

Religious freedom in the context of Islamic da'wa

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Religious freedom,
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Abstract

Purpose - This paper aims to explain religious freedom in the context of Islamic Da'wa according to the interpretation of the Qur'an.

Method - This study used a qualitative approach to literature (library research) with thematic methods.

Result - The results of this study have explained that religious freedom is one of the values guaranteed in Islamic Da'wa. In addition to strictly prohibiting religious coercion on everyone, the Qur'an also clarifies the limits of the missionary duties of the Prophets and scholars (*dā'i*), which is only to convey the truth of Islamic teachings continuously to humanity by calling on them with the wisdom, the good advice (*mauidzah hasanah*), the best dialogue (*jidāl ahsan*), and the good example (*qudwah hasana*). The Qur'an also emphasizes the diversity of human attitudes in accepting Islamic Da'wa is a sunnah of Allah SWT, so any attempt to force them to become believers is impossible. The essence of this meaning is at least contained in the interpretation of al-Baqarah: 256, Yūnus : 99 and al-Gāsyiyah : 21-22.

Implication - This study suggests a humanist Da'wa that always respects the freedom of mad'u in determining their religion without any element of coercion.

Originality - This study is the first study that tries to analyze religious freedom from the perspective of Islamic Da'wa.

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Kata kunci:

Kebebasan Beragama,
Dakwah Islam, Tafsir
Al-Qur'an.

Abstrak

Tujuan - Tulisan ini bertujuan untuk menjelaskan kebebasan beragama dalam konteks dakwah Islam menurut tafsir Al-Qur'an.

Metode – Penelitian ini menggunakan pendekatan kualitatif kepustakaan (library research) dengan metode tematik.

Hasil - Hasil penelitian ini menjelaskan bahwa kebebasan beragama merupakan salah satu nilai yang dijamin dalam dakwah Islam. Selain secara tegas melarang pemaksaan agama pada setiap orang, Al-Qur'an juga menjelaskan batasan tugas dakwah para Nabi dan ulama (*dā'i*), yaitu hanya menyampaikan kebenaran ajaran Islam secara terus menerus kepada umat manusia dengan menyeru mereka. dengan hikmah, nasehat yang baik (*mauidzah hasanah*), dialog yang baik (*jidāl ahsan*), dan teladan yang baik (*qudwah hasanah*). Al-Qur'an juga menekankan keragaman sikap manusia dalam menerima dakwah Islam sebagai sunnah Allah swt., sehingga upaya apapun untuk memaksa mereka menjadi beriman tidak mungkin dilakukan. Esensi makna ini setidaknya terkandung dalam tafsir al-Baqarah: 256, Yūnus : 99 dan al-Gāsyiyah : 21-22.

Implikasi - Kajian ini menyarankan dakwah humanis yang selalu menghargai kebebasan mad'u dalam menentukan agamanya tanpa ada unsur paksaan.

Orisinalitas - Kajian ini merupakan studi pertama yang mencoba menganalisis kebebasan beragama dalam perspektif dakwah Islam.

Introduction

Religious freedom and Islamic da'wah are two things that are sometimes deemed to have different goals. Religious freedom is one of the human rights to choose or determine their own religion without any coercion from other parties (Elmirzana, 2000); while da'wah aims to invite, call (Alimuddin, 2007) and convince someone to know, understand, and make Islam as a way of life in the world. Some even think that Islamic da'wah is full of coercive intrigues with the emergence of the stigma of Islam as the religion of the sword (Arnold, 2002) as well as the emergence of Islam phobia in some Western societies.

This view is certainly an anomaly when referring to normative and historical facts in Islam. Because historically, many historical researchers have asserted that the conversion of religion to Islam in many continents of the world has proven not to be due to an element of coercion; it goes naturally at the whim of each adherent (Kennedy, 2008). Likewise, K. Hitti states that most religious conversions occurred simultaneously with the earliest military conquests, but the process was generally and normally more gradual, peaceful, and definite (Hitti, 2014). Bernard Lewis also refuted the view that Islam was spread by military conquest. Throughout the development of Islam, Arab Muslims conquered various regions not because of religious motivation but because of their thirst for power and Arabic culture (Sirry, 2011). Michel Michaud even stated that when the Muslims conquered Jerusalem, not a single Christian was persecuted. On the other hand, when the Christians took this city again, they cruelly killed all the Muslims. Likewise, the Jews, when they arrived in this city, burned alive the entire population. Harmony and mutual respect between religions are symbols of humanity and compassion. Christians must learn from Muslims.

