

THE CONCEPT OF MODERATION AND RELIGIOUS TOLERANCE BETWEEN THE SALAFI AND ASH'ARI APPROACHES

Muhamad Yazid Bustomi

MAN 2 Kota Bogor
ybustomi40@gmail.com

Willy Oktaviano

Universitas Islam Negeri Syarif Hidayatullah Jakarta
willyoktaviano@uinjkt.ac.id

Khairunnisa Asmi

Universitas Islam Negeri Syarif Hidayatullah Jakarta
khairunnisa.asmi23@mhs.uinjkt.ac.id

Abstract

This study examines three main themes: firstly, the concept of moderation and religious tolerance in Islam, secondly the intellectual approaches of the Salafi and Ash'ari traditions, and thirdly, the concept of moderation and religious tolerance in Islam within the framework of the Salafi and Ash'ari approaches. This research utilises a qualitative research approach with a descriptive and analytical approach. Using a qualitative, descriptive-analytical method, the study analyses classical and contemporary literature to compare the two approaches. Findings indicate that moderation is understood as a principle of balance that prevents injustice and extremism and is a defining feature of Islam. The Salafi approach tends to emphasize a literal reading of the Qur'an and Sunnah, while the Ash'ari approach integrates rational and dialectical methods. Regarding tolerance, Salafi positions often limit interaction to transactional and social relations, whereas Ash'ari positions more readily support interreligious dialogue and cooperative engagement.

Keywords: Moderation, Tolerance, Salafists, Ash'arites

Abstrak

Penelitian ini bertujuan untuk mengetahui tiga tema utama, pertama, konsep moderasi dan toleransi beragama dalam Islam, kedua, pendekatan intelektual keagamaan dari Salafi dan Asy'ari, ketiga, konsep moderasi dalam Islam dan toleransi beragama dalam kerangka pendekatan Salafi dan Asy'ari. Penelitian ini menggunakan pendekatan kualitatif dengan pendekatan deskriptif dan analitis. Penelitian kualitatif dipilih karena bertujuan untuk memahami dan menganalisis konsep moderasi dan toleransi beragama dalam perspektif Salafi dan Asy'ariyah secara mendalam. Pendekatan deskriptif-analitis digunakan untuk mendeskripsikan dan menganalisis gagasan, perspektif, dan argumen dari kedua kelompok tersebut terkait moderasi dan toleransi beragama. Hasil terpenting yang diperoleh peneliti selama melakukan penelitian ini adalah bahwa moderasi adalah pendekatan ilahiah yang lembut yang mencegah hamba dari kezaliman dan ketidakadilan, dan merupakan salah satu karakteristik Islam yang dicirikan sebagai agama yang moderat, dan dalam memahami moderasi, kaum Salafi bersandar pada pemahaman harfiah terhadap al-Quran dan Sunnah, sementara kaum Asy'ariyah

mengembangkan pemahaman moderasi dengan mengintegrasikan pendekatan rasional dan rasio. Dalam toleransi, kaum Salafi membatasinya pada aspek transaksi dan hubungan sosial saja, sedangkan Asy'ariyah mengembangkan dialog dan kerja sama antar umat beragama.

Kata Kunci: Moderasi, Toleransi, Salafiyah, Asy'ariyah

INTRODUCTION

Moderation is characterized as one of the most important topics on the Islamic scene at the present time, as it has positive effects and a great role in facing the challenges and issues facing Islamic societies to achieve stability that leads to achieving societal security,¹ and tolerance is one of the most important human virtues that elevate the human soul to a lofty level of forgiveness and respect for others. It is a social necessity because of its great importance in protecting the social fabric, ensuring civil peace, social security, and eliminating differences and conflicts between individuals and groups.²

This research utilizes a qualitative research approach with a descriptive and analytical approach. Qualitative research was chosen because it aims to understand and analyses the concepts of moderation and religious tolerance from a Salafi and Ash'arite perspective in an in-depth manner. The descriptive-analytical approach is used to describe and analyse the ideas, perspectives and arguments of the two groups related to moderation and religious tolerance. This research aims to analyse the concept of moderation in Islam and religious tolerance, to analyse the concept between the Salafi and Ash'ari approaches, and to analyse the concept of moderation in Islam and religious tolerance between the Salafi and Ash'ari approaches.

