



The Educational Model of Tolerance with an Approach to Islamic Sources

Dr. Hossein Karamad¹; Heidar Ali Arefi²

¹Assistant Professor and Faculty Member, Department of Educational Sciences, Islamic Humanities Higher Education Complex, Al-Mustafa International University, Qom, Iran

²PhD Student in Educational Sciences, Islamic Humanities Higher Education Complex, Al-Mustafa International University, Qom, Iran

E-mail: hkaramadbi@gmail.com, Heidaraliarefi@gmail.com

<http://dx.doi.org/10.18415/ijmmu.v12i12.7285>

Abstract

This research has been conducted using a descriptive and analytical method with the aim of presenting an educational model of tolerance with an approach to Islamic sources. The findings indicate that one of the educational principles that plays a significant role in guiding human beings is tolerance. Tolerance, which is also referred to as gentleness, mildness, kindness, and good behavior towards others, among other terms, has been greatly emphasized in Islamic sources, to the extent that it has been recommended as a principle even in dealings with enemies. In general, tolerance towards others can be classified within various domains and spheres such as ideological, political, ethical, devotional, and more. However, this educational model also faces certain constraints and limitations. The present study, titled "The Educational Model of Tolerance with an Approach to Islamic Sources," employs a descriptive-analytical method and utilizes library resources to present an educational model of tolerance with an approach to Islamic sources. In this regard, to provide a comprehensive model of tolerance, data has been collected from Islamic sources and then analyzed and inferred based on the research questions. It seems that Islam presents a model of tolerance that establishes a relationship between leniency and strictness, and while emphasizing the application of this method, it considers it permissible only to the extent that it does not undermine the fundamental principles and values of Islam. Therefore, the educational model of tolerance, with its existing components and structures, can be considered an appropriate method for interaction and guiding others.

Keywords: *Model; Tolerance; Educational Model; Educational Model of Tolerance; Islamic Sources*

Introduction

Tolerance, as an educational principle, has been one of the most influential and significant causes for attracting and guiding human beings throughout history, especially in the Islamic world. Thinkers have defined this term to mean gentleness and mildness, kindness, forbearance, and good behavior towards others (Faiz Kashani, 1406 AH, Vol. 4: 251). Tolerance enables individuals to place greater

emphasis on empathy and acceptance, emotional control, patience and forbearance, facilitating the process of growth and flourishing, and benevolence and forgiveness in their relationships with others (Khojastehmehr et al., 2018: 57). Empathy and acceptance of others allow an individual to put themselves in others' shoes, understand their situation and conditions, consider their capabilities, and avoid imposing matters upon them. Forbearance, patience, and perseverance are also highly important, so much so that God advised the Prophet: "So be patient, indeed the promise of Allah is truth. And let not those who lack certainty make you impatient" (Qur'an, Ar-Rum, 30:60). In the verses of the Holy Qur'an, tolerance and empathy towards people, even with enemies, are recommended. "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend" (Qur'an, Fussilat, 41:34).

Self-control in the face of others' mistakes is one of the outcomes of patience and perseverance that improves relationships between individuals, because ill-temper reduces affection between them. Regarding facilitating the growth and flourishing of others, Imam Sajjad in the Treatise on Rights introduces the right of coreligionists as tolerance accompanied by their reformation. "And the right of the people of your creed in general is that you harbor inner safety [from malice towards them], spread the wings of mercy, be gentle with their wrongdoer, and seek to reform and create affection among them" (Ibn Shubah al-Harrani, 1984: 271). Furthermore, mutual forgiveness and pardon are considered important components of tolerance in Islamic culture. Instead of seeking revenge and retaliation, which only increases enmities and resentments, one must melt and eliminate resentments and wrongs within kindness through tolerance.

These main components of tolerance can be realized in various dimensions and spheres, where in some of these dimensions, components other than the main ones may be added or reduced. Tolerance towards others refers to behaving and interacting with others—such as parents, spouse, children, relatives, friends, neighbors, people, and even opponents and enemies—empathetically, patiently, compassionately, and forgivingly. In general, tolerance towards others can be classified within various domains and spheres such as ideological, political, ethical, and devotional. Although tolerance has a wide scope, it also faces constraints and limitations. It seems that even in schools of thought that place man as the center of the universe and grant him considerable freedom, tolerance is not unconditional. The school of Islam, which is founded on the centrality of monotheism and religious values, also accepts the different domains and spheres of tolerance within a specific framework. This school believes that although tolerance and forgiveness are highly emphasized in various spheres, if accompanied by negligence and excess, they will have detrimental consequences for the individual and society.

It can be said that Islam presents a model of tolerance that establishes a relationship between leniency and strictness; meaning it considers tolerance permissible only to the extent that it does not undermine the fundamental principles and values (Askari, 2017: 63-74). The educational model centered on tolerance in Islam consists of a structure and components based on which students can be educated to develop tolerance, interact tolerantly with others in various dimensions and domains within society, avoid displaying harsh reactions or severity towards the beliefs, thoughts, and identity of others, and live a peaceful life. However, this does not mean that they should abandon or neglect the fundamental principles and values; rather, they must show firmness in upholding principles and values against norm-breakers. Now, it must be examined what dimensions and components such a model possesses and what limitations it faces. A review of the research background shows that although research has been conducted on tolerance from an Islamic perspective (Davoudi, 2001; Tabatabai & Askari, 2019; Gholamreza Noei, 2001), this research has not been conducted within the framework of a specific model and structure. Unlike the mentioned studies, this research, in addition to enumerating the dimensions and key concepts of tolerance, has also paid attention to the relationships between concepts and presenting a coherent and practical model for use by educators.

Research Objectives and Questions

The main objective of this research is to present an educational model of tolerance with an approach to Islamic sources. To achieve this main objective, the dimensions, components, and limitations of the educational model of tolerance will be examined. The following questions represent the fundamental axes of the research:

1. What dimensions does the educational model of tolerance have?
2. What are the components of the educational model of tolerance?
3. What limitations does the educational model of tolerance face?

