

CONCEPT OF TOLERANCE IN ISLAM FOR PROMOTION OF HUMAN UNITY

Brig (R) Prof. Dr. Fazli Rabbi

ABSTRACT

Islam is a divine religion. It is based on divine revelation and Sunnah of the Holy prophet (SAW). Tolerance, patience, forbearing and broadmindedness are the hallmarks of the last divine religion, Islam. In the article the ideology of co-existence has been discussed. Verses of the Holy book indicate importance of the tolerance. Similarly some events out of the Seerah of the Holy prophet (SAW) have been mentioned as references. In these pages it is impossible to explain scope of the subject; however efforts have been made to elaborate the Islamic perspective of tolerance. May Allah Almighty enable all of us to follow teachings of Islam in true spirit.

Keywords: Islam, Tolerance, Divine Revelation, Co-existence, Humanity,

1. Introduction

In the holy book Allah Almighty Says

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ (1)

“Islam being the only Religion acceptable to Allah”

Dates back to Adam (AS), the first man and Prophet on the Earth. Since then Allah (SWT) has sent His Prophets/Messengers who invited the people towards one God (Allah). This practiced till the last Messenger of Allah (SWT), Hazrat Muhammad (PBUH) came on whom was revealed the most perfect and modern form of Islam in shape of the Holy Qur'an:-

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (2)

“This day, I have perfected your Religion for you, completed my favour upon you and have chosen for you Islam as your Religion”

The Holy Prophet Muhammad (PBUPH) occupies the unique distinction of being the only founder of a religions community whose life and message has been saved in its original and precise form. Sunnah or the life of Holy Prophet Muhammad (PBUH) is a peremptory source of guidance and inspiration for the Muslims. Its study is important merely because of being the modal example of the Holy Prophet which is the second source of Islamic law and Shariah after the Holy Qur’an.

In this article, the concept of tolerance in Islam for promotion of human unity will be discussed.

2. **Definition**

Before going into the details of the teachings about tolerance, it is imperative to define it and make the limitations.

What is tolerance?

Literally, the word “Tolerance” means to bear. As a concept it means, respect, acceptance and appreciation of the rich diversity of the world’s cultures, forms of expression and ways of being human” (3).

In Arabic, it is called “Afw” means pardon, forgiveness, dispensation, exemption, sparing and excuses (4).

In Urdu, we use the word “Rawadari”.

It allows an individual to perform all the duties which are imposed on him and also to respect other religions and have good relations with them. Tolerance comes from our recognition of:-

- Dignity of human beings.
- Basic equality of all human beings
- Universal human rights
- Fundamental freedom of thought, conscience and belief, however levels of tolerance may be categorized as under:-
 - Among family members
 - Among community members
 - Among people believing in different religions

3. Teaching of the Holy Qur'an

Success of Islam lies in the fact that it lays stress on the improvement of individual character, socio-economic structure and political/govt setup to achieve welfare of human beings.

The Holy Qur'an is the preliminary source of guidance of Allah (SWT) and is believed to be the precise in its originality and authenticity. Let us take some guidance from the Holy Qur'an narrated about tolerance.

If we go through the Holy Qur'an, it reflects that Qur'an speaks about the basic dignity of all human beings. It accepts the basic right of an individual to have freedom of belief or religion. In the very beginning it says:

There is no compulsion in religion (لَا إِكْرَاهَ فِي الدِّينِ (٥))

From the very beginning, Qur'an verifies that nobody can be compelled for his believes. History of Islam shows that not a single person was rendered to accept Islam. At another place it says:-

“For you is your way and for me, mine”. (لَكُمْ دِينُكُمْ وَلِي دِينِ (٦))

Even permission for fighting is granted only to those who are being faced with cruelty. As the Holy Book guides:-

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٧)

Permission (to take up arms) is hereby given to those who are attacked, because they have been wronged. Allah has power to grant them victory.

