

Investigating the Relationship between Tolerance and Privacy from the Perspective of Islam and Liberalism

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Abstract

Preserving human rights and values, especially privacy in different schools has been formed on the basis of various principles and often based on personal interests. While the individual conflict of interests is an undeniable issue, tolerance (*Tasāhol*) as an effective solution plays a pivotal role to resolve the individual conflict of interests. The problem of research has been formed to explain this issue and identify its relationship with preserving privacy of individuals in the two schools of Islam and liberalism through descriptive-analytical research method and library studies. Findings show that in the school of Islam, easygoingness (*sahl gerayee*) is the basis for the formation of religion and through using the teachings of revelation and human intellect, regulates the laws of society and has ensured the observance of the rights of individuals, especially the preserving human privacy, while individualism is the basis of the school of liberalism and it is possible to legitimize their beliefs based on tolerance (*tasāhol*).

Keywords: Islam, Liberalism, Tolerance (*Tasāhol*), Toleration (*Ravādāri*), Privacy.

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Introduction:

Human life is composed of his relationship with other beings in different areas, and the prerequisite for this communication and interaction with others is the separation between domains and the existence of boundaries for the entry, awareness or intervention of others. Boundaries that vary according to the personality and circumstances of different human beings, but different schools have set general and common conditions for determining these boundaries based on their principles. If we accept this issue as a principle, determining the boundaries of this privacy and how to preserving it can be considered. This area is called privacy.

With the advent of the Universal Declaration of Human Rights, this sanctuary has been defined and supported from the perspective of liberalism with its own ideas and principles. After the proclamation of human rights in the West, this privacy (harim) has been defined and supported from the perspective of liberalism with its own ideas and principles, and followers of other schools of thought, including Muslim thinkers, compared the view of Islam in this regard with the school of liberalism.

Privacy is defined in Islam and Islamic societies as follows: "Privacy is the realm of a person's life in which that person typically and legally or with prior notice, expects others to have no access to or monitor his or her information without his or her consent. "Privacy includes the preserving independence, security, respect and human dignity in the physical, financial and dignity dimensions according to Islamic law(sharia)." (Baqer Ansari, 2007: 28-51)

Naturally, this rule, like any other rule and law is based on the principles and type of worldview of each school. One of the most important of these principles is tolerance(tasahol). Tolerance is for individuals to enjoy individual rights in society in order to limit interference in their private affairs. Assuming the valuable place of tolerance in the school of Islam and liberalism, the main subject of the research is to examine the relationship between privacy and tolerance to legitimize the doctrinal principles.

In the present study, by explaining the concept of tolerance and privacy, the relationship between these two subjects is identified based on the Qur'anic teachings and the Prophet's tradition in the school of Islam and also using the views of liberalism experts. Then how the relationship and

role of tolerance and privacy in the legitimacy of the doctrinal principles of the two schools is examined.

Major research on tolerance began with John Locke's "A Letter Concerning Tolerance (namei dar babe tasahol)" and then continued with the book by the French philosopher Julie Gendron entitled "Tolerance in Western Thought (Tasahol dar andisheye qarb)". Gendron selected exactly the most important part of texts of more than twenty Western theologian son tolerance and analyzed the term tolerance solely on the basis of the ideas of Western scholars. Also, the book "Privacy Law" by Baqer Ansari has been written on privacy, which lacks any analysis of the ethical model of tolerance with a focus on privacy. A review of research and literature on the role of tolerance in protecting the privacy of individuals shows that experts have examined the basics of privacy and the issue of tolerance separately, but no specific source has been found to address both simultaneously.

1. Conceptology

1-1-Islam

The meaning of Islam in Arabic from the root "salama" is "peace and tranquility", "comfort" and "liberation from persecution". "And when the ignorant address them, say, 'Peace!'" (Al-Furqan: 63) (Azhari, 310/12) Salama is also used to mean peace and entering into goodness, so that the parties are willing to accept the suffering of their friend and companion. "Do not say to someone who offers you peace, 'You are not a believer'" (Al-Nisa: 94) (Azhari, 311/12)

In this article, topics and contents have been extracted by quoting verses from the Qur'an, which is the most authoritative book and religious source of Muslims; In order to explain this issue, interpretive sources such as Tebyan, Kashif, Al-Mizan, Fi Zelal ul-Qur'an have been used. This article addresses the issue of tolerance from a moral perspective and social laws.