Research Method

The current research method is qualitative, of a descriptive and analytical type. The qualitative research method allows for an in-depth examination of the subject and the discovery of its hidden dimensions. The aim of this research is to develop and present an educational model of tolerance. In this research, through the description and analysis of books and sources, an attempt has been made to develop an educational model of tolerance. In this method, first, all conditions and relationships are described and explained, and then the data is analyzed. The collection of existing materials is documentary, wherein, first, the required data was collected from reliable sources, and then the relevant materials were extracted according to the research questions and were analyzed and interpreted. Therefore, the information sources for this research include documents and records related to the subject and religious sources, which encompass a wide range of books, research studies, and articles.

The Theoretical Framework of the Research

The theoretical framework of the research will be examined in two parts: conceptual analysis and the views of Western thinkers on tolerance.

1. Conceptology

In general, the term "tolerance" (mudara) in its lexical origin is one of the most meaningful roots in the Arabic language, derived from the root "dri" or "dara". It has been used in three main meanings: 1. The word "mudara" is derived from "dara yadri" meaning to perform a task with awareness and deliberation (Farahidi, 1989, Vol. 8: 59). Raghīb, while mentioning this same meaning, considers the primary meaning of the word to be knowledge and understanding obtained through hidden and unusual means (Raghīb, 1991: 168). In this case, it is not related to tolerance but rather a type of knowledge and cognition, like in the verse: "And no soul knows what it will earn tomorrow" (Luqman: 34). 2. Some believe this word means to trap prey with a trick: "I trapped the gazelle"; in this case, the word "mudara" means gentleness and soft treatment (Ibn Manzur, 1993, Vol. 14: 255). Just as a hunter traps his prey and subdues it, a person should also behave in such a way in their conduct and manner that others submit to their logical thinking and behavior through soft behavior or tolerating others. From this explanation, it becomes clear why some have taken "mudara" to mean acting softly and gently, behaving kindly, and tolerating others (Moein, 1985: 3958); because tolerance depends on the opposing individuals, hence it sometimes requires behaving with softness and gentleness, and sometimes it requires tolerating others and making peace and reconciliation. 3. Others have considered the word "mudara" to be derived from "dr" meaning "to repel" (Ibn Faris, 1984, Vol. 2: 271). Ibn Manzur considered it derived from both roots and believed that if it is from the root "dry", it corresponds with its original meaning in "I trapped the gazelle", as if a person, by tolerating others and treating them mildly, traps them in the snare of their affection; and

if it is derived from "dr", it means that a person, through their mild treatment, repels evil (Ibn Manzur, 1993, Vol. 14: 255).

In technical terms, tolerance is: non-interference and non-prevention or intentional and conscious permission for actions or beliefs that are not accepted or liked by the person (Fathali, 1999: 13). Or it means to tolerate, to exercise self-restraint towards opponents, political and intellectual rivals, and also to expand and express thought in a healthy political atmosphere (Miri, 1998: 266). However, what is understood from the verses and narrations is that tolerance is a value and moral virtue without negative connotation, meaning soft behavior and tolerating the harm of others; as the scholars of ethics and education have stated: "Gentleness with people, good companionship with them, and bearing their harm so that they do not flee from you" (Faiz Kashani, 1986, Vol. 4: 251). Elsewhere he says: "And tolerance is covering faults, abandoning harshness, and patience upon harm" (Faiz Kashani, 1986, Vol. 1: 71). Also, some education scholars have considered the main meaning of tolerance to be "avoidance and caution": softness and gentleness in behavior with others is sometimes cautious tolerance to remain safe from the evil of others and sometimes to benefit from them (Davoudi, 2004, Vol. 2: 247). Considering the lexical meaning of tolerance, which means softness, gentleness, and tolerating the harm of others, it can be said that a person (for greater interests) does not respect a wrong and deviant belief (like the beliefs of the People of the Book) but tolerates that belief. Therefore, if tolerance is defined as: softness, gentleness, and tolerating the behavior, speech, and beliefs of others, sometimes for benefiting from them and sometimes for remaining safe from their evils, it would be better; because all three of its lexical meanings are considered in this definition.

The word "gentleness" (rafq) is always associated with the word "tolerance" (mudara) and is used almost synonymously in Persian, meaning gentleness and the opposite of severity and harshness. "Gentleness is the opposite of violence" (Ibn Faris, 1984, Vol. 2: 418). However, their usage contexts differ in Arabic. "Rafq" is used mainly for allies and friends, and at most for non-opponents, whereas cautious tolerance is used more for opponents and enemies, like the narration: "Do not impose upon our Shi'a and treat them with gentleness" (Al-Kafi, 1987, Vol. 8: 334), where "rafq" is used for allies. Another narration states: "And as for the opponents, speak to them with tolerance" (Imam Hasan Askari, 1988: 354). Of course, sometimes these two words are used in a broad sense that includes both allies and opponents (Davoudi, 2001: 98); meaning that the word "rafq" is not used only for allies and "mudara" for opponents, but both "rafq" and "mudara" are used for both opponents and allies.

The words "tasahul" and "tasamuh" also mean tolerance, being easy-going, and non-harshness: "Easy (sahl) is everything that tends towards softness, and the removal of roughness" (Farahidi, 1989, Vol. 10: 7). "Tasamuh" means to be easy-going, to tolerate, to be lenient, to forgo, to be easy-going, to behave softly, and to speak and take easily (Moein, 1985: 1963). It seems that the relationship between "mudara" (tolerance) and "tasahul" and "tasamuh" (leniency/forbearance), from a logical perspective, is a relationship of absolute general and specific; meaning every "mudara" is "tasahul" and "tasamuh", but not every "tasahul" and "tasamuh" is "mudara".