It's a fact of history that after the conquest of almost whole Arabia, no compulsion was there for the opponents of Islam to accept the new religion, i.e, Islam. They were free to go their own ways. Qur'an forbids Muslims even from attacking Gods of other religions even if they are false so as to avoid a similar reaction from the opposite side. The Holy Qur'an says:-

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ (٨)

Those who worship others than Allah do not call them names because they will also, in enmity and unawareness start calling names of God/Allah. Politeness, kindness, decency, respect and logic are the tools of Muslims to attract the non-Muslims. Thus it directs:-

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِهِمْ بِالَّتِي هِيَ أَحْسَنُ (٩)

Call them to the way of Allah with wisdom and decent advice and when you argue with them, do it in a decent way.

The Holy Qur'an teaches Muslims to be united and considers them responsible to retain it and avoid difference.

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (١٠)

And hold fast, all of you to the cord of Allah and separated not.

At another place it says:-

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (١١)

“And obey Allah and His messenger, and do not dispute with one another, lest you should lose courage and your resolve weakens. Have patience, Allah is with those that are patient.

Islam is against any sectarianism. In the Holy Qur'an, Muslims are told about Bani-Israel and quoted there division both political and religious keeping in view the results from their experience, Muslims are advised:-

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ (١٢)

“And be not as those who separated and differed among themselves after there had come to them evidences. For them stern punishment is there

Being a final and universal religion it invites all human being as:-

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ (١٣)

“Say thou, O people of the Book! Come to a word common to us and you, that was shall worship none save Allah, and that we shall not join aught with Him, and that none of us shall take others as Lords beside Allah; then if they turn away, say thou, ‘bear witness that we are Muslims’

Islam advises for security for all. The Holy Quran says:-

وَإِن أَخَذَ مِنَ الْمُشْرِكِينَ اسْتِحَارَةً فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ (١٤)

“And should any of the associates seek thy protection grant him protection that he may hear the word of Allah, and then let him reach his place of security. That is because they are a people who do not know.

4. **Teachings of the Holy Prophet (PBUH)**

Hadith is second source of Islam. The Holy Prophet (PBUH) and his teachings are authority after the Holy Quran in Islam. In this connection, some events/examples from the life of the Holy Prophet (PBUH) are given:-

a. **Incident of Taif.**

After the death of Abu-Talib, the opposition at Mecca grew greater day by day and the enemies of Islam began to redouble their persecution. The Holy Prophet (PBUH) was then forced to turn his attention towards the next biggest city of Arabia: Ta'if. He traveled to Taif and invited its inhabitants towards Islam. But all the chieftains of the clan refused even to listen to the Holy Prophet and treated Him most contemptuously and rudely. When the Holy Prophet (PBUH) was leaving the town they told a gang of vagabonds to pelt him with stones. He was so much pelted that His whole body was covered with blood and His shoes were clogged to His feet. The Holy Prophet (PBUH) left the town in this woeful plight while

praying to Allah: “O Allah! To Thee I complain of the feebleness of my strength, of my lack of resourcefulness and my insignificance in the eyes of people. O, Most Merciful of all capable of showing mercy! Thou art the Lord of the weak and thou art my own Lord. To whom art thou entrusting me, to an unsympathetic foe who would sullenly frown at me, or to an alien to whom Thou hast given control over my affair? Not in the least do I care for anything except that I may have Thy protection for myself. In the light of Thy face do I seek shelter __ the light of which illumines the Heaven and dispels all sorts of darkness, and which controls all affairs in this world as well as in the Hereafter. May it never be that I should incur Thy wrath, or that Thou should be displeased with me. I must remove the cause of Thy displeasure till Thou art pleased. There is neither strength nor power but through Thee.” The Heavens were moved by the prayer and Jibrail appeared before the Holy Prophet (PBUH) greeting him with “Assalamu ‘alaikum” and said:

“Allah knows all that has passed between You and these people. He has deputed an angel in charge of mountains to be at your command.”

