

## Moderate Thought And The Parameters Of The Coexistence Philosophy Of Imam Al-Mawardi

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### Summary:

In our research, we seek to shed a spot of light on one of the most important and sensitive topics, especially in our time today, in light of the rampant culture of fanaticism and takfirism, and the spread of the wave of intimidation and killing.

In light of the global transformations, we have become in dire need to return to our heritage, which is rich in the meanings of coexistence and moderate thought. The models on this subject are exciting and numerous. Here, we chose Imam Al-Mawardi, who was known for his moderate thought and his continuous call for coexistence between different sects and religions, which is what our world lacks today. Perhaps this raises many questions. thorny and important, perhaps the most prominent of which are:

\_ To what extent can Mawardi's thought contribute to spreading the culture of coexistence and dialogue between different cultures and religions?

\_ What are the real reasons that are hidden from us and that have the main reason for spreading the culture of atonement and destabilizing the security of Arab countries?

\_ How did the Mawardi Imam in his era have a direct contribution to spreading the culture of coexistence and what are the ways and means he adopted in that?

In light of these deep questions and the problems raised, we will work to explore the depths of this thorny issue, to stand on its basic transformations, and how Imam al-Mawardi was able to spread the culture of coexistence and moderation in order to lay the foundations of a new thought that encourages acceptance of the other and seeks to find new ways of how to cultivate a culture of peace and coexistence between different cultures and religions. And reduce the penitential tendency

Keywords: Imam Mawardi, culture of coexistence, takfiri thought, dialogue of civilizations, Western centralism.

### **Mediation questions between past and present:**

Humanity today is in dire need of the need to spread a culture of coexistence and moderate thought due to several considerations, including the terrible spread of takfiri movements, especially in the Arab world, for several factors, including real factors, including hidden factors and reasons, as a result of the intervention of foreign hands working to maintain dispersion and chaos in the Arab world to achieve the interests of some. the parties.

This and through our deep study of this subject, especially in the thought of Imam al-Mawardi, we can say that human relations in the correct Islamic thought are based on a deep philosophical vision based on the basis and rules of respect for the other, regardless of his difference from us, as Islam enshrines the philosophy of religious and intellectual pluralism, and positive recognition of the other without exclusion. According to certain conditions determined by Islamic law, within the framework of striving to build a social civilization and an Islamic state, that works to provide security and safety for the good of all mankind, regardless of their diversity and the multiplicity of their cultural and religious backgrounds or their ideological orientations.

The Holy Qur'an is replete with many evidences and evidences that confirm that Islam is the religion of dialogue between religions and peaceful coexistence among peoples of different religions, and it is the one that encourages the preservation of human dignity and veneration, and that all human beings honor one another without any distinction between them, and in this God said The Almighty: (O people, fear your Lord, who created you from a single soul, and created from it its mate, and dispersed from both of them many men and women. Beware of God, by whom you ask of Him, and the Most Merciful. Indeed, God is ever Watcher over you.) This shows the extent of Islam's tolerance and encouragement to accept the other, according to the rules and conditions set by the jurists. specialists.

However, despite this, with the development of time, some fanatical ideas and ideologies began to appear, which interpret religion according to

some deviant whims, so we started to see highly fanatical terrorist organizations such as al-Qaeda previously and ISIS now and other terrorist organizations that speak in the name of the Islamic religion and are far from the Islamic religion, so everyone does not forget The American Towers bombing incident or what was called the events of September 11, 2001 as a result of the spread of hate speech that led to those terrible events that shook the whole world, followed by the spread of a wave of intense hatred towards Islam, and this led to the spread of takfiri rhetoric and Islamophobia and distortion of Islam in an exaggerated way before Western media and the distortion of the image of Islam in the minds of Western peoples, which absolutely contradicts the truth of Islam, the religion that urges moderate thinking and coexistence between religions. Mercy here is not exclusive to Muslims, but includes all types of people of all walks of life and the multiplicity of their bees, as he is sent to all people.