While in Qur'an, there is not a single verse that commands Da'wa by coercion, even more by war. On the other hand, Qur'an itself teaches Muslims that it is meaningless for persons to be religious because of coercion not because of sincerity. Likewise, Qur'an teaches the prophets and preachers about the limitations of being the messenger in conveying His message, which is limited to conveying His message only.

Studies on religious freedom in Islam have actually been carried out by several researchers, such as the study of tolerance and religious freedom in the Qur'an perspective by Dewi Murni (Murni, 2018), religious freedom in Abdurrahman Wahid perspective conducted by Damrizal (2016), religious freedom in the Qur'an perspective written by Kartika Nur Utami (Utami, 2018), the concept of religious freedom in Islam and Christianity written by Tri Yulianan Wijayanti (Wijayanti, 2016). However, their studies generally examine the topic from the perspective of law and Islam in general. Meanwhile, the study of religious freedom from the perspective of Islamic Da'wa has not been done yet. This point of view is different from the study that the author puts forward, namely the study of religious freedom by linking it with the context of Islamic Da'wa in Qur'an interpretation perspective. The main issue discussed in this study is religious freedom and its relevance to Islamic Da'wa according to the interpretation of Qur'an. This study used a literature review approach with the thematic interpretation method.

Research Methods

This study use approach qualitative library (*library research*), where the data generated sourced from search for library data in the form of commentary texts on verses freedom religious in context Da'wa with method thematic . Method thematic (Baidan, 2002) in study this conducted with collect related verses of the Qur'an with freedom religious in context Da'wa , then interpretation about verses the collected , understood and analyzed more further (Suryadilaga, 2005) through reduction process , data presentation and withdrawal conclusion.

Results and Discussion

Concept Freedom Religious

The language point of view explains that the word "religious freedom" consists of two syllables, namely "free" which means "not bound, not forced, and free to realize the will. In the Oxford Dictionary of English, it is stated that freedom is the right and ability to think, act or carry out the will. Everyone has the right to act and think (KBBI, 2001; Husaini, 2015).

Simply freedom can be understood as "the absence of restrictions". Freedom also involves the meaning of "non-interference" of freedom against the freedom of others. Thus, there are two balanced freedoms, namely freedom to do something and free from interference with that action. Freedom, in the context of the relationship between the government and its citizens, is defined as a freedom that is not intervened by the government. Such freedom as contained in human rights should be given by the state to all individuals in it (Usman, 2006).

John Kersey understands freedom as the freedom to do something or freedom to leave something. In legal, freedom is often interpreted as a non-attachment or independence from any form of prohibition except the prohibition that has been determined in the legislation. In brief, every human being has the right to do something or leave something independently as long as it does not contradict the prevailing laws and regulations (Marwan, 2009).

While what is meant by "being religious" here is adhering to a certain religion. Thus, religious freedom here is intended as an act or attitude that is free and not forced to choose and embrace the desired religion or belief (Husaini, 2015). Religious freedom is one of the human rights contained in the declaration of human rights and even included in international regulations. This right to religious freedom is stated in article 18 which contains "Everyone has right to freedom of thought, conscience, and religion...". Everyone has the right to freedom of religion and other freedoms. Everyone has the right to freedom of thought and religion, including the freedom to change his religion and belief. So, everyone must be respected and given the freedom to adhere to and practice any religion they want.

Religious freedom is a principle that emphasizes the right of every person to choose and determine the religion they believe in and carry out its teachings. Islam itself is seen as having prohibited the coercion of a belief on others, as well as providing space for freedom for them to make their own religious choices, of course, each with consequences that must be borne (Wijiyanti, 2016).

Religious freedom is a principle that supports the freedom of every person or group of people to practice their religion or belief in both private and public spaces. In essence, religious freedom is the basis for the formation of harmony between religious communities. It is impossible for harmony

and intimacy between religious communities without religious freedom. It is the right of every human being. In this case, religious tolerance is one way to guarantee religious freedom. Both cannot be ignored.

Thus, it can be argued that freedom as part of human rights is the right to freedom to do or leave something as stated in international human rights principles; while what is meant by religious freedom is the right of freedom for everyone to embrace, convert, or leave certain religious beliefs, and practice their teachings in accordance with their respective religious beliefs (Damrizal, 2001).

