



ISLAM IS A RELIGION OF TOLERANCE

Mavlanov Nurali Rayimovich,

Doctoral student of the International Islamic Academy of Uzbekistan

| Article history: | Abstract: |
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| Received: January 28 th 2024 Accepted: March 20 th 2024 | This research article focuses on the issue of tolerance in Islam and the importance of tolerance in religion and its importance in ensuring interfaith harmony and combating radicalism. It contains important information about the meaning of the word religious tolerance, the two foundations of Islam - its expression in the verses of the Holy Qur'an and hadiths, the importance of tolerance in religion and the negative consequences of not following it. |

Keywords: Religious Tolerance, Islam, Interreligious Harmony, Fight Against Radicalism

The word "tolerance" is called "السماحة" "samohat" in Arabic. Synonyms are "to be moderate," "to be gracious," "to be humble," "to do good," "to be well-spoken," "to preach good news," "to be generous," "to be generous," "to be virtuous," "It expresses the meanings of "to create ease", "to create lightness", "not to be harsh", "not to blame", "not to hate", "not to scare". سهولة المعاملة فيما اعتاد الناس فيه المشادة it expresses the meaning of being kind, light and gentle in dealings that are used to insults, rudeness and harshness.

It can be concluded that the word "samohat" means that a person should be kind and compassionate both to himself and to others, to act with moderation and tolerance in everything, to express kindness and compassion instead of expressing harshness, enmity, hatred and rudeness, to turn away, instead of giving up, sowing the seeds of generosity, not giving up, for example, means a set of beautiful qualities. It is a set of necessary and obligatory manners for any kind of dealings.

It can be said that samohat is the most resounding and bright word that is constantly spoken in the teachings of Islam, and it is an important standard like the standard of eating that is required in every practice of Islam.

Samohat is the middle of – الإفراط "extreme" and التفريط "tafrit". "Ifrat" means hurrying, doing something more than it should be, while "tafrit" means delaying, doing something less than it should be, or not doing it.

In the hadiths, there are a number of recommendations about samohat. Some of them are as follows:

عن جابر بن عبد الله رضي الله عنه: قال رسول الله صلى الله عليه وسلم: "رَجِمَ اللَّهُ رَجُلًا سَمَحًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى"، رواه البخاري،

It is narrated from Jabir bin Abdullah r.a.: "The Messenger of God said: "Even if he sells. "May God have mercy on the one who is patient and tolerant even if he buys or demands his right." Narrated by Imam Bukhari.

If you pay attention, this hadith is the most auspicious du'a said by the most honorable person to a person who is samoah in his dealings with others, precisely for his samoah.

For someone who takes into account the circumstances of the buyer's lack of money or lack of money when selling his goods, does not insist on a high price, does not use various opportunities to increase the price, on the contrary, takes into account the condition of the other party and gives him the goods as cheap as possible. an acceptable supplication by a person whose supplication cannot be rejected. Also, a prayer for someone who respects the owner of the property while buying something, does not belittle his property, and does not intend to take advantage of the owner of the property if he is in a difficult situation. It is also a prayer for a powerful person who, taking into account his or her distress, granted respite, kindly eased or forgave his or her rights.

Islam is a religion of moderation. In fact, it was introduced to humanity as a religion of kindness and lightness. He does not burden people with tasks that they cannot tolerate and their circumstances cannot bear. Avoid making trouble for others, forcing them to do something they can't tolerate, intimidating and hating them. On the contrary, it commands to create relief, hope and evangelize.

عن أنس بن مالك رضي الله عنه: قال رسول الله صلى الله عليه وسلم: "يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَسِّرُوا، وَلَا تُنْفِرُوا"، رواه البخاري،

It is narrated from Anas ibn Malik, may Allah be pleased with him: "The Messenger of Allah, may God bless him and grant him peace, said: "Make it easy, do not make it difficult. They said, "Give hope, don't hate." Narrated by Imam Bukhari.

This hadith also encourages people to be self-sufficient by creating innovation in worldly life, by teaching and showing their work in a pleasant way, not to make it difficult, not to make mistakes and sins into a trap of despair, not to frighten them, but on the contrary, to give them hope.

Even when he visits the patient, he invites him to say good words. Imam Bukhari Abdullah ibn Abbas r.a narrated that the Messenger of Allah, peace and blessings be upon him, when a sick person comes in to inquire about someone's

condition, they say to him: " طهور إن شاء الله ، لا بأس، " (Actually, in this illness) there is no harm for you." In sha Allah, (this pain) will purify you!", they used to say.

