the Helpers, then they said, "We do not preach to our children."

So Allah revealed the verse, لا إكراه في الدين قد تبين الرشد من الغي, "There is no compulsion to enter Islam. Indeed, it is clear the right path from the wrong path. "

Similarly, the hadith narrated by Imam Nasa'i overall. Also narrated by Ibn Abi Hatim and Ibn Hibban in the book Saheeh.

Other scholars who said: *"The text has been deleted by paragraph qital (war), and that we are obliged to invite all mankind to embrace the right religion, namely Islam. If there is any one of them refused to hug him and would not submit to him, or do not want to pay the jizya, then he should be killed. And this is the meaning of coercion. "*

Allah says which means: "You will be invited to (fight against) people who have enormous power, you will fight them or they give up (to convert to Islam)." (Surah Al-Fath: 16).

It is related that in the hadeeth it says: *"your Lord felt admiration for the people who were brought into paradise with this chain."* That is, the prisoners were taken to the lands of Islam in the state was bound and shackled, after which they converted to Islam, then their conduct and their hearts to be good, so that they become the hosts of heaven.

And His word: **فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ** ("So whoever who disbelieve taghouts and believe in Allah, then indeed he has adhered to powerful rope knot that will not break up. and Allah is heard again Knowledgeable. ") that is, those who escape from the allies (counterpoint), idols, as well as what is called for by the devil in the form of worship to other than Allah, the oneness God to Allah, and worship Him, and testified that tiadalah haq other than Him. **فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ** ("behold, he had to hold on the powerful rope knot that will not break up.") That means he had a really strong and steadfast walk on the right path was straight.

Mujahid said: "What is meant by **الْعُرْوَةِ الْوُثْقَىٰ**; is faith. "While the as-Suddi argued: "That is Islam. "While Sa'id bin Jubair and adh-Dhahhak said:" That is the phrase La ilaha illallaah. "From Anas bin Malik:" What is meant by **الْعُرْوَةِ الْوُثْقَىٰ**; is the Koran. "And of Salim bin Abi al-Ja'ad, he said:" Love and hate for Allah. "

All of the above expression is true, do not contradict one another.

Imam Ahmad narrates from Muhammad bin Qais bin 'Ubadah, communicating, at one time I was in the mosque, then comes someone who fervently radiated from her face. Then the person salat two cycles briefly. People at the mosque said: "This is an expert heaven." When he came out, I followed her into her house. So I went into the house with him. Furthermore, I encourage him to speak, and after a bit familiar, so I said to her: "Surely when you enter the mosque, people were saying this and that." He said: "Subhan Allah, it should not someone say something that does not know. I'll tell you why I did so. Indeed, at the time of the Prophet, I dreamed a dream and even then I told to him. I never dreamed as if it were in a very green park.

Ibn Aun said: "The man said the color green and the vastness of the park." In the middle of the park there is an iron pole is in the lower part of the earth and that the top is in the heavens. Topped with a rope. It said to me, "Go up to it." I can not, "I replied. Then came a servant to me. -Ibnu Aun said: that a young waitress rolled up my shirt from behind and said, "Come." So I came to ride it until I'm holding on the rope. He said: "Cling on the rope!" Then I woke up from sleep and the rope is in my hands. Next I met the Prophet and I told her all that to him, then he said: "The Park is the garden of Islam, and the pillar is a pillar of Islam, while the rope is very strong rope. You will always embrace Islam until death.

3.2 Non-Discriminatory Towards the object of Dakwah (Proselytizing) Al-Qur'an Surah al-Hujuraat

Verse 13 explains that the da'wah process involving da'i and mad'u from different backgrounds different cultural backgrounds to get to know each other then interesting lessons and experiences without discriminating against lineage, rank and social degrees of power, beauty/handsomeness, and wealth to increase piety to Allah SWT. This refers to understanding that the most honorable person in the sight of Allah is the one who most pious. People who are pious have characteristics, among others; always obedient to Allah and His essenger, be fair and do not discriminate against others, able to understand and forgive the istakes of others, and not arrogant and proud of himself

Q.S Al-Anam (6): 52

"A do not you expel those who call god in the morning and in the evening, while they willed His pleasure. You do not bear the slightest responsibility towards their actions and they do not bear the slightest responsibility towards your deeds, that caused you (entitled) expel them, so that you are one of the wrongdoers."