Saying this Jibrail ushered the angel before the Holy Prophet (PBUH). The angel greeted the Holy Prophet (PBUH) and said:

“O Prophet of Allah! I am at your service. If you wish, I can cause the mountains over looking this town on both sides to collide with each other, so that all the people therein would be crushed to death, or you may suggest any other punishment for them.”

The merciful and noble Holy Prophet (PBUH) said:

“Even if these people do not accept Islam, I do hope from Allah that there will be persons from among their progeny who would worship Allah and serve His cause.”

b. Hijrat to Madinah.

During the journey of hijrah to Madinah, the Holy Prophet (PBUH) and Abu Bakar (RA) were caught by Suraqah bin-Maalik, a stout and well-built man who was induced by the big reward of hundred camels. But when he came near the Holy Prophet (PBUH), his horse stumbled and he fell down. But he mounted again and continued his chase but the horse stumbled again. He did not give up

his chase and this time he took out his arrow aiming at the Holy Prophet (PBUH). The horse stumbled the third time and its feet went deep into the sand. The rider was thrown off his seat with force. His inner self forced him to give up his bad intention. Suraqah threw his arrows and went to the Holy Prophet (PBUH) begging him forgiveness. The merciful Prophet forgave him smiling and on Suraqah's request the slave of Abu Bakr wrote a warrant of pardon on a piece of leather. (15).

c. Madina Pact

When the Holy Prophet (PBUH) settled down in Madina, He found there complete anarchy, the region having never known before either a State or a king to unite the tribes torn by internecine feuds. In just a few weeks, he succeeded in rallying all the inhabitants of the region, into order. He constituted a City-State, in which Muslims, Jews, pagan Arabs, and probably also a small number of Christians, all entered into a stately organism by means of a social contract. The constitutional law of this first "Muslim" State which was a confederacy as a sequence of the multiplicity of the population groups has come down to us in to, and we read therein not only the clause 25: "To Muslims their religion, and to Jews their religion," or: "that there would be benevolence and justice," but even the unexpected passage in the same clause 25: "The Jews ... are a community (in alliance) with according to Ibn Hisham and in the version of Abu Ubaid, a community (forming part) of the believers (i.e., Muslims)."

The very fact that, at the time of the constitution of this City-State, the autonomous Jewish villages acceded of their free will to the co federal State, and recognized Muhammad as their supreme political head, implies in our opinion that the non-Muslim subjects possessed the right of vote in the election of the head of the Muslim State, at least in as far as the political life of the country was concerned.

Military defense was, according to the document in question, the duty of all elements of the population, including the Jews. This implies their participation in the consultation and in the execution of the plans adopted (16).

d. Personal Revenge.

The Holy Prophet (PBUH) was invited by Jew family to dinner. He (PBUH) accepted this invitation in view of His soft nature and encouragement of the inviters. But, after taking the very first morsel, He (PBUH) stopped eating. The food was poisoned. On inquiring by him (PBUH), the Jews admitted that they had done so in order to know that if He (PBUH) was in fact the Messenger of Allah, the poison would not be effective; otherwise they would get rid of Him (PBUH). Name of the woman who poisoned the food was Zainab who was sister-in-law to Marhab – a famous and renowned Jew wrestler and who had been killed by the chief of the believers, Ali (RA).

This was big incident, an intrigue which had been admitted and the culprit was there in front. But what punishment was awarded to her? Was she imprisoned? No, despite insistence of others, He (PBUH) spared her. He did not punish Zainab because to revenge for himself, He (PBUH) did not like” (17)

e. Exemplary Forgiveness of the Enemies.

After conquer of the Mecca, the Holy Prophet (PBUH) sent for ‘Uthman bin-Talha, who was the custodian of the keys of the Ka’bah, and who once refused Him to enter the Ka’bah and ill-treated Him. Not only the Holy Prophet (PBUH) entrusted the keys to ‘Uthman bin Talha but also said, “If any person took the keys of Ka’bah from ‘Uthman bin Talha (or his descendents), he will be cruel.”