The Concept of Islamic Da'wa

Besides functioning as a means for communicating various teachings in Islam to humankind (Jasmadi, 2015), Da'wa is also a medium for spreading Islamic teachings or views about freedom or the absence of religious coercion for humans. The absence of coercion in choosing and embracing religion is one part that is taught in the context of Islamic Da'wa.

The word "Da'wa" itself is a derivation of the word *da'ā-yad'ū-da'watan*, which etymologically means an invitation or an appeal (Warson, 1997). The word "Da'wa" in the Qur'an turns out to have several varied meanings, namely Da'wa which means an appeal or invitation by a prophet or da'i to humans to Islam as stated in al-Nahl: 125; means a request or prayer made by a servant to Allah SWT. as found in al-Baqarah: 186; and sometimes Da'wa means worship that is carried out by a servant only to Allah SWT. as contained in al-An'am: 56 (Al-Mahalli, 1991).

Meanwhile, from a terminological point of view, there are several definitions of Da'wa put forward by various experts even though the substance of the meaning is not much different. Ali Mafudz, for example, interprets Da'wa as an effort to call on humans to practice the truth and carry out instructions, enjoin good, and prevent evil to obtain safety and enjoyment of the world and the afterlife (Munzier, 2006). Da'wa can also be interpreted as an effort through speech, writing, or other media to call on and call people to believe and obey the teachings of Allah SWT which are contained in the teachings of His Shari'a. Every effort to invite, call upon or urge people individually or collectively to be able to know Islam, understand it, and practice its teachings consistently and responsibly is the essence of the meaning of Da'wa (Dermawan, 2002).

Subjects who carry out this Da'wa are usually called da'i, while those who get enlightened Da'wa are usually called mad'u. The preacher is a person who has a good understanding of religion (*al-faqih fi al-din*) and also practices it. They are the group of scholars who have been mentioned by the Prophet in his words as the heirs of the Prophets (*waratsah al-anbiya'*), who received an abundance of tasks to continue the Da'wa of Islam after the death of the Prophet Muhammad SAW all over the world (Assiroji, 2020). While the mad'u are all human groups in the world, both Muslims themselves and people who do not know Islam.

Da'wa to people who do not know Islam is carried out in order to convey or introduce the truth of Islam to them so that they can know Islam properly, understand it and choose it as a way of guidance in their lives. Meanwhile, for Muslims themselves, Islamic Da'wa is carried out to guide them so that they can understand Islamic teachings properly and correctly and practice them in practical life. In this case, Abdul Karim Zaidan stated that the Da'wa not only invites and calls people to Islam, but also must be responsible for their teaching and education about the teachings of Islam itself and its application in their practical lives (Zaidan, 1987).

The implementation of Da'wa in social life, both normatively and historically, has been proven to uphold religious freedom and not coerce mad'u in choosing and determining their respective religious beliefs. Therefore, in Islam, there are four principles of Qur'anic Da'wa which do not contain the slightest element of religious coercion but instead contain high humanistic values. The principal Da'wa methods are (1) the al-ḥikmah method (2) the al-mau'idzah al-ḥasanah method, (3) the al-mujādalah method, and (4) the al-qudwah al-ḥasanah method (Al-Bayanuni, 2001).

What is meant by the al-ḥikmah method is the Da'wa method by putting everything in proportion (Al-Bayanuni, 2001). The al-mau'idzah al-ḥasanah method can be understood as good advice and lessons that can make mad'u heart touched, melted, and submissive. While the al-jidāl al-aḥsan method is a form of discussion, debate and dialogue in the form of mutually arguing or presenting arguments or logical evidence to find the strongest and most valid truth (Al-Bayanuni, 2001). The al-qudwah al-ḥasanah method is usually understood as a way of preaching by showing concrete examples and good examples to mad'u, both absolute as practiced by the Prophets, and relative in nature as the example of pious scholars (Al-Bayanuni, 2001). The four Da'wa methods show humanistic values that are far from the impression of coercion, and violence, especially Da'wa with war. This is reinforced by the fact that in Qur'an no verse contains the command to preach by force, coercion even more by war.