a. Asbabun Nuzul

This verse was revealed in connection with six friends who are on the side of the Holy Prophet saw they have such Sa'ad ibn abi Waqqas and Abdullah ibn Masud. When the

unbelievers Quraysh said to the Prophet saw peace be upon him: “cast them because we felt ashamed of being followers as they despised it.” words of unbelievers is very barb Prophet of Allah swt. This connection with Allah revealed this verse as a prohibition against the Muslims undertake an assessment of the dignity of a person and distinguish his rank and position in the association (HR. Ibn Hibbaan and Judge of Sa'id ibn abi Waqqas).

b. Exegetic

This verse fragment meaningful O Messenger of Allah swt ye shall drive out the believers who mentauhidkan Allah, who pray to the god of time when the morning and evening. Prayer here could mean prayer, prayer is a form of prayer. Prayer in the early days of Islam held in the morning and afternoon. Yuriduna wajah, interpreted by them to pray to the god of good time when the morning and evening for want of approval. Such an interpretation can be seen in QS. Al-Insan (76): 9.

c. The Target of Da'wah

QS. Al-Fath (48): 8-9.

Verily We sent you as a witness, a bearer of good news and the Warner so all ye believe in Allah and his Messenger (religion), strengthened him, raising him, and celebrate him in the morning and evening.

Tafseer

According to the author of Tafsir al-Mawardi, there are three views on the word "شَاهِدًا" in this paragraph: First, the witness upon thy people with media talbligh, second, witness for thy people upon their actions, such as the obedience or disobedience, and the third, being the descriptors above anything that was revealed unto thee for them. The words "وَمُبَشِّرًا وَنَذِيرًا" is interpreted with: first, as a giver of good news to the believers and the warning to infidels. Second, the bearer of good news with heaven for those who obey and Warner with hell for anyone who disobeyed.

That is to say, we sent the Apostles so that humans believe in God and his Messenger with the faith that right, faith that firmly on the i'tikad and belief, contain no preconceptions and doubts. The phrase "وَنُحَرِّرُوهُ" means to exalt him, being "وَتُوقِّرُوهُ" means to honor and glorify his commands with veneration. Tuwakkiruhu can also mean assign validity Rububiyah him and denies the possibility of having offspring and allies. The word "وَنُسَبِّحُوهُ" and "بُكْرَةً وَأَصِيلًا" are interpreted with celebrate him on the morning and afternoon, so careful always to be embedded with the Lord at any time. This Word can also mean purifying the Lord of all the trait are ugly.

d. QS.al-Baqarah (2): 21

O mankind, Worship your Lord who will you have created you and those before you, so that you may be cautious.

e. Munasabah

In this verse Allah almighty is calling man to be a good servant, worship him, not against the unbelievers and the hypocrites but to people who are devout piety to God Almighty.

Tafseer:

Of this paragraph obtained partial information about the solicitation of da'wah to people to worship. Worship is very fundamental in Islam, among other things he is the manifestation

of the purpose of creation, as a liability and a token of gratitude to God Almighty, the creator of man. Worship is very relevant to the Da'wah because he can serve as material and media Da'wah and preaching itself is a worship. Get to know the interpretation of the word "النَّاسُ" disputed some exegetes. The questions that arise are: what is man that was intended applies i.e. all humans without exception, or available for believers only, how against the infidels, the polytheists and the children.

لَعَلَّكُمْ تَتَّقُونَ

From this verse tells understood that worship it diharapkan people who do that can grab a committed predicate. Da'wah should always dirahkan on a motivation to get this piety. The task of the da'i to always encourage every slave so that acceptable worship Allah SWT. There are at least three main conditions of admissibility of a worship that is: 1. not menderitakan God (QS. Al-Nisa ' (4): 36, 2. Sincere in worship (QS. Al-Bayyinah (98): 5, and 3. Conducted in accordance with the demands of sharee'ah (QS. Al-Cave (18): 10. Realizing the function of ibadahj as a medium of da'wah da'i claimed to have always appealed to Muslims to serve as completely as this may be a decoy for non-Muslims.

f. QS.al-Baqarah (2): 208

The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Sinaga, 2020). The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Fairus, 2018). O believers, go ye into Islam as a whole, and ye shall partake of the steps the overlordship. Behold the devil that the enemy is real to you.

g. Munasabah

There are two opinions regarding the relationship of this paragraph with the previous verse, namely:

1. After God Almighty describes on the verses and then subject the Division of humans into two groups, i.e. There is good and bad, the first one just expect pleasure of Allah SWT top actions, whereas the second is always cause damage in the face of the Earth by damaging crops and killing livestock. It is in this verse, Allah SWT give advice on Muslims that typical based believers was United and unanimous, not split into divisions and divided.
2. After paragraph ago Allah talk about the State of those who believe, those polytheists, infidels, the people of the book and the hypocrites, and now came the paragraph calling upon all the factions.

