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## Contemporary requirements of religious tolerance, review in the light of Islamic teachings

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### Abstract

Religion has played a fundamental role in the cultural and civilizational evolution of humanity. Religion has a close relationship with human life and for this reason, religion has influenced various areas of human life. Every person living on this earth has a religious thought or ideology in one form or another whether his commitment is apparent or he is a believer from the heart. The matter of religion has always been very sensitive and there is an element of severity in some people. If an individual's religious beliefs are criticized, a strong reaction is seen in a society. A religious man considers his religion as a means of success in this world and the hereafter and does not consider the beliefs of all other people to be valid. This is the reason why religious history is full of battles even though religions do not teach such teachings but want the elimination of social evils from society. This goal can only be possible if the followers of all religions within the society strengthen the aspect of openness, tolerance, compassion, love and sincerity. Islam is the true religion for the guidance of human beings in this universe because in Islam there are guidelines and practical rules and regulations to make human life satisfied and peaceful. Islam rejects the social crimes of fighting and rioting in the social life. For this reason, Islam not only wants to promote tolerance among Muslims sects but also teaches religious tolerance with followers of other religions. So that unity and harmony can be promoted in the Muslim society instead of inconsistency and sectarianism. Therefore, it is necessary to inculcate the Islamic aspect of religious tolerance and the principles and rules of teachings in the Pakistani society so that the Pakistani society can be declared a peaceful society in the true sense. In this article, these aspects will be discussed in the light of Islamic teachings, on the basis of which such principles can be clarified that are beneficial for social welfare.

**Key words:** Religious tolerance, Contemporary Need, Islamic teachings,

### Introduction:

Tolerance is the power of tolerance of a person due to which he willingly tolerates something or suffering that he does not like and does not interfere in this process. Lexicographers have defined the concepts of tolerance in the following way In the Arabic language, the word Hilam is used for tolerance. Syed Muhammad Murtaza defines Hilam as follows

ضبط النفس والطبع عن بيجان والغضب<sup>1</sup>

Stopping one's self and nature in times of excitement and anger

Oxford dictionary defines it as follows,

It also means an attitude with the help of which we bear different problems of life with passions.<sup>2</sup>

Encyclopedia of Britannica describes,

Intellectual and practical acknowledgment of the right of others to live in accordance with religious beliefs that are not accepted as one's own.<sup>3</sup>

<sup>1</sup> Al-Husseini, Muhammad Murtaza, Taj ul uroos, Kuwait: publication, 1956, Vol, 13, P543

<sup>2</sup> Oxford Dictionary: P, 2206, 1935, Toleration

<sup>3</sup> Encyclopedia of britanica, Vol: 10, P, 400, 1974

As Khawaja Abdul Hameed writes

"To allow or permit something"<sup>4</sup>

Naseem Amar defines tolerance as follows,

"To make one action permissible with the exception of another"<sup>5</sup>

Definition of tolerance in Muhazb ul Lughat,

Being generous and broad-minded towards others in religious, religious or social matters, tolerating another's point of view, condescending attitude, expressing dignity, treating everyone equally and being gentle is called tolerance.<sup>6</sup>

In the light of the above meaning, taking care of others with patience is called tolerance while religious tolerance means that the followers of one religion do not object to the religious rituals of the followers of another religion and do not take a harsh attitude towards them. Tolerance is actually the name of leaving aside the differences and agreeing on the points that are common to each other. It is like letting others live according to their will and refraining from teasing someone's creed or religion. Islam has kept the scope of religious tolerance very wide under its vision. Tolerance is a quality that creates an environment in the Islamic state and Islamic society in which there is no room for any kind of religious prejudice and non-Muslims. Muslims cannot be separated from society on the basis of their religion. The Covenant of Medina is a practical proof of this, in which the Jews of Medina were given the same rights as Muslims.

وان يهود بنى عوف امه مع المومنين لليهود دينهم وللمسلمين دينهم<sup>7</sup>

The Jews of Banu Auf are like one community with the Muslims, the Jews follow their religion and the Muslims follow their religion. The Holy Prophet also used to order the Sahabah to bring ease and benefit which has been described by Imam Bukhari as follows,

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "يَسِّرُوا وَلَا تُعَسِّرُوا، وَبَسِّرُوا وَلَا تُثَقِّرُوا"<sup>8</sup>

.He (peace and blessings of Allah be upon him) said, "Make it easy and don't make it hard, and make people happy and don't make them hate you".

When the Messenger of Allah used to send one of his Companions for work, he would say: Give good news to the people and do not hate them, and deal with the people in a friendly manner and do not deal with hardship.