It is expected that this research will serve as a reference for maintaining unity, diversity and tolerance among Indonesian Muslims in the face of different Islamic doctrines, currents, ideas and approaches, will be a scientific contribution to inform and enrich the debates on the Salafi and Ash'ari approaches and clarify the concept of moderation in Islam and religious tolerance, and will serve as an academic guide and a source of inspiration for future researchers wishing to conduct scientific research related to the issue of the Salafi and Ash'ari approaches, moderation in Islam, and religious tolerance.

DISCUSSION

Moderation and What It Relates to

Moderation means: Moderation and balance: Equilibrium between two opposite or opposing parties without excess or excess, so that one of them does not have sole influence and expel the other party, and so that one party does not take

¹ Muhammad Abdul Aziz, "Mawqifu At-Tayyāri as-Salafi Min Thawrāti Ar-Rabī'ī Al-'arabi / Miṣra Namūdhan," *Nablus: Universitas Negeri Najah Palestina*, 2017, 2.

² Muhammad Balih Abdul Ajmi, "Ṭabī'atu At-Tasāmuḥ Wa Majālātihi Fī Al-Islām Dirāsah Taḥlīliyyah," *Jurnal Syariah Dan Hukum* No. 37 (2021), 439.

more than its right, oppress and oppress its opposite, and this middle ground is justice and the middle path where virtue meets, Ahl al-Sunnah are characterised by mediocrity among other sects that stand at opposite ends of the spectrum.³

It is one of the characteristics of Islam which distinguishes it as a middle-of-the-road religion, as it is the midpoint between Judaism and Christianity. There are features of this middle ground in the Qur'an and Sunnah that show the greatness of Islam in its presentation of several issues that regulate the life of the Muslim person, the most important of which are: Justice, Wisdom, Righteousness, Facilitation, and Removal of embarrassment.

This is the habit of the Messenger of Allah (peace and blessings of Allah be upon him) in all his situations, as Aisha, the wife of the Prophet (peace and blessings of Allah be upon him) said: 'The Messenger of Allah (peace and blessings of Allah be upon him) never chose between two things but took the easier of the two unless it was sinful, and if it was sinful, he was the farthest away from it. One example of the Quran's evidence of leniency, modesty, and tolerance is when it allows someone who is sick or injured during the hajj to do what is forbidden for them when they are healthy, and to make up for it in exchange for the leniency that has been granted by the Almighty to ease and lighten the situation.

قال تعالى: فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامًا ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (البقرة: ١٩٦).

Al-Sa'di said: (When the Almighty commanded piety, the Almighty told that seeking the bounty of Allah by earning in the seasons of Hajj and other pilgrimages is not embarrassing if it does not distract from what is obligatory if the purpose is Hajj and the earning is halal and attributed to the bounty of Allah and not attributed to the servant's cleverness, standing with the cause and forgetting the effect, for this is the very thing that is embarrassing).⁴

The Concept of Tolerance

Definition of permissiveness in the terminology: The practical application of the methodology of Islam, ensuring that the objectives of the call to Allah Almighty, which urges moderation without extremism that prohibits what is permissible or permissiveness that permits what is forbidden in all aspects of the Islamic religion, are demonstrated.

³ Usman Jumah Dhomiriyah, *Madkhal Li-Dirāsāt Al-'Aqīdah Al-Islāmīyah* (Jeddah: Maktabat al-Suwādī li-l-Tawzī', 2003), 157.

⁴ Abdurrahman As-Sa'di, *Taysīr Al-Karīm Al-Rahmān Fī Tafsīr Kalām Al-Mannān* (Mu'assasah al-Risālah, 2000), 92

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ) (الأعراف: 199).

