

Tolerance among people in the society in the light of the Holy Quran and the Prophet's life (صلى الله عليه وآله وسلم)	
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Tolerance among people in the society in the light of the Holy Quran and the Prophet's (ﷺ) life

Abstract

Humans' living together is both a necessity and a compulsion of humans. Since one person depends on others for various needs and forms of support. This is the reason why man is called a social animal. When people live together, it is necessary to take care of each other's rights and feelings. Islam is a divine religion. All its teachings are revealed from heaven. Islam has given all the teachings of life. Islam has given great teachings by presenting the behavior of justice and ordered people to live with peace and order, dignity and tolerance among themselves. The Islamic divine teachings provide exceedingly noble and lofty principles for human beings. The society that was made on the basis of these teachings became the ideal society of the world. Other societies of the world in which oppression, injustice, classification, pride, arrogance and the tendency to give priority to the powerful are found, but the Islamic society is devoid of these inglorious characteristics. Islam laid the foundations of a society which was admired by Muslims as well as non-Muslims all over the world and tried to adopt its principles for the survival and development of their society. Islam made the greatness of humanity clear by issuing the order of tolerance. According to the teachings of Islam, people living in the same society with the same religion and culture or opposite religion and culture, same race and color or opposite race and color, same ideas, actions or opposite ideas and actions etc. Despite differences, everyone should be treated equally in crucial matters such as justice, equality, compassion, grief, solidarity, tolerance and the protection of rights. Everyone should get protection of life, dignity and property. A look at Islamic teachings makes it clear that Islam is a religion by nature. Islam has given such teachings to humanity that if a person understands and acts, it is far from robbing and killing other human beings, but he should not even dare to rebuke anyone. If a person follows the teachings of the Qur'an, the Prophet's (ﷺ) life and the Hadiths of the Holy Prophet (ﷺ), then an atmosphere of peace and order and tolerance will be established in the society. The society will transform into a harmonious collective marked by mutual love, peace, welfare, goodness and brotherhood. In this article tolerance and its usefulness are explained in Islamic teachings.

Key Words: Islamic Teachings, Society, Responsibility, Tolerance, Humanity

Allah Almighty started the chain of Prophets (عليهم السلام) to guide mankind. With the passage of time, there have been changes in life both individually and collectively. Before the advent of Islam, there was a crisis of human values, human dignity and economic stability in the Arabian Peninsula and other regions of the world. All societies were devoid of human qualities. The powerful began to impose their will on the weak. There was no law. Just whose stick is the buffalo (might is right) was flowing. People had strayed from the path indicated by Allah Almighty and had become victims of misguidance. They started worshiping what they were afraid of. Leaving the oneness of Allah Almighty, They created many gods. They made statues and idols with their own hands and prostrated before them. All moral values were forgotten. All the people started trying to get the pleasure of the self-made gods. Those who were cunning among them began to guide others according to their own will to derive their interests from their own preferences by declaring themselves the favorites of these self-styled gods. By their cleverness and craftiness, people began to bow before these false gods. The respect and dignity of humanity had ended. Ignorance had camped in the place of knowledge. The darkness of ignorance was everywhere. The word of cruelty was high. Everywhere the oppressor was helpless, there was no one to help him, he was crying without help. No one was going to ask about this condition. Male dominated the society. Women were considered inferior in the society. Along with other societies of the world, the Arab society had also deteriorated. Arabs also started worshiping idols, stars and sun etc leaving their true God. They had grown so much in ignorance and egoism that fights would break out over trivial matters and these fights would continue for many generations. They used to keep 360 idols inside Ka'batullah. They were called upon to solve problems. In such an environment, there was a need for a true leader to guide humanity to the right path. Who can improve their character, reform the society, to restore humanity to its lost place. He can give a person his place of honor and dignity. Who can eliminate the darkness of ignorance with the light of knowledge. Prophet Muhammad (ﷺ) was sent to initiate this revolution. Allah Almighty said:

"لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَ إِنْ كُنْتُمْ مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ¹

Translation: "Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."

According to this verse, the purposes of sending the Messenger of Allah, may God bless him and grant him peace, are to convey the signs of Allah Almighty, to unite people with Him, to purify people, to reform them, to teach the Book of Allah, to teach them the straight path, includes giving and teaching words of wisdom. Every action of the Holy Prophet (ﷺ) is subject to the command of Allah Almighty, the Most High. Every action and speech of the Holy Prophet (ﷺ) is the command of Allah Almighty. He made humanity a manifesto through His Messenger (ﷺ). The Messenger of Allah (ﷺ) was sent as a prophet to the whole world. The Messenger of Allah (ﷺ) presented a practical model for the whole of Islam. In which life of war, life of peace, individual life, collective life, life of subordination, life of rule, that means every aspect of life has been

¹ Al Quran 3: 164

presented and its orders have also been explained. The Messenger of Allah (ﷺ) explained such principles and gave such guidance that the people of the world are unable to provide an example. Such principles have been described which raised the voices of bravo and well done even from others. Therefore, the biography of the Messenger of Allah (ﷺ) is seen from any angle, it will be seen prominently among other leaders of the world. The Messenger of Allah (ﷺ) has described such laws that man can achieve success in both worlds by beautifying the worldly and the hereafter. Human rights and tolerance are given great importance in Islam. By looking at the biography of the Messenger of Allah (ﷺ) it becomes clear as day that the character of the Messenger of Allah (ﷺ) is a rare masterpiece in human history and the tolerance, mercy and forgiveness of the Prophet (ﷺ) has been unparalleled. A look at human ethics shows that the highest level of human ethics is to treat enemies with tolerance and be merciful to them. It is in human nature to want to take revenge on one's enemy and it is inherent in human nature. When we look at the life of the Messenger of Allah (ﷺ) the substance of taking revenge from the enemy for his own sake is completely absent. Not only this, but there are excellent examples of kindness, mercy and tolerance towards one's own life and worst enemy, which prove that the Messenger of Allah (ﷺ) was sent as a mercy to both worlds. The Messenger of Allah (ﷺ) said, My Lord has commanded me that whoever wrongs me, I should forgive him even though I have the power to take revenge on him, let me give to him who deprives me, support the truth in the state of anger and happiness.

Tolerance (Rawadari)

Tolerance literally means patience, gentleness, incurrence and endurance. In today's era, tolerance is understood in the sense that people who are different in terms of religion, civilization, culture, race or color and their thoughts, actions, ideas may be disliked, but all these things are their own religion and they are culturally correct. In such a case, do not oppose the beliefs and thoughts of these people, and do not discriminate by tolerating them despite the differences in these things. This includes allowing such people to practice their religion, not stopping them from expressing their opinions, and not persecuting them in any way. Rather, tolerance includes treating such people with justice, equality, compassion, solidarity, giving them all their civil rights and respecting their rights.²

Tolerance means that no one belonging to any religion should stop the worship and religious rituals of the followers of other religions in their own way, no violence of any kind should be done. He should have full right to practice his religion, just be careful not to cause offense to someone of another religion.³

Rawadari (رواداری) is a Persian word. It means impartiality and allowing something to be permissible with exception. Its synonyms are generosity, patience, tolerance, generosity and large-heartedness.

² Shoukat Ali, Maulana, Qasmi, Bastawi, Islami Rawadari Quran wa Hadith aor Tareekh Shawahid ki Roshni me, India, Deoband, Markazi Daftar Rabta Madaris Islamiah Arabiah Darul Uloom 1436/2015, P 21

³ Safdar Hussain Siddiqi, Mazhabi Rawadari, Pakistan, Lahore, Masha'l new garden town 2000, P 7

Terminological Meaning: Adhering to one's ideas, following one's ideas, tolerating the ideas and ideas of others, giving them the freedom to act according to their ideas.

Protection of the minorities in society, justice, life, honor, protection of property, providing them opportunities to advance in life is also included in tolerance (رواداری).⁴

Among the basic needs of a human being, protection of life, wealth and honor are the most important needs. Other needs and other rights are knuckled under these basic needs. Rasulullah (ﷺ) and his Companions (رضي الله عنه) during this period received a small amount of tribute (tax, levy) from non-Muslim Dhimmis, which is called Jizya in the term of Islamic teachings.

Jizya was collected from people who were able to fight, others who were not able to fight, such as children, the elderly and the infirm. No Jizya was taken from them. Rather, for such people who did not have any means of livelihood, a regularly fixed wazifa was issued from the Islamic Bait al-Mal.⁵ According to Islamic teachings, non-Muslim subjects had the same basic rights as Muslim subjects. Rights that are not related to religious duty or worship but are related to law or discipline, Islam makes Muslims and non-Muslims equal in such rights and commands justice and fairness.