1-2-Tolerance

Tolerance is an Arabic word from root of SAHL which means easygoingness, tolerance and overlook. (Ibn Manzoor, 1414: 349/11) The meaning of the word tolerance in the Holy Qur'an is associated with roots such as "amnesty(*afv*)", "overlook (*safh*)" that in all of these concepts, there is the meaning of easygoingness.



The equivalent of tolerance from the Greek root "Tolero" which means tolerate, forgive others in Latin is tolerance (*tasāhol*) and toleration (*ravādari*) (Angela Crawley, 2002: 381)

1-3-Liberalism

A liberal is a person who believes that people should be free to behave and think as they like. (Angela Crawley, 2002: 207) Liberalism lexically derived from "liber" which means freedom and adherence to the principles of freedom and open mindness and "liberal" also is defined as reformist, unprejudiced and not strict. (Jennifer Bradbery, 2011: 265)

This paper investigates the opinions of John Locke who is an English pioneer of the theory of religious forbearance and the designer of the theory of liberal *tasahol* and *tasamoh*; Immanuel Kant who is the theorist of individualism and authority; Voltaire, the great apostle of religious forbearance; John Stuart Mill as the true embodiment of liberalism; and finally, John Rawls who is guardian of liberalism after John Stuart Mill.

According to the most important concepts emphasized by liberalism such as freedom, individuality, government with the consent of the people and equality of rights (Shapiro, 2001: 113-115), the followers of this school were presented as special supporters and defenders in the field of privacy. Actually, the root of the function of liberalism should be found in this theory which calls for the deepening of individual rights and the extraction of their results. (Georges Boudreau, 1999: 41) This led to the study being viewed from the perspective of liberalism.

1-4-Privacy:

"Harim" from the root of "Haram" means prohibition, forbidden and ill gotten (*haram*). (Ibn Manzur, 1414: 129/12) Prohibition of something that is forbidden for non-possessors to approach it and is said to be wherever it is supported. Privacy, which is the opposite of public, refers to what is specific to someone. (Ibn Manzur, 1414: 25/7) In fact, privacy has existed as a part of human life, while this new term has little history in human rights. Therefore, there is still no single and clear definition of the term "privacy" to be agreed upon by thinkers. The equivalent of privacy in Arabic is the term "*Alhayāt al-khāssah*" and in English, the term "private right" is used. In Persian, words such as citizenship rights, individual rights, privacy, privacy and protection are equivalent to the term privacy.

(Amadeh, 2013: 24) In this paper, citizenship rights as well as privacy have been used equivalent to privacy.

Privacy is the right to be alone; limiting the unwanted and uninvited hands of others to human beings; hiding some things from others; control over personal information and the preserving human personality and dignity. (Ansari, 2003: 7) Among the various definitions of privacy, this definition seems to be the most comprehensive: "Privacy is the part of human life in which there is freedom from accountability and legal punishment, and any decision, awareness, entry and supervision of it is exclusively at his disposal and interference or intrusion of others is not allowed without his permission". Recognizing the mentioned concepts, research was conducted based on identifying the two issues of tolerance and privacy and their relationship, first in Islam and then the school of liberalism.

2. Islam

2-1 Tolerance in Islam:

Islam has been formed according to human nature in such a way that it first provides the ground for a free and conscious man to flourish in order to move in the light of reason, then, he guided along with his analytical thought with divine limits and do's and don'ts of divine revelation. (Javadi Amoli, 2009: 151/7) Therefore, the source of knowledge of Islam is based on rational reason and valid narration.

The guidance of human beings with the two criteria of reason and revelation and kind and tolerant behavior of the Prophet of Islam paved the way for the spread of Islam and the emergence of the thinking of human rights. What is left of the Prophet's tradition and the discussion of tolerance in early in Islamic period is the basis for the emergence of human rights thinking, just as tolerance and indulgence caused Islamic power to spread first to the Arabian Peninsula, then to the non-Arab world and to parts of Europe. The kind of relationship that Muslims had with dissidents and followers of other religions was one of the factors of this success. (The Great Islamic Encyclopedia, 23/6)

At first, Islam puts the human being free in the acceptance of the principle of religion and there is not any reluctance or compulsion on man, and after accepting the religion, it made it easy for its followers to perform their duties. "Allah does not task any soul beyond its capacity." (Baqarah:



286) Therefore, Islam is a religion whose commands and rules are easy to carry out.

