CHAPTER 3
ANALYSIS BETWEEN THE INTERPRETATION AND HAMKA'S LIFE PRACTICE

a. The Interpretation of Hamka about Tolerance

Exposure Hamka about the tolerance of religion gives a clear picture that Hamka gave room for other religions to perform religious activities , contiguity with the community life of his religions in Indonesia also shows a very tolerant attitude like that has been demonstrated in chapter 2 . in addition He also expressly prohibit the element of coercion in religion because religion occupies the deepest human inner structur it also fits with Al -Qur'an suraah Al-Baqarah verse 256 and surrah Yunus verse 99 both of them have one meaning that is There is no compulsion in religion. According to Hamka compulsion only can change the skin not inner of the men not the essence , Rasulullah s.a.w his self never forced someone to embrace Islam his obligation is only deliver Islam teaching. Concerning Islam teaching Acceptable or not accept, it is, up to them. it was suit with Al.-Qur'an surrah Al-Kahfi verse 29 .He has also submitted that the basis for social interaction to Muslims and non-Muslims is QS . Al - Mumtahina :

عَسَى ٱللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ ٱلَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَٱللَّهُ قَدِيرٌ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧﴾ لَّا
يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟
إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ قَٰتَلُوكُمْ فِى ٱلدِّينِ
وَأَخْرَجُوكُم مِّن دِيَٰرِكُمْ وَظَٰهَرُوا۟ عَلَىٰٓ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُو۟لَٰٓئِكَ هُمُ
ٱلظَّٰلِمُونَ ﴿٩﴾

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" It may be that Allah will bring about love between you and those of them with whom you are enmity. And Allah is powerful : and Allah is forgiving merciful. Allah forbids you not regarding those who have fought you not an account of religion and have not expelled your from your homes , that you show them kindness and deal justly with them surely Allah love the equitable. Allah forbids you only regarding those who fought you on account of religion and expelled your from your homes and supported (others) in your expulsion , that you take them for friends and whose ever takes them for friends so – those – they are the evildoers "

Such things, are also in line with the tolerant attitude that has shown the Prophet Muhammad, his Companions, as well as later generations of Muslims, especially in the case of deference of religion . Islamic teachings strongly imprinted on their chest attitude has spawned remarkable gracefully in accepting differences. Rate differentials, for instance, not the least hinder the Ansar to welcome their brethren the Muhajirin, although at the same time they also can not be said to be materially[40] affluent. Similarly, differences in skin color with another, never to be a muezzin Bilal blocking Messenger SAW and the Muslims, as well as the differences do not hinder the nation Salman al-Pharisees to be the person close to the Prophet SAW[41]. On the contrary, all Muslims have the same opportunity to work best, without having alienated just because of physical differences, language, or ethnicity.Inthis regard Rasulullah SAW said:

كلكم لآدم و آدم من تراب الآ لا فضل لعربى على اعجمى الا بالتقوى (رواه احمد)

"You all are descendants of Adam was Adam created from dust. There is no

[40] al-Quran perpetuate this commendable attitude in the letter of al-Hasyr (58): 9

[41] Very close to the Prophet, Salman even call the Prophet as "Minna ahl al-bait '(including the ahl al-stanza). Salman was honored, among other positions due rohaniahnya already so high, until it reached the side of spiritual purity as the sanctity of the ahl al-stanza. Jalaludin Grace. *Reflections-Reflections Sufic*. Bandung: Mizan. Cet. 14.2002) P. 284

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difference between Arabs with the other, except by taqwa "(Narrated by Ahmad)[42].

Similarly to the different parties of religion, the Prophet SAW did not discredit their existence on the basis of differences in creed. On the contrary, the Prophet SAW welcomes their presence in the middle of the Muslim community, and not the least force them to follow Islamic teachings.

Quite a lot of historical evidence that can be put forward to support the claims of justice, humanity, compassion, and togetherness that had shown the Prophet SAW and his companions to non Moslem . All treatments are tipped to the principle of tolerance which is held firmly, not only as lip service. For example, Imam al-Bukhari narrated:

عن انس رضى الله عنه ان النبى صلى الله عليه وسلم عاد يهوديا وعرض عليه الاسلام فاسلم فخرج وهو يقول الحمد لله الذى انقذه من النار (رواه البخارى)

"From Anas: Once the Prophet never see a Jew. The Prophet then offered him to convert to Islam and the Jews are accepted. The Prophet then came out and said, 'Praise be to Allah who has save you from the Fire. " [43]

On another occasion, the Prophet SAW gave an example of tolerance to his companions through concrete actions which he did.