Islamic teachings on tolerance

Islam has taught tolerance, common human brotherhood and staying away from bigotry. Islam calls faith to respect other religions, to believe other prophets (ﷺ) and other divine books as true. People of other religions believe only their religious leaders, Prophets (ﷺ) or their holy books. Just as the Jews do not believe in the other heavenly books except their holy book, but still believe them to be successful in the hereafter. In this way, Christians also deny the rest of the heavenly books except their heavenly book and become candidates for salvation in the hereafter. Similarly, there are Hindus, Parsis, Zoroastrians, pagans, Buddhism and other religions who reject the divine books of other religions apart from their own holy books and consider it as a means of salvation for themselves. But Islam has ordered the opposite, rather it has made it a part of faith. Until a Muslim believes the rest of the prophets (ﷺ) along with the Messenger of Allah (ﷺ) to be true and correct, and the rest of the heavenly inspired books revealed by Allah Almighty, along with the Holy Qur'an, then his faith is not complete. He does not deserve to enter heaven. For a Muslim, it is necessary to believe in the truth of other prophets (عليهم السلام) and revelations, to believe in the heavenly commands as true, and to believe in the heavenly inspired books as the command of Allah Almighty. Islam is the last revealed religion. Due to which it is a complete code of life and a comprehensive constitution of the system of life. Islam also offers a solution to all the problems that will occur until the end of this world. Islamic teachings guarantee security, peace, compassion, well-being, love, brotherhood and tolerance. It is the path to reform, happiness and success in this world and the hereafter. Islam is a complete mercy for humanity. The message of Islam is universal. Islamic teachings are mercy and

⁴ Muhammad Siddique Shah Bukhari, Rawadari aor Magrib, Pakistan, Lahore, Ilm-o-Irfan publishers 2000 , P 39

⁵ Ibn-e-Qudaamah, Abu Muhammad Abdullah bin Ahmed, Al Mughni Fi Fiqahul Imam Ahmed bin Hambal As-Shebani, Lebanon, Beirut, Darul Fikr 1405, V.8, P 509

compassion for humanity. Islamic teachings show humanity the path of respect, equality, unity, peace, order, mercy, justice, forgiveness, compassion, contentment, and love. Islam is a pure religion. Islamic teachings are a collection of commands of the Creator. Islam is a religion that gives dignity and honor to humanity, welfare of humanity.

The universality of Islamic tolerance

During the period of Jahiliyyah (ignorance), the enemies were treated very badly during the war. Their body parts were cut off, even the skulls of the enemies were poured with wine and drunk. It means that human respect was violated. Islam upholds human respect and strictly forbids any form of desecration of the dead. The Messenger of Allah (ﷺ) said: Breaking the bone of the dead is like breaking the bone of the living.⁶

Islam is a way of life from the Creator for His servants. His teachings are for every individual of mankind. The addressees of Islam are not for the people of a particular class nor the people of a particular nation nor the people of a particular region nor the people of a particular culture nor the people of a particular color and race nor the followers of a particular religion, but it is a characteristic of Islamic teachings that it addresses the entire humanity. Islam is a religion of mercy for the whole human race. It calls every member of mankind towards the good of this world and the hereafter. It shows every person the way to success and achievement. If we look at Islamic teachings, it becomes clear that Islam is for every human being without discrimination of religion, color and race. It wishes for mercy and success in this world and the hereafter for every human being. Islam has made Muslims and non-Muslims equal in the eyes of the law. There is no such example anywhere in the world that the victorious nation has made the defeated nation equal in the eyes of the law. This distinction is also available to Islam.⁷ See an example for this.

Every Muslim is aware of the importance of Bismillah Rahman Raheem (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) Translation: In the name of Allah, the Entirely Merciful, the Especially Merciful. If we look at this sentence, it is found that there are three names of Allah Almighty, the Creator of the Universe, within this sentence. One name is Allah which is the personal name of Allah Almighty. It means that Allah, the God of the universe, is real. The other two names are descriptive. A Rahman (الرَّحْمَنُ) refers to the attribute of Allah Almighty who is kind to all. It means that the one whose mercy is very extensive. That is, from whose mercy everyone can benefit. There is no difference in this regard between Muslims and non-Muslims.⁸ Al-Rahim (الرَّحِيمُ) means one who has a lot of mercy. That is, on whomever mercy is, be it completely. There is no shortage of any kind. Allah

⁶ Ahmed Bin Hambal, Abu Abdullah bin Muhammad, Musnad Ahmad, V.3, Kitab: Chapters on Burials and Rulings on Graves, Baab: Prohibition of building over graves, plastering them with lime, sitting on them and praying facing them, and the bones of the dead. Narration of breaking and walking among the graves wearing shoes, hadith number: 3276

⁷ Chodhri, Ghulam Rasool Cheema, Professor, Islam Ka Siyasi Nizam, Pakistan, Lahore, ilm wa Irfan Publishers 2004, P 86

⁸ Muhammad Taqi Usmani, Mufti, Aasan Tarjuma Quran Tashreehat K Sath (Tozi-ul-Quran), Pakistan, Karachi, Maktabah Ma'riful Quran 1432/ 2011. P 37

Almighty said in the Qur'an: Translation: Lord of the worlds, Sustainer. ⁹ " رَبِّ الْعَالَمِينَ " "Lord of the worlds."

It means all humans, jinn, plants, animals, planets, stars, sun, galaxies, angels, solar system and everything in the universe whose creator, master, lord and sustainer is Allah Almighty. Allah Almighty is the only one. Allah Almighty said:

" وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ " ¹⁰

"but My mercy encompasses all things."

That is, every Muslim, non-Muslim, good and bad in the world is covered with the mercy of Allah. For this reason, they all continue to receive blessings of sustenance, health and well-being. ¹¹ When the mercy and compassion of the Creator of all pervades everything in the universe, the law He applies and the religion He prescribes are also for all human beings. Then He said about his last messenger Hazrat Muhammad (ﷺ):

" وَ مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ " ¹²

"And We have not sent you, [O Muhammad], except as a mercy to the worlds."

In this verse He told that He has sent His last Prophet (ﷺ) as a mercy for all the worlds. It also does not include Muslims, non-Muslims or people of a particular class or people of a particular race and color, but this mercy of the last Prophet (ﷺ) is also equal for all human beings and everything. However, it is certain that He presented the life of His last Prophet (ﷺ) as an example for everyone, that the success of this world and the hereafter depends on following Him. The divine decree is:

" لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا " ¹³

" There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

This divine order means that the Prophet (ﷺ) His life is the best for all human beings in the way of life, beliefs, thoughts, affairs, worship, society, morals, manners, economics, even in politics, there is a pattern. The Messenger of Allah (ﷺ) said:

"انما انا رحمة مهداة." ¹⁴

"انما بعثت لانتم صالح الاخلاق" - ¹⁵

"Verily, I am a descended blessing."

"I was sent to perfect good character."

The law of Islam, the teaching of Islam, the mercy of Islam, the code of life and the constitution of Islam are not for specific nations or individuals but are the same for the entire human race. Addressing all humanity equally, therefore Islam teaches to treat all human beings with tolerance.

⁹ Al Quran 1: 1

¹⁰ Al Quran 7: 156

¹¹ Muhammad Taqi Usmani, Mufti, Aasan Tarjuma Quran Tashreehat K Sath (Tozi-ul-Quran), P 494

¹² Al Quran 21: 107

¹³ Al Quran 33: 21

¹⁴ . Khateeb Tabrezi, Muhammad Bin Abdullah, Mishkatul Masabeeh, V.3, Kitab: Chapter Regarding superiority of sacred people and their status, Baab: Hadith No: 5800

¹⁵ Al Manavi, Alama, Faizul Qadeer Sharah-al-Jami-is-Sagheer ,Libenon, Beirut, Darul .Marifah Lil Taba't wan- Nashr 1391/1982, v.2, Hadith No: 2583, 2584

As a human being, Islam has made the people of the whole world equal, eliminated the high and low among human beings. It declared all human beings to be the descendants of Hazrat Adam (عليه السلام) and eliminated all distinctions and sects. The divine command is:

"يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا" ¹⁶

O mankind, fear your Lord, who created you from one soul and created from it its " mate and dispersed from both of them many men and women. And fear Allah , through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

On the occasion of the conquest of Makkah, the Messenger of Allah (ﷺ) said:

"عَنْ أَبِي نَضْرَةَ، حَدَّثَنِي مَنْ سَمِعَ خُطْبَةَ رَسُولِ اللَّهِ ﷺ وَشَطَأَ أَيَّامَ التَّشْرِيقِ فَقَالَ: ((يَا أَيُّهَا النَّاسُ! أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ آبَاءَكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَى عَرَبِيٍّ، وَلَا لِأَحْمَرَ عَلَى أَسْوَدَ، وَلَا لِأَسْوَدَ عَلَى أَحْمَرَ، إِلَّا بِالتَّقْوَى، أَتَلَفْتُ؟)) قَالُوا: بَلَّغَ رَسُولُ اللَّهِ ﷺ" ¹⁷

" It was narrated from Abu Nazra that a companion who listened to the sermon of the Messenger of Allah (ﷺ) narrated to him that the Holy Prophet said: O people! Beware! Verily, your Lord is one and your father is also one. An Arab has no superiority over a foreigner, a foreigner over an Arab, a red over a black, and a black over a red, except on the basis of piety. Have I delivered the message? The Companions said: The Messenger of Allah ﷺ has conveyed the message."

