

# Interfaith Tolerance, its Pattern and Scope

Saqib Muhammad Khan \*

Muhammad Atif Aslam Rao \*\*

**Abstract:** It's our collective mindset that unconsciously non-Muslims around us are considered very lower in status, in fact, sheer inferiors. Some people behave not like being visited with them and feel unrest if they sit beside. People love to make fun of their presence and practices quite legally. Their backbiting is not thought as a sin. Even to some people hurting them is a rewarding act! If they are hurt, injured or even died in a number, people remain utterly indifferent. It is likewise a fact that when we get out our charity, we never think of them despite their severe poor condition or even if they ask us. Their ailment, poverty, adversities never bring sympathy.

Of course, with this mentality, all effort for harmony seems fruitless and vain. Hence, until this mindset is correct, we can never succeed in developing harmony with the non-Muslims in terms of religion.

This article will concentrate on the fundamental misconceptions regarding treatment and behaviour with non-Muslims. The details will highlight misunderstandings and the respective rightful description and teachings so that harmony and cordial relationship with non-Muslims are nurtured and peace may prevail in our society.

**Keywords:** Religions, Interfaith, Pattern, Scope, Love.

Love is the strong bond that God has created among us. In fact, it is a string that links all of the humanity together. Gold and silver can lose their worth; simply nothing can lessen the value of love and care. The Prophets of Allah extinguished the fires of hatred with the flow of love. Every Prophet has led humanity like a leader of love. The life of Jesus proclaims the love of humanity in every form. Prophet Muhammad ﷺ, the pride of mankind, demonstrated the real sense of humanity at its extreme. The Holy Quran is also the message of love.

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\* Asst. Prof. KITE University:saqibkca@yahoo.com

\*\* Asst. Prof. University of Karachi:dratifrao@uok.edu.pk

Love is armour firm enough to hold back the gushing stream of anger, spite and hypocrisy. In every country, in every society and town, love is the most genuine and permanent thing. Thus, to strengthen our community, to prevail a peaceful and inclusive society, mutual love and dignity of humanity should be spread among all religions in the society. It is in unity that we can make our community like a paradise. It will take place when we remove from our souls the thoughts and feelings that alienate us from each other.

### **Dignity of Humanity**

Aside from religious belief, race or gender, all humans are honoured, respectable and deserve mercy. The Holy Quran states:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ<sup>1</sup>

Translation: “Indeed We have honoured the Descendants of Adam.”<sup>2</sup>

The entire creation of Allah is like an immense ocean, and human beings are its most precious pearl. God has honoured humanity and favoured the human race over many of His creatures. The expression of the honour God has given man can be observed in the reception granted to him when he was first created. It was a reception in which the angels prostrated themselves in a gesture of respect.<sup>3</sup> It was a sheer description that God Himself declared that man is to be respected. Undoubtedly, all humankind was created to be honoured, loved and cared. The above-quoted verse inspires every believer for loving the people of all segments of the society and embracing everyone. Besides, it further urges to pursue goodness, living for others and responding to misdeeds with favours and forgiveness.

The Holy Prophet Muhammad ﷺ taught the same concept through his practical conduct. Jabir bin Abdullah reports that a funeral bier passed by the Holy Prophet ﷺ, he stood up in respect. Companions said to the Holy Prophet ﷺ, “Ya Rasoolallah ﷺ! It is a Jew’s funeral.” The Holy Prophet ﷺ replied, “Aren’t they human?”<sup>4</sup>

The above conduct of the Holy Prophet ﷺ describes that every human deserves respect and courtesy. Thus, primarily it is an Islamic belief that a man, whether he belongs to Islam or any other religion should not disrespected or insulted just because of his different religious beliefs. The attitude and dealing with anyone in the community should be based on honour, dignity and respect. The same is the teachings of the Holy Quran for all Muslims.

### **Existence of Differences in Societies**

Another basic concept that we must hold in our heads is the existence of differences in the society. It is destined by Allah that differences are to exist in the society. There will forever be different beliefs, political orientations and thinking in the community. It is the Will of Allah. He always wills out of His infinite wisdom, whether we realise it or not. Thus, we should learn to live with the differences in the society. There should be enough capacity in our heart of every human living in the community. Regarding the existence of differences in the society, it is stated in the Holy Quran:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ<sup>5</sup>

Translation: “And had your Lord willed, He would have made mankind, one nation – and they will always keep differing.”<sup>6</sup>