Some verses, such as the following ones confirms easygoingness (*sahl gerayee*) in the school of Islam; "Allah desires ease for you and He does not desire hardship for you" (Baqarah: 185) and "And say, "[This is] the truth is from your Lord: let anyone who wishes believe it; and let anyone who wishes disbelieve it." (Kahf: 29)

In relation to social relations, the divine commands indicate tolerance, so that this command considers differences to be natural and considers it as the foundation of stability of ideas and thoughts, and assumes tolerance with opponents, even enemies, as a way to create closeness between their hearts and avoidance of their division and their guidance. Compromise, avoidance of controversy, forgiveness and overlook (*safh*) show a kind of tolerance of the Prophet (pbuh) with his opponents. The Prophet's toleration from the beginning is remarkable.

The Prophet's behavior and manners are explained in another verse with a tolerant approach: "If you issue forth in the way of Allah, try to ascertain." means that when you go to jihad, be careful in killing someone who you doubt in his religion and enmity. "When you issue forth in the way of Allāh, try to ascertain: do not say to someone who offers you peace, You are not a believer" (Nisa: 94)

Whoever professes Islam has all the rights of Muslims, whether for his benefit or to his detriment, especially in the protection of property and body; but the intention and reckoning of his work is with God (Mughniyeh, 647/2)

In Islamic teachings, in addition to the amnesty, the forgiveness or self pity has also been commissioned and it has been considered as the basis of peace, friendship and security. Self pity is a situation in which a person forgives and then behave well with the opponent. (Qurashi Bonabi: 131/4) "Yet excuse[them] and forbear until Allah issues His edict". At the beginning of his guidance, the Prophet (pbuh) was tolerant towards the pagans, infidels and polytheists of Quraysh, and by tolerating their speech and behavior, he lived a peaceful life with the people and dealt severely only in case of betrayal and violation of the covenant. Therefore, easygoingness (*sahl gerayee*) is the basis of Islam and the basis for preserving human dignity, and in this school, citing Qur'anic teachings with

rational confirmation, there is a special emphasis on easygoingness in individual and social affairs of human beings. (Hajj: 78 / Baqarah: 185)

2-2 -Privacy in Islam:

With the advent of Islam, the slogans of equality and justice, which showed the value of each people in the school of Islam, fascinated the people. Islam gives equal rights to all human beings, so that every person has the right to enjoy it, regardless of place, color, race or religion. (Hujurāt: 13) Violation of this right is prohibited and the defense of it is obligatory and is considered as a right of citizenship or privacy in society.

Every natural talent is the basis of a natural right. Human beings have "human rights" because they are human beings. In terms of civil society, human beings all have equal and similar natural rights. (Motahari, 2011: 19/161)

Therefore, from the perspective of Islam, respect for privacy is one of the special rights in line with human nature and natural rights of human beings and can be mentioned from two perspectives of Islamic verses and references.

2-2-1 -From the perspective of verses:

In the Holy Qur'an, there are several verses with themes related to maintaining the privacy of individuals. Respecting and not entering the privacy of individuals has been raised in the form of key topics such as avoidance of spy, suspicion and entering people's homes without permission. The most famous of these verses are the following two examples:

A) Hujurat/ 12:

God the Almighty says: "O you who have faith! Avoid much suspicion; indeed, some suspicions are sins. And do not spy on or backbite one another." The writer of al-Mizansaid in explaining "Li Tajassasou" that: Do not spy and look for people's faults so that the things they like to hide are not revealed. (Tabatabai, 1995: 484/18)

After emphasizing the preserving freedom and respect for human rights and dignity, Seyed Qutb points out in this verse that by avoiding suspicion, human conscience is purified internally and protected from being contaminated with bad thinking, because usually after having suspicion, spying and discovering the mistakes of others occur. The freedoms,

sanctities and dignity of individuals can not be violated or affected under any circumstances. (Seyed Qutb, 1425 AH: 6/3345)