Islam emphasizes equality and justice and these two values are not possible without tolerance. Islam from the very beginning did not command coercion in matters of faith or religion as the Qur'an says,

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ<sup>9</sup>

There is no compulsion in Faith. The correct way has become distinct from the erroneous

Man is civilized, therefore society is the need of man. In social life, man has different kinds of understanding and thinking and abilities. If one person thinks deeply about a matter, his opinion may be different from another which is explained in the Qur'an,

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً<sup>10</sup>

Had your Lord willed, He would have made all the people a single community.

11 وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعاً أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

Had your Lord willed, all those on earth would have believed altogether. Would you, then, compel people, so that they become believers?

12 وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَى فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ

Had Allah so willed, He would have brought all of them to the right path. So, never be one of the ignorant.

There are many types of tolerance possible in society, such as tolerance between family members, tolerance between community members and tolerance between Muslims and non-Muslims. Dr. Hameedullah states that there are occasions in social life when others are abused in an individual or collective capacity, or the other is subjected to abuse. It is tolerance to respond to this abuse in the form of forgiveness.<sup>13</sup>

Islam is a religion that not only teaches the right way to live, but also arranges for the protection of other people's lives. It is a fact that it is not possible for all mankind to be united on one point, therefore it is our moral and human duty to respect the feelings of others while considering the differences in the nature of individuals and nations. The difference of beliefs also comes in this context. Dr. Yusuf Farooqui writes about tolerance, It is a quality that is associated with patience, forgiveness, humility and compassion, unless these qualities are developed, tolerance is not developed.<sup>14</sup> According to Abul Hasan Sharafuddin, adopting an attitude of tolerance by listening to the opinions of others and observing their actions is called

<sup>4</sup> Khawaja Abdul Hameed, Jamia Al-Lughat, Lahore: Kwa Printing Press, 1935, P, 231

<sup>5</sup> Amrohi Naseem, Naseem Al-Huqad, Lahore: Sheikh Ghulam Ali & Sons, 1955, P: 815

<sup>6</sup> Muhizb Lucknowi, Muhizb Al-Lagwat, Lucknow, Satahi Press, Vol, 6, P: 101

<sup>7</sup> Ibn Hisham, Al-Sirat al-Nabawiyya, Lebanon: Darahiya al-Trath al-Arabi, 1973, Vol, 1, P: 525

<sup>8</sup> Muhammad bin Ismail Bukhari, Imam, Al jamia alsahi, kitab ul iman, Riaz, Darussalm, Hadith No: 69

<sup>9</sup> Al Quran: 2: 256

<sup>10</sup> Al Quran: 11: 118

<sup>11</sup> Al Quran: 10: 99

<sup>12</sup> Al Quran: 6: 35

<sup>13</sup> Dr. Hameedullah, pehgamb e amn hazrat muhammad, Lahoar: Daniyal School, 2010, p: 26

<sup>14</sup> Dr. Muhammad Yusuf Farooqi, kuluqin azeem....mazhabi ravadari, Islamabad :Monthly, Dawat Islam 'Nov, 2009, P: 21

tolerance.<sup>15</sup> Similarly, Dr. Sajid Rahman writes that tolerating each other patiently without suffering any prejudice on the basis of ideology, belief, color, race, homeland, and language is called tolerance.<sup>16</sup>

Tolerance requires that a person, group or government tolerates those thoughts and ideas which it considers wrong but considering the feelings of others. They should not be hated and their rights should be recognized. People of different nations and religions should be dealt with in such a way that no one gets hurt.

### Concept of religious tolerance:

In religion, the teachings of world worship are found, while the aspect of behavior in affairs is also described. The basis of this good behavior is the relationship of humanity which is based on common issues. Religion where it orders good relations with people of its religion, provides the basis of well-being for all human beings. With the passage of time, whenever man adopted the attitude of oppression and abuse, Allah also described the method of speech and conversation for the correction of the Prophets. Quran says,

أَدْخِلْ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْخَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ<sup>17</sup>

Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners.

Now it is necessary to live in the society in such a way that no individual feels that he is being hated. There is a need to work together for the success of Pakistani society by eradicating religious prejudices. Islam is a religion that is not only a set of rituals based on religious traditions, but also offers a complete system for living a better life in this world, emphasizing the rights of people along with the rights of Allah.

### Religious tolerance in the light of the Qur'an

Tolerance is a quality whose practical benefits cannot be denied and if this quality is developed in every member of the society, then the society will be an ideal. All the prophets who came in this world tried to spread this quality in the society during their time and they themselves showed tolerance. Now, how can it be possible that the religion which was supposed to remain till the Day of Resurrection should be deprived of this quality? The Qur'an has mentioned tolerance in several places.

هُوَ أَجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ<sup>18</sup>

He has chosen you and did not impose any hardship on you in the religion,

Jesus said the same thing to his disciples,

قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ<sup>19</sup>

he said: "Who are my helpers in the way of Allah? So the disciples replied,

نَحْنُ أَنْصَارُ اللَّهِ

we are helpers of Allah.

It is as if Allah said the same thing to Bani Israel that we will adopt only the sect of Islam.