The second Munasabah is expressed by Hamka in his Tafsir al-Azhar University which is based on the fact Al-Shawkaani said, as follows: At the bottom of the hearts of all classes, whether he called infidels, polytheists, hypocrites of the book nor in fact remain there faith to God Almighty. Polytheist's men in their hearts still believe in God Almighty, but the old idolatrous inheritance it is difficult once it is released. Hypocrites, their tongues confess faith, but they do not want to believe, but if examined more deeply, they feel its hypocritical errors. Then according to this verse, the Lord called unto all, better entered only into Islam and not split into divisions and not get carried away by lust and desires of each.

h. His Revelation Causes

There are a bunch of Jews such as Abdullah bin Salam, Asad Ibn Ubayd and Tha'labah facing hendak Prophet Muhammad to declare faith and ask that they dizinkan to glorify

Saturday as their big day, they assume that on Saturday was a day that should be venerated, and the Torah is including a portion of the book which was revealed by Allah SWT. In connection with petition the Jews of Oran, Allah SWT lowered 208 and 209 for member's explanation to them in order not to mix up the teachings of the religion. (H.R. Dai ' Ikrimah Ibn Jareer).

Tafseer:

According to the interpretation of al-Kisay, in terms of language, the character "siin" on the word "assilmii" can be difathahkan and you may also dikasrahkan, second kiraat all mean "Al Islam", is to give up yourself with full assurance. Beside that, it can mean "Masaa lamah", is the atmosphere of peace between the two parties that had not yet at peace. As-Silmu origin saying "attasliim" sometimes refers to a peaceful and sometimes also interpreted the religion of Islam. Al ingkiyaad were, according to al-Razy, the origin of the saying which means submission. This opinion is well-grounded because the subject was one among the many meanings of the word Islam (QS. 1:131). The Word as-silmu is widely used for the meaning of peace was subject to any parties at loggerheads in it.

The meaning of the verse according to Hamka, namely that if a person has claimed to believe and have accepted Islam as a religion, should be practised throughout the Islamic teachings are consistent. Should the entire contents of the Qur'an and the Prophet's guidance is recognized and followed, acknowledged the absolute truth, though for example has not done it all. Should not be disputed nor recognized the existence of other better regulation of Islamic rule. In the meantime let the Muslims to train yourself in order to leave the mortal world and this remains a 100% Muslims (Qur'an al-Baqarah (2): 102).

IV. Conclusion

Such is the principle of religious freedom in Islam. There is an obligation in Islam to force people to believe to Allah. What exists, Muslims are only required to preach as described by QS. Al-Nahl [16]: 125. Regarding Da'wah is accepted or not by the people who are invited Allah's business. The principle of la> Ikra>ha fi> al-Di>n itself is only related to freedom to choose Islam or other religion. But if someone has made a choice to Islam, for example, then there is no freedom of choice anymore, he must obey and obey carry out Islamic teachings kaffah. There is no more freedom choose to carry out some teachings and reject some teachings another. Some say that he is free to obey or not it's his will, because humans can already tell the difference what is right and what is false. As has been explain in verse 256 of Surah al-Baqarah and the following verses. In this principle, humans are free to determine and choose religion who will be used as a role model, not free to choose between implement and not some of the religious teachings that have become choice. That is why, every obedience in Islam gets reward and every violation is punished. Freedom of religion is a human right. This is directly sourced from the creator. Islam is against violence in any form. In an attempt to convince people others regarding the truth of Islamic teachings should not be done with coercion or violence. Mutual respect in Islam, not only limited to religion, but also includes race, ethnicity, ethnicity, and so on. The freedom given explained in the Qur'an is not a free principle but the principle of how humans can carry themselves into the right decision.

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