This verse commands the Prophet Muhammad, may Allah bless him and grant him peace, to forgive, which is one of the words of opposites, as it is erasing their bad deeds from his memory and opening a new page, and it is also pardon, which is in the sense of favour and increase, so the intention in this verse is for the Prophet to take The Prophet (peace and blessings of Allah be upon him) should take the good from people's lives in their morals and deeds, in all circles of the Muslim community, after filtering and purification, you must command all good, and in order for the preacher's psyche not to be negatively affected by bad people, the ignorant who spoil the councils with bad intention or bad action, or both, should be avoided.⁵

Salafism and Its History

Muhammad ibn Abd al-Wahhab ibn Sulayman al-Tamimi al-Tamimi al-Najdi: The leader of the modern reformist religious renaissance in the Arabian Peninsula. He was born and raised in Al-Ayyinah (Najd) and travelled twice to the Hijaz, where he stayed in Madinah for a while and read with some of its scholars. He visited the Sham. He entered Basra and was harmed there. He returned to Najd and lived in Harimla, where his father was its judge after al-Ayyinah. He then moved to Al-Ayyinah, following the path of the righteous Salaf, calling for pure monotheism, rejecting heresies and destroying the illusions attached to Islam. He went to Diriyah (in Najd) in 1157 A.H. He was received with honour by Muhammad ibn Saud, who accepted his call and supported him, as did his son Abdul Aziz and then Saud ibn Abdul Aziz, and they fought his successors, and the scope of their kingdom expanded, seizing the entire eastern part of the island, and then they had a great part of Yemen. They owned Mecca, Medina and the tribes of the Hijaz. They approached the Levant by reaching Muzayrib. His call, which he made public in 1143 AH (1730 AD), was the first flame of the modern awakening in the entire Islamic world: The great Alusi appeared in Baghdad, Jamal al-Din al-Afghani in Afghanistan, Muhammad Abduh in Egypt, Jamal al-Din al-Qasimi in the Levant, Khair al-Din al-Tunisi in Tunisia, Siddiq Hasan Khan in Bhopal, Amir Ali in Calcutta, and others.

Those who supported him in the heart of the island were known as Ahl al-Tawhid (the brothers of those who obeyed Allah) and their opponents called them Wahhabis (after him). The latter name was popular among Europeans and entered their modern dictionaries, and some mistook it for a new doctrine in Islam,

⁵ Nasruddin, *Tafsīr Al-Samarqandī* (Beirut: Dār al-Kutub al-‘Ilmīyah, 2006), 576.

following what was fabricated by his opponents, especially the propagandists of the Turkish (Ottoman) caliphs.⁶

When the Ottoman state inherited the Mamluk state, and continued - on the intellectual front - their rigidity and the heresies and superstitions that spread under their authority, which opened many gaps in the wall of the Islamic East through which the colonialist West began to seek to infiltrate when this happened, and Islam became a stranger.' Once again, as it was in the beginning, the movement for awakening and renewal in the modern era of our nation took the path of the Salafi movement, pushing back the heresies and superstitions from Islam's thought, seeking to restore the leadership of Islam to the Arabs, after it was confirmed that the Ottoman Turks were unable to lead before the colonial threat creeping on the lands of Islam.

Definition and History of Ash'ariyyah

Abu al-Hasan Ali ibn Ismail ibn Abi Bishr Ishaq ibn Salim ibn Ismail ibn Abdullah ibn Musa ibn Abdullah ibn Qais ibn Hazar al-Ash'ari, al-Yamani, al-Basri. Imam Abu Bakr ibn Furq mentioned that his father is Abu Bishr Ismail ibn Ishaq and that he was a Sunni, a collective Sunni and a Hadith scholar who recommended Zakariya ibn Yahya al-Saji, may Allah have mercy on him, who is the Imam of jurisprudence and hadith and has books, including the Book of the Difference of the Jurists, and he used to adhere to the Shafi'i madhhab.⁷

Translators of al-Ash'ari differed in determining the year of his birth. It was said that he was born in 260 AH, and Ibn Asakir championed this statement until he said: 'I do not know of anyone who disagreed with this statement on the date of his birth. While Ibn Khalkan mentioned that there is an opinion that he was born in 270 AH. Al-Maqrizi stated that he was born in 266 AH. Perhaps the closest to the date of his birth is the one mentioned by Ibn Asaker, and indeed most ancient sources. Al-Zubaidi said: He was born in the year sixty and two hundred. It was said that he was born in the year seventy, and the first is more famous. As for the place of his birth, it was in the city of Basra, and I have not found any disagreement that it was in Basra. As for his death, it is disputed in terms of the date, most likely in the year twenty-four and three hundred, and the place of his death was in Baghdad without dispute.