The true tolerance of an individual, society or nation towards the followers of other religions in their environment is to provide their life, property, honor and dignity, justice and opportunities for social development. Trying to forcibly integrate people of any religion in particular has not been the attitude of moderate societies nor is it part of the teachings of Islam.

### Prohibition of coercion:

By saying the word 18 times *يا أيها الناس* in the Qur'an, the entire humanity has been addressed without any discrimination of race, color or religion.

He invites all human beings to think without distinguishing between Muslims and non-Muslims. Rais Ahmad Jafari writes, the more the Quran is studied, the more this fact is revealed that Islam only believes in understanding, not the head and the tongue as much as the heart desires.<sup>20</sup> The Qur'an clearly states that there is no strict oath to accept the religion.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ<sup>21</sup>

There is no compulsion in Faith. The correct way has become distinct from the erroneous

In this verse of the Qur'an, it is clearly declared that there is no psychological, social, economic, political or physical restriction on any member of the society in the matter of religion. The rights of the people living in the Islamic society are protected. Religious tolerance is also among the rights of humanity, so that people cannot deny each other's basic rights due to religious differences. Dr. Wahba Zaheili writes about the tolerance of the Qur'an,

هذه الآية قاعدة من قواعد الاسلام الكبرى و ركن عظيم من اركان سياسته ومنهج<sup>22</sup>

This verse is one of the great principles and rules of the religion of Islam and one of the most important part of Islamic politics and principle of life.

This means that Islam does not allow anyone to force someone to accept Islam or to change religion by deviating from the faith. The Qur'an forbids holding fast to one's faith and tampering with the faith of others.

<sup>15</sup> Sharafuddin Muhammad Bin Abul Hasan, Islam main rawadari, Monthly Fikr o Nazr, Islamabad, 1974. Vol:9

<sup>16</sup> Dr sajid ur rehman, Uswa e hasana ki rwshani main rawadari, Islamabad :Monthly, Dawat Islam, Nov, 2012, P:40

<sup>17</sup> Al Quran:16:125

<sup>18</sup> Al Quran:22:78

<sup>19</sup> Al Quran:3:52

<sup>20</sup> Molana Raees Ahmad Jafri, Islam awr rawadari, Laore: idarah saqaft e islamia, 1955, P:55

<sup>21</sup> Al Quran:2:256

<sup>22</sup> Dr Wahba zuhahli, tafseer ul muneer, Damishcus, dar ul fikr, Vol,3, P:24

وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مِمَّا عِبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ<sup>23</sup>

nor do you worship the One whom I worship. And neither I am going to worship that which you have worshipped, nor will you worship the One whom I worship

#### Prohibition of immoral talk about the gods of other nations:

The Qur'an not only condemns the heartbreak of non-Muslims, it also forbids speaking ill of their God-

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ<sup>24</sup>

Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge.

It has been explained in a very heart-warming way in the verse that those who worship other gods besides Allah, do not speak ill of their unjust and false gods. The Qur'an creates a society based on justice and tolerance, and every human being is the protector of the rights of others.

Every person should be free to worship according to his religion, the places of worship of all religions should be protected and every person should be able to play his role in the moral, spiritual and educational development of the society. All people should maintain the unity and collectivity of the society.

#### Implementation of the Islamic Brotherhood:

For social stability, the Qur'an encourages its believers to be tolerant. So that Muslims are united among themselves and the atmosphere of brotherhood makes the whole society like paradise.

If the people of a religion cannot establish tolerance and sympathy within themselves, how will they be able to establish tolerance with other members of the society, so the Qur'an has taught Muslims about brotherhood and tolerance.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا<sup>25</sup>

O you who believe, fear Allah, as He should be feared, and let not yourself die save as Muslims. Hold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, so that, you became brothers through His blessing.

From this verse it is known that Allah likes the gathering of the Ummah- Allah does not like conflict and strife. Therefore, it is being told here that accept Islam and hold fast to the rope of Allah, the Qur'an. Give proof of social tolerance by breaking away hatred, jealousy, differences and hatred.

#### Allah's love for creation:

The Qur'an describes the immense mercy of Allah, so that in return for it, man should show love and mercy to other human beings like himself. Allah repeatedly describes his merciful attributes in the Qur'an so that all members of the society should also adopt the same virtue and generalize love and compassion for each other as it is in the Qur'an.

