

Tolerance Among Islamic Sects in Islamic Times as a model: A historical-Political Study

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Article Info	Abstract
Article History Received: April 10, 2021 Accepted: November 11, 2021 Keywords : Islamic Sects, Religious, Doctrinal Tolerance DOI: 10.5281/zenodo.5676251	<i>The research dealt with one of the most important topics that preoccupied religious scholars and historians throughout the ages, which is tolerance between Islamic sects and its manifestations. The best example of this is the interaction of the Commander of the Faithful, Ali bin Abi Talib, peace be upon him, with the group of outlaws, and then the manifestations of tolerance among the Sunni imams towards the Shiites, as well as the manifestations of the tolerance of the Shiite imams towards the Sunnis. Doctrinal tolerance and their views on sectarian tolerance, and at the conclusion of the research was identified traits of forgiveness and the most important qualities that characterize it, and the importance of Muslims dialogue with Muslims were clarified the most important results and recommendations that have been reached.</i>

Introduction

Tolerance is one of the most important human, universal and life values. For this reason, tolerance at the level of the individual is characterized as a value acquisition that enhances the individual's self-respect and his connection with others, and societal tolerance is characterized as legislation that guarantees access to rights and the performance of duties to create a coherent and sympathetic society, and tolerance constitutes a moral and ethical viewpoint on everyone. Numerous recent international statements, notices and reports have stated the importance of spreading tolerance as a global public feature. Therefore, from this results the preservation of freedoms, rights and lives, the preservation of the world in the flames of wars and disintegration, the focus on achievement, and the striving for the development of peoples. This is evidenced by what was included in the Universal Declaration of Human Rights in the year one thousand nine hundred and forty-eight, in its endeavor to generalize tolerance; therefore, the declaration included in its first clause, stressing the freedom of individuals since their birth, and their right to preserve their dignity and life (Bastawsi, 2018 AD, pp. 10-11).

He also explained in his twenty-sixth article that instilling tolerance in all individuals of different religions, nationalities and ethnicities is one of the goals of education (A group of authors, 2009 AD, p. 75).

Tolerance is an Islamic characteristic that is understood in terms of language and terminology

Definition of tolerance in language and terminology

The word "tolerance" refers to the derivative of the verb "tolerance", the five-factor, and the aggressor; any softness and complacency. Tolerance is a language: forbearance, softness in speech, leniency, smoothness, complacency, and good treatment.

The linguistic connotations of tolerance: it is forgiveness, forgiveness and forbearance. That is, pardoning mistakes, pardoning rights, and seeking forgiveness. Tolerance in the terminology of science and language the people of language, sociology and philosophers unanimously describe tolerance as:

Ease in dealings, enforcing matters, facilitating them, gentleness, leniency, politeness in speech, giving, and generous effort in which there is neither compulsion nor obligation (Al-Zibari, 2017 AD, p. 61). As for global philosophies, tolerance is viewed as mutual respect between individuals and opinions, and showing politeness and kindness in what others express in action and in words, even if its level is right or wrong (Abush, 2012AD, p. 36).

The concept of tolerance in civilizations

The concept of tolerance in the west is related to two basic pillars: rights and duties. Therefore, a person must understand his rights and justifications for obtaining them on the one hand, and know his duties and motives towards achieving them on the other hand. The definition of tolerance based on these foundations is characterized by establishing transactions in proportion to differences and races (Bastawy, 2018 AD, p. 44). For this reason, tolerance is characterized as a kind of capacity that obligates a person to live with behaviors and

changes, adapt to all differences and overlaps, and spread a culture of respect for those opinions and differences and justice; therefore, tolerance guarantees security and peace for all societies.

Tolerance is an Islamic characteristic

Tolerance in the Islamic concept is a specific and desirable value. For tolerance in the Islamic concept does not depend on the principles of rights and duties, nor the limits, laws and taboos, nor the laws and the judiciary, but it includes the relations between people, their dealings and good cohabitation with them. So that the powerful and the strong abandon his right and take pride in his generosity, in order to obtain his right, then he abandons it with pardon and forgiveness. The value of tolerance in Islam becomes clear through the promotion of the humanistic and ethical view that aims to generalize the principles of morality, equality and justice among all human beings without any racial discrimination. Among the features of tolerance that are established by the principles and respect for the curriculum and ideas, and the recognition of the other and the differences, no matter how diverse and numerous their followers are, and from all of this results the humanity and solidarity of human beings. And Islamic philosophy emphasized these concepts and their connection with tolerance as a value in the introductions highlighted by the philosophers of Islam and their shots with which they explained the meaning of tolerance. To ensure progress and the basis for its construction is tolerance, and no one man can surround the truth, and access to the truth requires participation between members of society even if they differ and diversify, and this shows the need for the individual to follow the path of tolerance and culminate in it as a creation. In order to achieve tolerance among people and spread among them and include all their dealings and matters of their lives, it requires a constitutional educational affirmation regulated by those who care for it and Islam has guaranteed people's rights and emphasized their completeness and not detracting from their rights regardless of their ranks and levels in terms of lineage, honor, money, honor and so on.