In the course of the fourth century AH, the old Sunnis were fighting the Shiites, who had flushed their cheeks in Baghdad, and adding to the Mu'tazilite speakers in other countries, until they made life difficult for them. However, despite their appeal to the public, they succeeded only slightly, and we hear only

⁶ Khairuddin, *Al-A'lam* (Beirut: Dār al-'Ilm li-l-Malāyīn, 2002), 257.

⁷ Ibn Asakir, *Tabyīn Kadhib Al-Muftarī Fīmā Nusiba Ilā Al-Imām Abī Al-Ḥasan Al-Ash'arī* (Beirut: Dār al-Kutub al-'Arabī, 1984), 35.

a few examples of this persecution. The doctrine of al-Ash'ari was not so strong at that time that it was considered an opponent and attacked, as it was not spread in Iraq until about 380 AH, and then the effects of persecution began to appear. The Hanbalis tried to prevent al-Khatib al-Baghdadi, who died in 463 AH - 1071 AD, from entering the mosque in Baghdad, because he followed the Ash'ari doctrine, and the senior Ash'ari were persecuted and exiled during the days of Toghrul Bey. Towards the end of the fourth century, the Hanbalis prejudiced against one of the influential Ash'arites, al-Qushayri, who died in 514 AH 1120 AD. Because of the Hanbali agitation, there was street fighting, and al-Qushayri was forced to leave Baghdad. From this incident, Ibn Asaker dated the beginning of the deviation between the Hanbalis and the Ash'arites. The Ash'arite doctrine, which was destined to become the doctrine of the majority of Muslims, spread only slowly in the Islamic kingdom; in the Far East, the Mataridis were competing with the Ash'arites, despite the similarity in the origin of the doctrine, and the Ash'arites also had to fend off attacks from the Hanbalis whose sheikh, around 400 AH / 1010 AD, cursed Abu al-Hasan al-Ash'ari in public and attacked the Ash'arites, and also resisted the attacks of the Karamiyyah, who were envious of the Ash'arites and raised their matter to Sultan Mahmud bin Sobektkin, claiming that the Ash'arites believe that the Prophet (peace be upon him) is not a prophet today and that his message was interrupted by his death, and that his message was interrupted by his death.

In Morocco, the Ash'arite doctrine spread from one country to another, and a market was established in Sicily, Kairouan, and Andalusia (then their order was weakened, praise be to Allah, the Lord of the Worlds). The Ash'arite doctrine was never known in North Africa until Muhammad ibn Tumurt brought it there around 500 AH / 1107 AD.⁸

This is why the fifth century was the century of the spread of Ash'ariyyah. In the East, it began to compete with the Maturidis. In the Maghreb, it made its way to Sicily, Kairouan, and Andalusia. Then it prevailed in Morocco at the hands of the Mahdi Muhammad ibn Tumurt [485 - 524 AH / 1092 - 1130 AD] around 500 AH / 1107 AD. It was helped by many factors, some general and some specific to that century. Its mediocrity made it better equipped than others to meet the needs of the Ummah's public in matters of belief. The fact that the heritage of the great jurists of Islam, especially in the fundamentals of jurisprudence, was one of its intellectual starting points opened the way for its doctrines in every land where the jurisprudence of these jurists prevailed. This is in addition to the emergence of giants who enriched the doctrine and achieved intellectual hegemony over the nation of Islam, such as Hujjat al-Islam al-Ghazali. And others who approached

⁸ Adam, *Al-Ḥaḍārah Al-Islāmīyah Fī Al-Qarn Al-Rābi' Al-Hijrī* (Beirut: Dār al-Kutub al-'Arabī, 2001), 380.

his unique scientific stature and great intellectual glory, such as Hujjat al-Islam al-Ghazali.