Islam has described all human beings as brothers. The Holy Prophet (ﷺ) said:

"أَنَا شَهِيدٌ أَنَّ الْعِبَادَ كُلَّهُمْ إِخْوَةٌ" ¹⁸

"I bear witness that all the servants are brethren"

The Messenger of Allah (ﷺ) showed equality to man throughout His life and set a clear example for His followers. Islamic teachings abolish human discrimination. As in prayer (نماز), all the people without any difference, those with the highest rank and the lowest rank or the common man, the king and the slave and the poor, meaning that people of every class form a row and stand shoulder to shoulder in the presence of their Lord. All equally prostrate before the Creator.

In this way, Islam has ordered the people of all classes to be equally hungry and thirsty even during fasting. Even in the acts of Hajj, everyone wears the same Ihram (إحرام) and performs the same acts. Islam teaches human equality and teaches uniformity and collectiveness of actions. Religious and national differences have been abolished in Islamic teachings. Humanity has been prioritized. It is commanded to show mercy to the common people.

"عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ ، قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ" ¹⁹

¹⁶ Al Quran: 4:1

¹⁷ Ahmed Bin Hambal, Abu Abdullah bin Muhammad, Musnad Ahmad, V.9, Book: The Problems of the Calamities of Language, Baab: Narration of Tarheeb from boasting about ancestors in the matter of genealogy, etc., Hadith No: 9732

¹⁸ Abu Dawood, Suleman Bin Asha's Sajistani, Sunan Abi Dawood, V.2, Kitab: Prayer (Kitab Al-Salat), Detailed injunctions about witr, Baab: What a person should say when he says the tasleem, Hadith No: 1508

¹⁹ Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughira, Sahih al-Bukhari, Kitab: The book of Tauhid (Islamic monotheism), Baab: The statement of

"Narrated Jarir bin Abdullah: Allah's Apostle ﷺ said, Allah will not be merciful to those who are not merciful to mankind."

Allah is pleased to sympathize with people, to serve people, to help them in their difficult times, to help them in their pain, to meet their needs. In Islamic teachings, the service of human beings is defined as the service of Allah. There is no evaluation of religion or nation in Islam. All human beings whether Muslim or non-Muslim are equal.

Hadith Qudsi is:

"عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُنِي قَالَ يَا رَبِّ كَيْفَ أَغُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تَعُدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ غَدْتَهُ لَوَجَدْتَنِي عِنْدَهُ يَا ابْنَ آدَمَ اسْتَطَعْتَنِيكَ فَلَمْ تُطْعِمْنِي قَالَ يَا رَبِّ وَكَيْفَ أُطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَلَكَ عَبْدِي فَلَانٌ فَلَمْ تُطْعِمْهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي يَا ابْنَ آدَمَ اسْتَسْقَيْتَنِيكَ فَلَمْ تَسْقِنِي قَالَ يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ قَالَ اسْتَسْقَاكَ عَبْدِي فَلَانٌ فَلَمْ تَسْقِهِ أَمَا إِنَّكَ لَوْ سَقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي" ²⁰

"Abu Huraira reported Allah's Messenger (ﷺ) as saying: Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection: O son of Adam, I was sick but you did not visit Me. He would say: O my Lord; how could I visit Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me. He would say: My Lord, how could I feed Thee whereas Thou art the Lord of the worlds? He said: Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side? (The Lord would again say:) O son of Adam, I asked drink from you but you did not provide Me. He would say: My Lord, how could I provide Thee whereas Thou art the Lord of the worlds? Thereupon He would say: Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me."

Islam commands to maintain good relations and to strengthen the bond of brotherhood.

"عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقَاطَعُوا، وَلَا تَذَابَرُوا، وَلَا تَبَاغَضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا." ²¹

"Anas (رضي الله عنه) narrated that the Messenger of Allah ﷺ said: Do not cut off one another, nor desert one another, nor hate one another, nor envy one another. Be you, O worshippers of Allah, brothers."

In Islamic teachings, Islam has given religious freedom to human beings. It does not force people of other religions to accept Islam. No other religion, philosophy or civilization can find an example of the protection of religious freedom that Islam has given to human beings. If we look at the human history before Islam, it is clear that people were subjected to so much cruelty and violence in order to accept their religion that it makes people cry. People were given various kinds of painful punishments.

Allah, Say: Invoke Allah or invoke the most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names (V. 17: 110), Hadith No: 7376

²⁰ Muslim, Abu Al Hussain Ibn Alhajaj Bin Muslim Bin Ward Al Qushairi, Neeshapuri, Sahih Muslim, Kitab: The book of virtue, enjoying good manners and joining of the ties of kinship, Baab: Virtue of visiting the sick, Hadith No: 6556

²¹ . Tirmizi, Abu Essa Muhammad Bin Essa, Sunan Tirmizi, Kitab: Chapters on righteousness and maintaining good relations with relatives, Baab: What has been related about envy, Hadith No: 1935

Sometimes the refuser was put in front of wild animals to be torn apart and eaten, sometimes he was put in boiling hot oil, sometimes he was tortured by being hung and set on fire, sometime In front of him, he tried to convince his family members by beating them. The more they shouted, the more they enjoyed it and laughed.

Islam came as a mercy for the entire humanity. Has shown great breadth about religion and about the best attitude towards humanity. Islam made a clear declaration about accepting religion:

"لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ" -²²

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong."

Allah Almighty said to the Messenger of Allah:

"فَذَكِّرْ ۚ إِنَّمَا أَنْتَ مُذَكِّرٌ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ" -²³

"So remind, [O Muhammad]; you are only a reminder. You are not over them a controller."

Allah Almighty commanded the common Muslims:

"وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ" -²⁴

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah ; indeed, Allah is severe in penalty."

Islamic tolerance in the light of Quran and Hadith and historical evidence

Tolerance and Divine Commandments

"يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاهُ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاهُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ" -²⁵

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."

Allah Almighty has made it clear by giving this order in His Word that the standard of honor, greatness and nobility of someone is not his nation, his status, his tribe, his family, his race or region. Rather, the quality of his honor and greatness is piety. That is, the more he obeys the commands of Allah Almighty, the more he will be in honor and greatness. The rest of this position, this family system, this chain of nations is not for pride but for mutual recognition.²⁶

The Creator of the Universe said regarding tolerance:

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۚ اعْدِلُوا ۚ هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ" -²⁷

"O you who have believed, be persistently standing firm for Allah , witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah ; indeed, Allah is Acquainted with what you do."

²² Al Quran 2: 256

²³ Al Quran 88: 21,22

²⁴ Al Quran 5: 2

²⁵ Al Quran 49: 13

²⁶ Muhammad Taqi Usmani, Mufti, Aasan Tarjuma Quran Tashreehat K Sath (Tozi-ul-Quran),Pakistan, Karachi, Maktabah Ma'riful Quran 1432/ 2011, P 1585

²⁷ Al Quran 5: 8

In this verse, the creator of the universe has ordered that you should not do injustice to someone because of differences in religion, language, region, color, race or culture, or do not stop dealing with justice and fairness because of enmity. For this reason, do not discriminate against them, do not do any kind of cruelty or oppression, but deal with justice and fairness despite all differences and enmity.²⁸

Allah Almighty has made it clear to His servants that the straight path has been highlighted. Truth and falsehood have been laid open before the people. Now in this world they will not be forced to adopt any religion. The decree of God is:

"لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۖ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ"²⁹

"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

After this explanation, it becomes clear that everyone has religious freedom after knowing right and wrong. No one shall be forced to leave his religion and adopt another religion or to change his belief. Whatever his heart decides, let him choose the path according to it. The Messenger of Allah (ﷺ) clearly commanded:

"فَإِنْ تَوَلَّوْا فَلَيْتَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ"³⁰

"But if they turn away, [O Muhammad] - then only upon you is [responsibility for] clear notification."