2. Tolerance from the Perspective of Western Thinkers

In the thought of Western intellectuals, the grounds for the emergence of tolerance and forbearance first appeared in the context of religious issues. When Christianity became the official and state religion in Rome, it was the Christians who persecuted and tortured their opponents. During the Reformation, the belief that opponents deserved punishment and reprimand throughout the medieval period was considered correct and legitimate not only by Catholics but even by Protestants, and it was accepted by the community of the faithful that execution and torture were suitable and effective tools for eradicating atheism and polytheism. Opposition to the church was considered opposition to the rule of religion, and religious opponents were suppressed. The idea of tolerance and forbearance in the West,

before being a product of the mental deliberations of thinkers, stemmed from the situation of conflict and strife among religious sects (Golshahi Karim, 1998: 5).

The first person to discuss the subject of tolerance was John Locke, who wrote *A Letter Concerning Toleration*, published in Latin in 1689. He explicitly states: "Tolerance towards those who differ from others in religion is approved by the gospel of Jesus Christ and human common sense. Anyone who sincerely wishes for the sovereignty of God and thinks it is their duty to strive to spread this sovereignty among humans, instead of destroying other sects, must without any hesitation devote themselves to eradicating corruption" (John Locke, 1689: 5).

Another figure is Sebastian Castellio. In his book, *Advice to a Desolate France*, he points out that all his intellectual efforts are directed towards analyzing the social wars that occurred in France, and he claims that the main cause of the wars is intolerance and religious forbearance, the coercion and force imposed on human consciences. He believes that coercion and imposition cause opponents of a belief to insist even more on their own beliefs and continue the war. Castellio emphasizes that the cause of war is the imposition of beliefs and the lack of tolerance that both sides (Catholic and Protestant) exert towards each other, and to resolve the dispute and war, both parties must cease imposing their beliefs on each other and become tolerant and forbearing towards one another (Golshahi Karim, 1998: 12-13).

Another person who wrote on religious tolerance is Michel de Hopital. He was a political figure and Chancellor of France during the rule of Catherine de' Medici between 1560 and 1568. When we speak of him, we are dealing with a completely political personality who also has a heart devoted to the Catholic faith. de Hopital's work, *On War and Peace*, is a completely political treatise that explains the causes of civil wars and the methods that lead to their termination. Like many of the devout, de Hopital desired the realization of two goals: 1. The establishment and consolidation of a single religion; 2. The formation of a united and unified state. Among his contemporary thinkers, the first goal was generally considered the primary goal, and the second was subordinate to the first, but de Hopital considered the second goal fundamental and subordinated the first to the second. He emphasized the futility and ineffectiveness of coercion and force, believing that even if coercion apparently yielded satisfactory results, it was still not a method by which real disputes could be resolved (Golshahi Karim, 1998: 16-17).

Pierre Bayle is a French Protestant writer and thinker who reflected on religious tolerance. The principle of unattainable certainty, which was first proposed by John Locke as the basis for religious tolerance, was presented and pursued by Bayle with greater strength and solidity. He wrote his theory in a book titled *A Philosophical Commentary on These Words of the Gospel, Luke 14:23, "Compel Them to Come In, That My House May Be Full"* in 1686. Bayle laid a theological foundation in refutation of the tortures inflicted by Christians upon each other. In his view, coercing a people or a nation (which believes in other religious doctrines) is contrary to reason and therefore indefensible. He believed there is a difference between reason and faith. Bayle believed that religious faith is a way that persuades and convinces us. Therefore, man must love and worship God according to his own heart's desire (Golshahi Karim, 1998: 35-37).

John Stuart Mill is another individual who discussed this area. The concept of tolerance reached its perfection in Mill's thought. He followed the lines Locke had drawn concerning tolerance with greater strength and often set aside the limitations that John Locke had placed on the concept of tolerance. In Mill's view, the only justification for interfering with the liberty of others and a lack of tolerance is that through these actions, the liberty of others is endangered. Mill explains in his work *On Liberty* that even if a government has public opinion support in suppressing a dissenting belief, it is still not permitted to suppress its intellectual opponents. The best and the worst governments do not have the right to silence a belief by force. Such an act is inherently destructive, and if done with the agreement of public opinion, its harm will be greater. If all mankind were of one opinion, and only one person was of a contrary opinion,

the act of these people silencing that one person by force would be very wrong and unjust (Golshahi Karim, 1998: 35-37).

Vogt has divided tolerance into several categories which overlap with each other. a) Political tolerance (tolerance towards the actions of individuals in public space, or respect for the civil liberties of others; in other words, voluntary restraint in confronting the actions of individuals in the public sphere of life, referring to an action that is not liked or agreed upon). b) Social tolerance (tolerance towards different states of being human; both those that accompany individuals from birth, such as skin color, gender; and those acquired throughout life through the process of socialization). c) Moral tolerance (tolerance towards the actions of others in the private sphere, or tolerance towards the actions of those who seek a good life for themselves outside the public sphere) (Tabatabai, Askari Khonamani, 2019: 256).

Research Findings

Following the statement of the problem, objectives, questions, research method, and the background of tolerance in the West, it is now time for the research findings, which are presented under the following main themes.

The Importance and Status of Tolerance in Islam

Tolerance in Islamic thought, as a fundamental human virtue, holds a special status and is referred to with various interpretations. It is narrated from the Messenger of God (peace be upon him): "Tolerance towards people is half of faith" (Al-Kulayni, 2008, Vol. 3: 304). Imam al-Riza (peace be upon him) said: "The most intelligent of people is the one who shows the most tolerance towards people" (Al-Saduq, 1957: 21). It is narrated from Imam Ali (peace be upon him): "The safety of religion and the world lies in showing tolerance towards people" (Al-Amdī, 1988: 446).