This Ash'arite self-potential was supported by what Sunni regimes did when they saw in Ash'arite thought the ideology that would enable them to defeat Shi'a ideology, when they were faced with the task of inheriting societies that were ruled by Shi'a and in which Shi'a prevailed. The Seljuk state [429 - 582 AH / 1037 - 1186 AD in the Levant, when it inherited the king of the Buyid state [320 - 447 AH / 932 - 1055 AD], and the Ayyubid state [567 - 648 AH / 1171 - 1250 AD] when it uprooted from Egyptian society the effects of the Fatimid state [297 - 567 AH / 909 - 1171 AD]. This extended the hegemony of the Ash'arite doctrine to the Far East, with the help of the Seljuk state, to the heart of the Islamic world, with the help of the Ayyubid state, and to the Far West, with the help of the Almohad state [524-668 AH / 1129-1269 AD]. which was led by its Imam and Mahdi, Muhammad ibn Tumurt. who studied under Imam al-Ghazali. With the qualifications of the intellectual structure of A'shariyyah, and by encouragement and intimidation, it achieved its dominance over the beliefs of the Muslim masses.⁹

The Concept of Moderation and Religious Tolerance in The Salafi and Ash'ari Approaches

Salafists are known as a school of thought that prioritises the texts of the Qur'an and Hadith, and gives less weight to reason in understanding the texts of Sharia law. It is one of the greatest injustices and the furthest delusion not to devote worship to the one who is of such greatness and greatness, and to devote some of it to the creature who has no attributes of perfection, no attributes of riches, and nothing but nothingness. Nothingness, non-existence, non-perfection, non-richness, and poverty in all respects.

As for the sins and transgressions below polytheism, they are under the will of Allah, if He wills to forgive them in His mercy and wisdom, and if He wills to punish them in His justice and wisdom, this verse has been inferred that the consensus of this Ummah is authoritative and that it is infallible. God's religion is a middle ground between the extreme and the extreme. Allah has never commanded His servants to do anything except that the devil interferes with it with two things, whichever one he wins: Either overdoing it or underdoing it. If Islam, which is the religion of Allah and accepts no one else, was intercepted by the devil, many of those who belong to it were intercepted by the devil until they left many of its laws; even some of the most devout and pious of this Ummah left it until they fell away from it like an arrow from a sling. The Prophet (peace and blessings of Allah be upon him) was ordered to fight those who had departed from the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him).

⁹ Muhammad Ammarat, *Tayyārāt Al-Fikr Al-Islāmī* (Kairo: Dār al-Shurūq, 2011), 197.

upon him) ordered to fight them, so it is known that those affiliated with Islam or Sunnah in these times may also depart from Islam and Sunnah.¹⁰

The Concept of Religious Tolerance Among Salafis

It is lawful for a Muslim to do several things to a non-Muslim, including not oppressing him in his person, property or honour, if he is a dhimmi, mu'tamna or treaty, but he must pay him the right. He must not oppress him in his property, neither by stealing, nor by betrayal, nor by cheating, nor by beating or otherwise, because being a treaty or dhimmi in the country or a mu'tamna protects him, nor does he oppress him in his body, either by beating or otherwise. It is not forbidden to deal with him in buying, selling, renting, etc. It is true of the Messenger of Allah, peace be upon him, that he bought from infidels who worship idols, and he bought from Jews, and this is a transaction, and he died with his armour pawned with a Jew for food he bought for his family.¹¹

Ibn Rajab said: Whoever comes with monotheism with the dust of the earth for sins, Allah will meet him with the dust of the earth for forgiveness - until he said - If the slave's monotheism is complete and he fulfils its conditions with his heart, his tongue and his neighbours, or with his heart and his tongue at death, then this requires the forgiveness of all previous sins and prevents him from entering the Fire altogether. Whoever realises the word Tawhid in his heart, it takes away everything other than Allah: Love, honour, reverence, awe, fear and trust, and then all his sins will be burned away, even if they are like the foam of the sea.¹²

