


THE NECESSITY OF INTERFAITH DIALOGUE FROM QURANIC PERSPECTIVE

By
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(In the Name of God, The most Merciful, and The Most Compassionate)

First of all I would like thank you all for inviting us here and giving a chance to talk about tolerance from Islamic perspective. Let me begin my presentation with a prayer of the Prophet' 

O Allah (God), join our hearts, mend our social relationship, guide us to the path of peace, bring us from darkness to light, save us from obscenities, outward or inward, and bless our ears, our eyes, our hearts, our wives, our children, and forgive us; You are the Forgiving, the Merciful. And make us grateful for your blessing and make us praise it while accepting it and give it to us in full.¹

This is the declaration of the Vatican II Council:

1. We as Christian Community have respect for Muslims.
2. They believe that there is only One Allah (God) who is Ever living, the Self-subsisting, Powerful, the Creator of the heavens and the earth and sent down a messenger to deliver His message for them.

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¹-Sunan Abu-Davud, Book 3, Number 964; Narrated by Abdullah ibn Maswood

The Need For Communicating Tolerance

Tolerance is a manifestation of love that is uttered recklessly today and so it is adopted easily here and there. Some circles try to impose an abstract and unbalanced understanding of tolerance by confusing people about Islam and awakening suspicion in their hearts. It should be difficult to reconcile with humanism the strange behaviour of those who murder innocent people or even, more horrible are those who put some supposedly religious people in their forefront, and without even glancing at the people tears stand and watch. Every believer should follow the Prophet in communicating the truth. They should never give up conveying to people the principles of tolerance. Tolerance is indeed love for Islams universal principles, the consideration and idea of tolerance and love is very balanced. Oppressors and aggressors have denied this aspect of tolerance just as love, tolerance and mercy shown to oppressors makes them to violate the right of the people prophet said "Help others whether they are oppressors by making than stop their oppression (to others)" by peace love, humanity justice and above all tolerance. The lesson Islam perches in inherent in its very name ie peace for all and it is possible only when we believe and practice tolerance.

The Need For Communicating Tolerance

The Quran enjoins upon the Muslims to live in peace with non-muslims if the also desires peace. The relation between Abyssinia (Habashah حبشة) and Islami State of Medina clearly illustrates the validity of this principle ¹.

Allah says in Surah Hamim Sajdah:

﴿سُنِّرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ﴾

Islam sought to establish peaceful relations with other states based on reciprocity and mutual respects for each others rights. In Islam, tolerance and not conflict, is the basis of relations between states. Islam respects the right of state to independent existence and preserve their sovereignty. Sovereignty is the national right of every group of people. Islam does not allow a muslim to fight except in the event of infringement of religion, human rights and dignity. Allah says: 'Fulfill the covenants and break not your Oaths after asservation of than, and after you have made Allah surety over you Lo! Allah knoweth what you do'. This shows the insistence by God on the strict observance of the covenants which have been considered sacrosanct. Most important of the covenants is one made by Allah whose fulfillment is mandatory ².

Humanism is one of the main uttered and needed issues because it flourish love which is nested in our belief, a realm of the heart that never wishers. Love is the strongest base of relationship among individuals in the family, society and nation universal love shows is the most dominant factor for existence. The exchange of love from existence to humanity and from one creature to another takes place subconsciously because divine will and willing completely dominates those creatures that have no will power.

¹- Sura Hamëem Al-Sajdah 53

²-Ibid.

The Need For Communicating Tolerance

companions and other people. His conduct as a husband, father, trader and judge and head of a state fully confirms the principles and manner given by him in these areas of life. And likewise his code of conduct for a ruler, educator, military commander and statesman is fully confirmed by his practice in all these positions. There is absolutely no difference in his morals, character and teachings and his practice in the various fields of human activity. Everything he said is proved by his practice, as attested by the Quran. He condemned those people who preach to others what they do not practice themselves.

His lifestyle is not only perfect but fully comprehensive, covering every aspect and every field of human activity. It offers guidance to all men and women and it seems that in the presence of the complete and perfect life of Prophet Muhammad (peace be upon him ﷺ), the purity and nobility of his thoughts and perfection of his morals and manners, there is no place for any other guide ¹.