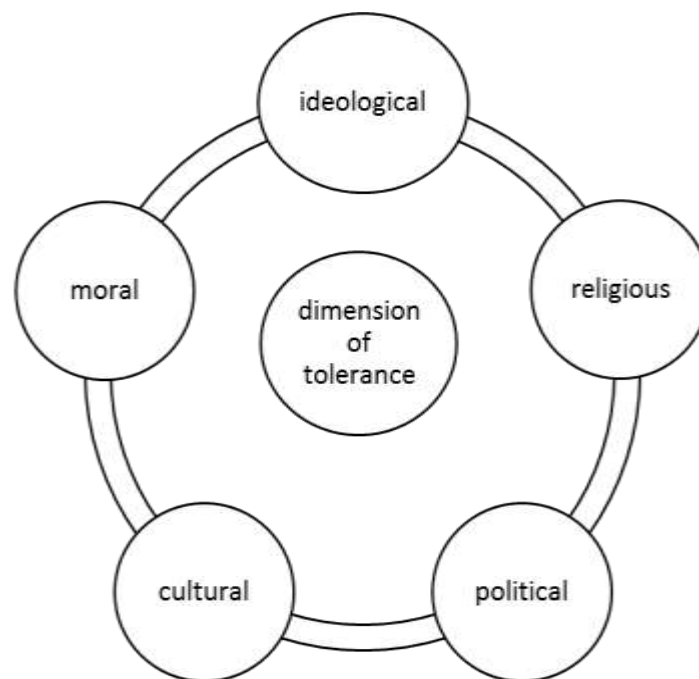
Tolerance and the avoidance of violence are now essential components of collective life. If previously the virtue of tolerance was spoken of as an ethical behavior, now its necessity is emphasized; a necessity whose absence is filled by human tragedies. In the present era, the world we live in is filled with weapons of mass destruction and extremist, violence-seeking groups. Baseless bigotry and violence endanger world security and turn human habitats into slaughterhouses. The only force that can send destructive weapons back to storage and keep them out of the reach of anger and hatred is tolerance and wisdom. War and violence increase human calamities without curing any pain; because hostility towards others never ends, as there will always be people and ideas that do not fall within the circle of "us." On this earthly globe, a day will never come when there is no trace of difference. Difference and diversity are inherent in human life, because humans do not have equal opportunities in choosing their path, religion, or creed. Even if we could gather all humans under the umbrella of one religion or sect, differences in interpretations would begin. If we could impose one interpretation of religion on the minds and thoughts of all people, differences in the degree of adherence would begin. If we could satisfy all humans with one worldview and behavior, then differences in understandings and motivations would arise. There is always a cause or an excuse for difference. The grounds for differences cannot be eliminated; but with the power of tolerance, forbearance, and patience, differences can be managed (Babaei, 2018: 166-172).

The concept of tolerance in the Holy Quran appears in two categories of verses: 1. Verses that point to soft speech and behavior with others, such as the verse: "It was by some mercy of God that you were gentle to them. Had you been rough [and] hard-hearted, they would have surely scattered from around you. So pardon them, and plead for [God's] forgiveness for them, and consult them in the affairs..." (Al-Imran, 159).

Verses that point to firm and harsh speech and behavior with others, such as the verse: "Fight them until there is no more fitnah and [until] religion is solely for God. Then if they desist, there shall be no aggression except against the wrongdoers." (Al-Baqarah, 193). From the compilation of these verses, an educational model centered on tolerance has been designed, called the tolerance-based educational model in the Holy Quran. It is a map and educational structure for permissible and tolerant behavior, based on which educators raise students to develop tolerance, interact tolerantly with others in various domains and spheres within society, avoid displaying harsh reactions or severity towards the beliefs, thoughts, and identity of others, live peacefully, and utilize affection, empathy, forgiveness, pardon, and overlooking the faults of others in their interactions.

Dimensions of Tolerance

Experts such as Yogy divide tolerance into political, social and behavioral, while others refer to identity, political and behavioral. The most important dimensions of tolerance include ideological, moral, cultural, political and religious.



1. Ideological

One of the spheres of tolerance is in the domain of belief and faith. While Islam places great importance on people embracing faith and considers worldly and otherworldly salvation dependent on accepting this religion, it does not compel or force anyone to accept or reject it. The Holy Quran states: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong" (Al-Baqarah, 256). Mr. Makarem writes: Fundamentally, Islam and any true religion cannot be coercive for two reasons: First, after all those clear proofs, logical arguments, and evident miracles, there is no need for such a thing; those who resort to force and imposition are those who lack logic. Second, religion, which derives its roots and substance from a set of inner beliefs, simply cannot be imposed. Force, the sword, and military power can affect our physical actions and movements, but not our thoughts and beliefs. From what has been said, the response to the poisonous propaganda of the enemies of Islam, including the Church, becomes clear, because no phrase more explicit than "There is no compulsion in religion," which is present in the text of the Quran, can be found on this subject. Of course, they resort to distorting [the meaning] by referring to Islamic struggles and wars, while an examination of the Islamic

wars clearly reveals that some of these wars were defensive, and another part, which pertained to offensive jihad, was not for territorial conquest or forcing people into the religion of Islam, but rather for overthrowing wrong and oppressive systems and allowing people to freely study religion and social ways of life (Makarem, 1995, Vol. 2: 279).

2. Moral

Tolerance in an individual's personal life with others is one of the spheres to which the religious texts of Islam have paid significant attention. The existence of numerous verses in the Holy Quran, the hadiths of the Infallibles (peace be upon them), and the practical conduct of the Prophet and his successors are all clear signs advocating for gentleness, mildness, ease, overlooking the faults of others, and not imposing one's own opinion, thought, and taste on others. The Holy Quran states: "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace" (Al-Furqan, 63). "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend" (Fusselat, 34).