The Philosophical Foundations of Ash'arite Moderation

There are some people today who say: There are some people today who say that the Republican Muslims' school of belief, the Ash'arites, put reason ahead of the text of the hadith when they conflict. For example, Dr Said Abdul Azim said in his book as follows: 'Ibn Kalab is considered the real founder of the Ash'ari doctrine, and Imam Ahmad condemned it, and the Hanbalis have been in a long battle with them for a long time, and the disagreement between Ahl al-Sunnah and the Ash'ari is not limited to the door of the attributes, but goes beyond that to the source of reception, and al-Jawini, al-Razi, al-Baghdadi, al-Ghazali, al-Amdī, al-Karaji, Ibn Furq, al-Sanusi and the commentators of al-Jawhara have stated that This is contrary to the practice of our righteous predecessors of placing transmission over reason when there is a conflict, and the Sufis of the Ash'arites place revelation and taste over the text, and consider that the Sunnah does not prove doctrine, but that

¹⁰ Ibnu Taimiyah, *Majmū' Al-Fatāwā Li-Ibn Taymīyah* (Madinah: Majma' al-Malik Fahd, 2004), 383.

¹¹ Ibn Baz, *Majmū' Fatāwā Wa-Maqālāt Mutanawwi'ah* (Majma' al-Malik Fahd, 2004), 85.

¹² Abdurrahman At-Tamimi, *Fath Al-Majīd Sharh Kitāb Al-Tawhīd* (Beirut: Maṭba'at al-Sunnah al-Muḥammadiyah, 1957), 54.

the most frequent of them must be interpreted and the most distant of them must not be engaged in even by way of interpretation.¹³

The Ash'arites use three different types of methodology to explain doctrine in da'wah. They are textual methodology, the rational methodology, and the dialectical methodology. The textual methodology involves accepting the revelation without questioning the content of the revelation. The rational methodology is used to relate the doctrine to the maximum understanding through reason. The dialectical methodology involves discussion and exchange of ideas. This type of dialectical methodology is specifically used in the Ash'arite school to win debates with the opposing school of thought, the Mu'tazilites.

The textualist methodology in the Ash'arite school of revelation relies on the Qur'an and the Hadith. The rationalist methodology then applies the science of logic. Logic is used in the Ash'arite school to receive revelation not to receive the truth, but to interpret the truth. Rational methodology is the main characteristic of the Ash'arite school.

Imam al-Ghazali explained the place where the text of the Shari'ah appears to contradict the requirements of reason. He said: 'Whenever it is heard, if the mind is permissible, it must be believed absolutely, if the auditory evidence is conclusive in its content and basis without any possibility, and it must be believed speculatively, if it is speculative, because the obligation to believe with the tongue and heart is an action based on speculative evidence like other actions, as we know for sure that the companions denied those who claim that the slave is the creator of something of objects and a symptom, and they used to deny it by the mere fact that the Almighty says, 'Creator of all things. It is known that it is a general statement that is subject to specialisation, so its generality can only be speculative, but the matter became definite by researching the mental methods that we have mentioned, and we know that they were denying this before researching the mental methods, and it should not be thought that they did not pay attention to speculative evidence except in jurisprudence, but considered it also in belief and speech.

It is inconceivable that the hearing could contain a definitive statement that is contrary to reason, and most of the hadiths of similitude are not authentic, and the authentic ones are not definitive but are open to interpretation, so if the mind stops in any of these matters and does not decide that they are impossible or permissible, the evidence of the hearing must also be believed, so it is sufficient for the obligation to believe that the mind is no longer judged impossible.¹⁴

¹³ Sa'id Abdul Azhim, *Manhaj Ibn Taymīyah Al-Tajdīdī Al-Salafī Wa-Da'wat Al-Iṣlāhīyah* (Iskandariyah: Dār al-Īmān, 2004), 140.

¹⁴ Al-Ghazali, *Al-Iqtisād Fī Al-I'tiqād* (Beirut: Dār al-Kutub al-'Ilmiyah, 2004), 116.

Many scholars say that al-Ash'ari's methodology is a middle approach between the approaches of the schools that existed and developed at that time. Al-Ash'ari's moderation in his methodology was motivated by the fact that the state of the sects at that time was always in conflict between one sect and another, which Al-Ash'ari considered a serious problem. An example of al-Ash'ari's moderate methodology is with regard to the words of God.

