

Religious tolerance and its importance in the Modern times

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Abstract

One of the facts of human life that is founded in man's creation is the diversity of thinking, behavior, and tastes; acceptance of this reality necessitates the growth of human society and the expansion of its capacity for dialogue with opposing viewpoints. This could be taken to mean "tolerance." Human history can be used as strong support for the widespread horrors brought on by a lack of tolerance to demonstrate its significance. The perspective of Islam on this topic is made clear by studying the passages of the Holy Qur'an. It is clear from Islamic teachings that Islam does not advocate unwavering tolerance in all situations. Islam places a strong focus on tolerance, but it also recognizes that sometimes violence is unavoidable. Islam, on the other hand, continues to uphold the necessity of religious freedom, which includes the right to speak freely and engage in civil discourse. However, it denounces the believers' compromises in their religious beliefs as well as their inadequacy and disregard for religious laws. According to the Islamic perspective, tolerance in religious matters is not based on apathy toward other people's beliefs and religions. Rather, it is based on the necessity of making a choice between truth and falsehood and on the idea that prophets are merely the ones who introduce truth to the populace. The ethical and behavioral tolerance that serves as a cultural foundation for the materialization of tolerance in belief a virtue greatly lauded and encouraged in Islam must also be mentioned in addition to tolerance of belief. And Islam is a religion of the divine. It is founded on divine revelation and the Holy Prophet's Sunnah (SAW). The defining characteristics of Islam, the last of the divine religions, are tolerance, patience, forbearance, and open-mindedness. The coexistence ideology has been covered in the article. The Bible's verses emphasize the value of tolerance. A few instances from the Seerah of the Holy Prophet (SAW) have also been used as examples. Although it is hard to cover the full complexity of the issue in these pages, an effort has been made to clarify the Islamic view of tolerance. May Allah Almighty provide us all the ability to practice Islam in its purest form.

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Interdiction:

Islam is a divine religion that contains extensive teachings and guidance that were given to Muhammad, may Allah's peace and blessings be upon him, to lead humanity in matters of faith, ritual, and interpersonal interactions. Muslims therefore hold that they are the guardians of truth and that everyone else who professes a creed other than Islam is condemned unless they convert to Islam before they pass away. It is also true that followers of other faiths think their beliefs are the only ones that are true and that unless people profess their faith and reject their own, including Muslims, they are doomed. A Muslim may be tempted in such situations to force his religion upon non-Muslims; after all, he would be doing so in their best interests by putting the truth upon them. Even to his personal disadvantage, the Prophet peace and blessings of Allah be upon him was eager to convert non-Muslims to Islam. In numerous passages, Allah repeatedly reminded His Messenger that his role was merely to spread the word and that he had no power to compel anyone to adopt Islam. He further declared that since there is no coercion in religion, individuals should adopt the faith of their choosing. Additionally, Allah commands Muslims to cooperate with and engage in interactions with members of other faiths in good deeds and in fear of Allah, that is, in submission to Allah. Despite the miscommunication between Muslims and non-Muslims and the awful things non-Muslims have done to Muslims in the past, Muslims should not oppress non-Muslims and infringe on their rights; instead, they should treat them fairly and provide them access to their opportunities.⁽¹⁾

Allah also said that since Islam promotes treating people fairly, being kind, and being humble, he does not forbid Muslims from doing good to non-Muslims who do not persecute or oppose Muslims. On the other hand, since the advent of Islam in the Arabian Peninsula, Muslims have been at war with non-Muslim nations. The Holy Quran has many verses that speak to the fact that Muslims must separate themselves from their enemy and wage jihad bravely, using all available tools and resources. In order to establish the bounds of Plurality in Islam, we will examine the verses and traditions on this topic in this essay and attempt to interpret them in light of their revelation and context. In this essay, the terms "Ridda" and "Surah" refer to chapters in the Holy Quran and "Hadith," "Tradition," or "Sunnah" respectively, to the sayings of Prophet Muhammad, peace and blessings of Allah be upon him.