In description of this verse, Sayyid Qutb writes,

“God could have created all mankind in the same form and with the same aptitude. He could have made them copies of one original. This is, however, not the nature of the life God has chosen for this earth. He has willed to make the man, to whom He has assigned the task of building the earth, a creature of varying inclinations and ways. It is God’s will that man should have the freedom to choose his own line, views, and his own way of life and to be responsible for the choices he makes. It is also God’s will that man should be rewarded for the choice he makes between good and evil. It is, then, God’s will that mankind are not made of a single community. Hence, they are bound to differ. Their differences go as far as the basics of faith. Only those who are able to stick to the truth, which is one, by definition, are spared such differences. They, however, differ with the rest of mankind who have lost sight of the truth.”<sup>7</sup>

It is our cardinal belief that no one can intervene in the Will of Allah. So, having understood this reality, we must stop forming illusions to make all members of the society accept our ideology blindly and thoroughly. Everyone must find out to get along with the people of a different mindset. Each of us should have enough room in his mind to accommodate the diversity of the society.

### **Freedom of Choice**

It is the Islamic belief that the existence of different religion in humanity is the Wisdom and Will of Almighty Allah. Moreover, Allah has given

complete freedom and choice to His creation in this respect. It is precisely written in the Holy Quran:

فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ<sup>8</sup>

Translation: “So whoever wills may accept faith, and whoever wills may disbelieve.”<sup>9</sup>

Islam is clear and free of all distortion and manipulation. It is each individual's own decision whether to take it up or leave it. Whoever does not like it, may banish himself from it. Faith belongs to God who needs no one. Faith does not depend on number of people. The above verse gives the right to everyone to accept Islam out of his understanding and wisdom. For this, Almighty Allah has endowed enough intellect to each individual of the world. Therefore, no one should ridicule the religious feelings of others or incite public hostility against them, as every human possesses the freedom to prefer a belief and exercise it. It is unlawful and illogical to force others to accept Islam against their will. The same rationale applies regarding differences and conflicts of society. All Muslims are obliged to respect the religious beliefs of others. Arguments should be described. Nevertheless, they should not be forcefully prescribed.

### No Compulsion in Islam

A Muslim does not think to oblige the entire humankind by force to accept Islam. It is stated in the Holy Quran:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ<sup>10</sup>

Translation: “There is no compulsion at all in religion; undoubtedly the right path has become very distinct from error.”<sup>11</sup>

Accepting the faith is a matter of choice. The above verses categorically declare that there is no coercion in Islam. This implies that if a person dwells in an Islamic society and does not accept Islam, he or she should not be obliged to act so.

According to many dictionaries, ‘will’ is defined simply as the power of making a choice or a decision or the mental ability by which one deliberately chooses or decides on a course of action. Free will is defined as the freedom of humans to make choices on their own. The fact that Allah endowed man with free will is itself sufficient proof that Allah does not compel a man to do anything.

Likewise, Allah instructed His beloved Prophet ﷺ in verse 99 of Surah Al-Yunus,

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ<sup>12</sup>

Translation: “And if your Lord willed, all those who are in the earth – every one of them – would have accepted faith; so will you (O dear Prophet Mohammed ﷺ) force the people until they become Muslims?”<sup>13</sup>

Allah conveyed His guidance to man through prophets and ultimately completed it in the form of Islam, through Prophet Muhammad ﷺ. Allah gives human beings the chance to choose between right and wrong via their free will and without any compulsion. One cannot compel anyone to believe because there can be no compulsion in matters determined by reason and conscience.

Islam does not intend mere increment of the number of its followers; it wants people to succeed here and in the Hereafter. The fact is that Islam does not need us, we need Islam. To bring everlasting change in the life of humans, acceptance from the heart and voluntary actions are required. Through compulsion, one could only obtain verbal acceptance, but the major part of accepting and certifying by the heart, as required by Islam, cannot be achieved.<sup>14</sup>

### **We Cannot Punish for Disbelief**

According to the Islamic teachings, Allah disapproves of the actions of troublemakers and mischievous people. This clearly indicates that Allah does not approve of any harsh treatment on the basis of religion. Allah says in Surah Al-Hajj verse 68 and 69,

وَإِنْ جَدَلُواكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ<sup>15</sup>

Translation: “And if they quarrel with you, say, “Allah well knows your evil deeds. Allah will judge between you on the Day of Resurrection concerning what you dispute.”<sup>16</sup>

The verse guides that are neither responsible for punishing people for their disbelief in the world nor we possess such rights. Moreover, its time is not this world rather it is upon Allah Almighty to take accountability on the Day of Judgment. Thus, all harsh actions such as burning or destroying the places of their worship, depriving them of job or any other favour or any misbehaviour due to his other religion has no legitimacy in Islam.