وَهُوَ الْغَفُورُ الْوَدُودُ<sup>26</sup>

And He is the Most-Forgiving, the Most-loving

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ<sup>27</sup>

Your Lord is the All Independent, the Lord of Mercy

#### Religious Tolerance and Prophetic Hadith:

The history of Islam is full of events of tolerance and broad-mindedness. Islam has always had this way of giving equal rights to all human beings without regard to religions, races, ethnicities and land boundaries. Regional and ethnic differences have no place in Islam. The Messenger of Allah not only taught it but also showed it by doing it. Whether the relationship of the Holy Prophet is with adults or with children, with Muslims or non-Muslims, with free or with slaves, with men or whether with women or before Prophet hood or after Prophet hood, your morals have been supreme in every matter. Not only in Makkah but also in Madinah, the Prophet made a home in the hearts of people because of his nature. With the infidels in Makkah, while in Madinah, he showed tolerance in the agreements for the sake of peace with the people of the book, and he used to exhort the Companions to do the same. Dr. Sani writes about the same attributes of the Messenger of Allah, 'Tolerance, forbearance, mercy, gentleness, eloquence and generosity are the high qualities that you have always been endowed with. The Prophet of Mercy laid down rules of tolerance for non-Muslims during this period, which the people of that time were not even familiar with. When Prophet Rahmat was 15 years old, all the tribes of Quraish made a pledge among themselves that there should be all kinds of peace in the country and they would help the travelers, the poor and the oppressed who came to Makkah, regardless of which tribe they belong to. The Holy Prophet signed this agreement and he was very proud of it

You used to say

شهدت غلاما مع عمو متي حلف المطيبين فيما احب لي حمر النعم واني انكته<sup>28</sup>

<sup>23</sup> Al Quran:109:4,5,6

<sup>24</sup> Al Quran:6:108

<sup>25</sup> Al Quran:3:102,103

<sup>26</sup> Al Quran:85:14

<sup>27</sup> Al Quran:6:133

<sup>28</sup> Ahmad bin hanbal, Musnad e Ahmad, Naration of Abdur rehman bin oof, Hadith No:1586

I was with my uncles when I was a teenager, I participated in the oath of mutaybeen.

I don't like to break it even if I get a red camel in exchange.

The morals of the Holy Prophet were such that he did not respond to evil with evil but with good and this is the reason why anyone who met him once would become his devotee.

ولا يجزى بالسب السب<sup>29</sup>

You did not return evil for evil

When the people of Taif chased the rude children behind you and blood started to flow from your body, you did not curse them in return. Your caste liked kindness and did not take revenge on anyone

وَمَا اَنْتُمْ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِنَفْسِهِ<sup>30</sup>

You have never taken revenge on anyone for your own sake

After the migration to Medina, the foundation of the world's first tolerant government was established, in which all human beings were given the status of equality and equality without discrimination. A principle for social stability seems to be to grant religious freedom while recognizing the existence of all groups in the society which is a shining example of tolerance that is before us in the form of the Covenant of Medina. Mohammad Hussain writes about charter of Madinah, This is the written agreement, thanks to which the Holy Prophet established such a code in human society fourteen hundred years ago, by which every group and every individual in the agreement has the right to freedom of their religion and the sanctity of human life has been established.<sup>31</sup> Not only in peace but also in war situations, he did not leave the side of tolerance and even during the war he forbade any enemy to suffer or torture them without any reason.

He forbade killing children, women and the elderly.

نهى النبي عن النهي والمثل<sup>32</sup>

The Holy Prophet forbade looting and torture

The Holy Prophet emphasized good behavior towards neighbors and did not impose any restrictions on Muslim and non-Muslim neighbors, friends and enemies, travelers and residents. Gentleness has been ordered for all mankind from whom only one Hadith is narrated,

عن مجاهدان عبد الله بن عمر ذبحت له شاة في اهل بعلما جا فقال اهديتم لجاننا لليهودى سمعت رسول الله يقول ما زال جبريل يوصيني بالجار حتى ظننت انه سيورثه<sup>33</sup>

It is narrated from Mujahid that a goat was slaughtered for him in the house of Abdullah bin Umar. When he arrived, he asked if his Jewish neighbor had any meat because I heard Allah's Messenger saying, "Gabriel kept commanding me to be kind to my neighbor, until I thought that he would make him an heir."

The patience and tolerance shown by the Holy Prophet on the occasion of peace of Hudaibiyah and the way he accepted the unfair conditions for the peace and security of the country. This is also a beautiful example of religious tolerance and harmony in history and your desire for peace is mentioned in these words.

ثم قال والذي نفسي بيده لا يسئلوني خطه يعظمون فيها حرمت الله الا اعطيهم<sup>34</sup>

Then he said, "By the One in Whose hand is my life, whatever question the disbelievers of the Quraysh ask me and respect the forbidden things of Allah, then I will definitely accept them."