Man has no freedom in his suspicions and imaginations, but circumstances and factors beyond his will and authority, induce good or bad suspicions on him. (Mughniyeh, 1999: 7/202) However, the emphasis of Islamic teachings is on having good suspicions of individuals, as in this verse "when you [first] heard about it, why did not the faithful, men and women, think well of their folks, and say, "This is an obvious calumny"? (Nur;12) it is interpreting that the believer must think well and not think badly about what he finds a beautiful interpretation for. (Sheikh Tusi, No Date, 9/349) Therefore, in the school of Islam, it is recommended to have good suspicion about another person's behavior. Other verses in which God explicitly respects the privacy of individuals include:

B) Nur, 27

"O you who have faith! Do not enter houses other than your own until you have announced [your arrival] and greeted their occupants. That is better for you. Maybe you will take admonition." God knows your entry into the house of others and your intentions to enter the house, so it is advisable not to enter without permission, because it removes man from sin, slander, suspicion and provocation (Sultan Ali Shah, 1993: 10/310 - 313)

Therefore, it is forbidden to enter the private areas of individuals or even public places where one does not need to rebel. The interpretation of this verse states: "In Islamic society, the secrets of life remain hidden and no one can know inside of a people the secrets of life remain hidden and no one can be aware of inside of a person, even if others know that the person is secretly doing something wrong. " (Seyed Qutb, No Date, 6/3346)

2-2-2 -From the perspective of Islamic laws:

Islamic scholars have also derived laws based on verses of the Qur'an. Determining laws such as "principle of avoidance of spy", "principle of equality", "principle of innocence", "individuality of punishments", etc shows the importance of preserving individual privacy. (Mohaghegh Damad, 2004: 3/4)

According to the principle of avoidance of spy, the privacy of the people is respected, so that in principle 38 Islamic law and the Constitution of the Islamic Republic of Iran, even to discover the crime attributed to the

accused, it is never possible to unreasonably search her/his personal life and find out her/his hidden details. (Mohaghegh Damad, 2004: 6/4) Therefore, any spying on the private life of individuals is prohibited.

According to verse of "O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another" (Al-Hujurat: 13); all the people are equal in terms of rights and tasks, and the principle of equality applies to all people of all races.

The phrase "*Li Ta'ārafu*" means that the purpose of diversifying your countries, races and colors is for you to cooperate with each other in what is good for you. This verse is a call from the Holy Qur'an to form a single human and universal nation, whose justice and love are the reason for the gathering of its people. (Mughniyeh, 1999: 7/209)

Despite the principle of innocence, Islam emphasizes the preserving of individuals' privacy in such a way that human beings enjoy sufficient immunity and social security, and that the rights of individuals in society are guaranteed by the government. Article 37 of the Constitution of the Islamic Republic of Iran states: "The principle is innocence and no one is guilty according to the law, unless her/his guilt is proven in a competent court." There are many verses in the Holy Qur'an that indicate the validity of the principle of correctness and truth; For example: "Do not talk except good things about people until their guilt is known." (Mohaghegh Damad, 1383: 1/197)

According to the burden rule, "No bearer shall bear another's burden", even judges and rulers are required to respect the principle of individuality of punishment. (Mohaghegh Damad, 2004: 8/4) Islam's view is to respect the rights of individuals, to conceal and protect their individual and family secrets because the most important common element mentioned in Islamic principles is the preservation of the dignity of individuals: "Indeed those who want indecency to spread among the faithful, there is a painful punishment for them in the world and the Hereafter, and Allah knows and you do not know." (Noor: 19)

Also, among the current laws of Muslims, which are derived from Islam and the law of revelation, with the establishment of principles in the field of morality and law, any invasion of privacy is prohibited and rejected.



2-3 -The relationship between tolerance and privacy from the perspective of Islam

After examining the two issues of tolerance and privacy separately, the relationship between privacy and easygoingness can be explained carefully and thoughtfully in the verses of the Qur'an.

Recognizing this relationship by quoting moral teachings in the Qur'an partially explains the problem of research. In this regard, valuing easygoingness in preserving the privacy of human beings, in two areas of communication of human relationship with God and with other human beings in Islam can be identified, generalized and evaluated.

2-3-1-The relationship of human with God

Man's relationship with God is one of the most important relationships that God has established between himself and man by setting boundaries in duties. God commands His servants: "O you who have faith! Do not ask about things which, if they are disclosed to you, will upset you. Yet if you ask about them while the Qur'an is being sent down, they shall be disclosed to you. Allah has excused it, and Allah is all-forgiving, all-forbearing." (Mā'idah: 101)

God, along with making it easy for His servants, refers to preserving His privacy with human beings, and clarify that only God is aware of its causes, so that any difficulty will be eased for the obligated people.