Islamic tolerance has given people of faith who live in Islamic countries their full rights.

He gave them the right to choose religion and the security of choosing it. Islam, as a religion of tolerance, seeks to achieve peace and spread compassion and benevolence among all members of society. Islam was distinguished by the value of tolerance, to the extent that it made it one of its features, and this value organized it in accordance with its comprehensive meaning (Mir Aghaei, 2007, p. 75).

It is clear from this that Islam is the religion of mercy, tolerance between people and integrity, and the mercy of Islam was comprehensive, as Islam aims to mobilize energies, and avoid wasting abilities in hatred and animosity, and the doctrinal requirements are characterized by mercy; Therefore, the tolerance of Islam is not limited and mercy to the human world, but it is comprehensive and inclusive of all worlds came in life, the elevation of Muslims and Islam, as evidenced by the verse:) the great mercy of God Lent if you're rude and harsh-hearted shake around (Surat Al-Baqarah Verse 159) and show compassion as a container comprised of those worlds by way of guidance to the unification of God in worship, as stated in the Almighty as saying:) and that this is My straight, follow him and do not follow how scattered you about him. that is the Sakm it ye may Taatqon (Sura cattle, verse 153), or they You enjoy the method of achieving justice among the people on earth, and the tolerance of Islam has transcended those limits to be merciful to all creatures that creep upon the earth; Islam and with this rational description a real tolerant environment, for coexistence between the two worlds, away from every deviant by way of tolerance under any pretext, which of course does not lead to extremism, extremism, and hatred, which results in division and misguidance, and these are the repercussions referred to by the divine law that forbids On the impact on corruption (Al-Zibari, 2017 AD, p. 94).

Today it becomes clear that some of the jurists and some of the preachers, and the common Muslims; They are now transgressing this orthodox approach, for the sake of tendencies of hatred, malice, and division among Muslims and by promoting sectarianism and sectarianism; By blowing them into a lot of sectarian fanaticism, by constantly arousing them to create Islamic sectarian differences, and marginal contradictions, they provoke feelings of hatred, and fuel grudges among Muslims when they undertake the task of preaching to people on any occasion, especially when they deal with history with extremist ideas, based on issues A dispute that has no truth in their religious discourse directed to the general Muslim community, which belongs to the past as an event and a vision, whether when they seek to treat a contemporary issue, without making sure that their discourse belongs to the present, or when they address a past issue of dispute, except by rejecting that past with all its repercussions on it, Away from any consideration of the circumstances, and the changes that occur between the two stages with the factor of time, and they cling to sectarian and religious differences with persistence and fanaticism that inflames strife, and preoccupies the Muslim community with what destroys it, harms it and does not benefit it (Bishara, 2018 AD, p. 78).

This matter leads to agitating Islamic public opinion, and with this behavior, they seek, with their claim, to instill strife among members of society, and sow the seeds of hatred and extremism, and become without emotional balance; They deprive them of the opportunity to be attracted to the affection and love of their other brother, as the members of the same Muslim community are supposed to live with each other as one fabric, regardless of sect, denomination, or sect, taking from his saying: "The believers in their love, mercy and compassion are like the body if it complains about them." Something for which the rest of the body collapses

with sleeplessness and fever) (Narrated by Ahmad No. 18373, Vol. 30, p. 3); Thus, they bear the greatest burden because they are responsible for splitting the unity of the ranks among the Muslims, squandering the energies of the nation, and harming it, despite the urging of the true religion to reject all causes of fragmentation and division, which only lead to weakness and loss, and thus they give the nation's enemies the opportunity to challenge the Islam, and harming Muslims for free, and in this way they violate the law of God, which calls for a sit-in: "And hold fast to the rope of God all together, and do not become divided" (Al Imran: 103).