Perhaps in the face of these great intellectual struggles and transformations, we must return to our heritage in order to take refuge in it from this intellectual vortex that ravages the world. Gathering all of these people under one umbrella, which is human brotherhood and coexistence according to tolerant terms and mistakes, guided by moderate moderation thought.

#### **Who is Imam Mawardi?**

Imam al-Mawardi is considered one of the most prominent Islamic heritage figures who were known for their moderate thought and tolerant approach in his era, as he was a beacon of coexistence between the various sects, in addition to being very close to power, which made him reconcile the subjects and their ruler, as he was much loved, which enabled him to be a link between the various Those bees and sects because of his sophistication and good understanding of Islam, as well as his delivery of the concerns of the subjects to the ruling authority.

As for the full name of al-Mawardi, he is Abu al-Hasan Ali bin Muhammad bin Habib al-Basri al-Baghdadi, and he was born in the city of Basra in the year 364 AH - 974 AD. His scientific career began with issues of jurisprudence and hadith, then he dived into the arts of literature to become a judge. Judges, and that was in the days of Al-Qaim bi-Amr Allah Al-Abbasid, then he dived into the sciences of philosophy and learned theology, and that was at the hands of a number of well-known sheikhs of his era, and perhaps the most famous of them is Abu Al-Mudhaffar Al-Safarayini and other venerable scholars

Many scholars learned and studied at his hands, including Al-Khatib Al-Baghdadi (d. Islamic countries, after which he would return to the city of Baghdad, which at that time was a source of great scientific and civilizational radiation, so it was the house of knowledge and the home of literature and

philosophy. This great scientific movement is the presence of two large and important libraries in Baghdad, namely, "House of Wisdom" and "House of the Syrians".

Many wonder why he was called Mawardi, and this is due to the fact that his family was known for their skill in making rose water, as they excelled and excelled in making it.

He passed away in the month of Rabi` al-Awwal of the year 450 AH / 1058 CE, leaving behind a rich scientific legacy and contributing greatly to spreading the culture of tolerance and moderate moderate thought, may God have mercy on him.

Moderate thought and principles of coexistence between religions (concept and importance):

Moderate thought is considered one of the most basic principles on which our daily dealings should be based. Humanity today is in dire need of such kind of discourses that enshrine the concepts of coexistence, acceptance of the other, and rejection of violence and extremism for whatever reasons. In this regard, we will work to dive deeply into the concept of moderate thought and the principles of coexistence and acceptance. The other let us stand on some of its sublime meanings.

Coexistence in language: a source of coexistence, coexistence, it is from coexistence, and (coexistence) comes in the language meaning: living on intimacy and affection, and coexistence of people: if they find themselves in the same place and time, and coexistence also: a society with multiple sects, and they live among themselves in harmony, trust and harmony, Although they are different in terms of sects, religions, or groups, and peaceful coexistence means: the existence of an environment where understanding prevails among the groups of the same society, away from wars or violence.

Through the foregoing, it becomes clear to us: that the linguistic concept of coexistence revolves around the meaning of: life, affection, and intimacy between two parties; Where it was formulated on the weight of (interaction), which means participation between two parties or more.

As for the meaning of the term, scholars and thinkers debated this term and the thorny concept, as one goes on to say that coexistence is "a foreign policy pursued by the peace-loving state, and is based on a philosophy that requires: renunciation of war as a means of resolving disputes, and the state's cooperation with other countries to exploit material capabilities." And spiritual energies are exploited to ensure the maximum possible well-being for human beings, regardless of political, social or economic systems.

While another believes that the term coexistence means: "the establishment of cooperation between the countries of the world on the

basis of understanding and the exchange of economic and commercial interests, as it means the agreement of the two parties to organize the means of living between them, according to a rule that they define while paving the paths leading to it."

Another says: Coexistence is "integrated societies in which people of different races, genders and religions live in harmony with each other, and the slightest idea of coexistence requires only that the members of these groups live together without killing each other."