the capacity Its name in Arabic is "تسامح" Religion Islam promotes tolerance and places a strong focus on its value and advantages in an effort to create a peaceful society. Islam does not advise lying to people, keeping quiet, or treating yourself unfairly. The definition of tolerance in this context is accepting the fact that people are naturally different in their circumstances, views, opinions, speeches, behaviors, and values. Islam does not require you to settle for anything less.⁽²⁾

Tolerance In the light of Quran:

For Muslims, the phrase in the Quran that reads, "For you is your faith, and for me is my religion" clearly elicits tolerance. (Quran 109: 6). Others cannot be coerced into accepting our worldview, faith, or religion. As Allah Almighty stated in the Holy Quran, "There is no compulsion in religion." (Quran 2:256).⁽³⁾

There shall be no coercion in [accepting the religion], as is expressly declared in the Quran: "There shall be no coercion in [accepting] the religion. The correct path has emerged from

the incorrect one. Whoever rejects Taghut and adheres to the teachings of Allah has so firmly grasped the most solid handhold. Moreover, Allah is both Hearing and Knowing. (Quran 2:256) ⁽⁴⁾

A believer is someone who possesses both hope and fear because Islam is a religion based on hope and fear of the one and only creator. They hurried to do good actions and called on us in both hope and fear, Allah Almighty declares in the Holy Quran (Quran, 21: 90). ⁽⁵⁾ We can infer from this text that a believer is someone who has both hope and fear, and that these emotions cause a believer to be tolerant.

Islam promotes tolerance at all societal scales, including that of communities and nations. The support system for human rights, cultural diversity, and the rule of law is tolerance.

In the Holy Quran, Allah states unequivocally: "To every People We have given rites and ceremonies which they must observe; so, let them not argue with you over it; rather, invite (them) to your Lord: for you are undoubtedly on the Straight Path. Say, "God knows best what you are doing. God will judge between you on the Day of Judgment over the things in which you dispute," if they argue with you. (Qur'an, Al-Hajj, verses 76-69). ⁽⁶⁾

Therefore, it is clear from the verses cited above that it is forbidden to repress people; instead, one should invite them to the truth; present the message to them in a decent and clear manner; and do one's best to present and convey the message of Allah to humanity, leaving it entirely up to each individual to accept or reject it. We are unable to place any demands upon them.

Islam may allow almost anything, but it forbids oppression, injustice, and infringement on the rights of others. In the Holy Quran, Allah states: "And why should you not fight in the cause of Allah and of those who are mistreated because they are weak? Children, adults, and even animals scream out, "Our Lord!" Rescue us from this place whose residents are oppressors, and send someone our way who will defend us and help us. ⁽⁷⁾

The Qur'an quotes Allah. We have established rites that adherents of every religion perform. Therefore, [O Muhammad], do not argue with the unbelievers about this; instead, welcome them to your Lord. Indeed, you are following clear instructions. If they disagree with you, tell them: "Allah is most aware of all you do. On the Day of the Resurrection, Allah will decide between you about the issue you used to argue about "Verse 67-69 of Surah Al-Hajj. ⁽⁸⁾

Allah also commands us to "welcome people to the way of your Lord with intelligence and good guidance, and debate with them in the best manner possible." Indeed, as stated in Surah An-Nahl, verse 125, "Your Lord is most aware of those who have wandered from His path, and He is most aware of those who are [rightly] guided." ⁽⁹⁾

From the life of our Holy Prophet, Hazrat Muhammad, we can learn numerous lessons on tolerance (P.B.U.H). His entire character and way of living serve as an example of the tolerance and patience required to lead a healthy life. Once, some people questioned Prophet Mohammad (P.B.U.H.) on why Allah did not impose sufferings and violently destroy the false gods to demonstrate that there is only one and the one true faith. The next verse of the Quran was then sent down by Allah: ⁽¹⁰⁾

And those who worship other people in place of Allah claim, "If Allah had willed, neither we nor our forefathers would have worshipped anything other than Him, nor would we have forbade anything through other than Him." As others who came before them did. What else is required of messengers except [the obligation of] clear notification? 35:35 in Sura An-

Nahl⁽¹²⁾

The aforementioned text makes it abundantly obvious that God is a God of tolerance and patience, so who are we to force our opinions on others? By our actions in this world, we can also see how tolerant Allah is. Although we all make mistakes and commit sins on a regular basis, He constantly gives us the chance to repent and prevent future mistakes.