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[42] Ahmad ibn Hanbal. 1993. *Musnad Ahmad ibn Hanbal.* Beirut: al-al-Islami College. Cet.1 Volume 5. P. 411

[43] Muhammad bin Ismail bin Ibrahim. *Shahîh al-Bukhari.* Cairo: Dar al-Taqwa al-li Turast. Cet.1 Jilid.2.2001. P. 539

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حَدَّثَنَا مُعَاذُ بْنُ فَضَالَةَ حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ مِقْسَمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ مَرَّ بِنَا جَنَازَةٌ فَقَامَ لَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقُمْنَا بِهِ فَقُلْنَا يَا رَسُولَ اللَّهِ إِنَّهَا جِنَازَةُ يَهُودِيٍّ قَالَ إِذَا رَأَيْتُمْ الْجِنَازَةَ فَقُومُوا[44]

"Jabir bin 'Abdullah said," One time we were passing in front of people who carry the body of a Jew. The Prophet then stood up and we also are soon to follow. After that we said, "O Messenger of Allah, who had been a corpse by a Jew." Prophet then answered, "Am I not a man? If you all see the people walking by carrying the corpse, then stand up! "

Beside that we know too about the conception of Islam for ahl dhimmah. Islam calls non-Muslim citizens who live in the muslim lands, ahl dhimmah, someone who has a great right in the Muslim society. Sayyidina Ali said: "they pay the jizyah so that their wealth will be like our wealth and their blood like our blood". So, many right that to be done by Muslim to non-Muslim: 1) protection against external enemies, 2) protection from internal opression. For that, there are many rights that to be acted: a) protection of their life and physical well-being, b) protection of their wealth, c) protection of their honour, d) taking care of them when they are incapability, elderly or poor, e) protection of their right to religious freedom, f) giving them freedom in their workplace, g) giving them the right to be appointed to position of public authority[45]. As the Prophet was said:

[44] *Ibid.* P. 71
[45] Muhammad Ali Al Hashimi, *The Ideal Muslim Society*..., p. 258-269

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حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ حَدَّثَنَا عَبْدُ الْوَاحِدِ حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو حَدَّثَنَا مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا[46]

"Who killed the disbelievers who are in a peace treaty (with Muslims), it will not smell the smell of paradise, but it's heaven scent can be smelled from a distance of forty-year journey"

Meanwhile, according to scholar contemporary Yusuf al-Qaradhawi tolerance in Islam was built on some fundamental basis, namely :[47]

a. principles of human glory no matter how diverse their lives. Allah confirms this in His Word:

۞ وَلَقَدْ كَرَّمْنَا بَنِيٓ ءَادَمَ وَحَمَلْنَٰهُمْ فِي ٱلْبَرِّ وَٱلْبَحْرِ وَرَزَقْنَٰهُم مِّنَ ٱلطَّيِّبَٰتِ وَفَضَّلْنَٰهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

"And certainly We glorify the sons of Adam, we carry them on land and in our sea give them sustenance of the good and We gave them a perfect edge on many things which we have created "

b. The belief that pluralism is a will of Allah that will not be amended. For example, in relation to religious pluralism, Allah says:

وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِي ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾

[46] Muhammad bin Ismail bin Ibrahim. *Shahîh al-Bukhari*. Cairo: Dar al-Taqwa al-li Turast. Cet. Ke-1. Jilid I0..2001. P. 423

[47] Yusuf al-Qaradhawi. *Fatâwâ Mu'âshirah. Manshurah*: (Dar al-Wafa : Cet. ke-3. Jilid ke-2.1994) P. 677-678

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"And if thy Lord willed, all who have faith in the face of the earth. So what you (want to) compel men until they all become believers ?"

c. Muslims believe that they are not responsible for the path chosen by other peoples. They only perform religious obligations, while the choices between faith or not is a matter of each side with Allah SWT. Almighty Allah says:

فَمَن شَآءَ فَلْيُؤْمِن وَمَن شَآءَ فَلْيَكْفُرْ

"..Then who wants to believe, let him believe, and who want to (infidel), let him disbelieve .. "

d. principles of justice, the same applies for other parties. Almighty Allah says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَٱتَّقُواْ ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿٨﴾

"...And Do not let hatred of a people encourage you to apply unfair. Apply fair, because fair that is next to piety ...."