Through our follow-up to this brief narration of the concept of moderate thought and the opinions of thinkers about it, we can say that Islam is the most prominent religion that created the easy moderate approach, as Islam established the principle of coexistence between all different sects and sects within a framework of citizenship, justice, equality, and the call for acquaintance, cooperation and brotherhood within the fold of humanity, as it guarantees Islam is all this diversity and beautiful difference that expresses the spirit and essence of Islam, and in this the Almighty said: (O people, indeed We created you from male and female, and made you into nations and tribes so that you may know one another. The most pious of you are with Allah. Indeed, Allah is All-Knowing, All-Aware.)

In the following, we will dive deeply into our ancient heritage to stand on features that find these beautiful meanings that Islam reinforced and urged.

The Mawardi era and milestones for establishing the philosophy of coexistence and spreading moderate thought:

The era in which Al-Mawardi lived is considered one of the most famous eras, which was full of boredom and bees, and immorality and immorality spread in it, as well as mixing with other cultures and religions, so that cultural and civilizational friction took place between these cultures, which produced a kind of new culture different from the Islamic society, and Al-Mawardi became famous in this era greatly As a beacon of coexistence and bringing together different cultures.

Through our knowledge of the literature of that era, we clearly realize the extent of the difference between morals and virtue from the vast evidence. Although these corrupt social conditions in the Mawardi era detested some of the morals of the rulers, but they did not make him bear a grudge against the people, he was a companion to them, diligent in reforming them, taking a moderate approach in their call without extremism or extremism, and this was translated by his abundant writings that called for true Islam in terms of morals and values. Sublime Islam and his call to avoid immorality and immorality. The nation lived in the fourth and fifth centuries of immigration, a clear social imbalance as a result of several considerations, represented in the poor distribution of wealth among people and the lack of justice

between the various social classes, just as the caliphs and princes of the armies monopolized the huge wealth, as they used to spend it on slaves, alcohol and adultery. Brothels spread and the rulers were tyrannical and forced, while there was a large number of Muslims deprived of these various pleasures and suffering poverty and deprivation, just as the non-Arabs tasted all kinds of humiliation and slavery, and they were suffering a lot from persecution, which reinforced more and more hate speech and led to the fading of the features of moderate moderate thought at the time. Instead, hate speech and non-acceptance of the other emerged, which produced many problems and exacerbated social conditions.

All these conditions were among the reasons for their attraction to these extremist and revolutionary calls, and the Zanj and Qarmatians revolted in defense of those oppressed slaves who were rallying around a Yemeni preacher of equality and justice among them in order to get rid of the dark social injustice, so Al-Mawardi was wise in his dealings with this situation.

The spread of hunger, the spread of epidemics in all parts of Baghdad, and the deterioration of the standard of living to the point where one could eat from thorns were conclusive evidence of the corruption of the sectoral social systems that existed at that time throughout the Islamic state, to the extent that the rulers themselves became mere thieves, and these are conditions about which Al-Mawardi never stands by. Work to fix it in an attempt to bridge this rift and reduce the gap, and since the rulers are a major cause of the spread of many pests and vices, Al-Mawardi monitored a set of behavioral rules that he advises the minister to adhere to in his book, the Ministry's laws, in order to straighten the situation step by step as a result of the wisdom that distinguished Al-Mawardi.

The Intellectual Production of the Mawardi Imam and Representations of Moderate Thought:

And since knowledge is a prerequisite for good work and its acceptance with God Almighty, He began to teach and know about matters related to the ministerial position in terms of its public and private content, and the duties and rights of those in charge of it with great precision. On the art of governance and how the ruler's morals and attributes are, and the means that guarantee adequate dealing with the world of politics, as he says about him: "Let his perseverance be to do good, either beginning in himself or following the example of choice, so that in goodness he is a follower and followed, and by acting upon it, he is praiseworthy or praiseworthy."