﴿وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ﴾

The Qur'an is of Guidance for mankind, and Muhammad (peace be upon him) is the Prophet of Allah who preached these principles and morals to the people. Once someone asked A'isha about the morals of the Prophet, she replies, "The Qur'an is his morals". The Prophet, he fully demonstrated the teachings of the Quran by his own perfect life. He was indeed the Qur'an in example; the perfect example for mankind the perfect example for peace humanity justice and above the tolerance ².

Allah Says in Surah Al Imran:

﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ﴾

¹ - Sura Al-Qalam 4

² -Sura Al-Imran 164

The Need For Communicating Tolerance

him ﷺ), were observed in practice and by the people in their practical life. Just presentation of a utopian ideology and philosophy of life without any roots in human relationships tolerance is simply not enough. This is because a perfect and ideal life cannot be measured in terms of slogans, sermons and moral ideals, but only on term of practical achievements and pious actions.

The life style of Prophet Muhammad (peace be upon him ﷺ) is marvelously preserved. All historians accept that fact that the Muslims have preserved the record of the life of their Prophet. The Scholars of Seerah, Hadith, Mugazi, history and biographers have worked hard to assimilate and assemble the teachings, practices and traditions practices of the Prophet and have spread and transferred them to future generations in remarkable way. This preaching and spreading of the words and deeds of the Prophet was fully in line with his own instructions: "Preach what you hear me say. Also let those who see and hear me take it upon themselves to communicate my words to others and preach to their children, relatives and friends. Even the non Muslim of Islam admit and confirm that every word and every act of the Prophet has been recorded and preserved.

It is a part of human nature to look to someone, higher and noble for guidance, to make him one's pattern or model. This chosen one is the becomes one's sample, nay. One usually looks up to Maulana', a 'Pir' a 'Shaikh' or 'Imam' or to someone who has attained the position of a national or an international leader or hero. But none of these highly placed 'models' have a lasting place or serve as lasting samples.

Prophet Muhammad: (peace be upon him ﷺ) thoughts, precepts tolerance and principles are fully tested in term of practicality. His character and conduct were fully put to the test in his life at Makkah and then at Medinah, passing through varying situations of extreme persecution and oppression and then wars and open hostilities and ultimate triumph over all evil forces, but he showed no signs of pessimism or frustration at the former or pride and boastfulness at the later. The nobility and greatness of his character and teaching is fully borne out by his actions and practices at home with his family and outside among his

The Need For Communicating Tolerance

The life of Prophet Muhammad (peace be upon him ﷺ) is a perfect model for mankind to follow to emulate, to attain goodness, piety and success in their personal as well as social life. The Quran describes the personality of this perfect man in these words, "And you are example on an excellent standard of character"¹

Qura'an Text:

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

In the words of the Quran, the perfectness of Prophet (peace be upon him ﷺ) character and personality stands as a model for all mankind. He possessed the best and the noblest qualities of a perfect man. He was like a jewel illuminating the dark environment with his radiant personality, perfect example and glorious Message of Allah.

Finally Prophet Muhammad: (peace be upon him ﷺ) life is seen in the light of comprehensiveness and Practicality one of the essential ingredients of an ideal life-style. According to this essential element, Prophet's example must cover every aspect of our life, and cater to the needs and demands of people of all abilities, capacities, temperaments, inclinations, attachments and devotion in the spiritual as well as material worlds. So what is required for humans is: first a code of life containing noble, perfect and practical principles governing human relationships, tolerance at all levels, material as well as spiritual; second, a perfect example of a human being who has passed through various stages of life and left an ideal life-style as a guide for all mankind in all field of life. It was Muhammad (peace be upon him ﷺ) alone gave to mankind fundamentals of morality and manners and then showed by his own conduct and practice their practicability to various situations in human life and that what tolerance means.

Now considering the point of practicality, we have to see how the principles, teachings and tenants of Prophet Muhammad (peace be upon

¹ - Sura Al-Ahzab 21

which divides humanity into water tight compartments is hostile to one another and a philosophy of life which pretends to create a classless society by annihilation of all other classes by a chosen class through class struggle is definitely based on enmity and hatred and not on tolerance. Such a philosophy of life destroys the man and nourishes the evil within the society. The philosophy of Islam is a philosophy of unity¹.

Allah Says in Sura Hamim Sajdah

﴿وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ
وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (٣٤) وَمَا يُلْقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَاهَا
إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

harmony and balance that is tolerance. The Quranic wisdom deprecates development of one or some aspects of human existence at the cost of others but indeed on harmonious and balanced development of all the aspects of life and this is what the tolerance is.