Ahadith on Tolerance:

We can draw numerous lessons about tolerance from the life of our beloved Prophet (SAW), who showed tolerance for everyone, whether they were believers or atheists. Tolerance for different minorities is implied by the Prophet Muhammad (pbah) personality. People once questioned Prophet Muhammad (SAW) about why Allah did not order tribulations and the violent destruction of false gods in order to establish one true religion. In response, Allah Almighty sent the Quranic verse that reads, "And those who worship other than Allah say, "If Allah had willed, neither we nor our forebears would have worshipped anything other than Him, nor would we have forbade anything via other than Him." As others who came before them did. Therefore, all messengers except for" (Quran, 16:35) ⁽¹³⁾

The Prophet (SAW) was once questioned about what eemaan (belief/faith) means. "Eemaan (faith) is patience and tolerance," he (SAW) retorted. ⁽¹⁴⁾

True trust in Allah, good manners, and an upright character are traits that are characterised by tolerance and patience. The Prophet Muhammad (PBUH), Allah's messenger, is quoted as saying: "May Allah have pity on a man who is tolerant when selling, buying, and requesting return." in the Sahih Bukhari. Therefore, we can conclude that Islam places a high value on tolerance, especially in the context of commerce. ⁽¹⁵⁾

The concept of tolerance has evolved to be associated with respect for one another and coexistence of opposing beliefs and religions in current usage. Without a question, Islam promotes societal tolerance. Muslims are concerned with coexisting peacefully with any community that shares this goal. The graceful knot that holds the family, society, and country together is tolerance. Because the family is the first place where privilege is learned, we should teach our children the virtues of tolerance and forgiving. To live calm and content lives, we should focus more on the virtue of tolerance. In general, Muslims have been highly accepting of others. This attribute needs to be emphasised among us and in today's society. Our communities must foster tolerance. In this way, we can portray the real and very good image of our religion Islam. ⁽¹⁶⁾

One must maintain their composure when going through difficult times in life. For example, one must be patient when experiencing a loss in business, losing a loved one, or experiencing other difficulties. This is something that Islam's teachings on tolerance emphasise. People should consider that pain is a benefit and that Allah tests those who are close to Him rather than questioning why Allah has picked them to put their patience to the test. Why would Allah subject His most cherished subjects (the prophets) to anguish if suffering is not the greatest blessing? ⁽¹⁷⁾

Prophet Mohammad (PBUH) was quoted as saying: "May Allah have mercy on a man who is tolerant when selling, buying, and demanding return," according to Jabir ibn Abdullah. in the Sahih Bukhari.

The inhabitants of Makkah oppressed the Prophet Mohammad (P.B.U.H.) severely, and when

his foes stepped up their persecution and severely tried the Prophet's forbearance, his associates begged him to curse them. The Prophet (PBUH) immediately said, "I have not been sent to lay a curse on humanity, but to be a blessing on them. (Muslim Sahih).

Islam is the peaceful and lovely religion in this way and many more ways. The world will then have a true understanding of Islam if all Muslim communities around the world begin to adhere to its authentic teachings. By demonstrating the Quranic and Sunna teachings via our actions, we can welcome others to join in this magnificent religion. ⁽¹⁸⁾

Islamic Tolerance Practices from Quranic Perspective:

The Quran acknowledges many religious communities, and the verses that follow provide a solid framework for Quranic tolerance. Humans are described as having been granted an honourable status amid all of creation in Sura al-Isra verse 70. ⁽¹⁹⁾The duty to protect all of creation in our capacity as God's khalifa (vice-regent) on earth follows. In a similar vein, verses 32 of al-Ma'idah and 98 of al-An'am discuss the shared human roots that link all people together. ⁽²⁰⁾

