



The Role of Islamic Values in Shaping Feelings of Tolerance in the Hearts of the Younger Generation

Abdurasul Abdullaev

Doctor of Philosophy in Philosophical Sciences (PhD), International Islamic Academy of Uzbekistan, Uzbekistan

<http://dx.doi.org/10.18415/ijmmu.v8i11.3173>

Abstract

The article explores the importance of tolerance, especially religious tolerance, in the sustainable development of national development, and the importance of national traditions, values and universal principles in securing it. It is also suggested that the culture of tolerance in the education of young people is an important life belief and further strengthened in our traditional lives.

Keywords: *Community; Tolerance; Culture of Tolerance; Religious and Educational Life; National Traditions; Values; Universal Principles; Religious and Pluralism; Mutual Respect*

Introduction

The independence of Uzbekistan has opened a wide way for an objective study of our national and religious values, especially the religion of Islam and the culture of tolerance in it. The principles of tolerance in Islam have always developed in harmony with the spiritual and enlightenment factors. Islamic values play an important role in educating the younger generation. Young people are seen as the main builders for each era and society, for its future. It should be noted that the Third Renaissance in the eyes of young people or today's youth has become an active participant in the ongoing economic reforms in Uzbekistan. In this regard, one of the urgent issues is to further increase the tolerance, literacy, higher education and creative activity of young people.

In this regard, the Head of State said, "Appreciate science, strive for knowledge! Don't waste a second! Youth is the most precious period of life. Never forget that knowledge and knowledge is a wealth that does not burn in fire, does not sink in water, and no one can take it away from you. We are very pleased that our youth is actively involved in the implementation of five important initiatives that have become a nationwide movement today" was noted [1]. This, in turn, requires increasing the financial literacy, higher education and creative thinking of today's youth.

The President of the Republic of Uzbekistan Sh. Mirziyoev in his address to the Oliy Majlis noted that "We have set ourselves the great goal of building the foundations of the **Third Renaissance** in Uzbekistan, for which we need to create an environment and conditions that will educate new

Khorezmians, Beruni, Ibn Sino, Ulugbeks, Navoi and Baburs. At the same time, first of all, the development of education and upbringing, healthy lifestyle decisions, the development of science and innovation should serve as the main pillars of our national idea.

Undoubtedly, confidence in our own strengths and capabilities makes us stronger and more resilient by uniting us on the path of a noble goal such as building the foundations of the Third Renaissance. These aspirations have become huge practical works, and the great people's movement is expanding" [2].

Indeed, it is our duty to bring up and bring up young people of sound faith, high education and high morals. Therefore, it is no exaggeration to say that when the President of the Republic of Uzbekistan Shavkat Mirziyoev proposed to adopt a special resolution at the UN General Assembly entitled "Enlightenment and Religious Tolerance", he intended to teach young people the essence of enlightened Islam. Social conditions are being created in Uzbekistan to ensure inter-citizen tolerance, glorify people through the appreciation of labor, and adhere to the ideas of tolerance in religious sources. This religious tolerance and freedom is manifested in the process of protecting people's right to faith.

Literature Review

Currently "Along with many positive processes in our social life, the spiritual threats aimed at capturing the hearts and minds of the younger generation are becoming increasingly dangerous". In this regard, the policy of religious tolerance of Uzbekistan, which calls for peace in the world community, is important for the further development of positive cooperation between nations and states, promoting the noble ideas of Islam on the basis of the noble idea of "Against ignorance - enlightenment".

From this point of view, the study of the culture of tolerance in Islam plays an important role in educating the younger generation as perfect human beings. The study of the culture of tolerance in Islam is not only theoretical but also practical. Indeed, this makes it possible to identify the tendencies in which the principles of tolerance are a priority in Islam and to ensure the development of positive processes.

What is happening in the world has an impact on even an ordinary member of society. Indeed, today we can observe that there is a sharp contradiction within the religion of Islam as well. In this regard, we must mobilize all our strength and potential to form a sound idea that will help to fight the militant, fanatical forces that are trying to dominate the masked Islam under the guise of enlightened, tolerant Islam.