Islam, as taught by Prophet Muhammad (peace be upon him ﷺ), offers guidance not only for the individuals but also for the whole mankind. Islam is not only concerned about the life of any particular nation, but also about the universal and global civilization. It prohibits states and individuals from being involved in conspiracy against other nations and individuals. It rather expects nation, states and individuals to co-operate with one another, promote interests of the whole mankind. The Quran Says, "Hold fast the rope of Allah and not be divided"².

Allah Says in Sura Al Imran:

﴿وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا
حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

¹- Sura Hameem Al-Sajdah 34,35.

²- Sura Al-Imran 103.

Islam deals with individual as well as social and collective organism. In other words, "Islam is the divine set of doctrine for man's being and becoming". In order that Islam may re-assume its grandeur and its progressive role, human endeavors and values of Islam must be rediscovered and put in modern setting by the spiritual talents of philosophers, scientists, sociologists and historians. Tolerance and peace are the essence of Islam. Islam does not suppress or oppress human nature but fully recognizes the biological aspects of the body, mind and intellect and induces harmonious development of all the faculties of man so that the ego might get full satisfactions of his natural needs without infringing upon similar rights of others. Faith in the Oneness of God is meaning less if it does not mean the Oneness of mankind "We did not create man except as one nation"¹.

Allah Says in Surah Room:

﴿ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴾

Is the message of the Holy Quran. If God has created man as one Nation, man has no right to create arbitrary distinctions between man and man. Equality of man which Islam preaches, is not, artificial but is social. There can not be any distinction on the relation as some are born black, some white, some are tall and some short, some are diligent and some idle, some are intelligent and some are ignorant and some are gentle and some are arrogant. Quite naturally, some by their personal dieting acquire distinctions over others, but such distinctions, according to the teaching of the Quran, are not permitted to interfere with or to disturb in any manner or degree the social equality of man.

The brotherhood of man as proclaimed by Islam, is universal and not confined to any particular class or creed. A philosophy of human existence which is concerned mainly with satisfaction of immediate material needs of the flesh can hardly make equality of man real. A philosophy of life

¹- Sura Al-Room 21

The principals of force, equality and social justice restrained by the rule of Shariah and realized through collective life provide the basic ideological salting in which the key political concepts of Islam i.e. Ummah, or the community Shariah and Khuruj can effectively operate.

Islam is universal religion of peace. It is a religion of nature. It governs every aspect of human life, whether religious, intellectual morals, practical or any other. It does not confine itself merely to purifying the spiritual and the moral life rather it extends its domain to the entire gamut of life. It intends to mould the individual and socio-political life of the people in such a way that the kingdom of Allah has really been established and this is it, dominant characteristic. Islam satisfies the humaneness of human being. The Prophet Muhammad (peace be upon him ﷺ) has the unique distinction of founding a strong and enduring mono theistic religion based on spiritualism and absolute moral code and ethical doctrines. Allah perfected "Islam as a religion and Allah has chose Muhammad (peace be upon him ﷺ) for it."¹

Allah Says in Surah Al Imran:

﴿إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾

Islam is a cosmopolitan religion. The Quran has emphasized, "these people are a single nation, Allah raised Prophet as because of Allah's news and as warrens".

Islam recognizes a unity of purpose in all religions, it declares that essential teachings of all the divine religions are identical, that truth is not the monopoly of a single religion but is contained in all holy books and has been preached to all nations in all ages. Islam is not a religion of mere theology or a set of dogmas and rituals, as some people wrongly believe. It is a divine faith which governs man in his individual as well as his collective existence.

¹- Sura Al-Imran 19

there be any treaty for the others) When they have the upper hand on you, they regard not pact, nor honor in respect at you They satisfy you with their mouths while their hearts refuse. And most of them are wrongly doers. But Allah asks Muslims to remain true to the treaty they made at the inviolable place of worships. How can there be a treaty with Allah and His messenger and the idolaters save those with whom ye made a treaty at the inviolable place of worships? So long as they are true to you, be true to them. Lo! Allah Loveth those who keep their duty.¹

Allah sys in Surah Ra'ad:

﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ﴾

The binding force of the treaty has been so much emphasized that Muslims are forbidden to interfere against the non-Muslims with whom they have the treaty even on behalf of the Muslims seeking help in the matter of religion.²

Allah sys in Surah Isra'a:

﴿وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾

Nevertheless, they are at liberty to government to their help in case there is non treaty between them and the non-Muslim would be released from their treaty obligation. Should the non-Muslims break their Pledges offer this treaty and assail your religion, then light the heads of disbelief – Lo! They have no binding oaths.³

Allah sys in Surah Fatir:

﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَىٰ الْأُمَّمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا﴾

¹ -Sura Al-Raad 20

² -Sura Al-Isra'a 34

³ -Sura Fatir 42

every group of people. "Fulfill the covenanted of Allah when not your oaths after asseveration 'of them, and ye have made Allah surety over you. Lo! Allah knoweth what you do".