3. Cultural

One of the spheres of tolerance is cultural tolerance, which encompasses a broad domain; meaning that in this sphere, in addition to not transgressing against the beliefs of others and avoiding coercion in the acceptance of religion, others are given the right to carry out cultural and social activities (Marvati, 2015: 88). In this domain, everyone has the right to decision-making and choice in activities that pertain to themselves and society, and their personal boundaries should not be violated.

4. Political

It fundamentally refers to the method and conduct of the state and government, indicating that the government must be tolerant towards opposing groups and individuals and respect their viewpoints. In a broader sense, it also includes the behavior of different and opposing political individuals and groups. Political tolerance is considered a characteristic of political development. Any government that possesses greater political tolerance is considered more politically developed. Freedom of expression, press, the existence of parties, assemblies, and political groups, and the element of critique and criticism, especially of the sovereignty, are signs of tolerance and political development (Fathali, 1999: 106). A perfect example of governmental tolerance towards the people is reflected in the letter of Imam Ali to Malik al-Ashtar: "Infuse your heart with mercy for the subjects, love for them, and kindness towards them. Do not be a predatory animal against them, seizing to consume them, for they are of two types: either your brother in religion or your equal in creation. Mistakes will occur from them, and shortcomings will arise from them, intentionally and unintentionally. So extend to them your forgiveness and pardon, just as you would like God to extend His forgiveness and pardon to you" (Nahj al-Balagha, Letter 53).

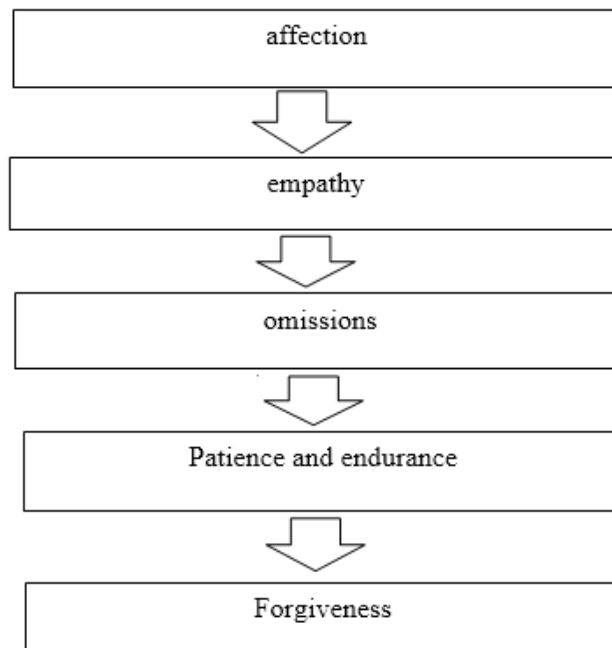
5. Religious

One of the matters that those involved and specialists in educational affairs must pay attention to is considering the ability of the student. In educational instruction, when a mentor intends to assign tasks to a student, they must take the student's capacity and ability into account. Mr. A'raafi says: Using gentleness and tolerance in education is a form of considering the student's ability. Therefore, tolerance is an instance of the principle of considering the student's ability (A'raafi, 2018, Mehr Nameh, No. 10). In the authentic narration of Halabi, it is stated: From Abu Abdullah (Imam Sadiq), from his father (peace be upon them both), who said: "Indeed, we command our children to pray when they are five years old, so you should command your children to pray when they are seven years old. And we command our children to fast when they are seven years old, according to what they can bear of the day's fast, be it until midday, or more than that, or less. So when thirst and hunger overcome them, they break their fast until they

become accustomed to fasting and can endure it. So command your children - when they are nine years old - to fast as much as they are able of the day's fast. So when thirst overcomes them, they should break their fast" (Al-Kulayni, 1983, Vol. 3: 385). The command for practice fasting for children is conditional upon the child's ability and capacity.

Components of Tolerance

The components of tolerance are the most important part of the educational model of tolerance. It expresses the scope and elements of tolerance and also describes the manner of tolerance in order. These components and elements are outlined and expressed as follows.



1. affection

The first component of tolerance is affection towards others, meaning that educators in Islamic society should raise students to show affection even towards their opponents, so that hearts may draw closer, peace and reconciliation may be established in society, and the roots of war, enmity, and conflict may dry up. It is narrated from the Messenger of God (peace be upon him): "The pinnacle of intellect, after faith in God, is showing affection to people and doing good to every person, whether righteous or wicked" (Al-Saduq, 1999, Vol. 2: 35). And it is also narrated from him (peace be upon him): "Showing affection to people is half of intellect" (Al-Kulayni, 1987, Vol. 2: 643).

2. Empathy

One of the components of tolerance is empathy with others. Lexically, 'hamdel' (empathizer) refers to those who share the same opinion and thought, are united and in agreement, and are heartfelt and intimate friends (Moein, 2009, Letter entries). However, psychologists have defined empathy as the understanding of others' emotions. Empathy has two dimensions: cognitive and affective. Cognitive empathy means understanding and comprehending the feelings of another. It is, in fact, the emergence of the theory of mind and understanding the perspective of the other party. The second dimension of empathy is affective empathy, which means forming an emotional connection with others and sharing in their emotional states. Therefore, it seems that affective empathy requires the presence of cognitive

empathy (Kheradmand et al., 2018, No. 3). In reality, empathy means that humans understand the situations of others, accept others as they are, and, while respecting them, behave in such a way that all members of society, with all their differences, gravitate towards each other and love one another heartily. The Holy Quran states: "And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers" (Al Imran, 103). After affection comes empathy, meaning that the educators of society should raise students in such a way that they understand the feelings of others in society, and the members of society, with all their differences, respect each other.