If the Jabariya say that God is the creator of man's actions, and if the Mu'tazilites say that man is the creator of his own actions, al-Ash'ari says: Man's actions are created and created by God, and they are created and created by man when he is able to do them, as man wants to do them and is devoted to them and God creates them. Interpretation and Delegation among the Ahl al-Sunnah wa al-Jama'ah. The scholars of Ahl al-Sunnah have defined *tawheel* as taking the meaning of a word away from its literal meaning and directing it to another meaning. As for *tafawwuf*, it is leaving the meaning of a word to Allah (swt), while distancing it from its literal meaning.

In the example above, *tafawwuf* scholars interpret that the meaning of 'God's hand' is not the limbs from the elbow to the fingertips, but rather the power. While *tafawwuf* scholars would also say that the meaning of 'God's hand' is not the limbs. So what does it mean? We do not know and leave the true meaning to Allah (swt).

Shaykh Ibrahim al-Bijuri explains in his *hashishah*: 'And what he says: (Oulah) means: Hold it contrary to its apparent meaning with an indication of the intended meaning: The meaning is to interpret it in detail by explaining the intended meaning, as is the doctrine of the Caliphs: those who were after the five hundred and said: those who were after the three centuries. He means: (or imposed), i.e.: after the total interpretation, which is to divert the word from its apparent meaning, after this interpretation, the meaning of the text is delegated to the Almighty according to the method of the Salaf: those who were before the five hundred, and the three centuries are said to be: The way of the successors is more knowledgeable and wiser, because it contains more clarification and responses to opponents, which is the most likely, and is therefore presented by the classifier, and the way of the predecessors is safer because it is safe from assigning a meaning that may not be intended by the Almighty.'

The Concept of Religious Tolerance in Al-Ash'ari

Teaching tolerance in *da'wah* should receive attention, especially by preachers and academics. Preachers and scholars should be able to build a climate of tolerance in their environments, whether in mosques, madrassas, universities, offices or institutions of political power. *Dawah*, which is a theatre of enlightenment and societal empowerment, is expected to provide alternatives to

create a climate conducive to building tolerance in the midst of diversity. Thus, tolerance must be a genuine act capable of shaping collective consciousness. In fact, the call is not in the context of denying the revelation of diversity, but rather emphasises synergy within diversity. It emphasises togetherness within the framework of humanity.

Interfaith dialogue is a contemporary term, but it has a historical extension since the beginning of Islam. The Prophet (peace and blessings of Allah be upon him) dialogued with the Jews and the Christians, and before that with the Quraysh polytheists, all with the intention of reaching a common word with them. However, Islam, the final law of God, wanted this diversity and difference to take a positive turn, and for people to come together towards what they have in common, as required by sound reason.

Dialogue with other non-Muslims is legitimate if it is for the purpose of inviting them to faith and monotheism, and showing them the truth and guidance. In this sense, it is part of the Muslims' call to God. An example of this is the dialogue between the Sheikh of Al-Azhar and the Pope of the Vatican. The visit of the Sheikh of Al-Azhar, Dr Ahmed al-Tayeb, to the Vatican and his subsequent visit to France in May confirms that Al-Azhar is once again taking on one of its historic roles. A role that relates to the tolerance of Islam towards others, and indicates the extent to which Muslims accept other cultures and religions, even if the contemporary reality is full of scenes of pain, fire and destruction.

From the outset, the debate urged by the Qur'an is one of the means of calling to God Almighty to find and show one truth that both parties ultimately believe in. Of course, the primary purpose of debate is not to seek fame and rank and to bring down political opponents.

Therefore, the debate taught by Abu al-Hasan al-Ash'ari has standardised terminology and methods. This is certainly different from the method of debate compiled by Aristotle with all its methods of debate, which makes debate a method of reasoning and acceptance of the five senses only. In the end, Aristotle's method of debate produces only relative truths and is not an absolute truth. In a debate, Aristotle's opinion is the opinion that Aristotle believes to be the absolute truth, and vice versa, without any legitimacy that Aristotle's opinion or that of his debating opponent is the absolute truth. In contrast, the debate taught by Abul Hasan al-Ash'ari results in both agreed and believed truth at the end of the debate without any harm to either party.