The Qur'anic Perspective on Freedom of Diversity in the Context of Da'wa

The essence of the meaning of religious freedom or religion without coercion is contained in several verses of the Qur'an, including al-Baqarah: 256, Yūnus: 99 and al-Gāsyiyah: 21-22. Words containing the meaning of "coercion" used in these verses are "ikrāh" and "al-muṣayṭir" which mean "al-mutassallit", which means "to dominate". The word "ikrāh" which is preceded by lā nāfiyah and contains the meaning of "non-coercion in Islam" can be found in al-Baqarah: 256. The word "tukriḥ" which is put forward with the "istifhām inkārī" model, which means "will you force people so that they become a believer" can be found in Yūnus: 99. While the word "muṣayṭir" can be found in al-Gāsyiyah: 21-22 which means "you have no power [to force] over them".

Faith Must Grow Willingly

The dictum containing the prohibition against imposing the will on others to choose and embrace Islam is explicitly stated in Qur'an. Freedom to choose religion or religion for everyone is recognized in Islam with the principle of no coercion in religion on the one hand, but on the other hand, the obligation to convey the truth of Islam (tabligh) to mankind must still be carried out so that they can know and recognize the truth. The delivery of Islamic teachings must be done without any coercion because the truth in Islam is very clearly understood by the potential common sense of every human being as well as that the compulsion of one's faith is useless in the sight of Allah SWT. The essence of this meaning is contained in the interpretation of al-Baqarah: 256 put forward by the scholars of interpretation.

Al-Ṭabāṭabāī, for example, interprets the word "al-ikrāh" in the verse as an attempt to force something on others voluntarily. This verse clearly teaches the principle of religious freedom and negates coercion in Islam. This also means that Islam respects everyone's free choice in religion. Because religion is a series of knowledge as well as practical experience bound by faith or aqidah.

While faith itself is related to the heart which cannot possibly be forced. Every attempt to coerce religion will only lead to the birth of outward deeds and deeds, without being accompanied by beliefs about their truth in the heart (Al-Tabatabai, 1991).

The term "lā ikrāh fi al-dīn" even though it is mentioned in a statement (qaḍiyyah ikhbāriyyah), emphasizes the law regarding freedom to choose religion and the absence of coercion on others for religion. If this sentence is deemed a sentence that contains the meaning of a command or prohibition (insyaiyyah), it can mean that the effort to impose a certain faith or religion is prohibited in Islam. Because, the act of forcing religion will only create physical actions, and does not create sincerity in the heart (Al-Tabatabai, 1991).

The essence of the meaning of "there is no coercion in Islam" emphasizes that Islam was not built and preached on the sword, nor was it propagated by coercion. This principle also refutes the stigma or accusations of some orientalist who view Islam as a religion of the sword, because of the teachings of jihad as an aspect of religion (Al-Tabatabai, 1991). This is because the jihad taught by Islam is not aimed at maintaining progress or spreading religion by coercion and power, but rather to uphold the truth and maintain the qidah of monotheism. If monotheism has spread widely among humans and they have also submitted to the prophetic religion even if they are Jews or Christians, there is no longer any debate between Muslims and people who are monotheistic (Al-Tabatabai, 1991).

Wahbah al-Zuhaili stated the same that there should be no coercion on people to embrace Islam because the evidence for the truth of Islam is very clear and there is no point in coercion. The path of truth shown by Islam is clear from falsehood and other misguidance so that people can choose to believe if they want it, and can also choose kufr when they want it. This verse is the clearest evidence of the fallacy of the notion that Islam was established by the sword. Because, factually, the Muslims before the hijrah could not visit the infidels let alone force them to embrace Islam, and after having sufficient strength they also never forced Islam on any of the infidels. This verse was revealed at the beginning of the fourth year of Hijriyyah when Muslims were strong and resilient. The wars of the Muslims occur only because they are defensive, namely to defend themselves from the dangers of the enemy and to guarantee freedom of religion as well as to reject the arbitrariness of tyrannical leaders who rob the Muslims of the right to preach and convey Islam on earth (Al-Zuhaili, 2001).

In line with the above view, al-Rāzī -quoting the opinion of Abū Muslim and al-Qaffāl- stated that the verse gives the understanding that Allah SWT. does not build the problem of faith-based on coercion. Faith by Allah SWT is built based on desire and own choice. This is the reason why Allah SWT has explained the arguments for monotheism with a definite, clear, and satisfactory explanation. With these arguments, there is no longer any reason for the disbeliever to continue perpetuating his kufr, unless they must be forced to believe. Only, imposing faith on others includes actions that are not allowed in the life of this world, the life's problems (dār al-balā' wa al-imtihan). Because trying to impose religion or faith will only eliminate the essence of the meaning of these trials and tests. Another verse that supports this understanding is the verse "fa man syā'a falyu'min wa man syā'a falyakfur [al-Kahf: 29]", Yūnus: 99 "wa law syā'a rabbuk la'āmana man fī al-ard kulluhum jamī'an afa'anta tukrihu al-nās attā yakūnū mu'minīn", and al-Syu'arā': 3 "la'allaka bākhi'un nafsaka an lā yakūnū mu'minīn, in nasyā' nunazzil 'alaihīn min al -samā'i ayat fa dallat a'nāquhum lahā khādī'in" (Al-Razi, 1990).