### **Allah Likes Justice and Dislikes Oppression**

We should bear mind that Allah likes and instructs justice for every creature. He orders good morals for everyone. He dislikes oppression and

the oppressors whether the oppressor is a Muslim and the oppressed ones are non-Muslims. Allah says in Surah Al-Maida, verse 8,

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اِعْدِلُوْا بِمَوَاقِرِ رَبِّ لِلتَّقْوٰى وَاَتَقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ<sup>17</sup>

Translation: “And do not let the enmity of anyone tempt you not to do justice; be just; that is nearer to piety – and fear Allah; indeed Allah is Well Aware of your deeds.”<sup>18</sup>

The entire structure of Islam rests on justice. Allah is Just, His prophets brought justice, and the Quran contains commandments of justice; hence, justice is a priority in Islam. Justice with oneself, justice in society, and justice for all are the fundamental teachings of Islam. Islam proclaims that every person, Muslim and non-Muslim alike, has the right and the obligation to protest injustice. No person can be discriminated against while seeking to defend private and public rights. The teachings of the Holy Quran and Hadith guide that no person can be subjected to physical or mental torture; degraded; threatened either with personal injury or injury to his or her relatives or loved ones; made to confess to a crime; or forced to do something against his or her own will. All these imperatives are equal for Muslims and non-Muslims in an Islamic society.

The Holy Prophet ﷺ, despite all persecution and torture, sent provisions to Makkah so that they could distribute among poor. Besides, he practised harmony with the people of Book as well. He always behaved nicely with them, he used to visit them, attend upon their patients, accept their gifts and would give presents to them as well. About harsh treatment with any non-Muslims, he said,

“Beware of the supplication of the oppressed; for indeed there is no barrier between it and Allah.”<sup>19</sup>

The Holy Prophet always taught kind treatment with non-Muslims. He never harmed anyone and never used foul language. With such an elaborate display of equality, justice, tolerance and mercy, he enlightened hearts and minds, permanently changing their lives. It is said,

“A sword can slice a heart, but it cannot enlighten it. It can sever the head, but it cannot bend it voluntarily for daily prayers. It can separate one from this world, but it cannot bring any success in the other world. It can fill the heart with fear, but it cannot free it from the filth of this world. It can shut the eyes forever, but it

cannot open them to see the truth. It can cause one to surrender everything else, but it cannot cause one to surrender his or her will. It can rob a person, but it cannot make him generous. It can make a person proud and arrogant, but it cannot make anybody humble and modest. It can exclude one from society, but it cannot make one caring and sharing.”<sup>20</sup>

Thus, enactment of a Muslim holding a Quran in one hand and sword in the other is not but a misrepresentation of Islam; simply it is intentionally made to deceive and hide the truth from people. The sword and Islam are not synonymous.

### **Islam Stands at the Highest Level of Interfaith Harmony**

We can classify interfaith harmony in three major classes. The least level of interreligious harmony is that you allow the others believe and practice their faith. You do not force them to accept your belief otherwise they would lose their life. The moderate harmoniousness is that you tolerate others to believe their religion and you neither force them to forsake something that they consider obligatory, nor you oblige them to perform something that they think prohibited. The upper and the highest point of harmony is that you do not show strictness in such issues what others consider Halal and fair but it is unlawful for you. Islam stands for the highest level of harmony regarding non-Muslims.

A non-Muslim living in an Islamic society naturally receives very cordial treatment from the Muslim community. Almighty Allah instructed to be gentle with even those who force their children on Shirk, Allah says in Sura Luqman verse 15,

وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا<sup>21</sup>

Translation: and support them well in the world;<sup>22</sup>

The guidance of Allah teaches Muslims that differences of faith do not deprive non-Muslims of their right to receive kindly and caring treatment and companionship by Muslims.

In the Holy Quran, it is categorically instructed to do good and justice with those non-Muslim who do not fight Muslims,

لَا يَنْهٰكُمْ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبْرُوْهُمْ وَتُقْسِطُوْا اِلَيْهِمْ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ<sup>23</sup>

Translation: "Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just."<sup>24</sup>

The verse plainly says that non-Muslims who do not pose a threat to Muslims or Islam, do not take part in wars against them and in ruining their houses, and likewise have no role in ousting them from their dwelling houses, should be treated kindly. Also, they are entitled to benefit from the welfare policy in an Islam state as its citizens. Thus, all Muslims should be fair and just for them as well. It is a rewarding act in Islam to behave kindly with them, to meet their needs, to feed their hungry, to give clothes to those who ask, to show mercy and grace to them, to assist them in all life affairs. It is unlawful to backbite them, to abuse them, to insult them in any degree. Also, to talk calmly and to endure hardships caused by them due to the neighbourhood, to hide their shortcoming, to protect their dignity, rights and to endeavour to bring them their rights are also obligatory upon Muslims of an Islamic country. Furthermore, in a case of an attack, Muslim can even sacrifice his life for the protection of these non-Muslims who dwell in a Muslim country and agree to pay the Jizya in exchange for security and refuge. They are titled as 'Zimmies'.