In the Peace of Hudaibiyah, despite no ill will, the Muslims had to comply with an agreement that was apparently doomed to defeat but the Holy Prophet not only resolved this issue by taking a very careful approach but also advised the Companions to be gentle and tolerant, the result of which was the agreement that led to the conquest of Makkah. This tolerance and gentleness of the Holy Prophet was reflected in his revenge. Even if the holy books of Jews and Christians were found among the booty, you would have returned them. So as not to be deprived of the recitation of the holy book

Dr. Hafiz Sani writes perhaps keeping this arrangement in view, on the occasion of the Khyber invasion, when some manuscripts of the Torah were found along with the booty and the Jews requested their return, the Holy Prophet ordered to return all the manuscripts.<sup>35</sup> The famous researcher, orientalist and historian of the 18th century (Lamartine) describes the virtues and morals of the Prophet, "Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas; the founder of twenty terrestrial empires and of one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?"<sup>36</sup>

After examining the different aspects of the life of the Holy Prophet, the fact comes to light that the purpose of his life was to create an environment of peace, tranquility and tolerance in the human society according to his principles. Be it peace or war, convicts or rulers, Muslims or non-Muslims, the Holy Prophet always continued the practice of peace, patience, mercy and forgiveness with all people. He advised this to his companions and conveyed this message to the entire Ummah.

<sup>29</sup> Muhammad bin isa tirmidi, Sunan e Tirmidi, Kitab ul Bir, Riaz, Daru salam, Hadith No:2105

<sup>30</sup> Sulaiman bin Ash'ath Abu Dawud, Al-Sunan, Kitab al-Adab, (Beirut: Dar al-Risalah Al-Amali, 2009), Hadith:1382

<sup>31</sup> Muhammad Hussain hecle, Hayat e Muhammad, Qahira: Nahzat ul asariya, 1974: P:227

<sup>32</sup> Muhammad bin Ismail, Imam, Bukhari, Al-Jami' al-Sahih, Hadith:2374

<sup>33</sup> Muhammad bin isa tirmidi, Sunan e Tirmidi, Kitab ul Bir, Hadith No:2060

<sup>34</sup> Muhammad bin Ismail, Imam, Bukhari, Al-Jami' al-Sahih, Hadith:3332

<sup>35</sup> Dr Hafiz Muhammad sani, Rasool e akram aur rawadari, Karachi: fazli sons, 1998, P:113

<sup>36</sup> Alphonse de Lamartine, *History of Turkey* (New York, D. Appleton & co, 1855), np



### Contemporary need for interfaith tolerance:

#### Welfare of humanity:

All the religions of the world emphasize on the welfare and benevolence of humanity as the Prophet ﷺ said

خير الناس من ينفع الناس<sup>37</sup>

The best of people is the one who benefits mankind

It seems that the main purpose of the preaching of the Prophets is the creation of a pure society that consists of welfare and in which there is no suspicion of evil and destruction, and the greatest desire of humanity is the search for eternal happiness, and Islam is the good of all humanity. Therefore, it is the Prophet ﷺ said,

الدين النصيحة<sup>38</sup>

Islam is benevolence

: "Peace benevolence of the Prophet ﷺ had an effect on the organization of the state apart from individual matters. His benevolence has a great influence in the policies of social welfare and collective welfare. No one is more benevolent to God's people than the prophets and the main component of their invitation is goodwill but with his attention, this goodwill has been declared as an important component of the welfare policy of the Islamic State. Prosperity and benevolence are loved by Allah, so benevolence towards the servants of Allah is highly preferred.

#### Respect for Beliefs and Religions: The Need of the Times:

The system of this world, the movement of day and night and the affairs of the solar system are enough to prove the oneness of Allah, but still someone refuses to accept the identity of Allah. So still, Islam prohibits these false gods from being targeted.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ<sup>39</sup>

Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge.

According to Mufti Shafi, "It is not permissible to be the source and cause of anything that is not permissible to do by oneself".<sup>40</sup> Profanity is contrary to Islamic ethics and the teachings of Islam encourage respect for the founders of other religions, false gods or any concept of God. This is the best example of inter-faith harmony, but despite this, do not leave the side of tactical caution in the matter of other faiths and religions and even if someone says bad things to you, do not abuse in return, treat them with love. These are the teachings and principles in which respect for the founders of religions and Gods, religious tolerance and national peace and security is a beautiful example. Therefore, respect for all the prophets is a part of the Muslim's faith.

So how it possible is that someone calls the Prophet Muhammad ﷺ with such titles or insults and Muslims tolerate it?

#### Preaching wisdom and guaranteeing social security:

The religion of Islam commands the maintenance of peace and order in the society and this peace and security is possible only when you convey the invitation of the religion of Islam to the people in a beautiful manner and avoid any act that creates chaos in the society. It is likely to happen because a peaceful and secure society is the goal of the religion of Islam. That is why Allah not only encouraged peace and security in the Qur'an, but also ordered it.

وَإِنْ جُنَحُوا لِلْإِسْلَامِ فَأَجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ<sup>41</sup>

And if they tilt towards peace, you too should tilt towards it, and place your trust in Allah. Surely, He is the All-Hearing, the All-Knowing

Prophet Muhammad has also said similar things for social and national peace and security,

"الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ"<sup>42</sup>

A Muslim is one whose hands and tongue are safe from others

Since Islam is a religion of invitation, it is very important to have social order and stability, otherwise the work of invitation and preaching will not be very effective. Islam commands to establish peace among human beings at any cost, no matter what sacrifices have to be made for it. The teachings of security are not only a feature of the religion of Islam but other divine teachings also advise to live a life of peace and tranquility.