The Quraish and their leaders were watching quietly in the compound of the Ka’bah. The Holy Prophet (PBUH) then addressed them: “O leaders of Mecca! What treatment do you expect of me this day?” They said,” You are a noble brother (to the young) and a gentle nephew (to the aged).” The Holy Prophet (PBUH), “I will treat you as Yusuf (Joseph) treated his brothers.

لَا تَتْرُوبَ عَلَيْكُمْ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ (١٨)

“You are free from all fears today. May Allah forgive you? He is Forgiving, Merciful.

When the Meccans heard this they could not believe at first. It touched the deepest cord of the human heart in the audience. He (the Holy Prophet (PBUH)) actually deserved the titles: “Best of Humanity”, “The pride of Mankind”, and “The Mercy for Nations.” Thus the Holy Prophet (PBUH) showed an exemplary forgiveness to his enemies. He and His followers had been persecuted and oppressed in Mecca for thirteen years. Their cruel persecution at last compelled the Muslims to migrate to Madinah. There were among them those who tried to murder the Holy Prophet (PBUH), There were also the one who had caused the death of His daughter, and the woman like Hind (wife of Abu Sufyan) who chewed the liver and the heart of His beloved uncle, Hamzah after he was martyred by her slave, Wahshi, in Uhud. But all these sins were readily forgiven and forgotten. The bitterest enemy of Islam was pardoned and every sympathy was shown to them. Never in the history was there another victor who showed such love and mercy for the fallen enemy.

5. Religious in Tolerance and its Consequences

Aim of the Islam is to create an ideal welfare state where there is no injustice, no hunger, no greed, no unemployment and all the people to enjoy peaceful and sound life. As the Holy Qur’an directs:-

الَّذِينَ إِذَا أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

(١٩)

“Those who if we establish them in the land will establish the prayer and pay the poor-rate and command what is reputable and restrain what is disreputable.”

Intolerance, bigotry, racial and injustice discrimination, prejudice are all obstructions in the creation of the society described above. Intolerance results in general disintegration of the society and

disastrous consequence. A brief account of these consequences is as follows.

a Rise in Sectarianism.

Intolerance leads to difference in opinion. Though difference is good, but intolerance leads the formation of groups in society. Islam is against any sect formations. As the Holy Quran says:-

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (٢٠)

“Mankind! Verily We! We have created you of a male and a female, and We have made you nations and tribes that you might know one another. Verily the noblest of you with Allah is the most pious of you.

Globally, intolerance leads to formation of different groups on the basis of religious, political and social differences. Examples can be viewed in case of Kashmir, Afghanistan, Middle East, Burma, Libya, Syria etc.

b. Growth of Violence in Human Life.

A Socio-economic, political and legal injustice prevails all over the World today. This all is done by a small group of people who want to dominate the world. Outcome of this situation can be seen in the form of violence and terrorism.

Unfortunately, the root causes of the problem are not addressed rather such circumstances are freed to be retaliated with some degree of violence and force.

This leads to a complete violence breeding environment conducive to all types of destruction.

c. Social Injustice.

Intolerance leads to social injustice in society the foundation of social system. This negligence leads to a violent group formation

with the society. As the aim of these groups is to fight against the privileged closes of the society so they seek help of violence and extremism in all aspects of life social integrity.

d. **Disharmony Among and within Nation.**

Intolerance creates a situation of disbelief on the other people. Eventually, the individual becomes isolated and social contacts are broken. An unsafe and disharmonic situation arises in the society. In present era, almost all societies of the world are facing this problem. Also, not a single country is having belief another country even neighbor.

6. **Human Unity and Present Era**

Progress and stability of a society and happiness of its people depends on the general welfare of people. Similarly, the harmful habits such as intolerance, bigotry, social and linguistic discrimination, prejudice, all are obstruction in the creation of an ideal society. In the world today, there are about 200 independent states who are the members of United Nations. But all these states are the victim of degenerating social system. As a result, there is great unrest, forced by the depination, and is expressed by violence and terrorism/extremism. It is inevitable that concrete steps should be taken in order to search out the root causes of this social unrest and removed immediately.