The Islamic intellectual production of Imam al-Mawardi shows that he is a thinker and philosopher who far exceeds his era. His thought is vast and vast. He distances himself from belonging intellectually to a limited group of people to belong to them, whether ethnically or sect. If that is concerned with the Muslim person being a Muslim, he opens horizons far and dives into

the depths of Islam to express his ideas. Its essence is through the philosophy of coexistence and moderate thought. Here, he means man with all his common dimensions with his fellow-sex, from his instinct, morality, and natural instincts, and from man-made things such as language and customs. Achieving human happiness as a whole, which is a moral goal and rights, and human rights in peace are human rights in the light of peace and a dedication to moderate thought and acceptance of the other in all its cultural and ideological dimensions

His reconciliation between Sharia and the jurisprudence of life and his role in spreading moderate thought:

Al-Mawardi did not, by virtue of his profession, stop at the word permissible or forbidden, permissible or forbidden, or at good and evil, or happiness and misery. Greater in your Lord is a fabric and a new life between the various sects, regardless of their sects and religions, so we find him describing his analysis on the environment in which those societies are turbulent, and he deduces from them rules in which he was not satisfied or stopped at the religious directives only, but rather went beyond that to focus his mental effort and the fruits of his experiences Richness, his behavior and culture in the anatomy of the intertwined relationships attributed between the human soul and his behavior and the living conditions that surround him in a kind of new philosophy that expresses the spirit and essence of Islam.

The Mawardi man is the creation of a familial, social and political milieu. Therefore, Mawardi stresses in his philosophy on coexistence the necessity of inculcating the spirit of moderate thought starting from the small family to grow gradually and include society and the state as a whole, then the nation and humanity as a whole. And if it is decided that he has freedom and morals, "he does not live alone and does not imply that this character is very personal to him in a way that he can contradict it if he wants."

This, and we find him working to sow the spirit of fraternity and affection among the various spectrums of his society. For him, fraternity is like a character, so it is acquired in two ways. Of course the one who lasts is a state and in this regard he says: "What was going on, of course, is more necessary than what is happening with intent."

So the trait, then, is not congenital if it is immediate, but rather if it becomes a nature in the human being, it comes out of him automatically and without cost or effort and remains binding on him. Since brotherhood is acquired, it occurs as a result of reasons, the first of which is homogeneity, because it was observed that if the homogeneity is strong, the coalition is strong. It is stronger, and if the harmony is weak, then the coalition is weak, just as the coalition is by morphology and morphology by homogeneity. Cohesion, homogeneity, and conformation are an indispensable and natural relationship that is also found in animals, plants, and tribes deep in

nomadism, but in the expression of Malik bin Nabi, it can be known, controlled, taught, or imparted to people, while employing it in a noble moral spirit.

### **Conclusion:**

At the end of our research, we reach a set of important points, which are recommendations and directives that we hope the concerned authorities will take into account, which we summarize in the following set of ideas and points:

Today our world is suffering from a terrible wave of violence, which is why we as Muslims must hasten to find the main ways that led to the spread of this culture and to find the main ways and mechanisms to get rid of the violence in the world and instead spread the culture of coexistence and acceptance of the other.

\_ The moderate thought of the Mawardi Imam derives its basic principles and principles from the Holy Qur'an and the purified Sunnah of the Prophet, as it relies mainly on the foundations of analogy and the jurisprudence of the nation throughout the ages, as Imam Mawardi was known for flexibility and acceptance of the other and his good dealings with all jurisprudential schools of thought that contradict him, which reveals the extent of his morals And his deep understanding of Islam and its principles based on coexistence, which reveals the political and moral framework that depends on the flexibility of his approach that moves through the principles and foundations of Islam.

Pride in belonging to Islam does not mean never accepting or denying the other. Commitment to it and taking it as a way of life necessarily means accepting the other and mingling with it, and even sharing some common positive ideas between the two parties in a way that does not contradict his belief as a Muslim. The blind person who may harm him, preserving what distinguishes him from the morals and characteristics of his own, as well as being careful not to touch the Muslim with any form of humiliation, injustice, humiliation or marginalization during his dealings with those of other religions on the grounds of coexistence, as coexistence necessarily requires that the two parties be equal, not the subjugation of one of them. at the expense of the other.

We call on Arab governments and civil society organizations such as clubs, associations, and others to intensify efforts to work on inculcating the spirit of coexistence and moderate thought that promotes the values of tolerance and develops the tolerant Islamic spirit, by holding lectures and courses that urge young people to do so instead of the takfiri rhetoric that hunts our youth every day. And sow in them takfiri ideology and hatred of the other.



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