If these disbelieving people turn away from your words despite explaining them with love, then leave them alone. Your job is simply to present it clearly and convey the message clearly. Now their matter is with their Lord. The Divine Word is:

"لَكُمْ دِينُكُمْ وَلِيَ دِينِ"³¹

Translation: "For you is your religion, and for me is my religion."

Muslims should treat non-Muslims who live in the land of Muslims with tolerance, equality, peace and security, compassion, justice and goodness. These non-Muslims should be invited to accept Islam in a wise and admonishing manner by exposing them to Islamic teachings with love. If they believe, then their world and the hereafter will be enlightened, and if they still do not believe, then their case should be handed over to Allah Almighty. Allah Almighty commanded about inviting non-Muslims to Islam:

"ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ بِمَا أَعْمَلُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ"³²

Translation: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."

If Muslims want to discuss about non-Muslim religion, they should talk politely. Allah Almighty says:

²⁸ Shoukat Ali, Maulana, Qasmi, Bastawi, Islami Rawadari Quran wa Hadith aor Tareekh
Shawahid ki Roshni me, P 26

²⁹ Al Quran 2: 256

³⁰ Al Quran 16: 82

³¹ Al Quran 109: 6

³² Al Quran 16: 125

"قُلْ يَا بَنِي الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ لَا يَتَّخِذَ بَعْضُنَا آيَاتًا مِّنْ دُونِ اللَّهِ فَإِن تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ" ³³

Translation: "Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."

That is, in order to give dawa (preach), one should first say things that are common between the parties. One should avoid using unwanted and vulgar words in this discussion as well. In this way, even if they do not accept the invitation, things will not be bad between them. It has been ordered to refrain from speaking indecent words even to their deities during the discussion. The divine decree is:

"وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَّرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ" ³⁴

Translation: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return and He will inform them about what they used to do."

The reason why Muslims are prohibited from speaking bad words about the gods of non-Muslims is that if you insult their false gods, they will in return insult your real and true God. You will be the cause of insolence. Just as insulting Allah Almighty is forbidden and illegal. In the same way, it is illegal and forbidden to cause His insolence. Allah Almighty commands His servants to speak the best. Allah Almighty has ordered the people of knowledge that when there is an opportunity to talk to an ignorant person, they should also talk about safety with him. The divine decree is:

"وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا" ³⁵

Translation: "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace."

In this verse, it is ordered that whether you are talking to Muslims or non-Muslims, you should adopt good manners while talking. Because by speaking wrongly or when speaking in a state of anger, a person suffers loss instead of benefit. Speaking harsh words even in a state of anger is the work of Satan. In such a case, mischief is created and mutual relations also deteriorate and the environment also deteriorates. Due to maintaining politeness in conversation, a person is also saved from corruption and the relations of a person also become good. Mutual hostility can also turn into support. The Divine Word is:

"وَ لَا تَسْتَوِ الْحَسَنَةُ وَ لَا السَّيِّئَةُ إِذْفَعُ بِالَّتِي بِئِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ" ³⁶

"And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend."

The command and advice of tolerance in the Hadiths of the Prophet (ﷺ)

³³ Al Quran 3: 64

³⁴ Al Quran 6: 108

³⁵ Al Quran 25: 63

³⁶ Al Quran 41: 34

The character of Rasoolullah (ﷺ) is a mercy for the worlds, so his attitude and behavior have also been exemplary. It is also encouraged to eliminate the influence of evil by commanding to do well. The Messenger of Allah (ﷺ) said:

"عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ تَعَالَى رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ. رَوَاهُ مُسْلِمٌ. وَفِي رِوَايَةٍ لَهُ: قَالَ لِعَائِشَةَ: «عَلَيْكَ بِالرِّفْقِ وَإِيَّاكَ وَالْعُنْفَ وَالْفَحْشَ إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ»³⁷.

"It is narrated from Hazrat Aisha (رضي الله عنها) that the Messenger of Allah (ﷺ) said: "Indeed, Allah is Gentle, He loves gentleness, and as much as He bestows on gentleness, He does not bestow on harshness. He bestows on something else. And it is in the Hadith of Muslim: He said to Aisha: Be gentle, avoid harshness and bad language. It beautifies (the thing) and from the thing it is taken out of, it makes it defective."

In this Hadith, it is ordered to treat all people with good manners. This order includes both Muslims and non-Muslims and it has been ordered to treat both types of people with good morals in both words and deeds. Embrace kindness and avoid harshness and obscenity. Softness makes everything beautiful and removal of softness makes it ugly. The Messenger of Allah (ﷺ) used to order to treat people of other religions well and strictly forbade treating them badly. The Messenger of Allah (ﷺ) said, Beware, whoever violates a contract or violates minority's right, or burdens him beyond his strength, or obtains something from him without his sincere consent, then on the Day of Resurrection, I will be his lawyer, that is, I will present his case in the divine court. He also strictly ordered to fulfill their rights. He also promised severe punishment to those who violate this order. He said:

"صَفْوَانُ بْنُ سَلِيمٍ، أَخْبَرَهُ عَنْ عِدَّةٍ، مِنْ أَتْبَاءِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، عَنْ آبَائِهِمْ دِينَهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: أَلَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بِغَيْرِ طِبِّبٍ نَفْسٍ فَأَنَا حَجِيجُهُ يَوْمَ الْقِيَامَةِ"³⁸.

"Narrated A number of Companions of the Prophet: Safwan reported from a number of Companions of the Messenger of Allah ﷺ on the authority of their fathers who were relatives of each other. The Messenger of Allah ﷺ said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment."

"عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا"³⁹.

"Narrated `Abdullah bin `Amr: The Prophet ﷺ said, Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."

³⁷ Khateeb Tabrezi, Muhammad Bin Abdullah, Mishkatul Masabeeh, V.3, Book: Statement of Etiquette, Chapter: Statement of Gentleness, Modesty and Good Manners, Hadith No. 5068

³⁸ Abu Dawood, Suleman Bin Asha's Sajistani, Sunan Abi Dawood, v.3, Kitab: Tributes, Spoils and Rulership (Kitab-ul-khiraj, Wal-Fai, Wal-Imarah), Baab: Levying the Ushur on all adh-Dimmah if they deal in trade, Hadith No: 3052

II. Khateeb Tabrezi, Muhammad Bin Abdullah, Mishkatul Masabeeh, V.2, Kitab: Statement of Jihad, Baab: Statement of Reconciliation, Hadith No. 4047

³⁹ Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughira, Sahih al-Bukhari, Kitab: The book of al-jizya and the stoppage of the war, Baab: The sin of one who kills an innocent person having a treaty with the Muslims, Hadith No: 3166

"أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ" ⁴⁰

"The Messenger of Allah (ﷺ) said: Jibra'il kept enjoining good treatment of neighbours until I thought he would make neighbours heirs."

In this Hadith, it is ordered to behave well with the neighbors. Neighbors whether they are Muslims or non-Muslims, their blood is like our blood and their property is like our property. That is, the life, wealth and honor of both Muslims and non-Muslims have equal importance. Muslims and non-Muslims are equal in the eyes of the law. The punishment that will be given in exchange for the property, life or honor of a Muslim will be given in exchange for the property, life and honor of a non-Muslim.

A general declaration of the teachings of the Qur'anic guidance

The Holy Quran, which is the last inspired and revealed book, is the main source of Islamic teachings and this holy book also has the status of being the word of Allah Almighty. The Holy Quran is an advice and a guide to the straight path for the entire human race. In the Holy Quran, Allah Almighty makes a general declaration to mankind to receive advice. The divine decree is:

"لَنْ يُوَفَّى إِلَّا ذِكْرٌ لِلْعَالَمِينَ" ⁴¹

"It is not except a reminder to the worlds."

In this verse, it is a general declaration to all mankind and all nations of the world that this Quran is a guidance and advice for all human beings. Allah Almighty says in another place:

"لَنْ يَذُوقُوا تَذَكُّرًا فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا" ⁴²

"Indeed, this is a reminder, so whoever wills may take to his Lord a way."

That is, the person who wants to return to his Lord or wants to follow the path of his Lord, then this Quran is an advice for him. Allah Almighty commands to do justice without discrimination of color, race and religion, prevents from speaking indecency and evil, and prevents from abusing anyone. The divine decree is:

"إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ" ⁴³

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

Allah Almighty has forbidden to support the wrongdoer. Even if the oppressor belongs to any nation, any color and race or follower of any religion, it is forbidden to help him or support him.