Scholars commenting on this hadith state that illness is purifying for its owner in two ways. The first aspect is spiritual purity, and sickness is an atonement for the sins of its owner, and the second aspect is physical, as the temperature of the patient's body kills an incalculable number of harmful substances in his body. That is why doctors advise patients not to rush to lower their body temperature when it rises. Because it is said to weaken and destroy the human body's self-healing process. Full information on this matter can be obtained through the link <https://manzur.uz/?p=4690>.

There are a number of verses in the Holy Qur'an that call for peace.

قال الله تعالى: يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ بِئْسَ الْأَسْمُ الْفُسُوقَ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ، سورة الحجرات، الآية: 11،

Allah Almighty says: "O you who believe! One people should not make fun of (another) people. Perhaps they (the mockers) are better than these (the mockers). And women should not (make fun of) other women. Perhaps they (the mockers) are better than these (the mockers). And do not make fun of yourselves (each other) and do not call each other nicknames. How evil is the name of iniquity after faith! And whoever does not repent, those are the wrongdoers themselves. Surah "Hujurot", verse 11.

Of course, making fun of others is a bad habit and causes the breakdown of relations between members of society. If one person mocks, humiliates, or laughs at another person, the person who is being mocked will certainly feel bitter, and he will try to respond to the mocker in a way that suits him. Conflicts arise, social ties are broken, and society is weakened. And Islam always cares for the strength of the Muslim community. That is why, in this verse, Allah the Exalted is forbidding people from mocking each other¹.

Ibn Jarir Tabari in his work "Jame'u-l-bayan" explains the following in the interpretation of the above mentioned verse:

إن الله عمّ بنهيه المؤمنين عن أن يسخر بعضهم من بعض جميع معاني السخرية، فلا يحلّ لمؤمن أن يسخر من مؤمن لا لفقره ولا لذنب ركبته ولا لغير ذلك²،

that is, surely Allah the Exalted said to the believers: "O you who believe! One people should not make fun of (another) people. Perhaps they (the mockers) are better than these (the mockers). And women should not (make fun of) other women. Perhaps they (those being mocked) are better than these (those who are mocking)', as one repels the other from mocking, making this repulsion general and deterring them from any kind of mockery. Therefore, it is not permissible for a believer to make fun of another believer for his poverty, sin, or other defects.

Ibn Jarir Tabari explains the following in his interpretation of the verse "And do not make fun of yourselves (each other) and do not call each other nicknames":

O believers! Neither of you should accuse the other behind your back, gossip or call them inappropriate nicknames. A person who is nicknamed by the nicknames mentioned in the verse is a nickname that he does not like. When Ikrima (RA) was asked about the part of this verse, "Do not call each other nicknames", he replied: "It means to call one person to another person, 'O adulterer!', 'O infidel!'"

It is clear that no one, even if he is an infidel and does not believe in any religion, cannot be accused of mocking, humiliating, mocking him because of his disbelief, as well as calling him by name.

Malik ibn Anas r.a. in several places of his work "Al-Muwatta'" he repeated the phrase "دين الله يسر" i.e. "The religion of Allah is lightness" many times. The fact that this great scholar mentions this word again and again in his collections also shows how important the issue of samahat is. Indeed, this person is speaking these words only after he has achieved high levels in the field of science.

Samohat is the most important tool for a person to find peace of mind and soul, to accept advice.

قال الله تعالى: فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لنتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَأَنفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ، سورة آل عمران، الآية: 159،

Allah Almighty says in this verse: "By the mercy of Allah, you have become gentle to them. If you were rude and hard-hearted, they would scatter around you. So forgive them. Ask forgiveness for them and consult with them in business." Surah "Ali Imran", verse 159.

عن أبي هريرة رضي الله عنه: "أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ، فَتَنَارَ إِلَيْهِ النَّاسُ لِيَفْعَوْا بِهِ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعُوهُ، وَأَهْرِيقُوا عَلَيَّ بَوْلَهُ دَثْوِيًّا مِنْ مَاءٍ - أَوْ سَجَلًا مِنْ مَاءٍ- فَإِنَّمَا يُعِنتُمْ مَيْسِرِينَ وَلَمْ تُنْعَتُوا مَعْسِرِينَ"، رواه البخاري،

In this hadith narrated by Imam Bukhari, Abu Hurairah r.a. narrates the following: An Arab (someone who lives in the deserts) began to urinate inside the mosque. The Companions around the Messenger of Allah, may God bless him and grant him peace, got up from their seats to beat him and make him behave. Then Rasulullah s.a.w. they asked the Companions not to touch or disturb the Arab until he had finished urinating, and to leave him alone. They ordered him not to stop him from defecating. After defecating, instead of defecating, they ordered him to pour water in a big bucket and wash his place, and through this, they taught him that doing exactly like this is part of the power and tolerance of Islam. In the course of their speech, the Companions pointed out that they were commanded to be tolerant in every dealing with people, especially in explaining religious affairs, and were forbidden to do otherwise.