Islamic jurisprudence gives sheer permission to all Muslims to financially help the Zimmis, provided the money is not applied in violation of Islamic law like buying wine or pork. Muslims can eat food prepared by the People of the Book. We can console the *Zimmis* in illness or the loss of a loved one. It is also permissible for a Muslim to escort a funeral to the cemetery (*but he has to walk in front of the coffin, not behind it, and he must depart before the deceased is buried.*). Muslims can also congratulate the Zimmis for marriage, the birth of a child, return from a long trip, or convalescing from sickness.

Nevertheless, Muslims are admonished not to utter any word which may suggest approval of the Zimmis' faith, such as: "May Allah exalt you," "May Allah honour you," or "May Allah give you religion victorious." A Muslim is not allowed to emulate the Non-Muslim in their clothes or conduct. He cannot attend *Non-Muslim* festivals or support them in any way which may give them any power over Muslims. He is not permitted to lease his house or sell his state for the building of a church, temple, liquor storage, or anything that may benefit the Non-Muslim's faith. Likewise, a Muslim is not permitted to work for Non-Muslims in any line of work that might raise their religion such as constructing a church, carrying any vessel that contains wine, work in wine production, or transport pigs. Muslims are



also not permitted to take in any endowment to churches or temples. We are likewise taught to avoid addressing them with the titles like: "my lord" or "my lord."

Likewise, Islamic Jurisprudence also defines the limitations of the non-Muslims. They are not allowed to build new churches, temples, or synagogues. They are not allowed to pray or read their sacred books out loud at home or in churches, lest Muslims hear their prayers. They are not allowed to print their religious books or sell them in public places and markets. They are allowed to publish and sell them among their people, in their churches and temples. They are not allowed to install any symbol of infidelity, such as the cross on their houses or churches since it is a symbol of infidelity. They are not permitted to broadcast or display their ceremonial religious rituals on the radio or television or to use the media or to publish any picture of their religious ceremonies in newspaper and magazines. They are not allowed to congregate in the streets during their religious festivals; instead, each must quietly make his way to his church or temple. The Islamic state is an ideological state. Thus the head of the state inevitably must be a Muslim, because he is bound by the *Shari'a* to conduct and administer the country in accordance with the *Qur'an* and the *Sunna*. The function of his advisory council is to assist him in implementing the Islamic principles and adhering to them. Anyone who does not embrace Islamic ideology cannot be the head of state or a member of the council.

### **The Pious People**

During the period when captives were only pagans and non-Muslims, Almighty Allah declared the quality of good and pious people as,

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا<sup>25</sup>

Translation: And out of His love, they give food to the needy, the orphan and the prisoner.<sup>26</sup>

Describing the above verse, Mufti Shafi Usmani writes,

“The word 'captive' refers to all prisoners, Muslim criminals, as well as infidels who are kept in prisons according to the principles of Shariah. It is the responsibility of the Islamic government to feed them. Anyone who feeds them is actually assisting the government and the public treasury. Therefore, feeding the prisoners, even Non-Muslims, is an act of reward. In the early days of Islam, especially, feeding the prisoners and taking care of

them or protecting them was a responsibility that was shared by the general body of Muslims, as it happened with the prisoners of the Battle of Badr.”<sup>27</sup>

Therefore, the above verse also appreciates being kind and caring for non-Muslims. Once again, it is wrong and the fabricated notion to show kindness only to Muslims and pay no heeds to the adversities of non-Muslims.

### **Marriage with the Women from among the People of the Book**

Allah allows marriage with the women from among the people of the book. It is precisely written in the Holy Quran,

أَلْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْنِفِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ<sup>28</sup>

Translation: This day the pure things are made lawful for you; and the food of the People given the Book(s) is lawful for you – and your food is lawful for them – and likewise are the virtuous Muslim women and the virtuous women from the people who received the Book(s) before you when you give them their bridal money – marrying them, not committing adultery nor as mistresses; and whoever turns a disbeliever after being a Muslim, all his deeds are wasted and he will be among the losers in the Hereafter.<sup>29</sup>