As Religion is great force for peace and maintenance of Law and Order situation in the society. So, with the promotion of Religious teachings, the situation can be controlled. Keeping in view the prevailing irritation all across the globe, some steps are mentioned to promote human unity both at National and International level. Importance of tolerance cannot be ignored. It demands that every human being accepts other human beings as equal to himself and recognizes their rights. Broadly, tolerance can be subdivided into two categories.

a. Religious Tolerance

Religious tolerance is one of the significant elements responsible for human unity. Islam believes in equality of all men before Allah (SWT). All the religions bear equal importance and status in Islamic perspective. So, Islam teaches, to accept all the religious as a fact respect their beliefs and followers. The Holy Quran says:-

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ (٢١)

“And those who worship others than Allah, do not call them names because they will also, in enmity and unawareness, start calling names to Allah.”

At another place, it says:-

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٢٢)

“And Allah calls to the abode of peace, and guides whom so ever He will to the right path.

Islam is a religion of peace and in the above mentioned verse it is clarified by Allah (SWT) Himself. Islam never allows fighting the non-believers just because of their belief. The Holy Quran says:-

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (٢٣)

“Allah does not stop you from being kind and just to those who do not fight against you on account of religion and do not drive you out of your homes. Allah certainly loves (Protects) the equitable.

Religious tolerance should be practiced both among the Muslims and the other non-believers. Quran says:-

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (٢٤)

Show forgiveness, enjoying justice and avoid the ignorant.

In Surah Aldahar, it is clarified that welfare must be extended to all the needy people.

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا
(٢٥)

They give sustenance to the poor men, the orphan and the captive. We feed you for Allah sake only. We seek of you neither recompense nor thanks.

In Surah, Al-Baqarah, Allah (SWT) clarifies or defines the conditions for a pious man:-

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ
وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ
هُمُ الْمُتَّقُونَ

“Virtue is not in this that you turn your faces to the east and the west, but virtue is of him who believes in Allah and the Last Day and the angels and the Book and the prophets, and gives of his substance, for love of Him, to kindred and orphans and the needy and the wayfarer and the beggars and for redeeming necks; and establishes prayer and gives poor-rate and is of the performers of their promises when they have promised; and is of the patient in adversity and affliction and in time of violence;--these are they who have proved true, and these are they who are God-fearing.” (26)

b. Social Tolerance

A society in which rights and duties of an individual are assigned and given importance by the state machinery, and tolerant atmosphere prevails in the society. It not only provides a conducive environment for work but also provide stability and harmony to ever all socio-economic structure of the nation. To achieve all this, we must be unemotional, positive and realistic about life. The Holy Quran narrates:-

وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ (٢٧)

“And speak kindly to mankind and establish prayer and give the poor rate.

Abolishing the ineluctable inequalities based on race, colour of skin, language, birth place, Islam has proclaimed the superiority of individual based solely on Morality. The Holy Quran describes:-

وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (٢٨)

“If two parties of believers take up arms against each other, make peace between them. If either of them comes aggression against the other, fight against the aggressor till they submit to Allah’s judgment. When they submit, make peace between them in equity and justice; Allah loves the equitable. The faithful are but brethren; so affect reconciliation between your brethren and fear Allah that haply mercy may be shown to you.

c. Mutual Cooperation:-

In order to achieve the goal of welfare of human mankind, both at individual and community level, people and Govts should work mutually for creating a friendly environment. There would be no room for selfish, dishonest and troublesome people to detract the society from prayers.

Cooperation might include exchange of scientific knowledge, commendable norms and values, economic and technological support etc. Education and health might prove an auspicious sector for co-operation. In this connection, the Holy Book guides us:-

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (٢٩)

Help one another in what is good and pious, not in what is wicked and sinful and have fear of Allah for He is stern in retribution.