Allah says in Sura Al-Nesa:

﴿إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُوكُمْ حَصْرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلْمَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا﴾¹

Islam does not permit a Muslim to fight except in the event of infringement of justice and human rights, and dignity.

Muslims are explicitly forbidden to start hostilities against those who do not make war against them. If the Muslims have genuine grounds to fear that the non-Muslims are planning to subvert the treaty they made with them, then they are allowed to abrogate it. "And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly Lo! Allah Loveth not the treacherous²".

Allah Says in Sura Al-Touba:

﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُوا إِلَيْهِمْ عَهْدَهُمْ إِلَى مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾

This verse refers to the treachery of Banu Qainu Qa who in flagrant violation of the treaty,provoked an incident which led to war between the Muslims and Jews. According to the Quran if the non-Muslim are so inimically disposed towards the Muslims that they do not honour the pacts and pledges which they made with them, it would be ideal to accept any treaty that could successfully work in these circumstance s; "How (can

¹ - Sura Al-Nesa 90

² - Sura Al-Touba 4

Islam uses a term Ummah for its followers which form a global community, or a world- wide fellowships that transcends the existing multiplicity of nation-state and is applicable with the framework of a commonwealth of Muslim states. The Islamic Political theory is based on the fundamental theological doctrines of the Quran. The political theology is based on Quranic doctrines of monotheism, cosmology, Allah says:

﴿ إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝¹ ﴾

Eschatology and ethics. The Islamic political theory forwarded in these primary concepts centers around the questions of who governs whom and how. Islam is uses the terms as "Rabb رب", "Mulk ملك", "Risalah رسالة", "Khilifah خلافة", "Shariah شريعة", "Qiyamah قيامة", Jaza جزاء and Junah. This way reflected Ummah, wilayah ولاية, Khilafat خلافة, Amr bil-maruf wa nahi an-almunker أمر بالمعروف ونهي عن المنكر, Shura شورا, Iftihad, ijma and Al-Khuraj. If we see the origins of Ummah, in the light of Quran, Ummah was fundamentally a religious community based on a common faith on the oneness of God. Divine Guidance through Prophet Mohammad (ﷺ) and shariah (Divine of laws) ,laid down the foundations of the Ummah of Madina which ultimately grew into a gigantic Islamic state. The Ummah wahidah واحدة (unity of mankind) being founded on a universal belief-system is aimed at restoring the ideological unity of mankind.

In Islam peaceful relations is not a matter of political expediency, it is a positive concept. Islam respects the right to defend its sovereignty and territorial integrity. No state has the right to dominate or impose its sovereignty upon the other for the sovereignty is the legitimate right of

¹ - Sura Al-Ahzab 35

The Need For Communicating Tolerance

emphasizes "the oneness of God" and says "Mankind were one community"¹. And in Quran Allah says "Mankind were one community then they differed".² God also recognizes the existence of various communities in the form of tribes and nations with whom they are identified. Allah says"

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

"Mankind Lo! We have created you made you nations and tribes that you may know each other Lo! The noblest of you in the sight of God is one who feareth him."³ or who is pious.

In the light of these verses, the mankind remains a single community, its division into tribes and nation is natural phenomenon. Islam recognizes unity in diversity. However, the Quran enjoins upon the Muslim to live in "peace with non-Muslims if non-Muslims also desire peace."

Qura'n Text:

﴿ وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا... ﴾⁴

The relationships of Medina and Abyssinia (Habsha) demonstrates this principle. Even in the course of their conquest of the colonies of the Byzantine Empire, the victorious Muslim armies did not interfere with the African states. Islam's emphasis to establish peaceful relations with other states shows the tolerance in Islam. Islam advocates reciprocity and respects for each others faiths and ensure rights. Peaceful relations is not a political expediency, it is a doctrine of tolerance. Islam believes in Peace and not war as basis of relations between states.