Recently, it has been noticed that many satellite channels and social networking sites on the Internet are promoting and adopting these extremist trends in their virtual worlds. To provoke sectarian strife, deliberately sow hatred among the members of the Islamic world, and deliberately escalate the conflict between the members of the same society, especially since the intellectual accumulations, the cultural and historical heritage of Islam, and the sectarian conflict; It has become one of the main reasons behind the current environment of sectarian fanaticism, which is inherited from generation to generation, through these preachers and jurists, and social networking sites in its cunning virtual reality. Where sedition begins with a negative interaction, from the heart of Islamic issues and its public forums, to be deliberately fueled by some suspicious satellite channels and media outlets, before storms of fanaticism from outside attack them, which until now are still striving in this "in accordance with the rule of divide and rule" in order to Harming Islam and Muslims (Bishara, 2018AD, p. 121).

In our time, some thinkers, writers, and writers who are affiliated with Islamic culture have appeared. They seek to present hateful research and studies under the cover of specialization, and the need to educate in sects and sects, which are in fact fertile cultural covers aimed at sectarian fanaticism that God Almighty forbade in his dear book. The prohibition was not specific to a specific group, but rather included all other laws, as evidenced by the Almighty's saying: "Say: O People of the Book, do not go to extremes in your religion other than the truth." Surah Al-Ma'idah: verse 77. And that sectarian fanaticism was not the result of the moment; rather, it is a fact that exists in our Islamic reality, except that the dialogue between Islamic sects is different, and some have become convinced that the absolute religious truth is represented in his opinion alone, and that others are definitely false. Therefore, dialogue remains an urgent necessity, and an existing need necessitated by the interest of the nation, in line with the directive the divine in his clear reference to the determination of the reality of the reality of this age in the words of God - the Most High:

(For each of you made law and a way if God willing to make you one nation but Ablukm in good deeds whatsoever Fastbakoa to God all of your return Venbikm including where you disagree) [Al-Ma'idah: 48].

This means an explicit and clear statement of a life fact, explaining: that the origin in the nature of human society is difference and variance, and that striving to dye it with one color or one opinion - is an impossible and unattainable kind.

Conflict and human difference are a human nature, and a social phenomenon rooted in society is ineviAl-Ma'idah, so whoever tries to get people to one opinion is in fact also drawing palaces in the air.

Disagreement and conflict will remain at the core of human nature, which God created people with. Each side of this sect sees that the truth is on its side (Al-Zibari, 2017, p. 74), and therefore it is not accepAl-Ma'idah for anyone from the other sect to question its sect, and it does not accept that others abuse it, and we must first acknowledge the reality of this reality without hesitation, and that We believe that others get angry when their beliefs are touched, just as we get angry if someone touches our beliefs and principles, and therefore every sect, which is unfortunate in presenting evidence or proofs, wants to convince the other of them - regardless of its logic and the rationality of its intention - does not accept being convinced of any sect other than the one to which it belongs, but rather which should be the basis for dialogue and rapprochement in the arena of the nation; Opinions are accepted and respected, and it should be based on addressing the points of disagreement in the best way in all cases. He said, "And argue with them in a way that is best" [An-Nahl: 125]; This indicates the exchange of dialogue and acceptance of the other's opinion with good deed, and in order to preserve the unity of the Islamic nation, and to distance itself from chronic sectarianism, and its puritanical sectarianism, which forced it to leave the arena of influence, since it lost its two best among the people, after it gave up the function of enjoining good and forbidding evil, Undoubtedly, it includes fanaticism for a particular sect, and fragmentation breaks the unity of the Muslim ranks (Aqayi, 2007AD, p. 112).

If we are certain of the fact that differences between people are natural and ineviAl-Ma'idah, then there must be a general Islamic social environment that clearly recognizes this difference, accepts it by standard criteria and draws inspiration from the principles and constants in religion, adheres to the principle of accepting the opinions of others, and rejects exaggeration in tendentious interpretation, and denounce extremism from any party, and under any pretext, and God Almighty said who said: "Thus We have made you a middle nation that you may be witnesses to people" (Al-Baqarah 3: 14).

Today, the Muslim is in dire need of adopting the idea: "People are not the sons of the history of the sectarian conflict projected on their present," but rather they are the sons of the present; Therefore, the goal of the strategy for Muslim unification should be above any subjective or sectarian considerations; In order to achieve what the Qur'anic verses came to describe our situation and put solutions for it, and the responsibility is

limited to what each case has earned, to the bottom. That is a nation that has already earned what it earned, and yours is what you earned, and you are not asked about what they used to do" (Al-Baqarah: 134).