What is mentioned by Yusuf al-Qaradhawi above, in essence an assertion that the Islamic teachings of tolerance is not built on a fragile foundation. One thing that seems able to complete the basics of the above is the parameters used in assessing Islam is *Taqwa* , not physical or temporal parameters. This looks at the impression created by the verses and hadiths that speak about equivalent and equality of humanity.

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b. Limitations Of Hamka In Tolerance of Religion

Tolerance implying a willingness to accept the reality is different opinions about the truth .adopted.which can appreciate other peoples beliefs about religion are embraced and given the freedom to run what was adopted with no pile on principle basic of religion and not cincritisme . Inter-religious tolerance can be realized in the form of, among others by Mutual respect, giving freedom to other faiths and practicing religion accordance their belief and the last is Please help in community life Inter-religious. Nevertheless, as mentioned above can be realized in the implementation of tolerance does not mean this with mortar mix between social interests and creeds.

In implementing the existing restrictions specific of limit Tolerance of religions is not cincritisme. Tolerance is not justified by recognizing the truth of all religions. Because people have been mistaken in interpreting and carrying out of tolerance. For example, there are people willing to sacrifice the shariah religion with his guest did not ask permission to pray instead waiting for his guests for fear of practically no tolerance and did not appreciate. Not like that wanted in tolerance. inter-religious tolerance the hope here is that not related with creed or dogma but only about the social charity among fellow social beings fellow citizens so as to create unity and cohesion.

Every religion has a doctrine itself own and basically there is no religion that teaches its adherents ugliness on one of the principal objectives is the maintenance of the religious teachings of religion itself, which, among others, requires an increased understanding of religion itself requires increased

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understanding of religion and fortify religions from every effort adulteration or the influence of pure .

Allah sent down holy book Quran to the Prophet Muhammad to be submitted to the entire Islamic ummah in order to make the handle and the guide of life, in the holy book Quran, there are rules about the limitations about religious tolerance for the Islamic's follower. As in the word of god in Surrah Al - Mumtahinah verse 9 :

" Allah forbids you only regarding those who fought you on account of religion and expelled your from your homes and supported (others) in your expulsion , that you take them for friends and whose ever takes them for friends so – those – they are the evildoers"

With this verse Allah gives a warning to Muslims that there is limitation of tolerance. Inter-religious tolerance must not be carried out by people or groups who were hostile to Muslims because of religion. And expel Moslem people from the village . If that happens this way, Muslims are prohibited to be friends with this class. Even under such circumstances that the gods commanded and required to Muslims to wage Jihad with life and his possessions to defend his religion. This is described in the word of god S.W.T. in surrah Al -Baqarah verse 190:

وَقَٰتِلُواْ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يُقَٰتِلُونَكُمۡ وَلَا تَعۡتَدُوٓاْۚ إِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ١٩٠

And fight in the way Allah those who fight you but do not agrees. Surely Allah loves not the aggressors"

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Besides, the god also gives it only limited tolerance limits on the interests of social or worldly interests. Not allowed with problems of religious belief preformance this is explained in the letter of the word of god Al -Kafirun verses 1-6 :

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَآ أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ

أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾

"Say " O disbelievers , I shall not worship those whom you Worship, nor are you the worshipper of him whom I worship and I have not been a worshipper of those whom you worshipped nor are you the worshippers of him whom I worship to you religion and to me my religion"

Obviously, this letter revealed in Makkah and the target is the polytheists, the infidels, meaning that refused to accept the appeal and hints of truth which the Prophet brought to them. "Say," - ye messenger - to people who do not believe it: O disbelievers! " (Paragraph 1). Hi people who do not want to believe. According to Ibn Jarir told to convey a call like this the Lord by the prophet to the pagans, who originally insisted on challenging the Apostles and has been known in the science of Allah Almighty that until the last moment they are not going to accept the truth. They challenged, and the Prophet (sallallaahu 'alaihi wasallam) was also firmly in its attitude to challenge them to worship idols, so who emerged a stronger match enthusiasm to maintain their respective establishment.

