



The Reflection Of Interreligious Tolerance Ideas In The Work “Kitab At-Tawhid”

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Abstract: This article is dedicated to studying the ideas of interreligious tolerance presented in Abu Mansur al-Maturidi's Kitab at-Tawhid. The work extensively elaborates on principles such as human dignity, freedom of choice, mutual understanding and dialogue, as well as respect for other religions. These principles remain relevant not only historically but also in the context of contemporary globalization and multicultural societies. Additionally, this article analyzes modern scholars' reflections on Imam Maturidi's ideas of tolerance, highlighting their significance in contemporary interreligious dialogue.

Keywords: Interreligious Tolerance, Imam Maturidi, Kitab At-Tawhid, Human Dignity, Freedom Of Choice, Mutual Understanding, Dialogue, Respect For Other Religions, Globalization, Multicultural Societies, Contemporary Interreligious Dialogue, Islamic Theology

Introduction

Interreligious tolerance is one of the pressing challenges of the modern world and plays a crucial role in fostering harmony among representatives of diverse cultures and religions. In today's era of globalization, the relevance of this issue is increasing. The coexistence and integration of different beliefs and values within any society are vital factors for ensuring stability. From this perspective, studying the principles outlined in historical and religious works remains of practical significance even today.

The *Kitab at-Tawhid* is one of the most significant theological and philosophical works of its time. It not only elucidates Islamic creed but also promotes ideas of tolerance and peaceful coexistence among people of different beliefs. Written by Abu Mansur al-Maturidi, this work provides guidance not only within the framework of Islamic theology but also on issues of interreligious dialogue and cooperation. It emphasizes principles such as human dignity, justice, mutual respect, and collaboration, which form the ethical foundation of modern societies.

Methodology

The *Kitab at-Tawhid* was authored by the renowned theologian and jurist Abu Mansur al-Maturidi (873–944). This work is a fundamental source on Islamic creed, focusing on elucidating the foundations of correct belief. In his treatise, Imam Maturidi provides an in-depth analysis of the Qur'an and Hadith while addressing issues related to interreligious relations. This unique perspective demonstrates the enduring relevance of his ideas in fostering dialogue and harmony in a pluralistic world.

In *Kitab at-Tawhid*, Imam Maturidi acknowledges the freedom of choice for every individual. Citing the Qur'anic verse, "*There is no compulsion in religion*" (Surah Al-Baqara, 256), he emphasizes the necessity of ensuring people's freedom in matters of religious belief (Imam Maturidi, 2005, p. 47). This principle is a cornerstone of interreligious tolerance, promoting mutual respect among followers of different faiths.

One of the prominent scholars who continued Imam Maturidi's ideas was Abu'l-Yusr al-Pazdawi (1020–1092). In his work *Usul al-Din*, he highlighted respect for individual will and choice as a fundamental aspect of Islamic ethics (Al-Pazdawi, 2012, p. 65). Similarly, Nasafi (1010–1087), in his treatise *Aqaid*, noted that human freedom is grounded in divine inspiration and knowledge, emphasizing its role in establishing respect and justice in society (Nasafi, 2007, p. 88).

In the modern era, Abdul Hayy Laknawi (1848–1886) advanced this perspective, demonstrating that human rights and freedoms are paramount values in Islam. In his work *Tuhfat al-Abrar*, he described interreligious dialogue and mutual respect as a logical extension of Imam Maturidi's principles (Laknawi, 1985, p. 124).

Imam Maturidi viewed the preservation of peace and harmony in society as one of the primary objectives of Islam. Interpreting the Qur'anic verse, "*Indeed, Allah commands justice and good conduct*" (Surah An-Nahl, 90), he emphasized the necessity of treating all individuals with justice and respect (Imam Maturidi, 2005, p. 112). This principle ensures the possibility of coexistence among people of different faiths.

Supporting this idea, another theologian, Nasafi (1010–1087), in his treatise *Aqaid*, regarded peace and tolerance as fundamental indicators of a Muslim society (Nasafi, 2007, p. 87). Similarly, Zamakhshari (1075–1144), in his commentary *Al-Kashshaf*, identified justice and peace as central concerns in interreligious relations (Zamakhshari, 2015, p. 180).

Additionally, Abu Hamid al-Ghazali (1058–1111), in his work *Ihya Ulum al-Din*, described peace as the highest human virtue. According to him, justice is established among individuals through peace and mutual respect, which represents a shared goal for all religions (Al-Ghazali, 1998, p. 124).

In the modern era, Yusuf al-Qaradawi, in his work *Fiqh al-Muwazana*, considers peace and cooperation as the foundation for societal stability. According to him, these principles serve to strengthen dialogue not only among Muslims but also between all people (Qaradawi, 2005, p. 115).

This idea was also supported by the theologian Nasafi (1010–1087), who, in his treatise *Aqaid*, identified peace and tolerance as key characteristics of a Muslim society (Nasafi, 2007, p. 87).

In *Kitab at-Tawhid*, the importance of intellectual dialogue is emphasized. Imam Maturidi advocates for a deep understanding of Qur'anic meanings and encourages open

discussions on various issues. He believed that scholarly and religious conversations could resolve conflicts (Imam Maturidi, 2005, p. 134).