It is also considered impossible to gather people on one sect. Therefore, it is important for all of us to ensure that there are general goals and strategies aimed at confronting the intolerance that has begun to branch out in the folds of the Muslim community recently, and destroy its body. This is with the intention of limiting extremism and besieging it as much as possible, so that fanaticism does not cause harm to the Islamic societies in which it has begun to spread, and to focus the Muslim collective view on interests, tolerance and common interests in the exhibition of *ijtihad*, and the initiative to raise awareness of the dangers of such extreme phenomena. This is done through solid jurisprudential institutions and specialized religious centers, such as the Sharia Research Center, the centers for dialogue between sects, the Islamic Fatwa Councils, and the International Council for Proximity between Islamic sects and others. Thus, we overcome the negative aspects of individual fatwas, and personal jurisprudence, which is urgently required by the difficult situation. The current situation is fraught with challenges, and the necessities of the nation's prospects and development necessitate its future development; To direct its results in the direction of the elevation of the Islamic nation, and from the principle of "Then anticipate the good things" [Al-Baqarah: 148]; This is in order to preserve the unity of the Islamic rank and improve the situation for the better, and to miss the opportunity for all those who stalk Muslims, Islam and homelands.

The Islamic heritage is cherished in the aspect of tolerance on a theoretical and practical level, and we do not need a research in heritage to highlight this, because tolerance in its ideal form was a beacon of a reality in which our ancestors lived, except for the periods in which this concept was regressed, which soon returns again, because our Islamic culture is in its highest sources, the book. And the Sunnah as a river of tolerance is not only in its theoretical form, but rather in practice, of the Prophet and his honorable companions with those who disagree with them or oppose them. I will guide you to a higher degree of prayer and peace. They said, "Yes, O Prophet of God." He said, "Reconciliation of the same relationship" (Al-Mandhari, 1985 AD, pg. 59)

Doctrinal tolerance among the imams of Islam

Doctrinal tolerance of the Sunnah

Tolerance according to Ibn Taymiyyah

Ibn Taymiyyah set a rule of tolerance in his behavioral and practical life. This rule is his famous saying: "I absolve every Muslim from harming me, and I want good for every believer what I love for myself, and I wish good for all Muslims" (Ibn Taymiyyah, 1995 AD, vol. 28 / p. 55), when he addressed Ibn Taymiyyah, the Sheikh of Islam, the Shi'a sect with criticism and analysis. Enmity and veto did not prevent him from doing justice. (Al-Samhour, 2012 AD, p. 135)

Tolerance means that we deal with people on humane and soft-spoken grounds, on good grounds, but this does not correspond to destruction and sabotage. . And the Sheikh of Islam criticized Imam Ibn Furuk Al-Ash'ari for his infidelity of the Mu'tazila and inciting the rulers against them, and Ibn Taymiyyah, may God have mercy on him, was very embarrassed by the infidelity of people, and he used to say: "I do not declare anyone in the nation to be a disbeliever." (Al-Dhahabi, 2006 AD, Vol. 11/pg. 393)

Tolerance according to Imam Abu Hanifa

Abu Hanifa was broad-minded and was characterized by the highest degree of tolerance, and he used to say: "He who seeks jurisprudence and does not understand it, is like a pharmacist who collects medicines and does not know what disease they are. Likewise, a student of hadith does not separate the face of his hadith until the jurist comes." (Murad, 2003 AD, p. 120) His saying: "This is an opinion, and it is the best of what we have been able to achieve, so whoever comes with something better than what we say is more correct than us" (Al-Baghdadi, 2002 AD, vol. 15/pg. 473).

Al-Khatib Al-Baghdadi collected in the history of Baghdad about seventy pages of the attack of Abu Hanifa's opponents on him, and they are many accusations made by his contemporaries who declared him to be infidels and issued statements against him, but he did not respond to them or offend them (Al-Baghdadi, a previous source, and Al-Jundi, 1966 AD, p. 69).

Mawardi Tolerance:

Al-Mawardi presented a broad ethical treatment of tolerance in his book "Adab al-Dunya wa al-Din". The soul, as he says: "It is molded into neglected traits and sentient manners, whose praise does not dispense with discipline according to Mawardi, which is linked to chivalry, which is the adornment of souls.

First: the conditions of virility in itself.

Second: Conditions of virility in others.

Al-Mawardi states that the conditions for chivalry in the soul are: chastity, maintenance, and integrity. So, chivalry: virtue, ease, and support, and ease is of two types, one of which is pardon for mistakes. The second: forgiveness in rights.

First: Forgiveness of the slip:

Al-Mawardi says about this: "As for pardoning omissions, it is because there is no absolution from omissions and slips, nor is there free from defects or defects an individual.

The second form of facilitation is forgiveness of rights.