God's command is:

"وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ ۚ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ" ⁴⁴

"and do not incline towards those who do wrong, lest you be touched by the fire, and you would not have other than Allah any protectors; then you would not be helped."

Allah has cursed the wrongdoers.

"لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ" ⁴⁵

⁴⁰ Ibn Majah, Abu Abdullah Muhammad Bin Yazeed Qazveeni, Sunan Ibn Majah, Kitab: Etiquette, Baab: Honoring one's father and being kind to daughters, Hadith No: 3674

⁴¹ Al Quran 12: 104

⁴² Al Quran 73: 19

⁴³ Al Quran 16: 90

⁴⁴ Al-Quran 11:113

⁴⁵ Al Quran 7: 44

"The curse of Allah shall be upon the wrongdoers."

The practical tolerance of the life of the Messenger of Allah (ﷺ)

Just as Islam is a universal religion and is meant for the guidance of the entire humanity, in the same way, the Imam of the prophets, Hazrat Muhammad (ﷺ) is also a mercy for humanity.

The Messenger of Allah (ﷺ) is a complete mercy for humans, animals, plants and birds etc. The Messenger of Allah (ﷺ) used to take care of the needs of the common people. Even before the prophethood, the practical life of the Messenger of Allah (ﷺ) was a model of ideal life for the people. The praises of the practical life of the Messenger of Allah (ﷺ) in serving the people had become commonplace. Helping people financially, taking care of orphans, helping them, assisting the distressed, caring for widows and helpless people was the most beloved pastime of the Prophet's (ﷺ) life. Respecting the elders, showing compassion to the youngers, treating Muslims and non-Muslims with respect and honor, strengthening individual and collective order, fulfilling the individual and collective, religious, political and social requirements of the people and in these matters. Guiding the people, giving their rights to Muslims and non-Muslims and protecting these rights was the practical practice of the Prophet's (ﷺ) life. When the first revelation was revealed to the Messenger of Allah (ﷺ), He told this incident to His wife Hazrat Khadijah (رضي الله عنها) and expressed His fear. He was comforted by reminding Him of His previous practical life, which was good and kind morals and serving the servants of Allah Almighty.

"كَلَّا وَاللَّهِ مَا يُخْزِيكَ اللَّهُ أَبَدًا ، إِنَّكَ لَنَصِلُ الرَّحِمَ ، وَتَحْمِلُ الْكَلَّ ، وَتَكْسِبُ الْمَعْدُومَ ، وَتَقْرِي الضَّيْفَ ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ" -⁴⁶

Translation: "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

In another hadith these words are mentioned:

"كَلَّا أَبْشُرْ ، فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا ، فَوَاللَّهِ إِنَّكَ لَنَصِلُ الرَّحِمَ ، وَتَضُدُّ الْحَدِيثَ ، وَتَحْمِلُ الْكَلَّ ، وَتَكْسِبُ الْمَعْدُومَ ، وَتَقْرِي الضَّيْفَ ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ" -⁴⁷

Translation: "Khadija (رضي الله عنها) said, Nay! But receive the good tidings! By Allah, Allah will never disgrace you, for by Allah, you keep good relations with your Kith and kin, speak the truth, help the poor and the destitute, entertain your guests generously and assist those who are stricken with calamities."

Holy Prophet (ﷺ) used to support every work that was for the benefit of mankind and he also participated in such collective works with enthusiasm and joy. Even before Prophethood, He used to participate in every gathering, every program that was organized for the welfare of the people. Like in Halaf al-Fadhul (حلف الفضول) when it was decided that no one would be oppressed in the land of Makkah, the oppressor would be prevented from oppressing and the oppressed would be helped. This agreement was one that included the welfare of the people and the survival of the law and order situation. Therefore, the Messenger of Allah (ﷺ) eagerly joined this agreement. Even after

⁴⁶ Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughira, Sahih al-Bukhari, Kitab: The book of revelation, Hadith No:3

⁴⁷ Ibid: Kitab: The book of commentary, Hadith No: 4953

receiving Prophethood, He used to say that if even today someone raises his voice against oppression and makes an agreement to help the oppressed, then first of all I am ready to participate in it.⁴⁸

This oath-taking agreement was an agreement that was not based on any religion. Thus, when the Messenger of Allah (ﷺ) came to Madinah, He concluded an agreement for political stability, cultural and communal order there. This agreement is known as the Treaty of Medina. A perusal of the articles of this treaty shows that religious, political, cultural, needs and requirements were taken into consideration in this treaty and special care was taken to protect the rights of minorities. This historic agreement created a very favorable environment for the stability of law and order, political and social welfare, the rights of the majority of the people and the minorities and common action in Madinah. This agreement is also the best example of tolerance of the Holy Prophet (ﷺ). Importance of covenant in Islam

When the Messenger of Allah (ﷺ) traveled to deliver the holy message of Islam to the people of Taif. When He gave the message of the creator of the universe to the chiefs there, in response, they refused and also made fun of Him. They did not limit themselves to this, but put the vagrants and stray boys of Taif behind the Messenger of Allah (ﷺ). Wherever the Messenger of Allah (ﷺ) went or to whomsoever he tried to convey the divine message, these dumb boys would make noise and throw stones to prevent Him from conveying the divine message. All day long, they were cursing, abusing and throwing stones at Rasoolullah (ﷺ). They kept stopping Him from inviting him to Islam. They threw so many stones that Rasoolullah (ﷺ) was covered in blood. Even the shoes of Rasoolullah (ﷺ) were drenched in blood. Despite being so insolent and causing pain, the Messenger of Allah (ﷺ) remained silent. When there was no end to the cruelty of these people, the Companions (رضي الله عنهم) requested to pray for these people. Despite causing so much pain, the Messenger of Allah (ﷺ) said to the Companions (رضي الله عنهم), I have not been sent as a curser, but I have been sent as an inviter to the religion of Islam and as a complete mercy. O Allah, guide my people, they do not know me. Even after suffering the hardships of travelling to Taif, the Messenger of Allah (ﷺ) praying for guidance for these people instead of cursing them is a great example of tolerance.

When in the year 6 Hijra, the Messenger of Allah (ﷺ) started His journey to Makkah with 1400 of His companions (رضي الله عنهم) to perform Umrah. The infidels of Makkah did not allow the Messenger of Allah (ﷺ) and his companions (رضي الله عنهم) to enter the holy city. As a result, the Quraysh representatives had a discussion with the Messenger of Allah (ﷺ) and as a result, the Hudaibiyya Peace Treaty was concluded. Many doubts about this agreement did not please the Companions (رضي الله عنهم) at all. Those doubts were against their wishes. The hearts of Muslims were hurt. Under this agreement, there was a ceasefire for 10 years.⁴⁹ Under this agreement, the Muslims had not to perform Umrah and return back. They were allowed to perform Umrah upcoming year. If a person of these infidels comes to the Muslims, he will have to be returned, and if a person of the

⁴⁸ Shoaqi, Abu Khalil, Dr, Itlas Seerat-un-Nabi (ﷺ), translation Hafiz Muhammad Ameen, Saudi Arabia, Riyadh, Darus Salam 1424

⁴⁹ . Muhammad Hameedullah, Dr, Rasool Akram (ﷺ) ki Siyasi Zindagi, Pakistan, Lahore, Mushtaque Book Corner 2016. P 96

Muslims comes to these infidels, then there is no responsibility on them, it will depend on their will. When these things were settled, Hazrat Ali (رضي الله عنه) was ordered to write down the conditions of this agreement. When Hazrat Ali (رضي الله عنه) wrote that this is the agreement that is being concluded between Muhammad Rasoolullah and Suhail bin Amr. Suhail objected that the words of the Rasoolullah should be removed from this passage, because if we believed in the Messenger of Allah, the dispute would have ended. Write Muhammad bin Abdullah. The Holy Prophet (ﷺ) ordered to do as he says. On this, Hazrat Ali (رضي الله عنه) asked, How can I dare to cut this word? On this, the Holy Prophet (ﷺ) cut off the words of the Rasoolullah himself and ordered to write further.⁵⁰ While the treaty was being written, Suhail's son Hazrat Abu Jandal (رضي الله عنه), who was a Muslim. Somehow he escaped from Makkah and reached Hudaibiyah to join the Muslims. Suhail caught him and beat him badly and demanded to take him back to Makkah. The Muslims wanted him not to be returned, because the agreement was not yet completed and the Messenger of Allah (ﷺ) himself also wanted not to send him back, but He returned him on the insistence of Suhail.⁵¹ From this incident there is a great example of endurance, patience, incurrence, generosity and tolerance of Muslims and Rasoolullah (ﷺ) himself.