This view is reinforced by the snippet of the verse "qad tabayyan al-rusyd min al-gay" which means that the various arguments and proofs of truth or instructions are very clear so that there is no other way but coercive and authoritarian methods to make them believe. But that way is not allowed in Islam, because it will negate the nature of taklif (responsibility) for humans (Al-Razi, 1990).

Thus, Islam has emphasized the principle of freedom to choose religion or the absence of coercion in religion, so that no one is tolerated to be forced to choose and embrace a certain religion, without sincerity or pleasure. This is based on at least two arguments. First, religion is a set of practical knowledge and practice bound by a theological belief or faith. While faith itself is related to the heart (inner) which cannot be forced. Coercion of religion may be able to make a person become a Muslim – for example –, but their Islam is only limited to the aspect of his birth, while his heart remains an infidel, and Islam that was born with compulsion, not because of willingness or sincerity is not useful in the sight of Allah.

Second, Islam has clearly given birth to truth and guidance from falsehood and error for everyone who has common sense. The essence of the truth has been clearly revealed through divine and prophetic explanations so that humans with their common sense can distinguish what is right and what is wrong. For this reason, it is not appropriate for a person to impose their religion on others. This understanding is further strengthened by the view which states that no relationship between the wars occur in Islam and religious coercion. The war was fought solely to defend oneself from the enemy and revive freedom of religion, and truth, and maintain the creed of monotheism. If the belief in monotheism is widespread among humans, and they are also subject to the religion of prophethood even though it is Judaism or Christianity, there is no longer any conflict or debate between Muslims and people who believe in monotheism.

Religion Coercion is Utopian

Qur'an makes it clear that mankind has been willed to be diverse and varied so that they have never been or will never be one kind of people. Therefore, it is impossible to force humans to become mukmin, as the substance of this meaning is stated in Yunus: 99. This verse denies attempts to coerce religion so that all humans become believers. Because it is a utopia for humans and beyond their ability and power. Only Allah SWT only has the power to do it, but He does not want it, because one's faith by compulsion will not be accepted by Him (Al-Tabatabai, 1991).

When Allah SWT willed, surely everyone on earth would be a believer. However, in reality, Allah SWT. does not want that, so not everyone becomes a mukmin. Therefore, the Prophet SAW was advised not to obsess over making everyone a believer, because he cannot force faith on them. In addition, Allah SWT. only wants faith that is born of his own choice and desire, not because of coercion. Therefore, Allah SWT asked with "al-istifhām al-inkārī", "are you going to force people to become mukmin?". This question confirms that Allah SWT. deny an attempt to force humans to become believers of all. Because, no one can do it, when Allah does not want it, besides He also will not accept someone's faith because of compulsion (Al-Tabatabai, 1991).

Al-Rāzī in his interpretation also asserted that the Prophet SAW. did not have the power to control or even compel a person to become a believer. That power and will only belong to Allah absolutely. For this reason, the Prophet SAW's efforts and his excessive efforts to get them all to

accept the faith are of no use unless He wills. This is because faith will only arise because God created it, by His will and guidance. If the will does not exist, then faith does not arise (Al-Razi, 1990). While the faith desired by the Prophet SAW. is faith that is useful in the afterlife, namely faith that arises not because of compulsion, but because of one's own desires and choices. That is the faith that Allah will accept. (Al-Razi, 1990).

M. Quraish Shihab also made a similar statement in his commentary by explaining that the question "do you force humans" was addressed to the Prophet SAW. who has tried so hard to exceed his abilities that he almost harmed himself in calling people to believe in Allah SWT. The Da'wa that the Prophet SAW. did was carried out with various efforts and methods until it seemed as if there was "coercion", namely coercion on himself and almost the same as coercion on others (Shihab, 2002).