It means tolerance in situations, which is to leave any dispute in ranks and leave any competition, for the elevation of oneself is greater and greater, and tolerance in it and non-competition is an element of morals, and that it is used as the best manners is more important than the encouragement of money, rather it is higher in status and in rank. Acting on it against morals affects the soul "extremely." (Al-Mawardi, 1978, pp. 96-109)

Doctrinal tolerance among Shiites

The Shiites coexisted with the Sunnis and tolerated each other, and this tolerance played a major role in preserving them, and although Shiites and Sunnis live with each other, they differ in some cultures and religious beliefs, and this is what made them avoid any religious issues that might lead to a dispute between them. The Shiites reside among the Sunnis and their sheikhs and scholars, and they used to behave with them naturally with tolerance among themselves (Irfan website).

Doctrinal tolerance when carpets

Al-Sajjad Ali bin Al-Hussein used to pay great attention to the oppressed, as it is said about him that at the beginning of the month of Ramadan he would not harm a nation or a slave, and if a slave or a nation committed a sin in the month of Ramadan, he would write to them this sin and not harm them, gather them all around him on the last day of this holy month, and set them free for the sake of God. This type of tolerance in treatment constitutes a condemnation of the Umayyads and their rule, as they treated non-Arabs in an unequal treatment with other Arabs. Imam Ali al-Sajjad set several goals for the establishment of the true Islamic state by following the approach of the Noble Prophet, removing much of the veil that was obscured during the era of the Umayyads and spreading tolerance between Arabs, non-Arabs and others, so all are equal before God (Al-Saadi, 1955 AD, p. 115).

Tolerance Abd al-Jalil al-Qazwini al-Razi There are many evidences and books that show and explain the spirit of tolerance between Shiites and Sunnis. On the authority of Mrs. Aisha, may God be pleased with her (a group of authors, 2009 AD, p. 83).

Tolerance according to Abu Saad Abi

The writer Abu Saad Abi Wazir Majd al-Dawla al-Buwaihi wrote his book *Nather al-Dur*, in which he emphasized tolerance between Shiites and Sunnis and renounce fanaticism between them.

The third topic: Doctrinal tolerance in Islam through the ages

Before addressing this issue, we wonder whether we are more Salafist than the Salaf? In order to answer, we stand at the position of the Commander of the Faithful and the Rashidi Caliph Ali, peace be upon him, with the Kharijites, even though they considered the perpetrators of major sins to be infidels who will perpetuate in Hellfire. Whoever was satisfied with their rulings and many of the Companions, and despite all these intellectual and behavioral deviations, neither the Caliph Ali, peace be upon him, nor the majority of the Companions declared them a disbeliever. : infidels are they? He said: "From disbelief they fled." And when he was asked: Are they hypocrites? He said? He said: "The hypocrites do not remember God except a little." And when he was asked, then, who are they? He said: "Our brothers have transgressed against us" (Al-Bayhaqi, 2003 AD, pg. 300), and therefore he debated with them and sent his deputies such as Abdullah Ibn Abbas to them to consult and reconcile with them. As modeled by Ali bin Abi Talib, he recognizes every group present in the arena, even those who do not recognize him recognize them, and this indicates the capacity and tolerance of Islam towards the people of heresy and that it does not allow harming their bodies, their honor, or their money (Al-Saffar, 2018 AD, pp. 81-82).

Doctrinal Tolerance of the Muslim Caliphs (Umayyads and Abbasids)

Tolerance is one of the features that has been associated with the Islamic state since the beginning of its formation, where signs of tolerance appeared between the immigrant Muslims and the Ansar, and the events that showed the extent of rooting tolerance were one of the most important features that distinguish the Islamic religion, and this was manifested in the conquest of Mecca and the forgiveness of the Prophet for the people of Mecca, and the events continued and continued Tolerance always adorns the venerable positions in the Islamic state, and after the Umayyads came to power and the plurality of Islamic sects appeared, the positions of the Caliphs towards the owners of different religious sects varied, but tolerance always determined human relations. Among the most important caliphs who showed tolerance towards other sects:

Umayyad Caliph Omar bin Abdul Aziz

Many religious historians have testified to the Caliph Omar bin Abdul Aziz with wisdom and tolerance, and his era was one of the most prosperous Islamic eras as a result of the spread of justice and equality between people and tolerance and away from distinction and discrimination between people according to their doctrines, and it was one of the most important manifestations of sectarian tolerance that appeared in the era of the Umayyad Caliph Omar Bin Abdul Aziz is to cancel Muawiyah's decree cursing Ali Bin Abi Talib in Friday prayers, and this is one of the most important manifestations of tolerance confirmed by Caliph Omar Bin Abdul Aziz, as

sectarian differences faded and the main trend was to spread tolerance and justice throughout the Islamic state (Al Majlissi, Dt., Volume 29 / p. 208).