On the return of the Prophet's (ﷺ) army from the region of Najd, Hazrat Sumama bin Ashal, the chief of the Banu Hanifah tribe, was imprisoned and tied to a pillar of the Prophet's (ﷺ) Masjid. When he went to perform Umrah, he was taunted for being an ungodly person. So he said in reply that I have not become irreligious but I have read the word (كلمه) on Muhammad Rasulullah (ﷺ) and have accepted Islam as my religion. By God, if not even a grain of wheat will come to you people from the region of Yamama until the Messenger of Allah (ﷺ) gives me permission. Sumama went back to his homeland and stopped the grain going to Makkah. Famine started in Makkah. Even in spite of such enmity, the people of Makkah begged Rasulullah (ﷺ) to release the grain. The Messenger of Allah (ﷺ) wrote a letter to Sumama saying that he should send grain to the people of Makkah. If we look at this action, the people who caused so much suffering to the Messenger of Allah (ﷺ), Forced to leave His hometown, then continued to fight from time to time. It was permissible to give economic hardship to such people and it was also a requirement of wisdom, but Rasoolullah (ﷺ) presented the highest example of tolerance even in such a situation. The example of which is not found in the world.

The people of Makkah had ended their enmity with the Messenger of Allah (ﷺ). They used to give hardships to the Messenger of Allah (ﷺ) every day and they used to persecute whoever believed in Him in every way, beating them, making accusations, and giving them mental and physical tortures. They made a whole program to kill the Messenger of Allah (ﷺ). They forced Him to leave His birthplace, and after He migrated to Madinah, they did not allow Him to live there in peace. Together with the Jews, they conspired against the Muslims. Wars continued. It means that the bad behavior towards the Messenger of Allah (ﷺ) and the Muslims was done by them with all their might.

⁵⁰ Bukhari, Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mughira, Kitab: The book of al Maghazi, Chapter: The delegation of bank Hanifa and the narration of Thumama bin Uthal, Hadith No: 4372

⁵¹ Ibid Kitab: The book of al-Maghazi, Chapter: The gazwa of al-Hudaibiya, Hadith No: 4180

When Makkah was conquered in the year 8 Hijra, on the day of the conquest of Makkah, the necks of all the people of Makkah were in the hands of the Messenger of Allah (ﷺ). They had a firm belief that today all their atrocities would be avenged on them. But Khatam-un-Nabiyyeen (ﷺ) showed perfect level of tolerance. Despite being victorious, He entered Makkah bowing his neck.⁵² Those who were under the shadow of the fear of revenge were well aware of the character and life of the Messenger of Allah (ﷺ) and were also hopeful, hoping only for goodness from the Messenger of Allah (ﷺ). The conqueror of Makkah addressed these people and said: O Quraysh! What do you expect from me? How will I deal with you people at this time? They replied that we have good hope. You are a generous and munificent brother and the son of a generous and munificent father. The Messenger of Allah (ﷺ) said: I say to you what Yusuf (عليه السلام) said to his brothers. There is no blame on you today. Go free all of you.⁵³

It is impossible to find such an example of tolerance and mercy in human history. When such big enemies came under control and He could punish them as He wanted. He could calculate the atrocities committed on Himself from them. But Rahmatu Lil Aalamin (ﷺ) did not like to taunt. He forgave all of them without any punishment.

Jews and Christians also believed in justice, fairness, tolerance and good behavior from the Messenger of Allah (ﷺ). Zayd bin Sana was a Jew before becoming a Muslim. He came to the Messenger of Allah (ﷺ) and demanded his debt. While demanding his loan, he used a very harsh tone and held the cloth of Rasulullah (ﷺ) in his fist. Seeing this, Hazrat Umar (رضي الله عنه) scolded him in a harsh tone. Rasulullah (ﷺ) saw this and smiled and said: Umar! This person and I were expecting a different behavior from you. You used to advise me to pay off the debt early and asked me to request him gently. The Messenger of Allah (ﷺ) said: There are still three days left in the period of his payment. Then the Messenger of Allah (ﷺ) ordered Hazrat Umar (رضي الله عنه) to give this person his loan and also ordered to give him 20 more and said that this thing is the reward for what you scared him. Seeing this behavior of justice and tolerance, Zayd bin Sana became a Muslim.⁵⁴

Different tribes of Jews lived around Madinah. When the Holy Prophet (ﷺ) came to Madinah, at first the Jews remained neutral and silent, later they secretly conspired and planned rebellion to vent their enmity against the Holy Prophet (ﷺ), Islam and Muslims. These people tried to harm Islam, Muslims and Rasulullah (ﷺ) as much as possible. They also planned to kill the Messenger of Allah (ﷺ). In order to implement this abominable plan, they also gave poison in the food of Rasoolullah (ﷺ). Even after such great bravery of the Jews, the Messenger of Allah (ﷺ) showed very high morals with them. He also made an agreement with them so that amicable relations could be established between the Jews and the Muslims and they could deal tolerantly with each other and help each other in difficulties. This was exemplary too. A delegation of Christians from Najran came to the Messenger of Allah (ﷺ). At that time they were kept

⁵² Kandhilvi, Muhammad Idrees, Maulana, Seerat-e-Mustafa (ﷺ), Pakistan, Karachi, Altaf and sons. V.3, P 23

⁵³ Ghazi, Mahmood Ahmed, Dr, Muhazrat-e-Seerat (ﷺ), 3rd Edition, Pakistan, Lahore, Al Faisal Nashran was Tajran-e-Kutb 2009. P 327

⁵⁴ Shoukat Ali, Islami Rawadari Quran wa Hadith aor Tareekhi Shawahid ki Roshni me, P 45

in Masjid Nabawi. Religious matters were discussed with them. An agreement was made with them on this occasion. In which it was agreed to give different rights to Christians. Some of the rights given to Christians under this treaty were: They will get protection of life. Their land, wealth and property will remain in their possession. None of their religious systems will be changed. Their religious officials will remain in their posts. Their children and women will not be harmed. Nothing of theirs will be seized. Ushr (tenth) of the produce will not be taken from them. Full justice will be done in their cases. There will be no injustice on them. In return for an uncommitted sin, one will not be made a criminal and will not be caught. By looking at this agreement made with Christians, it is clear that no one can give more than the rights that Islam has given to other nations and subjects even in their own government. According to Islamic teachings, all non-Muslims living in the Islamic kingdom are under the protection of Allah and His Messenger (ﷺ). That is why they are called Dhimmis (ذِمِّي). According to Islamic teachings, those who live under the responsibility of Muslims, i.e. Dhimmis, if there is any oppression on them, and then it is necessary for Muslims to defend them, just as if Muslims themselves are oppressed, it is necessary to defend them.

Tolerance of the Companions (رضي الله عنهم)

The Companions (رضي الله عنهم) were followers of the Messenger of Allah (ﷺ) and Islam. They were always worried about their future. They were the ones who fulfilled the Islamic injunctions with the joy of their hearts. They used to spend their entire lives keeping the teachings given by Rasulullah (ﷺ) in front of them and they used to make every decision of their lives and live their lives accordingly. When Hazrat Abu Bakr Siddique (رضي الله عنه) sent an army towards Syria under the leadership of Hazrat Usama bin Zayd (رضي الله عنه), according to the will of the Messenger of Allah (ﷺ), he gave them the following instructions. Do not betray, do not break promises, do not hide booty, do not disfigure any victim, do not kill any child, old man or woman. These include not cutting or burning date palm or any other fruit-bearing tree, not slaughtering any goat, cow or camel except for necessity.⁵⁵

The Messenger of Allah (ﷺ) established the rights of the Dhimmis by presenting a practical proof of tolerance. Even in His last days, He insisted on fulfilling the rights of these people and treating them well. When Hazrat Abu Bakr Siddiq became the Caliph, he also took care of the Dhimmis in the same way as the Messenger of Allah (ﷺ) had said. All Dhimmis, whether old or new, were equal in rights. No one was discriminated against. The agreement made with the Dhimmis of Hira, whose religion was Christianity, is the highest example of Islam's humane equality, compassion, tolerance and justice with non-Muslim Dhimmis. This agreement is an example of tolerance that can be used to measure the greatness and high quality of Islam and its teachings. This treaty was a practical proof of how Muslims should behave with non-Muslims and Dhimmis. In this treaty it was stipulated that their churches and places of worship would not be demolished, their palaces that defended them from their enemies would not be demolished. No one would stop them from ringing their bells, they would be allowed to hang or set up crosses on their own special festivals. There was also a concession in