Imam Maturidi highlights the unity of science and religious knowledge in his work, demonstrating the social importance of knowledge exchange. According to him, dialogue among followers of different beliefs not only eliminates conflicts but also fosters mutual respect and solidarity. Modern scholars, including Al-Jassas (917–981), in his work *Ahkam al-Qur'an*, emphasized the necessity of advancing interpersonal relations through scholarly dialogue (Al-Jassas, 2008, p. 56).

Abu Ishaq al-Shatibi (1320–1388), in his work *Al-Muwafaqat*, emphasized scholarly dialogue as a means for personal growth and ensuring societal stability (Shatibi, 1999, p. 89). This approach demonstrates how Imam Maturidi's ideas were carried forward by later theologians and philosophers across subsequent centuries.

In the modern era, these principles are also applied to address social and religious challenges. Yusuf al-Qaradawi, in his work *Fiqh al-Muwazana*, evaluates dialogue among representatives of different cultures and religions as a crucial factor for achieving peace and stability (Al-Qaradawi, 2005, p. 132).

Contemporary theologians, including Al-Kashshafi, in his work *Sharh al-Maqasid*, describe dialogue as the most effective tool for resolving societal issues (Al-Kashshafi, 2010, p. 142).

Imam Maturidi also regarded respect for other religions as an ethical duty of Muslims. Referencing the Qur'anic verse, "Do not insult their deities, lest they insult Allah in enmity without knowledge" (Surah Al-An'am, 108), he advocated for treating the beliefs of others with respect and understanding (Imam Maturidi, 2005, p. 155). This principle not only ensures harmony but also lays the foundation for interreligious dialogue and mutual coexistence.

Imam Maturidi emphasized that "People are created according to their religions, and they are given the freedom of choice," thus establishing the right of every individual to choose their religion as a fundamental value (Imam Maturidi, 2005, p. 167). He further explained the need for justice and fairness in dealing with other religions based on the Qur'anic verse, "Indeed, Allah commands justice and good conduct" (Surah An-Nahl, 90).

Zamakhshari (1075–1144), in his commentary *Al-Kashshaf*, expanded on this principle, emphasizing that the coexistence of various religions is essential for cultural and societal stability (Zamakhshari, 2015, p. 178).

Modern scholars, such as Muhammad Abdullah Draz, in his work *Al-Islam wa Usul al-Hukm*, identified interreligious respect as a fundamental element for global solidarity and cited Imam Maturidi's ideas as evidence in support of this view (Draz, 1947, p. 98).

Result and Discussion

The ideas of Imam Maturidi were further supported and developed by Zamakhshari, who highlighted in *Al-Kashshaf* that respect for diverse religions is crucial for the cultural progress of humanity (Zamakhshari, 2015, p. 178).

In today's globalized world, the principles of tolerance found in *Kitab at-Tawhid* hold particular relevance. The application of these principles offers opportunities to strengthen dialogue among representatives of various cultures and religions. Specifically, these ideas

can help reduce conflicts in society and promote harmony among individuals, thereby contributing to a more cohesive and peaceful global community.

Modern scholar Fazlur Rahman, in his work *Islam and Modernity*, interprets Imam Maturidi's ideas as a significant tool for fostering social harmony in the era of globalization. According to him, the principles of interreligious dialogue and tolerance provide a foundation for global security and stability (Fazlur Rahman, 1982, p. 45).

Similarly, Toshihiko Izutsu, in his book *Ethico-Religious Concepts in the Qur'an*, identifies Imam Maturidi's philosophy as one of the best examples of applying Qur'anic ethical principles to contemporary social issues (Izutsu, 2002, p. 132).

Muhammad Arkoun, in *The Unthought in Contemporary Islamic Thought*, discusses the role of Imam Maturidi's ideas and principles of tolerance in modern religious thought. According to Arkoun, the principles articulated in Imam Maturidi's works play a crucial role in social integration and coexistence among people of different faiths (Arkoun, 2003, p. 98).

These modern interpretations underscore the enduring relevance of Imam Maturidi's teachings in addressing contemporary challenges of multicultural coexistence and promoting peace and understanding in an increasingly interconnected world.

Conclusion

Kitab at-Tawhid, authored by Imam Maturidi, is a significant work on Islamic theology that extensively addresses the concepts of interreligious tolerance. The text emphasizes issues such as human dignity, principles of peaceful coexistence, mutual understanding and dialogue, as well as respect for other religions. These principles hold substantial relevance, particularly in addressing contemporary global challenges, and contribute to fostering stability among representatives of diverse cultures and religions.

According to modern scholars, the ideas presented in *Kitab at-Tawhid* can serve as a vital source for promoting social harmony. Fazlur Rahman identifies these ideas as foundational values for global interreligious dialogue (Fazlur Rahman, 1982, p. 45). Toshihiko Izutsu highlights how the ethical principles of the Qur'an, as interpreted by Imam Maturidi, align with contemporary universal values (Izutsu, 2002, p. 132).

Similarly, Muhammad Arkoun regards the principles in *Kitab at-Tawhid* as exemplary for advancing integration and cooperation in modern societies (Arkoun, 2003, p. 98). The significance of this work extends beyond religious domains, finding relevance in social and cultural spheres as well. These ideas continue to serve as a foundation for fostering dialogue and strengthening collaboration among adherents of different faiths, contributing to a more harmonious global community.

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