Abbasid Caliph Al-Ma'mun

The Caliph al-Ma'mun was characterized by wisdom, integrity and strength, and his era was one of the most glorious and prosperous of the Abbasid era, and his wisdom extended for nearly 20 years as a caliph and ruler of the Islamic East regions before that for more than years. His political sophistication and his skill in managing the affairs of the state and managing its affairs, and his era was characterized by sectarian tolerance and distance from internal disputes. He is the eighth imam, and he was nicknamed al-Rida by the family of Muhammad, and the Caliph al-Ma'mun married Imam Ali al-Rida to his daughter Umm al-Habib. , p. 103).

Abbasid Caliph Al-Nasir

The Caliph Al-Nasir Li Din Allah is the first Abbasid caliph who consulted the Alawi vizier Nasir al-Din Nasir bin Mahdi (the Alawi al-Razi). And the dispute aside, and thus sectarian fanaticism was eliminated, and he worked to spread justice and equality among all sects of the state. Caliph Al-Nasser was the best example for all members of the state in tolerance and rejection of sectarian fanaticism in all its forms, and thus the state was able to overcome all sectarian differences (Jawad, 1932 AD, p. 196). .

Doctrinal tolerance among Muslim philosophers

Abul-Hassan Al-Amri

He is one of the most famous Arab philosophers who discussed the issue of religious tolerance in a virtuous manner (died in the year 381 AH), and he says, It is not easy because of the shortcomings and weakness that dominate us, and whoever strives will be successful (Al-Amri, D T, p. 89).

He did not accept the trial of the scholars because their error in ijihad is not a matter of disbelief, but they must be forgiven for their efforts, and that is the sum of his saying (When we find that scholars have erred and made their minds clear in order to extract the fundamentals of the religion, we must thank them and not point arms at them). He also defended the scholars of jurisprudence, saying that thanks should be given to them as well, "and not criticizing them and detracting from them, because their research helped to extract sciences, and in order to reach the truth, there must be error, but corruption in belief comes from the mistakes of scholars, the neutrality of rulers and the corruption of presidents, and they call for the realization of reason in all Something (Abush, 2012 AD, p. 91).

He was exposed to the similarities to which the Islamic religion was exposed, including enmity, hatred, and the lack of unification of the word among the sons of Muslims until it came to bloodshed as a result of the difference in belief until each of them became more afraid of the other than his fear of his enemy, and he says:

- (People are not able to turn falsehood into truth, nor truth into falsehood, but it is reached by reason after a long search for it, so the truth differs from falsehood).
- The differences between people lead to the existence of errors, and the person is not infallible from error, but the right is more than the error, and the difference of people is evidence of the importance of sects and religions, and therefore there is a lot of disagreement about it, which is by opening the door to discussion, controversy and hostility between different sects and groups, and each group defends what it has until reaching To doctrinal and religious intolerance, disagreement and controversy in and of itself is not wrong, but rather commendable, but it is necessary to adhere to its etiquette, such as the etiquette of dialogue and discussion, the etiquette of debate, sitting, talking, and others. According to the words of the Prophet of God (I guarantee a house in the outskirts of Paradise for one who abandons arguments even if he is right, and a house in the middle of Paradise for one who abandons lying even if joking, and a house in the highest part of Paradise for one who improves his character) (Al-Tabarani, 1415, Maj. 5 / 68

This is for fear" of an increase in animosity and a spirit of enmity and an expansion of the circle of disagreement, and he sees that there are four reasons that lead to sectarian differences, especially among those who are very religious, and they are:

1. The arrogance of the religious with his intelligence and his intellect, so he uses corrupt measures that lead to incorrect results, and he thinks they are correct, so he calls people to them out of ignorance.
2. That a person thinks that he is deeply rooted in the fundamentals of religion, when he is not, in order to elevate himself and think that he is a role model.
3. Obstinance and stubbornness in all the statements and doctrines that he reveals that involve truthfulness and replace them with other opinions to deceive the public.

He confirms that all these opinions are not only in the Islamic religion, but include all religions, for he says (they are pests that afflict all religions) (Al-Amri, DT, p. 121).