#### Religious tolerance: A Critical Social Need:

Islam is a collectivist religion and always teaches social welfare, collective affairs, cooperative cooperation and understanding of humanity and any business and trade transaction between them that does not have any Shariah violation or that is social relations and civilization. It does not prohibit civilized behavior and cooperation. It is narrated from Hazrat Anas (may Allah be pleased with him):

<sup>37</sup> Ali bin Husain Hindi, Kunz al-Umal fi Sunan al-Aqwal wa al-Afaal, Kitab al-Mawaz wal, Beirut: Mayo Sasta al-Rasalat, 1981), Hadith: 44154, Vol, 16, p:128:

<sup>38</sup> Tirmidhi, Sunan al-Tirmidhi, Kitab al-Bar wal Salat, riaz:Darussalam, Hadith: 1962, Vol,4: p:324

<sup>39</sup> Al Quran:6:108

<sup>40</sup> Muhammad, Shafi, Ma'arif al-Qur'an, Karachi: Maktaba Ma'arif al-Qur'an, , Vol.3, p. 417

<sup>41</sup> Al Quran:8:61

<sup>42</sup> Muhammad bin Ismail, Imam, Bukhari, Al-Jami' al-Sahih, Kitab al-Iman, Riaz:Darussalam, Hadith, 10,

أَنَّ يَهُودِيًّا دَعَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خُبْزِ شَعِيرٍ وَإِهَالَةِ سَنَخَةٍ، فَأَجَابَهُ<sup>43</sup>

A Jew offered him barley bread and fat and he accepted

In other hadith, Hazrat Anas (may Allah be pleased with him) says that a Jewish boy who used to serve him fell ill once. He (peace and blessings of Allah be upon him) went to visit him. He will not be able to escape from the disease. It was the greatest wish of the Prophet (peace and blessings of Allah be upon him) about his fierce opponent and enemy that he should somehow believe and thus be saved from the eternal punishment of the hereafter. That is why he said, son, accept Islam now. He looked suggestively at his father who was close to him. Then he said

أطع أبا القاسم

You believe what Abu al-Qasim says,

When he had recited the word of martyrdom, his soul flew out of the cage, and when prophet came out, the words of the Prophet (PBUH) continued to praise and glorify Allah.

الحمد لله الذي أنقذه من النار<sup>44</sup>

. Islam is convinced of collectivity and social stability; moreover, keeping in mind the social, economic and cultural needs, it is necessary to learn the languages of non-Muslims, as narrated by Hazrat Zaid bin Thabit.

قَالَ زَيْدُ بْنُ ثَابِتٍ: أَمَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَعَلَّمْتُ لَهُ كِتَابَ يَهُودَ، وَقَالَ: «إِنِّي وَاللَّهِ مَا أَمَرْتُ يَهُودَ عَلَى كِتَابِي» فَتَعَلَّمْتُهُ، فَلَمْ يَمُرَّ بِي إِلَّا بَصُفْ شَهْرٍ حَتَّى حَدَقْتُهُ، فَكُنْتُ أَكْتُبُ لَهُ إِذَا كَتَبَ وَأَقْرَأُ لَهُ، إِذَا كُنْتُ إِلَيْهِ<sup>45</sup>

That is, Sayyidna Zayd bin Thabit says. The Messenger of Allah, peace and blessings of Allah be upon him, ordered me to learn the Jewish language in order to write letters to the Jews, so I learned to read and write it before half a month. He (peace and blessings of Allah be upon him) said: "By Allah, I am not in agreement with the Jews in my correspondence." After that, whenever there was a writing from the Jews, I would convey its meaning to the Prophet ﷺ, and even if there was a writing to be written for them, I would write it on behalf of the Prophet ﷺ.

Enhancing cooperation and mutual assistance in the face of disasters and accidents or social security is the basis of interfaith harmony and the need for social stability. The ideal aspect of which we see clearly from the aspects of the agreements with Jews of Medina and other tribes after the migration.

#### Basis of economic necessity between societies:

Man is in need of society for his survival. Over time, with the growth of societies, there has been a lot of change in situations and matters. People of different countries have different social values, conditions, habits, but human instinct includes living together with societies.

The economic and trade needs of the countries are interrelated and no country can afford to meet its needs alone at this time. For the needs of mutual cooperation, be it industrial, commercial or military matters, it is not possible without harmony and this harmony is provided only by religion. For this, the example of the Holy Prophet is the best torch for us, Narrated by Hazrat Aysha,

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اشْتَرَى طَعَامًا مِنْ يَهُودِيٍّ إِلَى أَجَلٍ، وَرَهْنَهُ دِرْعًا مِنْ حَدِيدٍ<sup>46</sup>

The Messenger of Allah (ﷺ) bought food from a Jew on a fixed-term loan and pledged his iron particle to him.