Solution of Disputes Under Harmony and Understanding:-

In order to resolve political and religious differences, whether at individual, national or international level, it is necessary to opt for

a dialogue on constant basis. Just after the Migration (Hijrat), The Prophet (PBUH) agreed an accord (Madina Pact) with the Jews which is an excellent example of dialogue and co-existence.

7. How to Live and Let Others Live?

As explained earlier, the entire world is at the stage of unrest, social injustice and intolerance has destroyed the system both at individual and community level. In such a situation, how it could be made possible to maintain peace and stability at global level?

It is hoped that if all the people, irrespective of their belief, obey the rules and regulations of their own religion only, it is possible to create a peaceful and harmonized environment. It is so because, none of the religions teaches intolerance, blame of opponents religion etc.

In the light of aforementioned statement, the Last Sermon by The Holy Prophet (PBUH) we can easily extract guidance for us in the prevailing situation. Some relevant aspects from the historical manifesto are:-

- a. Verily all the rites and traditions of the ignorance period (Pre-Islamic) are trampled under my foot.
- b. No Arab is superior to an “Ajami” and no Ajami has superiority over an Arab. You all are in the progeny of Adam and Adam was created out of dust.
- c. (You Must Know) that every Muslim is the brother of another Muslim.
- d. Do justice with your slaves. See that you give them to eat of what you eat and clothe them with what you cloth yourselves.
- e. “The revenge of all the bloods of ignorance period are treated as cancelled; and just of all I cancel the blood of the Son of Rabiah bin al-Harith.”
- f. (O people) fear Allah while treatment with women. You have certain rights over them and they have rights over you.

g. (I warn you) your lives, your properties and your honour are as sacred to one another as this sacred Day, as this sacred Month and as this sacred city.

h. Allah has given the rights of possession (as a result of the laws of inheritance). Therefore, there is no right of leaving a will in ancestral rights of inheritance (against the Islamic laws). The proper wedded life begetter a true son, adultery is subject to stoning and Allah shall not take him to task. Allah's curse is on the person who claims a lineage other than that of his own father, and or the slave who relates himself to a person other than his own master. Without the consent of her husband, a wife has no right to give away any part of her husband's property on wealth. The debt must be paid; the borrowed things must be returned; a guarantor must be responsible for the loss (30).

8. Conclusion

Whatever discussed so far reveals that:-

a Islam is a religion chosen by Allah Almighty teaches its followers to be kind, noble, honest, loyal, merciful and cooperative not for themselves but also for their relatives, community and even with the people of other religion also.

b Difference of opinion is not troublesome rather it's a blessing. However according to divine teachings case of difference, everyone should be calm, tolerant and peaceful in his manners and behavior and all the controversies should be tackled through peaceful dialogue.

c Non-Muslims should be treated in a well-mannered way as advised by the Holy Quran and Sunnah. They should be lured/attracted to Islam by our character, invitation, not by a forced action.

d All the religion and their followers should be respected realizing that they are Ummah of the Holy Prophet (PBUH) but have not accepted His message.

References

1. Al Quran- 3:29.
2. Ibid- 5:3
3. Arabic-English Dictionary by F. Staingass, Ph.D
4. The Oxford English –Arabic Dictionary
5. Al Quran - 2:256
6. Ibid -110:6
7. Ibid -22:39
8. Ibid -6:108
9. Ibid -16:125
10. Ibid- 3:103
11. Ibid- 8:46
12. Ibid- 3:105
13. Ibid -3:64
14. Ibid- 9:6
15. Albedaya wa alnnehaya
16. Ibn-e-Hassham
17. Ibn –e- Khaldoon
18. Al Quran -12: 97
19. Ibid -22:41
20. Ibid -49:13
21. Ibid- 6:108
22. Ibid -10:25
23. Ibid -60:8
24. Ibid -7:99
25. Ibid -76:89
26. Ibid -2:177
27. Ibid -2:83
28. Ibid -49:9
29. Ibid -5:2
30. Bukhari, Muslim, Abi Daud