Humans have been created by God with the potential to do good and bad, the gift of intelligence to be able to choose and determine the right path, and the gift of freedom to choose everything he wants. A person who uses his mind and potential well means that he or she has obtained Allah's permission to believe, while a person who is reluctant to use it means he has plunged himself into error (Shihab, 2002). Thus, the imposition of faith or religion on humans is denied by Allah SWT. Because, the faith He wants from them is a faith that was born of their own choice and desire, not a faith that arises because of coercion, even though He has the power to make them all believe, in addition to the diversity of human beings it has become the will of Allah SWT. according to their respective deeds.

Da'i's Duty is not to Coerce Religion

Qur'an in many places repeatedly emphasizes that the duties and roles of the Prophets and the scholars after him were limited to conveying the message of Allah SWT by giving a warning (*indzār wa tadzķīr*) or giving good news (*tabsyīr*). They do not have the power to impose their will on mankind so that all of them become believers because the guidance of *taufiq* in their hearts is the authority of Allah SWT. The substance of this meaning is found in al-Ghāsyiyah: 21-24.

This verse, according to al-Ṭabāṭabāī, is a verse that emphasizes the Prophet's role and duties. in conveying the message of Allah SWT. only as a warning (*mużakkir*) to humans, so that they will fulfill the warning and believe without coercion. the Prophet does not have the power to compel them to believe. If after being warned, it turns out that they still disobey, turns away from the warning, and become disbelievers, then he is given the option to turn away from them and no longer need to give them endless warnings. Because their disobedience is clear and warning them will be ineffective or useless. Their affairs were ordered to be handed over to Allah because He Himself will give them punishment for their disobedience (Al-Tabatabai, 1991).

In line with the affirmation of the meaning mentioned above, al-Rāzī stated that Allah commanded the Prophet SAW. to convey warnings to humankind and to be steadfast in facing all the obstacles that come with it. It also contains an explanation of the roles and duties assigned to him, which is only limited to giving a warning, nothing more (Al-Razi, 1990). This is because the meaning of the verse is that the Prophet SAW. not being ordered but to give a warning. He was not ordered to rule over them, then fight or force them to believe (Al-Razi, 1990).

The interpretation above is deemed the most superior (*rājih*) and closest to the truth than other interpretations which stated that *istiṣnā'* in the sentence "*illā man tawallā*" is an exception from *dhamir* (third-person plural pronoun) in the word "*'alaih*". *Istiṣnā'* is considered *istiṣnā' munqati'*. Thus, the meaning of the verse is that you (Muhammad) have no power over them except for those who turn away from the warning and become disbelievers, Allah SWT. gave you power over them, and ordered you to fight them (Al-Tabatabai, 1991).

He also considered that outwardly there is no *dilālah* (guidance) whatsoever to state the *istiṣnā'* from the *dhamir* "*'alaih*", even though in the history of *Jābir* written in the book *al-Durr al-Manṣūr* is stated that the Prophet SAW. said; "I was ordered to fight people so they say '*lā ilāha illā Allāh*'. When they said it, they had kept their blood and property from me except with their due, and their reckoning was on Allah, then the Prophet SAW. read the verse "*Faḏakkir innamā anta muḏakkir, lasta 'alaih bimusaṭir*" (Al-Tabatabai, 1991).

Thus, he once again affirmed his understanding which is in line with the interpretation which he calls superior (*rājih*), namely the interpretation that asserts the absence of power for the Prophet SAW. to force those who turn away from the warning to become believers. This interpretation denies the possibility of it being permissible to force and fight them to believe in Allah. Such understanding, by al-Ṭabāṭabāī, is based on the reason that *istiṣnā'* in the verse includes *istiṣnā' aqīqī*, which means "give a warning, you are only a warner, not one who has power over them, except those who turn away from the warning. Then you are no longer obliged to warn them." According to him, there is no *dilālah* (guidance) whatsoever, outwardly, to state the *istiṣnā'* from the *dhamir* "*'alaih*".

Even though some Muslim leaders consider the verse to be *manskh* by the *qitāl* verse, al-Razi seems to be more inclined towards an interpretation that affirms that the Prophet SAW. has no power to coerce and much less to fight those who turn away from their warnings because their duties and responsibilities are only to warn them so that they believe willingly not under compulsion.