Tolerance according to Ibn Miskaweya

Among the Muslim philosophers who discussed the issue of tolerance, and he believes that tolerance is a moral issue, he says: (We must preserve the good things that lead us to perfection and for which God Almighty created us, and we must strive to reach them and avoid falling into the evils that prevent us from doing so. (Awad, 2000 AD, google)

Tolerance according to Ibn Rushd

Tolerance reaches its highest levels according to Ibn Rushd in his opinion of the violators, and this appears when he blamed Al-Ghazali for his position on not accepting the opinion of the opponent without verification and validation. He says that one of the highest levels of tolerance is justice. It is fair that the one who rules must make sure that justice is achieved as he likes to do so with him. When a statement is invalid without realizing the principle of justice, the defendant's mistake must be verified and time and order are taken into account. Rarely do we find the example of Ibn Rushd in the matter of respect and acceptance of the other opinion, as Ibn Rushd did, for he transgressed with it the highest levels of tolerance, by which he rises to the level of justice, and that is in his works, which are (Fasl al-Maqal), (The Beginning of the Mujtahid), (Methods of Evidence) that he sees that the essence of Islam is Religion is ease and not hardship, for it calls for kindness to man (Ibn Rushd, Dutt, p. 211). The approach of tolerance is found by many Arab scholars, such as Al-Kindi and Ibn Rushd, who, as we mentioned, was known for his preference for tolerance, as well as by the ancient philosophers in the countries of the Greeks, even if the opposing opinion was contrary to him in belief and doctrine. Al-Hassan Al-Basri, Al-Kindi, Al-Tawhidi, Al-Ma'arri, Al-Jahiz.

Among the heritage and sayings that call for tolerance are the following:

- (If you hear a word that hurts you, trample on it until it passes you) Omar Ibn Al-Khattab (The Way of Islam website).
- (The one who associates with people by forgiving as long as he enjoys them) Abu Hayyan al-Tawhidi.
- (The pleasure of forgiveness is better than the pleasure of healing, for the former leads to the praise of emotion, and the second to regret) one of the wise.
- (I saw a people "They did not have faults, so they spoke about people's faults, so God created faults for them" and I saw people "They had faults, so they kept silent about people's faults, so God covered their faults) Al-Hasan Al-Basri (Al-Salmi, 2009 AD, p. 16).

Tolerance between Islamic sects and sects in the modern era:

When examining the situation of Muslims today and since ancient times, it becomes clear to us that Muslim scholars among them have many sects and Islamic sects, some of them are Sunni and some are Shiite, and each sect includes many sub-sects. Its concepts and work to consolidate the tolerant thought among the owners of the different sects, although all of them stem from one source, but they differed in how this thought is applied to the Islamic reality:

There are many calls made by the sheikhs of Islam for the necessity of tolerance between the different Islamic sects, and among these calls are the attempts of the great scholar Sheikh Mahmoud Shaltout, one of the most important pulpits of Islam, who called for many attempts to bring the Islamic sects closer and peaceful coexistence in accordance with the idea of tolerance and the prevention of extremist thought or bias and intellectual extremism in hostility. The other, and attempts to eliminate it. Sheikh (Mahmoud Shaltout) emphasized that Islam in the first and last place seeks to spread the teachings of tolerance, love and fraternity among people and that the difference in how to implement this great approach should not include destructive ideas that offend Islam and Muslims. Intellectual extremism, bias and sectarian racism all These in themselves are ideas that are harmful to Islam and Muslims. Sheikh Shaltut issued a fatwa in 1958 AD (a non-binding religious opinion) in which the Sheikh affirmed (that the Jaafari religious school is a law in Islam), and Sheikh Shaltout brought together good relations with Ayatollah Muhammad Taghi Ghoumi of Iran and this Conclusive evidence of the extent of tolerance and interdependence between Shiites and Sunnis in the sixties.

Among the most famous scholars who adopted attempts to bring the Sunni sect and the Shiite sect together were al-Tabarsi, Abu Jaafar al-Tusi, Sheikh Muhammad Abdo, the Grand Mufti of Egypt, who was strongly influenced by the teachings of Sheikh Jamal al-Din al-Afghani, and Sheikh Rashid Rida, the owner of Al-Manar magazine and one of Muhammad Abduh's students. Sheikh Rashid Rida wrote His book Sunna and Shiites, Dr. Mustafa Al-Sibai adopted the idea of rapprochement between the sects and worked on the convening of the Islamic conference between Sunnis and Shiites with Abdul-Hussein Sharaf Al-Din Al-Moussawi, who later surprised Dr. Al-Sibai by changing his position on attempts to bring together.

Sheikh Yusuf al-Qaradawi worked a lot with the aim of rapprochement between Islamic sects and he called for coexistence and tolerance and attempts at rapprochement and respect between different sectarian ideas, in addition to the attempts of Muhammad al-Khalis, Ahmad al-Kasroui and other imams of the Islamic religion (Qantara website).

The importance of tolerance appears in that it is mercy, and it means the general mercy to all people, and not as one of the Companions understood and the Prophet gave us a lesson" in that when he was pardoning the polytheists, as narrated by Abu Huraira (Do not be envious, do not argue, do not hate, do not turn away, and do not sell one another to sell each other, and be God's servants as brothers It is not permissible for a Muslim to desert his brother for more than three days) (Bukhari, 1422, vol. 8, p. 19).