Allama Nawi says in the hadith of pledging one's own iron particle instead of borrowing money from a Jew

...فِيهِ جَوَازُ مُعَامَلَةِ أَهْلِ الذِّمَّةِ..... وَقَدْ أَجْمَعَ الْمُسْلِمُونَ عَلَى جَوَازِ مُعَامَلَةِ أَهْلِ الذِّمَّةِ وَغَيْرِهِمْ مِنَ الْكُفَّارِ إِذَا لَمْ يَتَحَقَّقْ تَحْرِيمٌ مِمَّا مَعَهُ<sup>47</sup>

In this hadith, there is a justification for dealing with infidels living in the country of Islam, and all Muslims agree on the legitimacy of transactions with infidels living in the Islamic government, as long as the sanctity of something possessed by a non-Muslim is not proven.

Of course, the economy will be strong only when there is peace, harmony and satisfaction in all the societies of the world. If the transactions with each other will improve, the social economy will be stable.

#### Contemporary international political situation:

The nations of the world not only have common economic and social interests, but nowadays political interests are also of common importance. In view of these interests and facilities, religious tolerance and harmony are very important because without it, peace and security in the world would not exist. And protecting international agreements is a bit more difficult. It is in the Qur'an about the observance of agreements<sup>48</sup>

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا<sup>48</sup>

And fulfill the covenant. Surely, the covenant shall be asked about (on the Day of Reckoning).

In this regard, the Prophet ﷺ said: Beware! Whoever wrongs a contract, or diminishes the payment of his rights, or burdens him beyond his strength, or exacts from him anything against his will, I myself On the Day of Resurrection, I will be the accuser

<sup>43</sup> Ahmad Ibn Hanbal, Imam, Musnad Ahmad, Cairo: Al-Muktab al-Islamiyya, Hadith no:13201

<sup>44</sup> Muhammad bin Ismail, Imam, Bukhari, Al-Jami' al-Sahih, Kitab al-janaiz, Hadith No:1356

<sup>45</sup> Sulaiman bin Ash'ath Abu Dawud, Al-Sunan, Kitab al-Ilam, (Beirut: Dar al-Risalah Al-Amali, 2009), Hadith: 3645

<sup>46</sup> Sulaiman bin Ash'ath Abu Dawud, Al-Sunan, Kitab ul boyoo, Hadith No:2068

<sup>47</sup> Yahya Ibn Sharaf Nawi, Al-Manhaj Sharh Sahih Muslim Ibn Al-Hajjaj, (Beirut: Dar Ihya Al-Tarath Al-Arabi, 1392 AH), Hadith: 1602, Vol,11,p:40

<sup>48</sup> Al Quran:17:34

«أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ اتَّقَصَّه، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِيبِ نَفْسٍ، فَأَنَا حَجِيجُهُ يَوْمَ الْقِيَامَةِ»<sup>49</sup>

For the sake of peace and security and political interests, the Prophet ﷺ founded the Islamic state of Madinah and made agreements with other nations. The purpose of which was the foundation of a great society based solely on peace and security. Among these tribes and nations, the agreements with the three tribes of Jews, Banu Qurayzah, Banu Qainqa, and Banu Nazir are like a clear argument. The life and character of the Holy Prophet (peace and blessings of Allah be upon him) is a witness to the fact that in the form of the state of Madinah, he gave humanity and future nations the practical form of tolerance, peace and security, freedom of religion and justice. These teachings of prophet and the religion of Islam are beautiful and excellent examples of inter-faith harmony and stable social system, which if adopted by the world, surely a society full of social stability, peace and security and justice can be created.

#### The need for better discussion with non-Muslims:

The Holy Qur'an has also told how to debate, discuss and dialogue with non-Muslims. To express reasonableness with them by staying within the boundaries of good dignity, good manners, modesty and respect.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ<sup>50</sup>

Do not debate with the people of the Book unless it is in the best manner,

Islam has not permitted rudeness and bad language with the opponents, nor has it allowed false titles to its gods and elders based on their false beliefs. Even if they are idols, because according to Quranic teachings, if you curse their illegitimate and false gods, they will curse your true God in return. These are the foundations of religious harmony, on which the building of our civilization and culture is established. Therefore, according to these principles, it is necessary for Muslims not to abuse the followers of a prophet but leave their religious affairs to Allah Almighty. Have good relations and dealings with them. Be gentle with them-Do not damage their places of worship, inspire them with good morals and good behavior. This is the order of Islam. The agreement that the Prophet, peace and blessings of God be upon him, wrote to the people of Najran. It also included the fact that their churches will not be increased or decreased and their scholars and priests will not be promoted. During the time of Caliph Haroon Al-Rashid, the destroyed churches were rebuilt. The Holy Quran reveals the fact that the<sup>51</sup> responsibility of the preacher is to preach for the pleasure of God in a wise manner and with the feelings of compassion and benevolence of God's people. There is no need to worry if he does not accept, because it is all based on divine wisdom<sup>52</sup>.

