

**THE REFLECTION OF THE IDEAS OF INTERFAITH AND INTERETHNIC
TOLERANCE IN THE VERSES OF THE HOLY QURAN**

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Annotation : In this article, the content of the verses on humanity and tolerance in Islam is explained based on scientific sources.

Key words: Islam, prophet, sura, verse, hadith, tolerance, migration, jihad.

Uzbekistan is a tolerant country. From ancient times to the present day, peace, interethnic harmony, and interreligious tolerance have always been an urgent issue in this country, and special attention has been paid to these areas. Since ancient times, in countries where Islam has spread, maintaining peace, humanity, and mutual understanding have been considered the true values of Islam. Our people have been practicing Islam for centuries and practicing these values. However, recently, some groups, using Islam as a disguise and for their own benefit, have adopted the path of interpreting these concepts in their own way, adapting them to their own ideas. As a result, the true essence of Islam has been seriously undermined, posing a serious threat to Muslims and other people. In the eyes of the world, "Islamophobia" has formed - that is, the fear of Islam. In many countries, especially Muslim countries, unrest, conflicts and wars have broken out. In fact, Islam is a religion that promotes "peace" and harmony, and strongly rejects conflicts and sedition. Even in matters of faith, it is stated that people should be treated according to their own wishes. In particular, the following verse was revealed in Surah Al-Baqarah on this issue:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ٢٥٦

"There is no compulsion in religion (to convert to faith). ..."¹

Therefore, a person's conversion to Islam and acceptance of Islam is a voluntary act that is done by the will of his heart. This verse indicates that our religion forbids forcing people to convert to Islam or performing its actions under pressure. The hadiths also state that any action is acceptable only when it is done sincerely, seeking the pleasure of Allah. The following verses further strengthen and strengthen this content. In the history of Islam, during the era of our

¹ Anwarul-Quran. Fayzul-Farqun / M.Kenjabek; editor N.Tashniyozov. - Tashkent: Irfonnashr, 2024. - Surah Al-Baqarah, verse 256, page 42.

Prophet Muhammad, which is considered the Age of Happiness, clear verses were revealed on this issue.

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا. ٤٥

"And We have sent you as a witness (to all nations on the Day of Judgment), a bearer of good news (of Paradise) and a warner (of the torment of Hell)." (Surah Al-Ahzab, verse 45)

"Allah Almighty tells the Prophet (peace be upon him) that He did not send him to force him to convert to religion, but to explain it. "So (O Muhammad) remind! Indeed, you are only a reminder. You are not one to rule over them by force." (Surah Al-Ghashiya, verses 21-22) Both the Prophet (peace be upon him) and the nations can only call people to the right path. Forcing them to religion and ruling over them by force is completely contrary to the commands and laws of Allah Almighty.²

These verses make it clear that Islam is completely opposed to any kind of violence and oppression, even in the name of religion. Islam does not accept any violation of human rights. It calls for fair treatment even towards people who have not accepted Islam.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا أَمَرَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ. ٦

6. And if one of the polytheists seeks refuge with you, grant him refuge until he hears the word of Allah, then escort him to a place of safety. That is because they are a people who do not know.³

There are many examples in Islamic history of Muslims following these verses. We can also see from these verses that Islam is a religion that encourages tolerance and humanity for all people.

Through the above verses and information, we have witnessed that Islam is a religion of peace, goodness, humanity and tolerance. However, today's false "religious people" who are distorting Islam are completely misinforming the youth about the religion, causing great discord in the religion of Islam. People with malicious intentions are using this for their own benefit. For example, let's look at a number of religious concepts that they misinterpret. The first of these is the concept of "hijrah", that is, moving from one's place of residence to another, which is considered "Islamic". "Scholars study the revealed verses and hadiths regarding the Hijrah and divide it into two parts. The first is the Hijrah in the sense of "migration" mentioned above, which is described in the Holy Quran in Surahs "Nisa" (verses 97 and 100), "Anfal" (verse 74), and "Nahl" (verses 41-110). These sources describe the use of physical and other forms of force by the Meccans who opposed Islam to torture Muslims in various ways and to make them

² Peace in Islam. Editor-in-chief: Sh. Ziyodov. Samarkand. "Imam Bukhari International Research Center" Publishing House, 2023. pp. 18-19.

³ <https://e-hilolnashr.uz/tafsirihilol/>

abandon their chosen beliefs, and emphasize that they were ordered to migrate to a peaceful and quiet place in order to preserve their religion and lives.