The special resolution of the UN General Assembly on "Enlightenment and religious tolerance" adopted at the plenary session on December 12, 2018 is a clear example of this. It can be shown that the essence of these proposals is to ensure the right to education for all and to help eradicate illiteracy and ignorance. This resolution enshrines tolerance and mutual respect in Uzbekistan, ensuring religious freedom, protecting the rights of believers; noted the need to carry out tasks at the international level, such as non-discrimination, as a key issue on the agenda.

As President Shavkat Mirziyoev said, "From the first years of independence, Uzbekistan has given priority to ensuring freedom of conscience. In particular, much has been done and is being done to restore our sacred religion, national values, memory and heritage of our great saints" [2, 466].

Analysis and Results

The axiological-differential approach to the formation of a culture of tolerance in young people, in which the reliance on socio-historical experience, respect for national and universal values, enriches the

social sciences dealing with the problems of tolerance with new ideas and approaches. Along with the development of a culture of tolerance, it is important to improve them in line with modern requirements. A person with such a quality will never disrespect anyone, and will always look with hatred at various levels of inhuman vices. That is, he is tolerant and kind according to his nature. In turn, tolerance also reflects the interdependence of human consciousness and activity, the nature of the interaction. In other words, a culture of tolerance is an indicator not only of the level of development of the human mind, but also of its practical activity. A culture of tolerance also means the qualities of gentleness, pure heart and kindness in a person.

Religious tolerance is widely propagated in Islam, first of all, in the Kuraan, in the hadiths, and in the deeds of the Companions. In particular, Allah says in Surat al-Baqara, verse 256 of the Kuraan: **“There is no compulsion in religion. Indeed, truth has been separated from falsehood”** [3.263].

He also says in Surat al-Mumtahina, verse 8, “And Allah will not turn you away from those who do not fight you because of religion and do well to those who do not drive you out of your land, and you are just to them. Surely Allah loves the just” [4.550].

There are many verses in the Qur'an with this meaning, in all of which Allah commands His servants to live in harmony with the representatives of other religions and to treat them fairly.

We can also see the tolerance of Islam fully and clearly in the personal examples of the Prophet (peace and blessings of Allaah be upon him). It is narrated that the Prophet (peace and blessings of Allaah be upon him) used to take Christian guests from Abyssinia to his mosques and serve them. Upon their arrival in Madinah, they made a treaty with the Jews, established the principles of coexistence in the interests of peace and society, and lived by it. He would accept gifts from other religions and would give them to them.

In the works of scholars who grew up in Uzbekistan, we find many ideas that promote values related to religious tolerance. The works of Abu Mansur Moturidi (870-944), the great scholar and founder of the Moturidi School, are a clear example of this. Moturidi's commentary on the Qur'an, *Tawilat Ahl as-Sunnah*, which is widely known in the Islamic world, is in his commentary on Surat al-Hajj 40: **“Had God not repelled some of the people, some of the shrines in the name of God, the temples, the synagogues, and the mosques would have been destroyed”**: *“The demolition of churches and synagogues is prohibited. That is why in the land of the Muslims they have remained intact to this day. There is no disagreement among the scholars on this matter”* [5.376].

Moturidi said that Christians were friendlier to Muslims, [6.60] while Abul Barakat al-Nasafi described Christians as close to Muslims, including humble, “qissis and monks”, scholars and monks, regardless of who had the knowledge, emphasizes that it certainly leads to good.

In Islam, science is not divided into religiosity or secularism, but rather they are manifested as phenomena that beautify human life by complementing each other.

Non-recognition of religions other than Islam or attempts to forcibly unite the sects within Islam also violates the principles of tolerance. Such an attempt is nonsense. In this sense, Hazrat Mawlana Jalaliddin Rumi once said: “How do you unify the religion? This is only possible on the Day of Judgment. This earth is the world, and therefore there can be no religion. Because here they have a variety of desires and wishes. Religion cannot be united in the world, only on the Day of Judgment. On the Day of Resurrection, they will all be one, one ear and one tongue” [7.31].