This impression can be understood from his presentation of the two kinds of verse interpretation. First, the exception in the verse is *istiṣnā' haqīqī*, where there are two possible models of meaning; namely (1) the approximate sentence is "*faḏakkir illā man tawallā wa kafar*", which means "giving warning except those who turn away and disbelieve"; and (2) the exception is from *amīr* in the word "*'alaih*", so that the approximate sentence is "*lasta 'alaih bi musaṭir illā man tawallā wa kafar*", which means "you are not the one who has power over them except those who turn away and disbelieve." Only the validity of this second *istiṣnā'* estimation model can be disputed because in that verse the Prophet SAW. not in the context of being ordered to fight. The question is answered that perhaps the meaning is "you will not be in power except over those who turn away". Second, the exception in the verse is *istiṣnā' munqati'*, which is an exception that stands alone and is separate or disconnected from the previous sentence, so that the meaning is "but those who turn away and disbelieve, Allah, will punish them with the greatest punishment" (al-Rāzī, 1990).

The term "*lā ikrāh fī al-dīn*" even though it is mentioned in a statement (*qaḏīyah ikhbāriyah*), emphasizes the law regarding freedom to choose religion and the absence of coercion on others for religion. If this sentence is deemed a sentence that contains the meaning of a command or prohibition (*insya'iyah*), it can mean that the effort to impose a certain faith or religion is prohibited

in Islam. Because, the act of forcing religion will only create physical actions, and does not create sincerity in the heart (Al-Tabatabai, 1991).

The essence of the meaning of "there is no coercion in Islam" emphasizes that Islam was not built and preached on the sword, nor was it propagated by coercion. This principle also refutes the stigma or accusations of some orientalist who view Islam as a religion of the sword, because of the teachings of jihad as an aspect of religion (Al-Tabatabai, 1991). This is because the jihad taught by Islam is not aimed at maintaining progress or spreading religion by coercion and power, but rather to uphold the truth and maintain the qidah of monotheism. If monotheism has spread widely among humans and they have also submitted to the prophetic religion even if they are Jews or Christians, there is no longer any debate between Muslims and people who are monotheistic (Al-Tabatabai, 1991).

Wahbah al-Zuhaili stated the same that there should be no coercion on people to embrace Islam because the evidence for the truth of Islam is very clear and there is no point in coercion. The path of truth shown by Islam is clear from falsehood and other misguidance so that people can choose to believe if they want it, and can also choose kufr when they want it. This verse is the clearest evidence of the fallacy of the notion that Islam was established by the sword. Because, factually, the Muslims before the hijrah could not visit the infidels let alone force them to embrace Islam, and after having sufficient strength they also never forced Islam on any of the infidels. This verse was revealed at the beginning of the fourth year of Hijriyyah when Muslims were strong and resilient. The wars of the Muslims occur only because they are defensive, namely to defend themselves from the dangers of the enemy and to guarantee freedom of religion as well as to reject the arbitrariness of tyrannical leaders who rob the Muslims of the right to preach and convey Islam on earth (Al-Zuhaili, 2001).

In line with the above view, al-Rāzī -quoting the opinion of Abū Muslim and al-Qaffāl- stated that the verse gives the understanding that Allah SWT. does not build the problem of faith-based on coercion. Faith by Allah SWT is built based on desire and own choice. This is the reason why Allah SWT has explained the arguments for monotheism with a definite, clear, and satisfactory explanation. With these arguments, there is no longer any reason for the disbeliever to continue perpetuating his kufr, unless they must be forced to believe. Only, imposing faith on others includes actions that are not allowed in the life of this world, the life's problems (dār al-balā' wa al-imtihān). Because trying to impose religion or faith will only eliminate the essence of the meaning of these trials and tests. Another verse that supports this understanding is the verse "fa man syā'a falyu'min wa man syā'a falyakfur [al-Kahf: 29]", Yūnus: 99 "wa law syā'a rabbuk la'āmana man fī al-ard kulluhum jamī'an afa'anta tukrihu al-nās attā yakūnū mu'minīn", and al-Syu'arā': 3 "la'allaka bākhi'un nafsaka an lā yakūnū mu'minīn, in nasyā' nunazzil 'alaihim min al -samā'i ayat fa dallat a'nāquhum lahā khādī'in" (Al-Razi, 1990).

This view is reinforced by the snippet of the verse "qad tabayyan al-rusyd min al-gay" which means that the various arguments and proofs of truth or instructions are very clear so that there is no other way but coercive and authoritarian methods to make them believe. But that way is not allowed in Islam, because it will negate the nature of taklif (responsibility) for humans (Al-Razi, 1990).