⁵⁵ . Mufti Muhammad Shafi Usmani, Jawahirul Fiqah , Pakistan, Karachi, Maktabah Darul Gloom 2010. Volume 2, P 279,280

this agreement with them that the jizya was also taken from them very little. Of his seven thousand men, one thousand of these men were exempt from paying jizya. From the remaining persons, 10 Dirhams per person was taken as jizya every year. Their disabled persons were completely free from this jizya. Not only this, but supporting their disabled persons and meeting their economic needs, It was the responsibility of Bait-ul-Mal. The Messenger of Allah (ﷺ) made peace treaty with the Christians of Najran and wrote an agreement with them. The agreement was as follows:

“ولنجران وحاشيتها جوار الله و ذمة محمد النبي رسول الله على انفسهم و ملتهم و ارضهم و اموالهم و غائبهم و شاهدهم و غيرهم و بعثهم و امثلتهم لا يغير ما كانوا عليه ولا يغير حق من حقوقهم و امثلهم ولا يفتن اسقف من اسقفيت ولا راهب من رهبانية ولا وافة من وقاهيت على ما تحت ايديهم من قليل او كثير و ليس عليهم رهق ولا دم جاهلية ولا يحشرون ولا يعشرون ولا يطاء ارضهم جيش من سال منهم حقا بينهم النصف غير ظالمين ولا مظلومين بنجران و من اكل منهم ربا من ذي قبل فذمتي منه بريئة ولا يؤخذ منهم رجل بظلم آخر ولهم على ما في هذه الصحيفة جوار الله و ذمة محمد النبي ابا حتى ياتي امر الله ما نصحوا و اصلحوا فيما عليهم غير مكلفين شيئا بظلم”⁵⁶

The lives of the people of Najran and the nearby areas of Najran, their religion, their " lands, their property, their wealth, their presence, their absence, their caravans, their messengers, their idols and their everything is under the protection of Allah and the guarantee of His Messenger. Their existing conditions will not be changed, their rights will not be encroached on, and idols will not be demolished, any priest by his work, any bishop by his service, any way nor shall any ecclesiastical administrator be removed from his office by his monasticism, and whatever is more or less in his possession shall remain under his authority. They will not be avenged for any blood or crime of their time of ignorance, nor will they be allowed to oppress them, nor will they be oppressed. Whoever among them eats usury will be exempt from my guarantee. It is the responsibility of Allah Almighty and Muhammad the Prophet to fulfill what is written in this agreement, until any other command of Allah is revealed in this regard. As long as they remain benevolent to the Muslims and abide by the terms that have been agreed upon with them, they will not be forced to do anything by "oppression.

When Hazrat Abu Bakr Siddeeq (رضي الله عنه) was the Caliph, Hazrat Khalid Bin Waleed (رضي الله عنه) wrote a covenant for the dhimmis of Hira. In this covenant, something like this agreement was written that: “And I decree that if any of the dhimmis becomes weak due to old age, or becomes crippled by some earthly or heavenly calamity, or one of their riches becomes needy, and the people of his own religion should give him charity. Jizya will be waived from all such people, and they and their families will be supported by the treasury (Baitul Mal), as long as they remain in the Islamic Empire.”⁵⁷

Hazrat Umar Farooq (رضي الله عنه) took great care of the rights of non-Muslim subjects along with Muslims during his caliphate. Set the best example of tolerance towards non-Muslims. In this regard, Hazrat Umar (رضي الله عنه) issued orders to his governors with special emphasis on treating non-Muslim subjects well and issued this order to his governors in written form.

⁵⁶ Bilazari, Ahmed bin Yahya, Futoohul Baldan, Lebanon, Beirut, Darul Kutbil ilmiah., P 364

⁵⁷ Muhammad Hameedullah, Dr, Al wasaiqus Siyasiyah, Lebanon, Beirut, Darul Irshad 1389/1949. , P 317

”الا يضربوا الجزية على النساء ولا على الصبيان وان يضربوا الجزية على من جرت عليه الموسى من الرجال“⁵⁸

Translation: "Do not levy Jizya on women and children and only levy Jizya on men who have grown hair."

In the agreements that Hazrat Umar Farooq (رضي الله عنه) wrote to the responsible people, he protected their lives and property, their churches and their sanctuaries, whether their condition is bad or good, their churches will not be demolished, their goods will not be reduced, neither their crusaders nor their property will be reduced, they will not be forced in their religion, nor will they be harmed. Hazrat Umar Farooq (رضي الله عنه) used to ask dhimmis about their rights. When a delegation came from Basra, he asked them if the Muslims give any trouble to the non-Muslim nation there. They replied: No, as far as we know they give non-Muslims their rights.

Once Hazrat Umar (رضي الله عنه) went out to patrol the city to find out the condition of the subjects during his caliphate. While patrolling the city, he came across a blind old man who was begging people. Seeing this, Amirul Momineen (رضي الله عنه) went to this person and placed his hand on his shoulder and asked him, What is your religion? Hearing this, the old blind man said that I am a Jew. After hearing this, Amirul Momineen (رضي الله عنه) asked why are you begging? Why do you need it? In response to Ameerul Momineen's (رضي الله عنه) question, the old man said that jizya has been imposed on me. I am unable to earn due to my old age to fulfill this Jizya and also have to feed myself, so I am begging. Hearing this, Amirul Momineen (رضي الله عنه) took the old man by the hand and brought him home. He gave him some of the things in the house and at the same time sent a written order to the Treasurer of the Treasury to investigate this person and other needy old people like this person. "By Allah, it would be against justice that we should continue to collect jizya from them during their youth and when they become old and forced, we should leave them to live a humiliating life like begging." According to me, this verse of the Holy Quran:

” إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَ الْمَسْكِينِ وَ الْعَمِلِينَ عَلَيَّهَا وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ وَ فِي الرِّقَابِ وَ الْعَرِمِينَ وَ فِي سَبِيلِ اللَّهِ وَ ابْنِ السَّبِيلِ * فَرِيضَةً مِّنَ اللَّهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ“⁵⁹

By the poor (فُقَرَاء) I mean the Muslims and the poor people (مَسْكِين) mentioned in this verse mean the poor and needy people of the People of the Book (اهل كتاب). After this written order, Amirul Momineen (رضي الله عنه) waived the amount of jizya imposed on all such Dhimmis and along with this, wazifa was also issued from Baitul Mal for such needy people.⁶⁰ When Hazrat Abu Ubaidah (رضي الله عنه) was the governor of Syria, Hazrat Umar (رضي الله عنه) gave him the advice, which included these words:

”وامنع المسلمين من ظلمهم والاضرارهم و اكل اموالهم الا بحلها“⁶¹

"Forbid the Muslims from oppressing them and harming them and taking their property by unlawful means."

⁵⁸ Abdur Razaque, Abu Bakr bin Humam, Sana'ni, Al Musanif, Hadith No. 19273, Lebanon, Beirut, Al Maktabatul Islami 1403. V.10, P 33

⁵⁹ Al Quran 9 : 60

⁶⁰ Ibn-e-Qudama, Abu Muhammad Abdullah bin Ahmed, Al Mughni Fi Fiqahul Imam Ahmed bin Hambal As-Shebani , Lebanon, Beirut, Darul Fikr 1405. V.8, P 509

⁶¹ Abu Yousuf, Yaqoob bin Ibrahim, Kitabul Khiraj, Lebanon, Beirut, Darul Ma'rifa. P 152

Hazrat Umar (رضي الله عنه) said in his last will:

62 "وأوصيه بدمّة الله ودمّة رسوله صلى الله عليه وسلم أن يوفى لهم بعهدهم ، وأن يقاتل من وراءهم وأن لا يكلفوا فوق طاقتهم".