1- Sura Al-Hujurat 13.

2- Ibid

3- Ibid

4- Sura Al-Anfal 61

The Need For Communicating Tolerance

and women. These conflicts can be resolved by interfaith dialogue and a step toward tolerance, in forgetting the past, ignoring polemical arguments and giving precedence to common points and bringing some attitude changes in the arrobany west toward Islam. "The faith of Abraham, Hanifa revived with Mohammad (PBUH ﷺ)". Islam has a positive almost prophetic mission in the Post-Christian world for "Islam is the religion of peace, harmony justice tolerance. It is simply not a religion of the philosophers, but faith in the God of Abraham, of Isaac, and of Ismail noses jowls. Islam Symbioses divine guidance. Islam peace love, compassion, tolerance. Islam accords the greatest value to human life. Tolerance, which we use in place of respect and mercy, generosity and forbearance, is the most essential element of Islam. This the only way toward solving, long interfaith energy-arrogance-ignorance.

The socio-economic system of Islam is based on a postulated normative behavior characterized by honesty integrity and benevolence, which are derived from the value-structure of Islam. The traditional man is replaced by a man of Islamic social values. One does not have to be very imaginative or analytical to see that a society blessed by honest, responsible and benevolent individual, will ensure a better quality of life. There are two essential and primary ingredients of the classical Islamic socio-political theory, which are Ummah and the Shariah. These concepts have been elaborated in the Holy Quran.

The socio-political history of Islam is based on the oral traditions recorded by the traditionalists, the Prophets Biographies (Sirah سيرة) and records of Prophetic wars. The Islamic thought should be studied in environmental situations, social realities and political background. It is necessary to relate facts to contemporary systems of ideas, thoughts and institutions prevailing in the neighboring civilizations since cultural interaction is a primary source of progress. In earlier period, lack of speedy communication, ideas moved slowly from one part of the globe to the others with the migration of trade caravans and available means were instrumental in the steady transformation of ideas and institutions. To understand the basic religious philosophy of Islam, one must have a correct view of Islamic institutions. Islam is the only religion of tolerance which recognizes non Muslim nations, inspite of the fact that the Quran

THE NEED FOR COMMUNICATING TOLERANCE AS STRESSED BY ISLAM

By
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ABSTRACT

Mankind faces unprecedented threats to its well-being and perhaps even to its survival. There are more than 1.2 billion Muslim people in the world and there is an urgent need to produce for the burgeoning global population. Poor land use practices, soil erosion and deforestation are degrading the natural resources on which production depends. Social systems are also in disarray almost everywhere. The western countries are getting richer and Muslim are becoming poorer. Extreme ideologies, suicide-terrorism, human rights violations, diseases, Mental illness and other pervasive phenomenon are tearing Muslim social family fabric apart. Massive changes are needed if we are to avert the threats to the future Umma or the community sustainable development is a major challenge of present century. Central tolerance and informed communities. The only way we can work for this divine-piety is through wisdom, good reasoning tolerance communication. Communication provide the means for creating awareness, consensus building, generating the processes of change and development for making informed decisions and for resolving conflicts in line with the Quranic wisdom.

The root cause is the materialist worldview, which severely limits once religious influence in contemporary social life. The result is the disturbed balance between humanity, nature and within individual men

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Imam Ahmad bin Hanbal was more inclined in the preservation of ahadith.

Therefore it can be seen in the light of these ten reasons that the Four Imams did not differ because of the general methodology – since each of them believed in following the Qur'an and Sunnah. Rather it was in their way of interpretation. However with all these differences; they did not react angrily towards each other. Rather they were like believers with mercy towards each other, and today it is imperative on us to follow their ways. For indeed! One should not think that his school of thought is always correct and the other schools of thoughts are wrong. Rather the balance approach should be that his school of thought ruling is presumed to be correct with the possibility of being incorrect and the other schools of thoughts ruling can have the possibility of being correct. For verily on the Day of Judgment the secret of whose school of thought was correct will not be disclosed!

More ever on the Day of Judgment, Allah will not disgrace any of the four Imams to whom he favored with the knowledge of the religion. Therefore to delve into such a thing as to whose school of thought is correct is to waste one's life. Rather as believers of the Qur'an and Sunnah and followers of the footsteps of the pious predecessors we should unite and spread the tenets of Islam which the Messengers (peace be upon them) had propagated.

And, indeed, all Praises belong to Allah, Lord of the Worlds