2-3-2-The relationship of human with others:

In the relationship between a person and others, two relationships can be referred and mentioned for example, in two forms of the closest family member, i.e. spouse, and the farthest person, i.e. citizens, who are opposed to religion and belief. Preserving privacy in relationship of the person with the closest family member is based on an easygoingness approach, especially in relation to spouses in the Qur'anic teachings. for example:

" If a woman fears from her husband misconduct or desertion, there is no sin upon the couple if they reach a reconciliation between themselves; and reconciliation is better " People's greed for their rights is a trait that compels them to defend their rights. So, if you men do good and follow the path of piety and do not force your wives to waive their rights, it is more deserving because God is aware of what you do. (Allameh Tabatabai, 162/5)

With a little reflection on the content of the verse, it can be seen that in addition to God ordering the peace and reconciliation of spouses, but by

stating the natural realization of the right, in defense of personal rights, the individual can choose and no one can interfere with his/her privacy. So, by a tolerant approach, Qur'an recognizes the dignity of the person in maintaining and choosing his/her life. Also, in the relationship of a person with others, we can mention the farthest relationship of a person in society, communication with followers of other religions; despite the multiplicity of beliefs, the privacy of individuals has been preserved. "Indeed, the faithful, the Jews, the Christians and the Sabaeans—those of them who have faith in Allah and the Last Day and act righteously—they shall have their reward from their Lord, and they will have no fear, nor will they grieve." (Baqarah: 62).

In many Qur'anic teachings, in addition to respecting the beliefs of Jews and Christians, etc., the authority and choice of the individual along with compromise in the face of opposition and tolerance with others, the preserving privacy is well explained.

Therefore, it can be said that Qur'anic teachings based on peace and easygoingness from the beginning of Islam, pave the way for the emergence of human rights thinking and preserving privacy. With reference to the Qur'anic teachings and the design of a brief communication cycle of the person, God, and others in religious teachings, the prominent role of tolerance in protecting the privacy of individuals is significant.

3- Liberalism

3-1- Privacy in Liberalism:

The diversity of concepts in relation to liberalism is undeniable, but the commonalities of the views of the claimants of liberalism is "individualist. The ontology of liberalism is based on individualism, and liberalism's familiar commitments to freedom, tolerance, and individual rights derive from this basis (Arblaster, 1988: 18). In this view, man is inherently a wise being, and the intellect is the only guide for him/her. Any subject that can not withstand the test of reason is not accepted. Therefore, rationalism, one of the other principles of liberalism as the spirit of Western culture, makes man the criterion of everything and reason is the only selector in practice and decision making (Ibid, 1988: 50)

Tendency to freedom is another foundation of liberalism; according to liberal, God, religion and the unseen affairs do not exist, or even if they exist, they have no right to interfere and influence in any of the theoretical

and practical aspects of human life, and the right to choose in all decisions is up to man and according to his/her carnal desires. (Ibid, 1988: 112)

According to the doctrinal principles, the school of liberalism is one of the claimants and advocates of privacy. In the view of liberalism, the delimitation and rights of individuals are specified with civil liberties, natural rights and human rights. Article 12 of the Universal Declaration of Human Rights in 1948 states: "Arbitrary interference with one's privacy, family, home or correspondence should not be construed, nor should the dignity or reputation of a person be attacked. "In the face of such interference or aggression, the preserving the law is the right of every individual".

According to the liberal view, the individual's choice and authority is prior to society in all respects, and man is inherently a rational, free and independent being in choosing individual and social issues, rejecting any imposition by others. Only the risk of violence on the interests of society leads to the deprivation and prohibition of man's autonomy. Therefore, this school has a special view on the individual and privacy of individuals.