So at a time by their illness fells blows it, denouncing their idols, blaming their beliefs. So they discussed polytheists of Quraysh leaders who were going to

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see the Prophet. They intend to "peace". Who came to the Prophet by Ibn Ishaq's history of Said ibn Mina - is al-Walid ibn al-Mugheerah, Wail al-Ash's son, al-Aswad bin al-Muttalib and Umaiyah bin Khalaf. They put forward a peace proposal: "Oh Muhammad! Let us make peace. We are willing to worship what you worship, but you should be willing to also worship the one who we worship, and in all affairs in our country, you participate with us. If it calls that you take this really is better than what is in us, so we feel with you . And if we handle this more true than what you Call it and then you feel it too has shared with us, just take a portion to her. " - This is the proposal they put forward. Not long after they put forward this proposal, they would come down this verse: "Say, O disbelievers! I do not worship what you worship."

(Paragraph2). According to the commentary of Ibn Kathir that was quoted from Ibn Taymiyyah the meaning the second paragraph: "I do not worship what you worship," is exclude deeds (nafyul fi'li) means that the action so I do not ever. "And nor you worship what I worship." (Paragraph 3). This means that we are offering this once-times can not be reconciled or combined. Because that which I worship only God you worship the right to object; are wood or stone that you are doing yourself and your own exaggerated. "And I do not worship as you worship." (Paragraph 4). "And you are not also worship as I worship." (Paragraph 5). So other than that we worship; you worship idols I worship God Almighty, then we worship any other way, too. When I worship God so I do pray in peace terms which have been determined. Who's your idol worship is very different from the way I worship God. Therefore we are not able to handle each of these be

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reconciled; "For your sake that you are religious, and to me my religion." (Paragraph 6). Problem creed, between faithful that God only one, once again it can not be compromised or mixed with shirk. If you have been reconciled with the Shirk, the Shirk means will victory.

Shaykh Muhammad Abduh explained this distinction in his commentary: "Two of the first number of words (verses 2 and 3) is to explain the difference that is worshiped. And the contents of the next two paragraphs (paragraphs 4 and 5) is to explain the differences in the way of worship. Strictly speaking that is worshiped other and How to worship any other. No one and not the same. All I worship is God Almighty, the net than any kind of alliance and partnership, and it is impossible to reveal Himself in a person or thing. God, who leveled kurniaNya to whom any genuine Eke sincere worship to Him. And God Almighty fontanel interesting people who refused His truth and punished those who worship to others. Who's you worship is not that, not God, but an item. I worship Allah only, you worship something other than God, and you associated others with God. Therefore it is according to me, it's not worship and it's not the Lord thy god. For your sake that you are religious, use of religion itself, nor that I was not invited to worship the Lord. And to me my religion, lest interfering with what you call that religion.

Tafseer al-Qurtubi summarize the whole paragraph was this: "Say ye, O messenger, to those who disbelieve it, that I was not willing to worship the idols that you worship and adore it, you also apparently does not want to worship Allah alone as I did and Calls. In fact you associate with Allah that ye gods. So if you

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say that you were worshiping God as well, your words were a lie, because you are polytheists. But Allah was not able be united with others. And we worship is different . I do not worship the Lord as you worship idols. Therefore, our religion can not be reconciled or united; "For you your religion, to me is my religion too." This is the higher the wall, chasm between us. "[48]

This surrah gives a clear guideline for us followers of the Prophet Muhammad's belief that it can not be reconciled. Monotheism and polytheism can not be met. If the right to be united with the vanity, the vanity, the step that wins. Therefore, the creed does not know what's Tawhid named Cynscritisme, which means adjusting to adjust. Eg between animism with Tawheed, the worship of idols with prayer, slaughtering animals in order to cult ghosts or spirits by reading *Bismilla.*

[48] Hamka,*Tafsir al- azhar*,(Jakarta Panjimas,2007) Juz-30 P. 160

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c. Haram Attend Christmas Fatwa's show that Hamka Was Consisten Between The Interpretation And His Life

Before the author describes the opinions about Christmas Hamka first author would explain what it is about Christmas and presents some opinions about saying or participating in the event of Christmas.