Translation: "I bequeath to the one who will be the caliph after me the covenant and responsibility of Allah and His Messenger (i.e. non-Muslims who live under Islamic rule in an Islamic state) with the dhimmis he should be faithful to them, protect them, save them and fight, if there is a need to fight in their defense, then fight, and do not burden the dhimmis beyond their strength." 63

During his caliphate, Hazrat Uthman Ghani (رضي الله عنه) maintained all the agreements made with the non-Muslims during the time of Hazrat Umar (رضي الله عنه). During his time, the Christians of Najran came and complained about the excesses of the Muslims. Hazrat Uthman (رضي الله عنه) wrote to Hazrat Waleed bin Utbah (رضي الله عنه), the ruler there, that I have reduced their jizya tax by 30 pairs, treat them well and keep the agreement that Hazrat Umar (رضي الله عنه) made with them. do it. During his reign, any prisoner who came under arrest was not put under any kind of pressure, rather he was preached about the good things of Islam and spoke good things. 64

Hazrat Ali (رضي الله عنه) was the caliph, and in those days one of his armors was lost, which was in the possession of a Jew and he was trying to sell it. The Jew claimed this armor as his own. When the matter came before Qazi Shureeh (رحمت الله عليه), Hazrat Ali (رضي الله عنه) presented his son as a witness. The judge said that the testimony of the son is not acceptable in favor of the father and he gave decision in favor of the Jew. 65

When Hazrat Ali (رضي الله عنه) was Caliph, once some people from the area of non-Muslim minorities came to Hazrat Ali (رضي الله عنه) with a complaint that the water canal in their area was blocked due to silt and due to lack of water. agriculture is starting to decrease. Please find a solution to this problem. Amirul Momineen (رضي الله عنه) sent this order to the appointed ruler of this area, Qarda bin Kaa'b Ansari (رضي الله عنه), saying that the Dhimmis of your area have said this. 66

Hazrat Ali (رضي الله عنه) said:

67 "إذا قتل المسلم النصراني قتل به".

"If a Muslim kills a Christian, the Muslim will be killed (in retribution)."

Hazrat Imam Abu Hanifa (رحمت الله عليه) said about Dhimmi's blood money:

62 Sahih al-Bukhari, Kitab: The book of Al Janaiz (Funerals), Baab: What is said regarding the graves of the Prophet, Abu Bakr and Umar, Hadith No: 1392

63 Muhammad Taqi Usmani, Mufti, Islam aor Siyasi Nazriya , Pakistan, Karachi, Maktabah Mariful Quran 1431/2010, P 307

64 Sayed Sabahuddin Abdur Rehman, Islam me mazhabi rawadari , India, UP, Azam Garh, Darul Musnafeen, Shibli Academy 2009. P 115

65 ibd, P 193

66 Abu Yousuf, Yaqoob bin Ibrahim, Kitabul Khiraj, P 152

67 Shaibani, Abu Abdullah Muhammad bin Hassan, Al hujjah, Lebanon, Beirut, Aalamul Kutb, 1403. V.4, P 349

“دية اليهودى والنصرانى والمجوسى مثل دية الحر المسلم”⁶⁸

"The blood money of Jews, Christians and Magi is equal to the blood money of a free Muslim."

Jurisprudence scholars have made a rule keeping in mind this decree of Imam Abu Hanifah (رحمت الله عليه). The principle is that if a Muslim kills a non-Muslim by mistake without any intention, the deed for killing that non-Muslim will also be the same deed that is required for killing a Muslim person by mistake without intention.

Ibn Shuhab az-Zuhri says:

“ان دية المعاهد فى عهد ابى بكر و عمر و عثمان رضى الله عنهم مثل دية الحر المسلم”⁶⁹

Translation: "Indeed, during the time of Hazrat Abu Bakr Siddiq, Umar and Uthman (رضي الله عنهم), the Dhimmi's blood money was equal to the blood money of a free Muslim."

Apart from them, the rest of the Companions and those who became Caliphs and those who were commanders of the Muslim army and conquered many areas, history is full of the best qualities of tolerance of these people. Their tolerance can be gauged from the study of history. Islam is good manners, truthfulness of intention and action, generosity, doing good, trustworthiness, honesty, chastity, shame and modesty, kindness, steadfastness, truthfulness, good speech, sacrifice, moderation, self-control and self-respect. Islam gives excellent teachings such as keeping promises, forgiveness, mercy, humility, tolerance, modesty, justice and fairness, respect, compassion, bravery and trusting in Allah Almighty. These are the moral values due to which humanity will be obedient and a good society will be formed and the society will be stable. Islam forbids cruelty, oppression, pride, arrogance, self-importance, envy, obscenity, extravagance, drinking, drunkenness, bribery, dishonesty, breach of promise, slander, extortion, usury, envy, malice, selfishness. Prevents evil things like treachery, treachery, backbiting, duplicity, false praise, avarice, miserliness, treachery, greed, theft and immorality etc.

Islam has described oppression of a non-Muslim as more severe than oppression of a Muslim.

Non-Muslim subjects have the same rights as Muslim subjects. The protections that are available to the Muslim subjects are also available to the non-Muslim subjects.⁷⁰

Those non-Muslims who are not part of any conspiracy against the government of the Islamic state, Muslims or Islam, and are not themselves plotters of such a conspiracy, should be treated with kindness, compassion, tolerance, justice and goodness towards such people. The Crater of the universe says:

“ لا يَتَّبِعُكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَ لَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ ” إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ⁷¹

68 Ibn Abi Shaiba, Abu Bakr Abdullah bin Muhammad bin Ibrahim Usmani, koofi, Al Musahaf, Hadith No: 27448, Saudi Arabia, Riyadh, Maktabatul Rushd 1409, V.5, P 407

69 Shafi'i, Abu Abdullah, Muhammad ibn Idris ibn Abbas ibn Usman Qurashi, Al Umm, Lebanon, Beirut, Darul Ma'rifa 1393, V.7, P 321

70 Ibn Abidin, Muhammad Ameen, Radul Mukhtar ala Adur-ul-Mukhtar Shara' Tanveerul Absar, Saudi Arabia, Riyadh, Dar Aalmul Kutb lit-Taba't wan-Nashr wat-Tozeeil Ulya, 1423/2003. Volume 5, P 396

71 Al Quran 60: 8

" Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

According to this verse, such projects of non-Muslims which are beneficial for common people and do not include anything that is against the Islamic Shariah or expediency, then the involvement of Muslims in such projects and supporting them. It is permissible to be a part of it. On the other side, such works have been recommended by Islam.⁷²

Negative effects for society due to the abandonment of tolerance

Failure to practice tolerance has some negative consequences for society. Among them sectarianism, imitation of obsolete traditions, increase in superstition, increase in ignorance, poverty and bankruptcy, lack of justice and fairness, promotion of class system, development of capitalist system, fear and arrogance of the powerful. Increase, imposition of powerful class, creation of economic imbalance, social inequality, birth of inequality, increase in oppression, lack of support for the oppressed, creation of disunity at the social, country and national level. Implicit factors like increase in evil, increase in violence and lack of human value etc. arise. Positive effects of religious tolerance on society

Due to the positive effects on the society due to practicing tolerance, the society develops, becomes stable and the society becomes an ideal society. Tolerance has these positive effects on the society: tolerance will be created within the people in the society, brotherhood will increase among people, mutual cooperation will increase, aggressive attitudes will decrease, evils will be eradicated, differences between people will be eliminated, culture will be promoted, an atmosphere of unity and justice will be established, modern sciences will be promoted in the society, society will move towards progress. It starts to happen, unity among people will be established, a favorable environment will be available for the new generation to grow and people will live in an atmosphere of peace and order etc.

Results

Islamic teachings enjoin tolerance towards Muslims and non-Muslims. These orders are remembered in modern terms as minority rights, civil rights, social rights, citizens' rights and human rights etc. Islam has kept all human beings, regardless of religion, color, race, nationality and class, equal in terms of rights to life, property, honor, religion, self-respect, chastity, education, peace and comfort etc. As a human being, all human beings are equal in basic human rights, Muslims and non-Muslims in the eyes of Islam. If a person attains a position of greatness, it is due to his piety and goodness. That is, due to the good character of man and due to following the orders of his Creator, he gets a place of honor. Islam has strictly ordered Muslims and non-Muslims to fulfill each other's rights. The true form of Islamic tolerance is found in Islamic teachings. Seeing this, a person is automatically forced to believe that Islam is really a set of commands revealed by the Creator of the universe. Islam is truly a mercy, guidance and

⁷² Shoukat Ali Qasmi, Islami Islami Rawadari Quran wa Hadith aor Tareekhi Shawahid ki Roshni me, P 73

advice for humanity. It is Islam that gives man his original position. Islam is the religion that gives man his original rights.

Recommendations

1. Scholars and speakers should explain Islamic tolerance in their speeches and sermons so that the people become aware of tolerance and try to practice it.
2. Researchers and writers should write articles about Islamic tolerance and publish them and try to publicize them and include the importance, usefulness and orders of tolerance in their books so as to publicize the Islamic orders about tolerance.
3. Social media, electronic media and print media should also play their role in disseminating information about Islamic tolerance.
4. By making Islamic tolerance as a topic, lecture programs should be organized by various publishing houses, universities, colleges and schools at different places at different times and scholars should be invited to these programs and lectures should be given by them. Public should also be invited in such programs and students and youth should also be given an opportunity to participate in them.
5. Universities and publishing houses should write research papers on Islamic tolerance and organize conferences and seminars and publish them and try to present the true nature of Islamic tolerance to the public.



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