

SCIENTIFIC VALUE OF THE ISLAM AND SIGNIFICANCE OF THE INTER-RELIGIOUS TOLERANCE

Many nations in the Balkans, among them Albanians as well, accepted Islam, primarily because of many different opportunities, but several because of the similarities of their religions with Islam (for example Patareni), so that Islam has been adopted, mainly, without any force. Because of this, instead of the term "Islamisation", from the scientist and historical point of view, it is more appropriate to speak about acceptance or adoption of Islam. However, the term "Islamisation" is referring to many negative features, known in the history of humanity as most regressive theories and lessons and activities (ex. occupation, fascism etc.). Closest knowledge of the right meaning of the Islamic religion and its general contribution to the civilization and the culture of the Muslim population, and with many objects and products of the population which is not Muslim is proving even more its scientist and cultural value in general, and certainly Islamic theological purpose and importance.

The title of the work, at the first view consists on two not related problems: the scientist dimension of Islam and importance of the inter-religious tolerance. However, with analyses of the basic and important postulates, the closest connection and many similar elements is to be concluded.

This project is result of analysis of many resources about Islam, primarily Koran as the main source of Islamic teaching, that saint Muslim book which through the centuries had served as a reading book and during the history had significant role in establishment of the culture and literature in languages of the several populations. In Albanian language, for example since today, Koran has been translated and published several times, which proves its huge value, and these publications deserve separate analytical and comparative approach.

Often, Islam has been considered only on area of religious education, which is one sided. Notwithstanding the religious values and its education in the form of theological disciplines (Kirafest, Tefsir, Akaid, Hadis, Fikh, Ahlak etc.), Islamic learning has a broader dimensions that advanced philosophic ideas and therefore - philosophy of the Islam, especially Islamic mystic (*Tassawuf*), as well as discussions about the ethics of Islam, Islamic culture, Islamic education, and contribution of Islam to the development of several sciences. There is almost impossible to find the science that scientists of Islam didn't practice and greatly advanced many scientist area and disciplines (ex. Avicena, Averoes, Al-Biruni, Omer Hajjam, Firdusi, Rumi and the others).

In scientist point of view, it will be necessary to highlight the incontestable results of Islam in many sectors of culture and in many scientists' activities. One of the main reasons of development and influence of the Islam is the approved conclusion that the Islamic religious is more rational. In it is less mystic in comparison with other religious.

Islamic doctrine is more approachable, simpler, understandable and without theological complications.

Many ayats are written about how much is appreciated scientist approach and education. In one of it is stated that whoever is asking for knowledge, is not dying. Imam Ali, for example, in "Stazi rjecitosti" (Zagreb, 1994) says that knowledge is better than possession and he particularly say: " Knowledge is protecting you, and you must protect your ownership. Ownership is decreasing by spending, and knowledge is multiplying by dividing." (Idem, p. 244). In that holly book people are directed to do good things, and the sins, injustice, evil, oppressions, and any kind of inequality are prohibited.

Tolerance is explained as well, especially inter-religious, which in real meaning is progressive, human and positive approach, against intolerance, misunderstanding and intellectual and moral deviation. That tolerance and understanding between the people, as well as attempt of establishment of religious understanding, are promoted with contacts, dialogues, and, on the basis of mutual appreciation,

which shall, I am deeply convinced, contribute to the decreasing or eliminating of misunderstandings, antagonisms and tensions between the Muslims and Christians. There are mentioned positive examples of the religious tolerance, which motivates even more influence amongst themselves, and at the end a few general views about the religious pluralism and tolerant relations within the people of the different religious. Examples of religious tolerance we are finding especially between the Albanians and their temples in Albania.