3-2 -Tolerance in liberalism

Liberal thinking and being free from any prejudice and confrontation with various ideas and opinions is valuable to liberals. Experts in the school of liberalism believe that freedoms increase the power of reason, and that all ideas, even false ones, should be express freely. The greater the difference, the more opportunities the reason has to choose, and the higher the value of human action. Man achieves true freedom and his innate goals through reason (Shapiro, 2001: 13) Therefore, multiple differences and choices resulting from the mere use of reason require the observance of ease in the various views of human beings. Tolerance(tasahol) in liberalism means that accepting something we do not believe in and objecting to it, while objecting to it is justified by a kind of rationality, maintaining self-control and protecting oneself from the rejection and destruction of the thoughts and ideas of others. (John Locke, 1998: 7)

In the history of Western political thought, the concept of the word tolerance first emerged in the context of religious issues, and during the sixteenth and seventeenth centuries, religious tolerance became a legal concept. After the rise of Christianity, the church increased its repression of its opponents, considering itself the only true interpreter of the word of

God, and believed that the church was the ultimate decision-maker about the beliefs of the people. (Ibid, 1998: 5)

The intellectual characteristic of liberalism actually rooted in the belief in a kind of relativism that lies within the realm of religious thought of this school. In liberal ideology, individual desires, will, and judgments are the criteria for distinguishing between good and bad which are variable for each individual, it has no result other than relativism and personalizing of moral rules. According to this view, in spite of differences and diversity, human beings choose as an autonomous being to achieve their goals only by using reason, and in order to protect the rights of others, they make the necessary considerations according to their own thoughts. These considerations will be the same as tolerant approach and the basis of easygoingness has made the doctrinal foundations of liberalism applicable. Then, in order to answer the research hypothesis and further explain the subject, the relationship and dependence of tolerance in maintaining the privacy of individuals was examined and evaluated according to the views of the thinkers of this school.

3-3 -The relationship between tolerance and privacy from the perspective of liberalism:

According to mentioned contents, the school of liberalism has been a defender of the individual privacy. In order to protect and defend individual rights, it has based its beliefs on various principles such as rationalism, libertarianism, pluralism and easygoingness; despite differences of opinion and interference in the rights of individuals, the experts of this school have tried to correct and resolve conflicts by presenting various opinions. The research hypothesis assumes that easygoingness plays a central role in relation to other principles proposed in the school of liberalism. To further explain the discussion, we can refer to the various theories of the experts of this school that only in the presence of a spirit of negligence, the privacy of individuals is preserved and possible conflicts between the doctrinal foundations will be resolved.

Therefore, according to the multiple doctrinal principles of liberalism, if it is based on individualism and man is the criterion of everything and reason is the main decision maker, there will be a high probability of opposition and disagreement of individuals. According to the principle of libertarianism, if all decisions are made based on personal desires and

wishes, as a result, the probability of disagreement, conflict of desires and wishes with the desires of others is very high. Also, the principle of pluralism, the recognition of the ideas and views of different religions and parties, requires tolerance with others. In the following, we can point to some examples of conflict and disagreement among the experts of this school. John Stuart Mill considers pleasure as the criterion for calculating the value of human actions and individual freedom. In other words, moral hedonism claims that every human being is free to pursue her/his own purpose and benefit as long as she/ he does not violate the laws of justice, and anything that is enjoyable is good. (Shapiro, 2001: 142)

John Stewart considers the behavior of governments to be just only when it maximizes the general happiness of the people of society. Therefore, if the government pursues a policy based on something other than the principle of maximum happiness, it has acted illegitimately from a hedonistic perspective. However, it is unreasonable to expect the government to approve of one person's comprehensive teaching. It is unreasonable because hedonism expects the government to exercise the principle of greatest happiness. Kant also claimed that the precepts of practical reason are obvious precepts and that all human beings understand them. That is, moral precepts are always and everywhere fixed for everyone, and there are no exceptions. For example, if telling the truth kills thousands of innocent people, is it still a good thing. But it is clear that this ruling is contrary to human intellect and nature. Therefore, in order to know the moral rules of voluntary actions, one must know its real interests and corruptions and its result in order to be able to judge its good or bad.

According to the principles and values of liberalism, tolerance is especially important in the foundations of liberalism, because making decisions in accordance with the intellect of each free and independent person with different opinions and acceptance by others is associated with differences and conflicts in individual rights and respect for privacy and preserving individual rights will be possible in society with tolerance.