CONCLUSION

It is one of the characteristics of Islam that distinguishes it as a middle religion, as it is a middle ground between Judaism and Christianity. There are features of this middle ground in the Qur'an and Sunnah that show the greatness

of Islam in its presentation of several issues that regulate the life of the Muslim person, the most important of which are: Justice, Wisdom, Righteousness, Facilitation, and Removal of embarrassment. It can be said in the definition of tolerance in the terminology: The practical application of Islam's approach, ensuring that the objectives of the call to Allah Almighty, which urges moderation without rigidity that prohibits what is permissible or permissiveness that permits what is forbidden in all aspects of the Islamic religion, are clarified.

Salafis and Ash'aris have similarities and differences in understanding the concept of moderation and religious tolerance. It is clear from this conclusion that both Salafis and Ash'aris have made important contributions to the development of the concept of moderation and religious tolerance, even if their approaches differ. The main difference lies in methodology and interpretation, while the similarity lies in the main goal of achieving a peaceful and balanced Islam.

In understanding moderation, Salafis rely on a literal understanding of the Qur'an and Sunnah, while Ash'aris develop an understanding of moderation by integrating the critical and rational approaches. In tolerance, Salafis limit it to aspects of transactions and social relations only, while Ash'arites develop dialogue and cooperation between religious communities.

BIBLIOGRAPHY

- Adam. *Al-Ḥaḍārah Al-Islāmīyah Fī Al-Qarn Al-Rābi' Al-Hijrī*. Beirut: Dār al-Kutub al-'Arabī, 2001.
- Ajmi, Muhammad Balih Abdul. "Ṭabī'atu At-Tasāmuḥ Wa Majālātihi Fī Al-Islām Dirāsah Taḥlīliyyah." *Jurnal Syariah Dan Hukum* No. 37 (2021): 439.
- Al-Ghazali. *Al-Iqtisād Fī Al-'Iṭiqād*. Beirut: Dār al-Kutub al-'Ilmiyah, 2004.
- Ammarat, Muhammad. *Tayyārāt Al-Fikr Al-Islāmī*. Kairo: Dār al-Shurūq, 2011.
- As-Sa'di, Abdurrahman. *Taysīr Al-Karīm Al-Raḥmān Fī Tafsīr Kalām Al-Mannān*. Mu'assasah al-Risālah, 2000.
- Asakir, Ibn. *Tabyīn Kadhib Al-Muftarī Fīmā Nusiba Ilā Al-Imām Abī Al-Ḥasan Al-Ash'arī*. Beirut: Dār al-Kutub al-'Arabī, 1984.
- At-Tamimi, Abdurrahman. *Fath Al-Majīd Sharḥ Kitāb Al-Tawḥīd*. Beirut: Maṭba'at al-Sunnah al-Muḥammadiyyah, 1957.
- Azhim, Sa'id Abdul. *Manhaj Ibn Taymīyah Al-Tajdīdī Al-Salafī Wa-Da'wat Al-Iṣlāḥīyah*. Iskandariyah: Dār al-Īmān, 2004.
- Aziz, Muhammad Abdul. "Mawqifu At-Tayyāri as-Salafī Min Thawrāti Ar-Rabī'i Al-'Arabī / Miṣra Namūdhajan." *Nablus: Universitas Negeri Najah Palestina*, 2017.
- Baz, Ibn. *Majmū' Fatāwā Wa-Maqālāt Mutanawwi'ah*. Majma' al-Malik Fahd, 2004.
- Dhomiriyah, Usman Jumah. *Madkhal Li-Dirāsāt Al-'Aqīdah Al-Islāmīyah*. Jeddah: Maktabat al-Suwādī li-l-Tawzī', 2003.
- Khairuddin. *Al-'Alām*. Beirut: Dār al-'Ilm li-l-Malāyīn, 2002.

Nasruddin. *Tafsīr Al-Samarqandī*. Beirut: Dār al-Kutub al-‘Ilmiyah, 2006.
Taimiyah, Ibnu. *Majmū‘ Al-Fatāwā Li-Ibn Taymīyah*. Madinah: Majma‘ al-Malik Fahd, 2004.