3. Omission (Taghaful)

One of the elements and components of tolerance is taghaful. Taghaful, derived from the root (gha-fa-la), lexically means to deliberately overlook, intentionally ignore, and feign unawareness (Al-Zubaidi, 1994, Vol. 15: 547). It is sometimes also called Tajahul, which comes from the root (ja-hi-la) meaning to feign ignorance while being aware (Ibn Manzur, 1994, Vol. 11: 129). Taghaful is a verbal noun of the form tafa'ul and is used for someone who is not actually unaware or ignorant but pretends to be uninformed and unaware, acting like a person who is unaware or ignorant, while in reality being alert and observant, monitoring matters. However, to preserve the dignity of the student, they behave as if they have not seen or heard, similar to feigning illness when they are not ill. As Mr. Makarem has said: It means that a person feigns ignorance and unawareness regarding an issue whose disclosure would have undesirable consequences, and nobly overlooks it in order to preserve the honor of others (Makarem, 1998, Vol. 2: 353). Dr. Mohammad Beheshti also says: One of the noble methods, very effective in social interaction for diverting people from ugly deeds, is the method of tactful disregard. Taghaful is when a person becomes aware of someone's error or mistake but, for a greater expediency, pretends to be unaware and uninformed, such that the wrongdoer thinks they are unaware of their slip. This method pursues three objectives: 1. The honor of the wrongdoer remains preserved. Their esteem and modesty are not harmed. Gradually, they do not reach a point where they cease to fear the exposure of their slips; therefore, appropriate tactful disregard can be educational. 2. The second objective is to preserve the dignity and standing of the person interacting. In some cases, one should not involve themselves in minor issues but should try to prevent the other's error and slip through indirect means. 3. The third objective is to strive to provide them with peace, free from tension, in the family and society, because direct confrontation between individuals over trivial matters in society and the family causes instability in the foundations of family and social life (Dr. Mohammad Beheshti, 2009: 408).

4. Patience and Endurance

One of the components of tolerance is patience and forbearance. Patience is one of the most prominent moral qualities without which the continuity of life and success is impossible. This moral trait is not exclusive to religious matters, and every human being, for every action and every minor or major goal they pursue in their life, must adorn themselves with the quality of patience, which is necessary to achieve that goal. Of course, the greater the human goal and the more difficult and time-consuming it is to achieve, the more patience and forbearance is required. Patience is defined as restraining oneself from despair: restraining the soul from impatience (Al-Jawhari, 1990, Vol. 2: 706). Some have defined it as self-restraint and holding the soul to what reason and religious law demand (Raghib, 1992: 474). This means that students should be educated in such a way that they adorn themselves with the quality of patience and endurance, and in the face of the bad and harsh behavior of others, they make patience and tolerance their principle and do not exhibit a harsh reaction or severity.

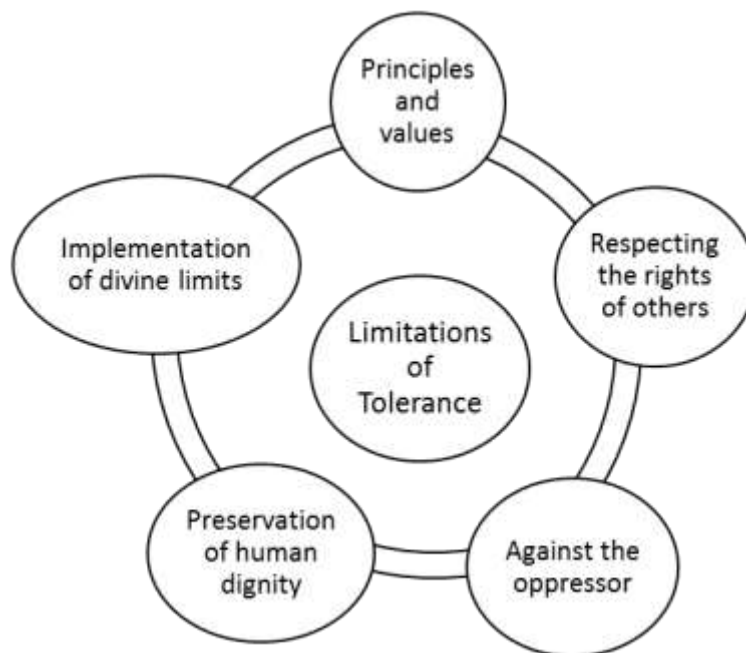
5. Forgiveness

The final component of tolerance is forgiveness and pardon. Forgiveness and pardon are among the beautiful human traits and are emphasized in Islam and by its great leaders. The Prophet (peace be upon him) and the Ahl al-Bayt (peace be upon them) made forgiveness and pardon the cornerstone of

their social ethics. They easily forgave wrongdoers who had wronged them personally. However, they showed severity towards social criminals and those who trampled upon the rights of others. The Infallibles (peace be upon them) treated their subordinates with the utmost compassion and forgave them whenever they made a mistake. They also pardoned those who, out of negligence and ignorance, were disrespectful towards their sacred status. Furthermore, those great Infallibles did not withhold their forgiveness even from their opponents. The educators of Islamic society should also raise their students in such a way that they do not withhold forgiveness and pardon from those who have wronged and been unjust to them, and that they extend their compassion towards the wrongdoers.

Limitations of Tolerance

The principles of interaction with others in Islam are based on tolerance, mercy, and kindness. However, every movement and school of thought possesses specific principles and values that form the philosophy of its existence. In the school of Islam, there are doctrinal principles and fixed values that are designed to guide humans towards the ultimate purpose of creation and assist them in attaining their desired perfection, which is proximity to God and His divine pleasure.



