The Place and Importance of Tolerance among Members of Different Religions in Terms of International Relations (In the Example of Turkey)

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Abstract: As the colour and shape of life changes in our developing and changing age, the ruling institutions and organisations and even all individuals who have a say over societies adopt different and new methods and management styles. In this sense, the importance of tolerance and tolerance in multi-religious nations is increasing day by day. Again today, it is possible to observe many societies in different regions due to their geographical location, sometimes believing in various religions and living together at the same time. Turkey and Turkish society can be mentioned as an example in this regard. Atheism, Deism, Buddhism, Theism and people belonging to many different beliefs have always managed to live together for centuries and pioneer the culture of tolerance. The word tolerance, which in the dictionary means "to show ease, to be lenient, to ignore mistakes", together with tesâmuh and semâha, which come from the same root, as an ethical term, refers to showing ease to people in terms of obligations, tolerating mistakes and defects that do not shake the social structure, and freely expressing various thoughts, beliefs and behaviours.[1] In this sense, it is extremely important that this culture of tolerance is adopted and not forgotten while various activities and activities are carried out by believers at the point of teaching and spreading religious manifestations.

Keywords: Tolerance, Religion, Turkey, Atheism, Deism, Buddhism, Theism.

1. Definition and Importance of Religion

Many definitions of religion have been made by different people at various times. However, in this research, first of all, the subject will be tried to be explained with the definitions in the Qur'an, the holy book of the Islamic tradition, which is the majority belief of the Turkish society. The word religion is mentioned in ninety-two places in the Holy Qur'an; in addition, in three verses[2,3,4], different derivatives of , , are included. In these verses, religion is mainly used in the following meanings: Zul, ruling-governing, obedience, judgement, worship, tawheed, Islam, Sharia, boundary, custom, punishment, account, nation and so on. Some have analysed the semantic development of this term by taking into account the order of occurrence of the suras in which religion is mentioned in the Qur'an. According to Yvonne Yazbeck Haddad, about half of the verses in which the word religion occurs are Makkan and the other half are Civilised. In the verses that were revealed in the early Meccan period, the term religion appears with the word "yawm" as "yawm al-dîn" (day of religion; day of reckoning, punishment and reward). The term "Yawm al-dīn" is not repeated in the later Makkan and Madīnī verses. In accordance with the general content of the verses of the first period, this term refers to the Day of Judgement when people will be held to account according to their faith and deeds[5]. When the verses related to religion that were revealed in the second half of the Meccan period are analysed, it is seen that these verses have shifted from the responsibility and accountability emphasised in the early

periods to tawheed and submission. Accordingly, man is to worship Allah alone and not to associate partners with Him.

Religion is the path established by Allah and leads people to Him. Ikhlâs, which is emphasised in the expression "Muhlisîna lahu'd-dîn", is the dedication of one's whole life to the Almighty Allah and one's sincere submission to Him; it is not only turning to Allah in times of distress and sorrow, but also remembering Him at all times and not deviating from the principles He has laid down. At this stage, the phrases "as-sırāt al-mustaqīm" (the right path), "dīn al-qayyimen" ("qiyamān" in the Qur'ān of Āsām; the straight religion) and "nation Ibrāhīm" (the religion of Ibrāhīm) appear side by side in the same verse and reinforce each other.[6] While the Prophet was previously commanded to turn his face to the religion as a Hanif (muwahhid) [7], it is now stated that he has achieved this with the guidance of his Lord and that he has turned to the right path, to the religion of Abraham as a Hanif (muwahhid). In addition, while the previous orders remained at the level of individuals, this time the Messenger of Allah has become one of Allah's hanîf (hunafâ), one of the muwahhids. Thus, it is seen that a community of believers is mentioned. [8] After comparing these and similar definitions, a human definition of the concept of religion can be made as follows:

"Religion is a collection of laws that regulates the relationship between the created and the Creator in order to ensure the happiness of the individual who is a member of the religion in the world and the hereafter, and acts as a bridge between humanity and human!"

2. A Culture of Tolerance (Tolerance)

Turkish Arabic uses the words tesamuh and semaha rather than tolerance in modern Arabic, and tolerance in Turkish. The tolerance of these words (Fr. tolérance) in return, its use was influenced by the West during the last period of the Ottomans. However, the word tolerance is quite far from the character of voluntariness and sincerity contained in tolerance and tolerance both in terms of its dictionary meaning and cultural content. Although tolerance, which comes from the Latin verb "tolerare" meaning "to tolerate", has a partially positive accent today, it usually refers to a passive attitude in the sense of "to tolerate, to make concessions, to endure disasters, to suffer hardships" in the face of a bad or negative situation. Tolerance, on the other hand, carries a positive content and expresses an active attitude, as shown by the meaning of "generosity and generosity" at its root. The fact that Muslim thinkers define virtue as a "angel settled in the soul" reveals that tolerance in Islam should be understood as a part of a person's moral personality rather than a makeshift attitude in the form of "folding". Furthermore, when the meaning of the word Islam "entering into peace" is taken into consideration, it is understood that there is a semantic integrity between tolerance Deceptively perceived as one of the most important elements of social peace and Islam. It has been stated that the word "phase" mentioned in the Noble Qur'an means "ignoring the evil of the evil-doer"[9], as well as "non-use of pressure and force", and expresses a behavior that is further from forgiveness.[10] According to this, the content of the word phase coincides with the meaning assigned to tolerance today. [11]