Tolerance and justice and equality go hand in hand. The Quran taught the Prophet Muhammad (pbuh) to be just toward others, and Muslims ought to uphold, copy, and faithfully follow his example. As a result, fairness and equality are stressed in al-Nisa verse 135 for Muslims. ⁽²¹⁾No one human being, however, has the capacity or authority to judge another. Verse 124 of the Al-Nahl discusses the fact that only God has the right to judge and that each person will receive a reward from the Lord according to their deeds. ⁽²²⁾

The importance of justice does not restrict tolerance of other people's rights. Prophet Muhammad, who is cited in the Quran as a role model for tolerance, demonstrated tolerance in his life. His numerous laws are a reflection of the Quran's tolerance-of-others philosophy. ⁽²³⁾The Prophet Muhammad's (pbuh) account of his years in Medina serves as an illustration of this. When a funeral passed by one day, he was seated with some of his friends. The prophet showed respect by rising. "O prophet of God, this was a Jewish person's burial!" exclaimed one colleague. Was he not a human person, the Prophet retorted. Another instance of this could be the formulation and implementation of the so-called Constitution of Medina, which saw the Muslim, Jewish, and pagan communities as one community sharing the responsibility of defending one another from outside aggression while preserving each group's right to practise their religion in accordance with their own beliefs. ⁽²⁴⁾

In the Quran, tolerance is seen as just the first step in realising a lasting peace amongst populations. As a result, the Quran commands Muslims to converse with others, notably the Ahl al-Kitab (people of the Book). Muslims are commanded to "come to an equitable agreement between us and you that we shall not serve any other than Allah and (that) we shall not associate anything with Him," according to Sura Ali Imran verse 64. ⁽²⁵⁾

The Quran places a strong emphasis on tolerance for those with various cultures, languages, and/or religious beliefs. Islam's early acceptance and survival hinged on the degree of adaptability shown to the populations of the many areas that fell under Muslim authority. Historians cite the eighth and ninth centuries as an instance of such a strategy, when the vast majority of non-Muslims kept their religious, cultural, and ethnic privileges for many years without feeling the need to convert to the religion that governed their lives. According to the

majority of Islamic jurists, the jizya fee is levied on non-Muslims either out of mercy for the Muslims' protection of them or as a badge of humiliation for their disbelief.⁽²⁶⁾

Since there is no economic justification for its implementation and because their prolonged presence in a Muslim country constitutes a crime, they cannot avoid being humiliated, some jurists view this tax as punishment for their disbelief. Without a surety, Islam would never charge jizya (head tax) from non-Muslims as retribution for their lack of religious observance. Apostates from Islam are another group who may be subject to religious pressure. As a general rule, according to traditional Muslim law, apostates must be compelled to repent or face the death penalty. It must be noted that the Quran makes mention of the death penalty for apostasy in sura al-Baqarah verses 217 and 221.⁽²⁷⁾ Another formulation would take into consideration the fact that, contrary to al-Nahl verse 106, a person who is forced to renounce Islam is not regarded as an apostate. The majority of legal experts believe that the apostate should be given a chance to repent. The time allotted for this purpose is a topic on which there are many different points of view.⁽²⁸⁾

As a result, the concepts of force and tolerance have experienced significant growth in the Quran and exhibit a wide range of interpretations in the literature of tradition and law. However, whatever the original intent of verse 256 of the al-Baqarah may have been, it is more consistent with the notion of religious tolerance than it is with any other strategy. Throughout the years of Islamic history, any Muslim who wished to practise religious tolerance might use verses 256 of the al-Baqara and verse 6 of the al-Kafirun as proof of the will of Allah.⁽²⁹⁾

Religious Tolerance According to the modern concept:

Islam is a religion that is still active and parallels human nature. Therefore, Islam encourages its adherents to protect all human life, regardless of religion, race, or lineage. Islam also instructs its adherents to be prepared to defend themselves against any attack, tyranny, or persecution that jeopardises the security of the human race. Such a circumstance is frequently referred to as religious tolerance.⁽³⁰⁾