Again, a very coherent and significant verse elaborating that there is no harm loving a non-Muslim as how can a person live without loving his wife! And how can a son live without loving his mother? And how can one break off from his maternal relatives? Of course, all such behaviour is unnatural. Therefore, Islam – the religion of nature, cannot go against nature. Marrying with women from people of Book is made permissible in the Holy Quran, and Allah states the basis of marriage in Islam is love, kindness and mercy. It is said,

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ<sup>30</sup>

Translation: And among His signs is that He created spouses for you from yourselves for you to gain rest from them, and kept love and mercy between yourselves; indeed in this are signs for the people who ponder.<sup>31</sup>

The relationship with spouse provides fulfilment for natural needs, whether psychological, mental or physical. Thus, both incline towards each other

and find ease and stability, tenderness and reassurance, love and compassion. This is so because God has made the physical and mental constitution of each naturally inclined to fulfil the needs of the other, while their meeting and union ensures the beginning of a new life for a new generation.<sup>32</sup> The Holy Prophet also urges good treatment with spouses. He is reported to have articulated, ‘The best of you is the one who is best to his wife, and I am the best of you to my wives.’<sup>33</sup>

From all above description, it is intended to impart the basic precepts of Islam regarding treatment with non-Muslims. The essence and gist of the entire discussion urge towards dignity, fairness, justice and a very caring behaviour with the non-Muslims. It is natural that our cordial conduct will exhibit the core of Islam that is kindness and justice. The very thing which attracted the disbelievers before in the lifetime of the Holy Prophet and his companions. The similarity can be anticipated at present, if we understand and follow the fundamental teachings of Islam about treatment with non-Muslims. It is only after this, we can give a very vivid view of Islam to the whole world, and we can expect all interfaith dialogues/ conferences and sessions to be fruitful.

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### References and endnotes

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- <sup>6</sup> Aqib Farid, ‘The Treasure of Faith’, pg. 248.
- <sup>7</sup> Adil Silahi, ‘In the Shade of the Qur’an’, Volume: IX, pg. 258.
- <sup>8</sup> Holy Quran: Surah Kahf: 18, 29.
- <sup>9</sup> Aqib Farid, ‘The Treasure of Faith’, pg. 321.
- <sup>10</sup> Holy Quran: Surah Al-Baqarah: 2, 256.
- <sup>11</sup> Aqib Farid, ‘The Treasure of Faith’, pg. 44-45.
- <sup>12</sup> Holy Quran: Surah Yunus: 10, 99.
- <sup>13</sup> Aqib Farid, ‘The Treasure of Faith’, pg. 231.
- <sup>14</sup> Mohammad Masood Ahmed, ‘Would you like to know something about Islam?’ Crescent Books Inc. New York, USA, 2011, pg. 137, 138.
- <sup>15</sup> Holy Quran: Surah Al Hajj: 22, 68, 69.
- <sup>16</sup> Aqib Farid, ‘The Treasure of Faith’, pg. 376.
- <sup>17</sup> Holy Quran: Surah Al Maaida: 5, 8.
- <sup>18</sup> Aqib Farid, ‘The Treasure of Faith’, pg. 114.
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<sup>20</sup> Mohammad Masood Ahmed, 'Would you like to know something about Islam?' Crescent Books Inc. New York, USA, 2011, pg. 150.

<sup>21</sup> Holy Quran: Surah Luqman: 31, 15.

<sup>22</sup> Aqib Farid, 'The Treasure of Faith', pg. 466.

<sup>23</sup> Holy Quran: Surah Mumtahana: 60, 8.

<sup>24</sup> Aqib Farid, 'The Treasure of Faith', pg. 648.

<sup>25</sup> Holy Quran: Surah Al-Insaan (Ad-Dhar): 76, 8.

<sup>26</sup> Aqib Farid, 'The Treasure of Faith', pg. 690.

<sup>27</sup> Mufti Muhammad Shafi Usmani, 'Ma'arifulQur'an', English Translation by Prof. Muhammad Hasan Askari, Prof. Muhammad Shamim, volume 2, Maktaba-e-Darul-Uloom, Karachi, Pakistan, Volume 8, pg. 668.

<sup>28</sup> Holy Quran: Surah Al-Maaida: 5,5.

<sup>29</sup> Aqib Farid, 'The Treasure of Faith', pg. 113.

<sup>30</sup> Holy Quran: Surah Ar-Room: 30, 21.

<sup>31</sup> Aqib Farid, 'The Treasure of Faith', pg. 459.

<sup>32</sup> Adil Silahi, 'In the Shade of the Qur'an', Volume: XIII, pg. 291.

<sup>33</sup> Ibn Majah, Sunan, Kitab un Nikah, Hadith: 2053.