Humanity has witnessed various chaos and turmoil in its historical course. But the most severe of such chaos and quarrels have always been carried out by individuals who believe under the pretense of righteousness in religious areas. Therefore, in order to put an end to religious disputes and chaos, it is necessary to teach the awareness that everyone has free will first, and the ability to respond with respect to different ways of thinking in line with the culture of tolerance should be assimilated by all individuals. Planned awareness-raising activities should be organized by the state administration and educational institutions to ensure this issue Jul. In addition, if the culture of tolerance is not spread, negative consequences such as the end of humanity, the beginning of acts of killing to be considered permissible, the veiling and dissemination of all kinds of crimes and murders with religious identity will become inevitable in all societies. Oct. The son of man, who was sent to revive the world, must first assimilate the soul in order to be able to engage in revitalizing activities. Because there are a number of moral

norms from his life. For this reason, it can be said that moral rules such as teaching humanitarian and social rules, not attacking other people's free spaces, not harming and not being harmed are also one of the most important principles of tolerance culture.

3. Religious Life and Culture of Tolerance in Turkey

There are values such as justice, equality and human love that have kept nations and the whole humanity living in peace together from the past to the present. Dec. One of these values is tolerance and tolerance. One of the oldest communities in history, the Turks are a nation with a rich culture and civilization that has found the opportunity to settle in Central Asia, China, India, Iran, Afghanistan, Europe and Anatolia throughout history. 10. The Turks, who have been introduced to Islam since the century, have made very important contributions to the history of world civilization in humanitarian, social, economic, Islamic and other fields. It can be said that one of the most important contributions that Turks have made to world civilization has been tolerance, tolerance, mutual understanding and respect for pluralistic culture among their members in a religious sense. Dec. The great Turkish thinkers who formed their thought systems on the basis of tolerance and human love have held a distinguished place in human history in terms of treating members of different faiths and cultures with tolerance, and have attached importance to these basic values at every stage of Turkish-Islamic thought.[12] In this sense, whoever kills a person is like he has killed all humanity, he has adopted the wisdom and appointed the Islamic religion as their guide, Turkish societies have not offended people of different beliefs and opinions in the course of history, have not violated their rights, on the contrary, they have preserved all their rights and laws.

It is possible to see that this culture of tolerance continues in today's Turkey, which is called the technological age in line with the principle that those who cannot/do not learn about their past cannot build their future. If a research is carried out in the metropolises of Turkey, it can be seen that the opportunity to live together in peace at the point of nationality and affiliation is provided only in the Islamic tradition, without Sunni-Shia or Maturudi-Eshari in the theological sense, without Hanafi-Shafii or Hambeli-Maliki classification in the jurisprudential sense, without falling into dualism in the political dimension. The fact that Turkish society treats Jews, Christians, Meccis or members of other religions who visit, migrate or temporarily stay in the country with the same level of tolerance and even invites them to be guests in their homes is proof that this tradition is still continuing. In Turkey, with its dense population and strategic location, it is possible to see hundreds of churches, thousands of mosques, cemevis, places of worship and observatories. The freedom of belief of individuals is protected by the necessary official institutions and laws of the country. For example, Articles 14 and 24 of the Constitution of the Republic of Turkey, which entered into force in 1982, explain these issues in detail. [13]

The culture of tolerance, which is preserved by divine and human rules and based on the principles of justice and equality, has become one of the indispensable principles in order to have a say in today's world we are observing, to gain a place in the same row with powerful states and to maintain cooperation. Because it is a well-known fact that in a world where religious tolerance does not exist, racism, injustice, insecurity, immorality and similar problems will emerge one after the other, creating chaos instead of peace in societies. For this reason, Turkey, like other great states, endeavours to protect the culture of tolerance both in line with its own constitution and within the framework of divine laws. Residing in 81 provinces, it makes extraordinary efforts to protect the rights and laws of all individuals, regardless of whether they are Musavi, Alevi, Jewish, Armenian, Sunni, Shiite, etc., and to ensure freedom of belief. It is possible to see an example of this through various places of worship located in the airport, which can be mentioned as the border gate of the country. In addition, the existence of places of worship such as cem houses where Alevis gather in almost every province is an example of this culture of tolerance. In addition, it can be said that the fact that Alevi and Sunni individuals maintain their mutual neighbourly relations in peace and that they are guests in their homes without hesitation and eat their food is a manifestation of this culture.

Conclusion

Religion, which exists to ensure the happiness of mankind in this world and the hereafter, sometimes goes beyond its function and causes chaos. While this is the case, defining religion itself as the cause and cause of this situation will not lead to a correct conclusion. Because here, it would be more accurate to have an opinion on the religious understanding of individuals rather than seeing religion or the religious as a problem. In line with this research, it has been concluded that today's societies are gradually moving away from the culture of tolerance and that this culture should be spread again in order for peace to prevail again in our age. While trying to spread this culture, an inclusive/unifying style should be adopted, unlike the exclusionary/marginalising method. For this purpose, terminological and methodological issues such as how believers perceive religious texts and principles and how they carry them into life should be reviewed. In this way, the main task of religion, which is to provide peace and prosperity, will be manifested on societies more easily. Moreover, the freedom of thought and belief of human beings should always be preserved. For if the uniform human module were the purpose of life, it would be meaningless for the Creator to create everyone differently.

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