Thus, Islam has emphasized the principle of freedom to choose religion or the absence of coercion in religion, so that no one is tolerated to be forced to choose and embrace a certain religion, without sincerity or pleasure. This is based on at least two arguments. First, religion is a set of practical knowledge and practice bound by a theological belief or faith. While faith itself is related to the heart (inner) which cannot be forced. Coercion of religion may be able to make a person become a Muslim – for example –, but their Islam is only limited to the aspect of his birth, while his heart remains an infidel, and Islam that was born with compulsion, not because of willingness or sincerity is not useful in the sight of Allah.

Second, Islam has clearly given birth to truth and guidance from falsehood and error for everyone who has common sense. The essence of the truth has been clearly revealed through divine and prophetic explanations so that humans with their common sense can distinguish what is right and what is wrong. For this reason, it is not appropriate for a person to impose their religion on others. This understanding is further strengthened by the view which states that no relationship between the wars occur in Islam and religious coercion. The war was fought solely to defend oneself from the enemy and revive freedom of religion, and truth, and maintain the creed of monotheism. If the belief in monotheism is widespread among humans, and they are also subject to the religion of prophethood even though it is Judaism or Christianity, there is no longer any conflict or debate between Muslims and people who believe in monotheism.

Imam Nawawi and Hamka also stated the same. This verse, according to Imam Nawawi, emphasized that the Prophet's duty was only to give warnings and deliver messages to mankind, and did not have the power to force their faith. Because those who have turned away and rejected the warning will get a great punishment from Allah SWT. (Al-Nawawi, 422) Hamka also explained that this verse emphasized the duties and roles of the Prophet SAW. is warning the mankind, and that is the reason why He was chosen to be His messenger in this world. His job was to continuously deliver these warnings and he could not force them on (Hamka, 1999). While stabbing faith into their hearts, it is neither their duty nor their power. It is Allah who will put faith in their hearts (Hamka, 1999).

The meaning of this verse reiterates that the Prophet SAW. will not force anyone to believe and the da'i after him who continue their Da'wa duties must continue striving to convey Islamic teachings to mankind by warning them, and not easily give up or become discouraged. Be careful if the warning doesn't work. Because, those who turn away and refuse to accept the truth, then Allah Himself will torture them with a great punishment. They themselves will reckon their arrogance before Allah (Hamka, 1999).

The term "lā ikrāh fi al-dīn" even though it is mentioned in a statement (qāḍiyyah ikhbāriyyah), emphasizes the law regarding freedom to choose religion and the absence of coercion on others for religion. If this sentence is deemed a sentence that contains the meaning of a command or prohibition (insyaiyyah), it can mean that the effort to impose a certain faith or religion is prohibited in Islam. Because, the act of forcing religion will only create physical actions, and does not create sincerity in the heart (Al-Tabatabai, 1991).

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Conclusion

Based on the explanation of the study on religious freedom in the context of Islamic Da'wa from the perspective of the Qur'an, the authors can put forward the following conclusions. First, religious freedom is the right of everyone to freely choose, embrace, convert, or leave certain religious beliefs, and practice their teachings in accordance with those religious beliefs. While Da'wa is all efforts that are inviting, calling, or appealing to humans individually or collectively to be able to know Islam, understand it, and practice its teachings consistently and responsibly. Even though the two seem different, Islamic Da'wa, both normatively and practically, can guarantee religious freedom for every mad'u who gets the call for Da'wa.

Second, the Qur'an explicitly affirms religious freedom and prohibits religious coercion on every individual, because forced faith is useless in the sight of Allah SWT., besides the truth of Islamic teachings is very clear and must be understood by every common sense. (al-Baqarah: 256). Qur'an also emphasizes that human beings are desired to be diverse, they cannot even become one kind of people, so efforts to force humans to become believers are all impossible (Yunus: 99). For this reason, Qur'an repeatedly emphasizes that the duties and roles of the Prophets and later scholars in preaching are limited to conveying the message of Allah SWT. by giving a warning (*indzār wa tadzkīr*) or giving good news (*tabsyīr*). They have no power to impose their will so that all humans become believers because the guidance of *taufiq* in the hearts of every human being is the power of Allah SWT. (al-Ghāsiyyah: 21-24). These essences of meaning confirm the concept of Qur'anic Da'wa which still respects the freedom to choose a religion for everyone who is preached because useful faith is faith that is accompanied by willingness, not out of compulsion.

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