Tolerance was known in the Islamic heritage before the Western world knew it, in the Almighty's saying: "And we have not sent you but as a mercy to the worlds" (Al-Anbiya: 107).

Therefore, instead of the Islamic world asking about the reality of religious coexistence between people of religions and the dialogue of civilizations, it would have been better for them to ask about the dialogue of Muslims with Muslims, because the problems of the Islamic world today, which have historical roots, are in fact not problems between Muslims and dhimmis, which we do not wish for. Rather, they are problems between Islamic sects and sects, on top of which is the conflict and wars between the Sunni and Shiite poles, which have transcended the sectarian conflict today and reached a state of war, bloodshed and conflict, and that extinguishing its fire has become a dream, and it has become difficult to see its end, and what is more dangerous is that it has reached the point that its fires It caught fire between Islamic countries, as is happening today in Iraq, Saudi Arabia, Iran, Yemen, Syria, Afghanistan, Somalia, Libya, Lebanon, and others. We see daily killings of them without identity or without identity when they are killed en masse, and we hear daily news of dozens of deaths between the two parties, without guaranteeing that one of the two parties will enter Heaven or Hell. We do not reach a solution to the problems, or we do not even want to solve them, and the Islamic countries and their regions have become a stage for the major powers to settle their accounts and settle their political and economic interests, and it is the only region that has become a market for selling their weapons, although our eyes are on Western Americans and Europeans to help us with weapons in order to kill their brothers from the Shiite sect. Or the Sunni and with the money of Muslims, and I wish you had spent these huge sums and large budgets of trillions of dollars to buy weapons from Western countries for scientific progress, solid scientific research and universities to serve their students, serve the community and provide them with public services or we wait for international civil society organizations, the International Red Crescent, and the United Nations to help the refugees who fled and fled for fear of the authority of their Muslim countries and rulers, or from sectarian wars such as the one carried out by ISIS to the borders of countries or camps, or trying to migrate to European countries between arriving and staying on the borders and drowning in the seas, which became a cold cemetery for a hot hope, and the best of what was said: that in the European countries the Sunni and the Shiite live side by side without problems, but it was their rulers who forced them to fight and fight in their countries, and to migrate to Western lands. We are Muslims, and we follow the guidance and approach of the Prophet and the Companions, and we are committed to the Holy Qur'an and the Sunnah as two agreed sources of Islamic legislation. And the preachers and preachers of all Islamic sects, the Almighty, say: The believers are but brothers (Al-Hujurat, verse 10), and the Prophet's saying: "The believers in their affection, mercy and compassion are like one body.

From this standpoint, we return once again to the necessity of Muslims of all their creed and sectarian groups coexisting among them in security, peace, harmony, brotherhood and love, and that they preserve their places of worship such as mosques, hussainiyas, shrines of the righteous, and the sanctuaries of Sufi orders and dervishes, but today we see that mosques, Husseinis, and archaeological and religious sites Like the shrines of the prophets, the righteous, and the saints, terrorist acts erupt in them and sometimes at the time of the Friday sermon) (His Diwan, 2016 AD, pp. 201-202).

Conclusion:

In conclusion, it becomes clear the importance of sectarian tolerance and the necessity of intellectual convergence between Islamic sects of their various affiliations, as tolerance is one of the most important methods that help the entire Islamic community to continue and reach in light of modern societal challenges and in light of all the social and political changes in which the Islamic community lives in the current era.

Findings and Recommendations:

Through the previous research, we can reach a set of important results, including:

- 1- Tolerance is an essential feature of the true Islamic religion.
- 2- Doctrinal differences are a natural feature of human thought. Difference and variance are among the most important human features.
- 3- There are many calls made by Muslim jurists for attempts to bring Islamic sects closer together, all of which reject fanaticism and call for tolerance.
- 4- Tolerance among Islamic sects is a fundamental thought of the most important ideas included in Islamic thought, and there are many evidences for the existence of this tolerance, the most important of which is that many of the nation of sects were taught by scholars and jurists belonging to other sects.

Recommendations

- 1- We, as united Muslims, must be well aware of the importance of tolerance in our lives and in all our daily actions.
- 2- The necessity of consolidating the idea of tolerance among future generations and working to confirm the tolerant thought and to avoid fanaticism and extremism of thought.

- 3- We must strengthen the idea of tolerance and work to expand and affirm it to reach all Islamic societies, and we must provide an environment of tolerance that helps to work on the development and strengthening of societies.

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