The second is understood to be that a person abstains from sins and abandons them. In this regard, the following hadith narrated by Imam Bukhari states: The Messenger of Allah (peace be upon him) said: "A true Muslim is the one whose tongue and hand do not harm others. A true emigrant is the one who emigrates from what Allah has forbidden." The scholars have interpreted the hadith and said that the word "emigration" in it means "abandonment." In another hadith, Umm Anas (may Allah be pleased with him) asked the Messenger of Allah (peace be upon him) for advice. Then the Messenger of Allah (peace be upon him) said: "Abstain from sins, for that is the greatest of emigration. Fulfill the obligatory duties, for that is the best of jihad. Increase remembrance, for that will be the most beloved deed to Allah on the Day of Judgment."⁴ But today's false believers, saying, "A Muslim should only live in an Islamic country," are sending young people and naive people who do not understand the essence of religion to other countries, where they risk their lives and lives by participating there. In fact, Islam is completely against such sedition and corruption.

The next concept is "jihad." In fact, the word "jihad" (Arabic for "to strive", "to exert force") means "jiddu-jahd", that is, a person exerts all his abilities to achieve his goal. In terminology, this word has several meanings. For example, there are types of "jihad" such as calling to the path of Allah, calling to good and forbidding from evil, fighting against one's own desires in the path of Allah, serving one's parents, and fighting against the enemy. As evidence for this, the hadith narrated by Imam Tirmidhi states: "The best of jihad is that a person strives against his own desires in the name of Allah Almighty." Also, in the hadith narrated by Imam Bukhari and Imam Muslim: "A man said to the Messenger of Allah, peace and blessings be upon him, "I want to participate in jihad." He said: "Do you have parents?" "Yes," the man replied. Then the Prophet (peace and blessings of Allaah be upon him) said, "Go to them, help them, and serve them! This is your jihad."⁵ From this it becomes clear that a Muslim must first and foremost restrain his desires, strive for goodness and perfection, and protect his country and people.

The next concept that is distorted from its true essence is "martyrdom." "Shahid" (Arabic: "witness", "to be present") means. "According to scholars, when a martyr is called, it means a person who dies in the way of Allah Almighty while defending his homeland, religion, family, and national honor in a battle against an enemy. However, if a person does not intend to protect the borders of his homeland or the honor of his nation, but rather for worldly things such as accumulating wealth and making a name for himself, then this category of people is not considered a martyr."⁶

⁴ Joniev M., Shamirzayev N. Healthy faith is the guarantee of stability. IMAM TERMIZI INTERNATIONAL SCIENTIFIC RESEARCH CENTER - Termez: "Ilm-21" publishing house, 2024 pp. 31-32.

⁵ Islamic enlightenment and the present time./ editor-in-chief A.Abdullayev.-Tashkent: Tashkent Islamic University, 2017. p. 61.

⁶ Joniev M., Shamirzayev N. Healthy faith is the key to stability. IMAM TERMIZI INTERNATIONAL SCIENTIFIC RESEARCH CENTER - Termez: "Ilm-21" publishing house, 2024, p. 35.

Therefore, the claims of the false Islamists on this issue are also false. Because, individuals with destructive ideas are deceiving people inclined to religion and interested in it, first with the concepts of "migration", then "jihad" and finally "martyrdom", and are realizing their destructive goals. As a result, ordinary people, including Muslims and non-Muslims, are suffering. "A representative of another religion living in a Muslim country has the same rights and freedoms as the Muslim population living in that country. A Muslim state must, first of all, protect representatives of other religions from internal attacks and external oppression so that they can live peacefully within the country and outside the country.

In a hadith narrated by Abdullah ibn Umar (may Allah be pleased with him), the Prophet (peace and blessings of Allah be upon him) said: "He who kills an innocent Dhimmi will not even smell the fragrance of Paradise. The fragrance of Paradise can be heard from a distance of forty years." This hadith shows how valuable a person's life is in the eyes of Islam, even if he is a disbeliever."⁷

At this point, it is worth mentioning that in the instructive verses of the Holy Quran, the address is "O mankind...". That is, in the holy book, there is no distinction between race and nationality, and in many verses, the phrase "Will you not reflect..." appears. If we consider the Holy Quran as a guide to goodness, then whoever reads it with whatever intention and thought, will take such a lesson for himself.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ. ١٣

O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another. Indeed, the most honored of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing, Aware.⁸

In conclusion, the religion of Islam is about goodness, guidance, justice, and enlightenment. Allah Almighty takes every action into account, but the most important thing is the purity of the heart.

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ. ٨٩

Except for him who comes to Allah with a pure heart.⁹

There is also a hadith in the sources that says, "There is one organ in the human body, if it is clean, all the other organs will be healthy, and that is the heart." So, in order to find salvation in the two worlds, the heart must be clean before all actions.

⁷ There is no salvation except from knowledge/A.G.Abdullayev[et al.]. - Tashkent: Tashkent Islamic University, 2017. p. 141.

⁸ Surah Al-Hujurat, verse 13. <https://e-hilolnashr.uz/afaksihilol/>

⁹ Surah Shu'ara, verse 89 <https://e-hilolnashr.uz/afaksihilol/>

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