1. In principles and values

The disbelievers and polytheists repeatedly proposed to the Prophet Muhammad (peace be upon him) that he compromise on the principles of his faith, sometimes through temptation and sometimes through threats. However, he gave them a firm and decisive response and never showed any flexibility regarding the principles of the religion. When they promised him money and leadership, he responded decisively: "When the Messenger of God publicly proclaimed his message in Mecca, the Quraysh gathered before Abu Talib and said: 'O Abu Talib, your nephew insults our intellects, reviles our gods, corrupts our youth, and divides our community. If what drives him to this is poverty, we will gather wealth for him until he becomes the richest man among the Quraysh, and we will make him our leader.' Abu Talib relayed this to the Messenger of God (peace be upon him). The Prophet said: 'By God, if they were to place the sun in my right hand and the moon in my left hand to abandon this matter, I would not abandon it until God makes it victorious or I perish in its cause. Instead, let them grant me one word by which they will rule over the Arabs and the non-Arabs will submit to them, and they will be kings in Paradise.' Abu Talib told them this. They said: 'Yes, and even ten words.' The Messenger of God (peace

be upon him) said to them: 'You testify that there is no deity but God and that I am the Messenger of God.' They said: 'Shall we abandon three hundred and sixty gods and worship one God?' (Qummi, Vol. 2: 228-229).

2. Implementation of Divine Limits

The purpose of establishing divine laws and rulings in all heavenly religions, and at their forefront Islam, is the worldly and otherworldly happiness of people, the creation of order and security in society, and the prevention of corruption, ruin, and bloodshed. Islam adopts the method of tolerance, gentleness, and forgiveness with individuals as long as they adhere to these laws and rulings. However, when actions are taken that conflict with these matters, Islam commands severity and the execution of punishment, and it also demands that rulers and law enforcers not show negligence or laxity in implementing divine prescribed punishments and penalties, aiming for the reformation of the individual and society and the eradication of corruption (Tabatabai and Askari, 2019: 67).

3. Preservation of Human Dignity

In the Holy Quran, tolerance is accepted only to the extent that it enhances a person's elevation, dignity, and honor. However, if it leads to the loss of dignity or causes humiliation and degradation, it will no longer be acceptable. This is because one of the ethical duties, the observance of which is necessary in all aspects of life, is to preserve one's own sanctity and honor, although others also have a duty to preserve the honor and sanctity of a believing person.

4. Against the Oppressor

The Holy Quran permits tolerance, gentleness, and forgiveness towards both friend and foe only to the extent that it does not lead to the nurturing of oppressors. If being tolerant makes them more daring and satisfied in their tyranny, then it commands severity and struggle against them. God Almighty describes dealing with the People of the Book in this manner: "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them" (Al-Ankabut, 46).

5. Respecting the Rights of Others (Haq al-Nas)

One of the cases requiring firmness is the rights of people. A right is defined as the specific share or portion of every person, or a power and privilege that an individual or group deserves to enjoy, which is granted to the individual by Islamic law, custom, or legislation (Sadeghi Fadaki, 2007: 314). The rights of servants, or Haq al-Nas, are not limited to financial rights; rather, they encompass a wide scope that includes, in addition to material rights, the non-material rights of individuals such as the right to freedom, security, and so on. From the perspective of Islam, transgressing against any of these rights is considered a violation of another's right and a disregard for Haq al-Nas. Therefore, if someone seizes another's property or causes damage to it, they have violated their right. If someone harms or injures another person's life or body, they have violated their right. If a person discloses another's secrets or ruins their reputation, they have committed a violation of Haq al-Nas. If an individual, by causing annoyance and noise, disturbs the peace of others, or disregards the priority of others, and similar cases, they have transgressed against the right of another and committed a violation of Haq al-Nas. However, among all these rights, the observance of three rights has been highly emphasized, and tolerance and leniency have no place in them: A hadith from the Prophet of God (peace be upon him) states: "Abusing a believer is immoral conduct, fighting him is unbelief, eating his flesh (backbiting about him) is a disobedience to God, and the inviolability of his wealth is like the inviolability of his blood." (Al-Hurr al-Amili, 1988, Vol. 12: 282).

Conclusion

In this article, an attempt has been made to examine the educational model of tolerance from the perspective of the Holy Quran, and an explanation has been provided regarding the components, domains, and limitations of this important subject. The following can be cited as the most important research findings:

1. In the Holy Quran, tolerance is an educational model based on which educators train students in such a way that they are tolerant of others in society and do not react harshly or severely to their beliefs, thoughts, and identity, thus forming a peaceful coexistence. However, tolerance does not mean surrender and compromise in preserving principles and values, enforcing divine limits, preserving human dignity against oppressors, observing the rights of others, seeking and upholding truth against seditionists, and being firm against norm-breakers. This model is extracted from the Holy Quran and has a structure consisting of objectives, domains, limitations, components, and process.
2. Model, education, tolerance, and the educational model of tolerance are the key words examined in this research. Model means the overall plan of a task whose details can be changed according to conditions and needs. Education means stimulating and providing the conditions for the growth, nurturing, and flourishing of all human talents, abilities, and capabilities to reach desired perfection and happiness. Tolerance means softness, gentleness, and enduring the speech, behavior, and beliefs of others. The educational model of tolerance means the overall educational plan based on which educators train students in such a way that they are tolerant of others in society and have a peaceful and non-violent life with those who differ from them in thought, belief, and identity.
3. The concept of tolerance in the Holy Quran is presented in two categories of verses: verses that refer to soft speech and behavior with others, and verses that refer to firm and severe speech and behavior with others. From the combination of these verses, a tolerance-oriented educational model has been extracted, based on which educators train students to be tolerant of others in society.
4. The educational model has domains and limitations, which are: doctrinal, ethical, cultural, political, and devotional domains. However, tolerance is not absolute and has boundaries and limitations, which are: preserving principles and values, defending people's rights, confronting seditionists and oppressors, enforcing divine limits and rulings, and preserving human dignity. Therefore, in these cases, tolerance is not recommended; rather, firmness and resolve are recommended.
5. The components that constitute tolerance are: affection, empathy, ignoring and overlooking the mistakes of students, and patience and forbearance in the face of harm from others. Based on this, a tolerant individual does not argue or debate with ignorant and foolish people and endures their inappropriate behavior with patience, forbearance, and clemency. At the stage of pardon and forgiveness, they not only endure the bad behavior of others but also grant them forgiveness and overlook their mistakes. This set of behaviors can be called tolerance.