عن أنس بن مالك رضي الله عنه: قال رسول الله صلى الله عليه وسلم: "... إن رسول الله صلى الله عليه وسلم دعا فقال له: إن هذه المساجد لا تصلح لشيء من هذا البول ولا القدر، إنما هي لذكر الله عز وجل، والصلاة، وقراءة القرآن"، رواه مسلم،

¹ Sheikh Muhammad Sadiq Muhammad Yusuf. Tafsir Hilal, vol. 5. - T.: "Hilal-nashr", 2019. 4th edition. 552 P.

² Abu Ja'far Muhammad ibn Jarir al-Tabari. "Jome'u-l-bayan". Chapter 13. "Medicine-thought".1988.

In the hadith narrated by Imam Muslim Anas ibn Malik r.a., the following is added: Then Rasulullah s.a.w. They called the Arab and said to him: "This and this example of mosques were not built for impure things, but for the remembrance of Allah, prayer and reading of the Qur'an."

The owner of Islamic Shari'ah is Allah Ta'ala. He passed the rules of his Shari'ah on Rasulullah s.a.w. explained through and made samahat a necessary tool in this way. The wisdom of the introduction and demand of samahat in Islam is that Allah has introduced his Shari'ah in a way that is compatible with human nature. Because their original nature, the inherent quality of their nature, was weakness. It is impossible to achieve the expected result in dealing with such a weak nature without self-help. Moreover, there is no compulsion in religion.

By rudeness and insolence, this weak nature is doomed to ruin. It should not be forgotten that guidance is from Allah, not a work in the hands of a servant.

Mahmoud As'ad Joshon, one of the Hanafi scholars, has a saying: "Do not look at the wrongdoers with hatred. On the contrary, look at them with mercy and grace!"

After all, no one could and cannot give any good to another person out of hatred. Only by kindness and compassion can one person share many good things with another person.

An Egyptian Christian woman complained to the second caliph Umar r.a. that the governor of Egypt, Amr ibn Oss, annexed her yard to the mosque. After the investigation, Umar r.a. The governor of Egypt, Amr ibn Oss, ordered him to demolish the new mosque and restore the courtyard to the Christian woman, saying: "Destroy the mosque, but don't destroy justice!" Because Umar r.a. He had seen with his own eyes how the Prophet (pbuh) treated foreigners with tolerance and how they honored them. Rasulullah s.a.v. After emigrating to Madinah, they made an agreement with the Jews there, defined the principles of peaceful coexistence and lived by it. Prophet s.a.v. they personally had good relations with representatives of other religions. He used to wear the clothes given to him by them, and he himself gave them gifts. They brought the Christian guests from Abyssinia to their mosque and said, "They respected our masters. It is known and famous that they served them personally, saying, "I would like to serve them myself." Also, Rasulullah s.a.w. They also brought a group of Najran Christians to their mosque and allowed them to pray there.

The Messenger of Allah, may God bless him and grant him peace, said: "Whoever wrongs a stranger or violates his rights or forces him to do something he cannot tolerate or takes something from him without his consent, I will be the one who hates him on the Day of Resurrection." Narrated by Abu Dawud.

Today, due to their lack of understanding and ignorance of these truths, people who take advantage of strangers and their fellow believers on insignificant issues, create grounds for conflicts, disturb the peace of millions of people, and even cause their blood to be spilled, have high enthusiasm, but little knowledge, long tongues, but short minds. With which face will they face Rasulullah SAW on the Day of Resurrection?!

Today in our country, the regulation "On the religious tolerance badge" was approved by the government decision (No. 495, 25.09.2023). Distinguished state and public figures, leaders and mature scholars in the religious and social sphere, employees of state organizations and non-governmental non-profit organizations, representatives of international organizations, diplomatic missions, foreign figures and scientists, as well as foreign citizens and stateless persons possible are awarded with the badge.

Representatives of different religions living in our country are provided with all conditions for holding their religious ceremonies and active participation in the country's life. Even in this regard, our country has gained unique rich experience. The whole world recognizes this fact. The following words of the UN High Commissioner for Human Rights, Zaid al-Husseini, who visited Uzbekistan, are a clear proof of this: "In today's dangerous days of inter-religious and inter-ethnic unrest, the existing inter-religious and inter-ethnic harmony in Uzbekistan deserves to be an example for other countries!"

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