Today, in the process of large-scale reforms under the leadership of President of the Republic of Uzbekistan Shavkat Mirziyoev to ensure human rights and interests, special attention is paid to further strengthening the principles of interethnic and interfaith harmony, harmony and tolerance. The issue of

religious tolerance plays an important role in the development of young people into harmoniously developed people. After all, religious tolerance is based on high moral and humane ideas. In today's complex changes, the principles of religious tolerance are one of the priorities in the worldview of the younger generation.

Conclusion

To conclude,

First, the effect of tolerance on the moral upbringing of young people is that it is manifested inseparably from the laws of morality. As for the connection between tolerance and moral education, it is manifested in the formation of the nature of rational relations with others, caring for society, patience, tolerance. That is why the culture of tolerance should become a unifying force, a belief that unites young people.

Second: because it is through a culture of tolerance that young people have the opportunity to absorb any progressive idea and develop the ability to respond to any evil idea. In this sense, if the idea of a culture of tolerance is applied as a principle and a tool, then the system of national values will be further expanded.

Third: The role of Islamic values in the formation of national and universal values in the education of young people is invaluable.

Fourth: Research aimed at analyzing the socio-ethical development of young people is important in terms of the formation of tolerance consciousness, thinking and behavior.

References

- [1] Mirziyoev Sh.M. Congratulations to the youth of Uzbekistan on the occasion of Youth Day. <https://daryo.uz>. 2020/06/29. (Мирзиёев Ш.М. Ёшлар куни муносабати билан Ўзбекистон ёшларига табриги. <https://daryo.uz>. 2020/06/29.)
- [2] Address of the President of the Republic of Uzbekistan Shavkat Mirziyoyev to the Oliy Majlis. December 24, 2020. (Ўзбекистон Республикаси Президенти Шавкат Мирзиёевнинг Олий Мажлисга Мурожаатномаси. 24 декабр 2020 йил.)
- [3] Mirziyoev Sh.M. (2017) We will resolutely continue our path of national development and raise it to a new level. Volume 1. Tashkent: Uzbekistan. p. 466. (Мирзиёев Ш.М. Миллий тараққиёт йўлимизни қатъият билан давом эттириб, янги босқичга кўтарамиз. 1-жилд.- Тошкент: Ўзбекистон, 2017. Б.466.)
- [4] Sheikh Muhammad Sadiq Muhammad Yusuf. "Tafsiri Hilal". Tashkent; "Sharq", 2012. 1-juz. p. 263. (Шайх Муҳаммад Содик Муҳаммад Юсуф "Тафсири Ҳилол" Т; "Шарқ", 2012. 1-жуз. Б.263.)
- [5] Sheikh Abdulaziz Mansur. (2007) Translation and interpretation of the meanings of the Holy Quran Tashkent. "Tashkent Islamic University". p. 550. (Шайх Абдулазиз Мансур. Қуръони Карим маъноларининг таржима ва тафсири –Тошкент. "Тошкент ислом университети" 2007. Б.550.)
- [6] Abu Mansur al-Moturidi. (2004) Tawilot ahl as-sunna. Bayrut: Muassasa ar-risala. Vol 3. p. 376. (Абу Мансур ал-Мотуридий. Таъвилот аҳл ас-сунна. Байрут: Муассаса ар-рисала, 2004. Т.III. Б.376.)

- [7] Abu Mansur al-Moturidi. (2004) Tawilot ahl as-sunna. –Bayrut: Muassasa ar-risala. Vol 2. p. 60. (Абу Мансур ал-Мотуридий. Таъвилот аҳл ас-сунна. –Байрут: Муассаса ар-рисала, 2004. Т. II. Б. 60.)
- [8] Rumi J. (1997) what is inside in you. U. Abduvahab translation. – Tashkent: Writer. p. 31. (Румий Ж. Ичингдаги ичингдадир. У. Абдуваҳоб таржимаси. Тошкент: Ёзувчи, 1997. Б.31.)

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/>).