References

1. The Holy Quran.
2. Ibn Manzur, Abul-Fazl Jamal al-Din (1994) *Lisan al-Arab*, Beirut, Dar al-Fikr for Printing, Publishing and Distribution, Third Edition.

3. Ibn Shubah al-Harrani, Hasan ibn Ali (1984) *Tuhaf al-Uqul*, Qom, Jame'e Modarresin.
4. Ibn Faris, Ahmad ibn Zakariya (1987) *Mu'jam Maqayis al-Lughah*, Qom, Islamic Propagation Office Publications of the Islamic Seminary, First Edition.
5. A'rafi & Mehri Rami, Alireza & Taghi, (2018) Examining the Role of Tolerance in the Education of Devotional Values with a Jurisprudential Approach, Article, *Biannual Scientific-Research Journal of Educational Jurisprudence Studies*, Year Five, No. 10.
6. Imam Hasan al-Askari, peace be upon him (1989) *Al-Tafsir attributed to Imam Hasan al-Askari, peace be upon him*, Qom, Madrasat al-Imam al-Mahdi, may Allah the Exalted hasten his reappearance.
7. Babaei, Reza (2018) *Religiosity and Rationality*, Isfahan, Arman Publications.
8. Baqeri, Khosrow (2012) *A New Look at Islamic Education*, Tehran, Organization for Research and Educational Planning, Twenty-seventh Edition.
9. Beheshti and Colleagues, Mohammad (2000) *Views of Muslim Scholars*, Research Center of Hawzeh and University, Under the Supervision of Alireza A'rafi.
10. Beheshti, Mohammad (2008) *Foundations of Education from the Perspective of the Quran*, Tehran, Islamic Culture and Thought Research Institute Press, First Edition.
11. Al-Tamimi al-Amadi, Abdul-Wahid, (1990) *Ghurur al-Hikam*, Qom, Dar al-Kitab al-Islami, Second Edition.
12. John Locke (1998) *A Letter Concerning Toleration*, Ney Publications, Translated by Shirzad Golshahi Karim.
13. Hosseini Zadeh & Mashaiekh, Seyed Ali & Shahab al-Din (2020) *Educational Methods in the Quran*, Qom, Research Center of Hawzeh and University Publications, Second Edition. First.
14. Khajasteh Mehr and Colleagues, Reza (2018) *The Test of Tolerance with an Islamic Approach*, Article, *Family Psychology*, Vol. 5, No. 1.
15. Davoodi, Mohammad, (2001) *Gentleness and Educational Tolerance in the Conduct of the Infallibles*, *Journal of Hawzeh and University*, Year Seven, No. 28.
16. Al-Raghib al-Isfahani, Husain ibn Muhammad (1992) *Mufradat Alfaz al-Quran*, Lebanon, Dar al-Ilm.
17. Sheikh Saduq, Muhammad ibn Ali (1997) *Al-Amali*, Tehran, Ketabchi Publications, Sixth Edition.
18. Sheikh Saduq, Muhammad ibn Ali (1993) *Man La Yahduruhu al-Faqih*, Qom, Islamic Publications Office of Jame'e Modarresin, Second Edition.
19. Sadeghi Fadaki (2007) *The Image of Shi'a from the Perspective of the Ahl al-Bayt, peace be upon them*, World Assembly for Ahl al-Bayt Studies Publications.
20. Tabatabaei & Asgarkhanamani, Fatemeh & Azam (2019) *Conditions and Domain of Tolerance in the Quran*, Article, *Ma'refat Journal*, No. 256.
21. Tabatabaei, Muhammad Husain (1996) *Al-Mizan*, Qom, Islamic Publications Office of Jame'e Modarresin, Fifth Edition.
22. Askari & Sharepour, Ali & Mahmoud (2009) *Iranian Cultural Research Quarterly*, No. 8.

23. Fath Ali, Mahmoud (1999) *Tolerance, Moral, Religious and Political*, Qom, Al-Taha Institute, First Edition.
24. Fayz Kashani, Muhammad ibn Murtada, *Al-Wafi*, Imam Amir al-Mu'minin Library Publications.
25. Al-Kulayni, Muhammad ibn Ya'qub, (1987) *Al-Kafi*, Tehran, Dar al-Kutub al-Islamiyyah, Fourth Edition.
26. Golshahi Karim, Shirzad, (1998) *Introduction to A Letter Concerning Toleration*. Ney Publications.
27. Morteza Motahhari, (1999) *Education and Training in Islam*, Sadra Publications.
28. Nasser, Makarem Shirazi (1995) *Tafsir Nemooneh*, Tehran, Dar al-Kutub al-Islamiyyah, First Edition.
29. Al-Naraq, Ahmad (1998) *Mi'raj al-Sa'adah*, Qom, Hijrat Publications, Fifth Edition.
30. Al-Naraq, Muhammad Mahdi (No date) *Jami' al-Sa'adat*, Beirut, A'lami Publications, Fourth Edition.
31. Al-Wasiti al-Zubaidi, Mhibb al-Din, (1994) *Taj al-Arus min Jawahir al-Qamus*, Beirut, Dar al-Fikr for Printing, Publishing and Distribution, First Edition.
32. Kheradmand and Colleagues, (2018) *Article, Comparison of Cognitive and Affective Empathy, New Developments in Cognitive Science*, Ney Publications, No. 13.
33. Mo'in, Mohammad (1978) *Mo'in Dictionary*, Amir Kabir Publishing Institution, 1972.
34. Al-Hurr al-Amili (1989) *Wasa'il al-Shi'a ila Tahsil Masa'il al-Shari'ah*, Aal al-Bayt Institute, First Edition.
35. Al-Qummi, Ali ibn Ibrahim, (1984). *Tafsir al-Qummi*, Qom, Dar al-Kitab, Third Edition.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).