Stomach ache before labor, forcing Mary leaned against the palm trees. He wanted to die, never even lived at all. But the angel Gabriel came to console: There were children in the river below you, shake base of the palm tree towards you, eat, drink and to please your heart. If someone came to say: ;I vowed to didn't talk.;O Mary, you did a very bad . Your father was not a criminal, your mother was not adulteress , so criticism of his people, when seeing a baby was bring. But Mary was silent. He just pointed to her baby. And when the baby was speaking describes identity as servants of God who were given the Book, prayer, tithe and devoted to his mother. Then the baby said: Peace (hopefully) handed to me on the day of my birth, dead day, and on the day when I shall be raised alive again.That is Christmas story from the Quran Surah Maryam verse 34:

وَٱلسَّلَٰمُ عَلَيَّ يَوۡمَ وُلِدتُّ وَيَوۡمَ أَمُوتُ وَيَوۡمَ أُبۡعَثُ حَيّٗا ﴿٣٣﴾ ذَٰلِكَ عِيسَى ٱبۡنُ مَرۡيَمَۚ
قَوۡلَ ٱلۡحَقِّ ٱلَّذِي فِيهِ يَمۡتَرُونَ ﴿٣٤﴾

" And peace be upon me ,the day I was born, and the day I die and the day I am raised up a live. Such Isa son of Maryam, in world of truth, about which they are doubting

There some opinion about join to celebrate Christmas first opinion is allowed to join Christmas as suit with Al-Qur'an. That Al- Qur'an perpetuate the first Christmas's greeting the the noble Isa prophet . Al-Quran has give

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example too greetings to Noah, Abraham, Moses, Aaron, Elias family, as well as other prophets. Beside that The Prophet are brothers just a different mother As spoke by the Prophet Muhammad.and whole people are brothers so What is wrong with us rejoice and welcome the joy of our brothers in the limit of our ability.

Second opinion it was forbidden to join Christmas. Christmas, although associated with Isa Al-Masih, another great holy man, but he celebrated by Christians whose opinion of Al-Masih different view of Islam. Now, say Merry Christmasor attend the celebrations can lead to misunderstandings and can lead to blurring of the creed. This can be understood as the recognition of the divinity of al-Masih, a belief that is absolutely contradictory to Islamic theology. With this argument , was born Fatwa prohibition to celebrate Christmas.

And the third opinion is never mind to join Christmas during they can keep their faith because the prohibition appears in the context of efforts to maintain the faith. Because of the fear misunderstanding , it seems more directed to those who worry their creeds will blur. Well, if so, if there someone who when to say it can keep a pure in accordance with the content of Merry Christmas Quranic, then consider the conditions and situations where it is spoken, so it not cause confusion with faith for himself or another Muslim it doesn't matter.

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No mistake, in these glasses, a ruling and ban that, when he addressed to those who feared creed tarnished. However, not even one of those who allow it, for being wise and his creeds maintained[49].

From those opinions, Hamka is more inclined to the opinion of a Muslim illicit because for him to say or attend a Christmas already entered the creed area as the opinion of his creed :

" A Muslims who come to commemorate Christmas and Idul Fitri simultaneously t was not named tolerance but forcing both parties to be hypocrites and also the people indifferent to religion, because for them religion is a "fad"or to people who are looking for syncretism any rapprochement between all the different, and from all appropriate that they made something new. He also believes "it's not that it is meant to engender tolerance of religion. force people to swallow something contrary to the core of faithful . We (Hamka) did not reject the Pancasila, but we reiterate that the safety and security will only be assured if there is no mixing in religion , especially devout Muslims faithful holding their religion, not told to move from religion to a blur, and instead told to make a kind of ceremony public worship , prayer, and so forth together with other faiths of different creeds and beliefs"[50].

Tolerance in Islam is authentic. That means no stranger to Islam and even mengexsistensi since it exists and it has also been practiced by the Messenger of Allah since the first. Due to its organic, then the tolerance in Islam is the problem of implementation and commitment to practice a consistent basis. However, according to Islamic religious tolerance is not to merge with each other in confidence. To exchange nor a belief among religious groups was different.

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[49] Shihab. Quraish, *Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat,*Penerbit Mizan, Cetakan 13, Rajab 1417/November 1996.P.126

[50] Hasyim. Umar. *Toleransi dan Kemerdekaan Beragama Dalam Islam.sebgai dasar menuju dialog dan kerukunan antar Umat Beragama,*(Surabaya . Bina Ilmu , 1977). P. 263

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Tolerance here is in the sense mu'amalah (social interaction). So, there are limits with the may and should not be violated. This is the essence of tolerance in which each party untu self-control and provides space for mutual respect individual uniqueness without feeling threatened beliefs and their rights. Shariah has guaranteed that there is no compulsion in religion. Since the imposition of the will of others to follow our religion is a historical attitude, which does not exist in the base and an example of early Islamic history. Precisely with a very tolerant attitude of this beautiful, historical glories of Islamic civilization has produced so recorded in gold ink by the history of world civilizations through today and InsyaAllah in the future.

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