This is the method of training that Allah has told the Holy Prophet and the Ummah should also be invited according to the same training, in which the style of training should be adopted considering the circumstances of the addressee and its effectiveness is high.<sup>53</sup>

#### Fruits and benefits of religious tolerance:

1. Through religious tolerance, economic inequality and peaceful coexistence between followers of different religious beliefs can be made possible and religious tolerance is a tool that can pave the way forward for peace and prosperity. The stronger the interfaith we are, the more advanced we will be.
2. In human history, interfaith harmony has always been important for development and prosperity. Societies in which there was harmony among those who believed in different religions and beliefs were the progress of human well-being.
3. The topic of interfaith harmony is one of the sensitive topics of our society that cannot be ignored, but unfortunately, everyone seems to be reluctant to discuss this topic.
4. Achieving religious freedom in a society without interfaith harmony is almost impossible.
5. If the followers of this faith do not tolerate the beliefs and views of other religions, how can the members of this group worship without any fear? Therefore, the desire for interfaith harmony is an important goal for achieving religious freedom.
6. Interfaith engagement unites people across lines of faith and perspective and it encourages mutual trust, shared values and understanding. Religious freedom and tolerance play an important role in creating a better world.
7. Four out of five people on Earth align themselves with some religious tradition and being able to decide not to conform to a tradition is an important freedom. Religious teachings and beliefs influence the values, actions, choices and thoughts of people all over the world.

#### Conclusions:

1. An environment of peace and harmony can be created by promoting inter-religious dialogue and commonality.
2. Human rights issues can be controlled to a certain extent in the light of the teachings of the divine books in the modern age.
3. For real peace and security, the scale of justice and fairness should be applied without discrimination, whether one is a Muslim or a non-Muslim. Therefore, along with oppression, all kinds of deprivation should also be addressed.
4. To promote inter-religious tolerance in the spirit of goodwill, such festivals and various programs which are not inconsistent with the divine religion should be actively participated in. So that there is an increase in love and tolerance

<sup>49</sup> Sulaiman bin Ash'ath Abu Dawud, Al-Sunan, Hadith No:3052

<sup>50</sup> Al Quran:29:46

<sup>51</sup> Abu Yusuf, Kitab al-Kharaj, , Beirut :Dar al-Kitab al-Alamiyyah, p. 82

<sup>52</sup> Muhammad Karam Shah, Peer, Zia Qur'an, Lahore: Publications, Gunj Baksh Road, , Jamadi Al-Akhri, 1402 AH, C, 2 p. 618

<sup>53</sup> Muhammad, Shafi, Ma'arif al-Qur'an, Karachi: Maktaba Ma'arif al-Qur'an, , Vol.5, p. 420



between the minorities and other people living in the Pakistani society so that they can understand each other in a better way.

5. Every religion allows free speech as long as its purpose is to seek clarification or discuss its own purposes, not to denigrate the founders or inspired books of other religions. It is important to avoid any kind of free speech that may create chaos in the society.
6. Since all inspired religions are da'wah, adopting a da'wah style requires a substance of endurance and all the inspired religions not only advise to create an atmosphere of social stability and peace and tranquility, but living in this quest is included in the basic teachings of the inspired religions.

#### **Suggestions:**

1. Following the life of the Prophet (peace and blessings of Allah be upon him), social life should be built on such lines that foster brotherhood, love, mutual sympathy, self-sacrifice, service to the people, harmony, patience and tolerance among the members of the society. The feelings of people can develop and create an atmosphere of unity among themselves.
2. Seminars and conferences should be organized on the subject of the biography of the Prophet (peace and blessings of Allah be upon him) so that the general public and especially the young generation are aware of the practice of the biography of the Prophet (peace be upon them) and they consider it their religious responsibility to follow the biography.
3. More and more programs related to Sirat Tayyaba should be aired on media at government and private level so that the people can have the right mindset.
4. In order to convey the message of peace and security, brotherhood and love, harmony and tolerance of Islam to the non-Muslims, institutions should be established with a missionary spirit to prepare such trained people who, both academically and practically, will follow the character and teachings of the Prophet (peace be upon him). May Allah's Messenger (peace be upon him) be a walking example. So that, inspired by the good deeds of himself and his relatives, he was drawn towards the golden teachings of Islam.
5. Better and good relations should be established with the followers of other religions in the Pakistani society on human basis at all levels so that an atmosphere of mutual love and harmony can be established in the society and social peace and stability can be practically stabilized.