Islam promotes tolerance that is kind and compassionate. Islam only accepts things that do not clash with its religious beliefs, which does not mean that it accepts everything. The issue must be dropped even though it is against religion. The virtues of forgiveness and generosity demonstrate that Islam has the inner strength (soul) to control his passion, which might negatively affect his actions. Similarly, Islam does not mean defeat to its foes or opponents. The power to tame and vanquish the enemy with discernment and as a fortress that can withstand Satan's dissension is the power of the soul's peace. Islamic tolerance of non-Muslims in religious affairs so entails allowing non-Muslims to practise their beliefs, fulfil their religious obligations, and live according to their customs, even if those customs are prohibited in Islam. Al-Qaradawi⁽³¹⁾ argues that there are three stages of religious tolerance in Islam. The first stage, which is the most fundamental, enables people of many religions to select their religion or belief (freedom of religion). This indicates that it does not coerce people into practising a religion using various ways, such as by threatening to kill, torturing, or taking their possessions.⁽³²⁾

The second level is an easy one; it grants the freedom to practise one's religion or to hold the convictions that one loves, without pressuring others to adopt his ideas, whether they are

required by law or not. The third stage is the highest level of religious tolerance, and it allows people of various faiths to practise rites that have been sanctioned by their own faith even while doing so is prohibited by other religions. Islam provides every individual the freedom to embrace religion and to select his views based on his own convictions, thus it makes sense that it places a strong emphasis on religious tolerance in society. ⁽³³⁾

Islam firmly acknowledges that it is the only religion that is true (as assumed by Allah), as stated in a passage from Sura Ali Imran. Islam may assert that it is the sole genuine religion, but it also recognises that there are many different religions in the world. Verse from sura al-Hujurat explains this. According to Qutb's interpretation of this Quran, Allah created a variety of peoples, colours, and tribes among men not so they would avoid one another or boast of their progeny, but so they would love one another. Humans are God's most noble creations compared to other beings since they are genuinely one and descended from one source. They are also born with innocent sin. ⁽³⁴⁾

created in the greatest possible way, enhanced by a range of benefits and opportunities, given mental strength, intelligence, and knowledge, and blessed with a range of emotional mobility. This means that living together as a family is not hampered by disparities in race, colour, or offspring. Every human being has the same human rights in this regard, including the right to good treatment and association, the right to live and pursue opportunities consistent with his or her personal potential, but every action must be responsible and always guided by the values or norms that have been established collectively. Considering the fundamental tenets of Islam's tolerance, The fact that a Muslim engages in sexual activity with non-Muslims is evidence that Islam was founded on its own principles, among which are the convictions that God commands his servant to treat others fairly, that every person shares a common sense of self-worth (regardless of religion, race, or genetic make-up), ⁽³⁵⁾and that Islam grants all people the freedom to choose their religion and way of life. While a belief in the goodness of the bad of acts perpetrated by people of other faiths forms the cornerstone of Islam's tolerance. As a result, Islam frequently instructs its followers to respect others' rights, have a forgiving attitude of the noble mind, and be forgiving in the lives of people of other religions. Reconciliation with history and a reconciliation (as in the relationship between Islam and modernity) that must originate inside Islam are both necessary for the politics of tolerating difference in Islam. ⁽³⁶⁾

The tolerance mentality asks that differences in religion, views, stance, and understanding not be used as a dividing line in healthy interpersonal relationships in all spheres of life. The human spirit, on the other hand, has to be cultivated in order to be predisposed toward creating harmonious relationships in life as opposed to a combative attitude that might result in disharmony. Human character can be developed to have self-control and toughness by being tolerant of others. ⁽³⁷⁾

Religious in Tolerance and its Consequences:

The goal of Islam is to establish a perfect welfare state where there is no injustice, hunger, greed, or unemployment, and everyone can live a tranquil and healthy existence. "Those who," says the Holy Qur'an, "if We establish them in the nation, will establish the prayer, pay the poor-rate, command what is respectable, and restrain what is disreputable." The development of the society mentioned above is hampered by bigotry, prejudice, racial discrimination, and other

forms of intolerance. Intolerance has a terrible impact on society by causing a general breakdown. and one of the key factors promoting human unity is religious tolerance. Islam holds that all men are equal before Allah (SWT).⁽³⁸⁾ In the eyes of Islam, all religions are equally significant and respected. Islam therefore teaches respect for all religions and the belief systems they uphold. "And those who worship others than Allah, do not call them names, for they will likewise, in hostility and ignorance, start calling names to Allah," the Holy Quran states. Another location in the Qur'an reads: "And Allah calls to the home of peace, and He leads whom He wills to the straight road. Islam is a religion of peace, as Allah (SWT) Himself explains in the passage above. Islam forbids engaging in combat with non-believers solely on the basis of their worldview. The Sacred Quran states: "Allah does not prevent you from being friendly and just to people who don't fight you over your religion and don't evict you from your houses," the Qur'an says. Undoubtedly, Allah favours (Protects) justice. Both Muslims and other non-believers should show tolerance for different religions. The Qur'an commands, "Show forgiveness, enjoy justice, and stay away from the ignorant."⁽³⁹⁾

Social Tolerance:

a society where the government assigns and prioritises each person's rights and responsibilities, and where tolerance is the norm. It offers the nation's entire socioeconomic structure stability and harmony in addition to creating a favourable atmosphere for labour. We need to be emotionless, upbeat, and realistic about life in order to accomplish all of this. The Holy Qur'an records: "And be kind to everyone, start a prayer, and help the less fortunate. Islam has asserted that an individual is superior based entirely on Morality, eliminating the ineluctable disparities based on race, colour of skin, language, and location of birth. The Holy Quran states that: "Make peace between them if two groups of believers take up arms against one another. Fight against the aggressor until they submit to Allah's judgement if either of them makes an aggressive move against the other. When they submit, reconcile them in accordance with fairness and equality because Allah likes what is fair. The devout are simply brothers; therefore, work toward rapprochement among your brothers and fear Allah so that perhaps kindness will be offered to you."⁽⁴⁰⁾

Conclusion:

Islam is a complicated religion that bases tolerance on two tenets: the nature of reward and the nature of prophecy. It does not result in indifference and opposes any deviation from the core principles of Islam. However, it agrees with the principle of requiring right and forbidding evil, which emphasises taking responsibility for any correct or false beliefs and any good or bad behaviour. In the event of a militant attack or invasion, it also makes sense to take aggressive actions. Islam divides tolerance into tolerance of belief and tolerance of behaviour depending on the context. The latter offers the justification required to use the former.

Islam acknowledges religious diversity and holds Allah alone responsible for rewarding or punishing people for exercising their right to choose. Islam denounced the societies that sought to deny people this right. However, this right is subject to the rights of others to a peaceful and healthy society and the right to respect their faiths and beliefs, so penalties could be provided for such violations. Early Muslims attempted to take away this right from people

by compelling them to follow the true way of Islam from the perspective of the Muslim. However, Allah prohibited them from that. Early Muslim jurists often saw conversion from Islam to any other religion as a crime, without only focusing on specific violations of societal or individual rights. This broad assertion is in line with the Holy Quran's explicit clauses that protect people's right to freedom of belief and worship. The Prophetic Traditions in this regard are authentic, but their narrations lack context and some of them mention the crime of banditry. They could be interpreted against the backdrop of war to form the law of war because Muslims were at war with non-Muslims and changing one's Muslim faith was equivalent to changing ranks on the battlefield. The traditions are therefore irrelevant in the context of peace.⁽⁴¹⁾

All of the information presented thus far demonstrates that: an Islam is a religion selected by Allah Almighty, and it educates its adherents to be kind, noble, honest, loyal, merciful, and cooperative not only for themselves but also for their family, community, and even with people of other religions. A difference of opinion is beneficial rather than annoying. However, in cases of disagreement, everyone should maintain a calm, tolerant, and peaceful demeanour, and all disagreements should be resolved through peaceful discourse. According to the Holy Quran and Sunnah, non-Muslims should be treated politely. All religions and their adherents should be respected, acknowledging that they are members of the Holy Prophet's (PBUH) Ummah but have not embraced His message. They should be drawn to Islam by our character and invitation rather than by a forced action.

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