In any society where, individual liberties are recognized and upheld by liberal principles, one can expect that different attitudes towards a happy life will emerge among the citizens of that society. On the other hand, these attitudes are often in conflict with each other, which has made it difficult to reconcile them in a way that is acceptable to all. (Kicks, 2013: 56)

Recognizing happiness is different for each person and its effect on the lives of people with different perspectives, capacity and opportunities is different. (Ibid, 2013: 50)

In the school of liberalism, individuals with all sorts of perceptions of a happy life are unable to maintain each other's privacy unless they take a tolerant approach to resolving undeniable differences. This school, under the power of reason, is able to perform any behavior and actions in the individual domain, provided that they do not harm another person. According to the scholars of this school, interfering in the actions of individuals is illegal even if it is irrational, stupid and emotional, and it is only on condition that it does not harm other, because individuals know better than anyone what is good for them. Even in the long run, it is better to allow the person to make a mistake than for a foreign power to impose a perception of good on her/him, even if the intervention is intended to benefit the individual. (John Locke, 1998: 34)

It should be noted that any person who considers his opinion rational, considers the opinion of others as irrational and does not tolerate accepting the opinion of others, but if he believes in the limitations of the human mind, he accepts with a tolerant and reasonable approach that there may be mistakes in decision making or the other person's way of thinking is more correct in the selection process.

The acceptance of distinct cultural behaviors while maintaining free and independent privacy faces contradictions that have challenged the foundations of liberalism in practice. In order to resolve some of the conflicts that have arisen, the scholars of this school have set conditions for the agreement of citizens who have many differences, to protect the rights of individuals and privacy, which will be resolved only in the face of easygoingness. John Rawls, one of the contemporary philosophers of liberalism, considered rationalism to be the source of problems and challenges.

He believed that the mere use of rationality causes controversy, which is in clear contradiction with the principle of liberal freedom of thought. This contemporary philosopher introduced tolerance as the consensus among citizens. He considered the realization of a consensus among free and equal citizens to be feasible without relying on any power and doctrine only through rationality. (Rawls, 2013: 11)



Rationality is when human beings tend to be governed by principles that can be shared by them and others. Rationality means creating a framework for the world on which behaviors are based so that in addition to pursuing one's own interests, the interests of others are considered. It may be argued that the separation of rationality and reasonability is still the most important tool for reconciling cultures and creating a better environment for tolerance. (Bagheri, 2017: 196)

Conclusion

Man, who is a social being, on the one hand has individual independence and on the other hand lives in society and related to others, and society has to provide a suitable environment for him to adhere to the obligations arising from individual independence. In this regard, rights are granted to human beings in order to maintain their human dignity and psychological security; one of these prominent rights is the right of privacy. In this regard, in order to prevent the interference of privacy and to achieve the transcendent human goals, in each society, different schools that are derived from collective wisdom or divine revelation, are forced to enact laws and regulate the above-mentioned relationships.

Human life is composed of social relations in various fields that in order to have a proper relationship, respect and sanctity are appropriate between human beings in individual and collective relations, so that a person can have the necessary tolerance and interaction with others without unconditional entry and intervention into the privacy of others through personal will and appropriate choice. Since the seventeenth century and the advent of the universal declaration of human rights, the tendency towards individualism led the followers of the school of liberalism to become one of the first proponents of privacy by establishing principles and beliefs based on pure reason.

In the school of liberalism, individual liberties were first considered and then, in order to preserve and support the principles of privacy based on pure rationality, the tendencies shifted towards a tolerant approach. As a result, the existence of a basis for tolerance in liberalism was formed to protect the privacy and authority of the individual, so that without considering this basis, the implementation of other principles is not possible. In the school of Islam, revelation is the basis of all rational calculations and studies to regulate the laws of life and is always the support

of man. Therefore, despite the two powers of revelation and reason, everyone can reach the truth.

The Qur'anic teachings have provided a suitable ground for respecting the rights and privacy of human beings. Islam has allowed the individual to express various interpretations in the field of beliefs by setting religious laws and ease in duties in accordance with the capacity and ability of human beings, within the framework of the ideas that presented, and in this regard, social rights and especially personal privacy have been protected. In this regard, tolerance is the basis for all human beings to achieve freedom, equality, protection and respect for the privacy of individuals.

Liberalism, on the other hand, focuses on the ease of dealing with others, so that each person chooses freely according to her/ his own rationality and considers what she/he deems her own right to be her natural right. The actions and behaviors of human beings are considered correct to the extent that they bring him happiness. The existence of different human perceptions of happiness and a happy life and the confrontation and antagonism between them is possible only by observing tolerance.



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