

Religious Tolerance in the Light of Seerah Prophet and his Companions Teachings

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Abstract

Based upon reviews and previous empirical research which lacks tolerance environment. This research article highlights the importance of religious tolerance in our society. This paper analyses the significance of the tolerance through different example events and references, in the light of Holy life of Hazrat Muhammad (Peace be Upon Him). It we define tolerance, such as tolerance is a name to bear hand ship in pain, we also give different substitute rather or explanation of tolerance. In substitute words, if tolerance means punishment, it will not be suitable vaster we can say that it is act to compel someone for good. Further it has been stated religious tolerance in the light teaching of Islam. In which the significance of tolerance is elaborated through different Ayyats (Verses), along with the past religious events of Sahaba and Prophets, by Prominent Muslim Scholar. Similarly when we look at the life of Hazrat Muhammad (Peace be upon him), on different occasion how He (Peace be upon him) shows tolerance even he himself was in trouble and now He tolerate with Non-Muslims when they are very harsh to him, through different events in the life of Holy Prophet (PBUH), he gives us a complete code of life as tolerance with Jews gives us, inspiration to lead our life by following to the teaching of Holy Prophet's life practically through tolerance.

Keyword: Significance, tolerance social Justice, Companions, Vesses

Introduction:

The word Tolerance is used in the English language to refer to the gesture of "Rawadari" (being kind and tolerating the bad things). Tolerance means to tolerate, have patience and stay humble.¹ In 'Sahib Jamai-ul-Lughat', the word Rawadari means to give concession or to keep it legit, normal or moderate.² The word Rawadari also means to keep no grudge and treat others with affability.³

Implied meaning of Rawadari:

The practical meaning of Rawadari is a condition of tolerance in such a condition where it is unbearable. Rawadari is pretty different from Freedom and thus it is applicable in a situation which is unacceptable or worse.⁴

The word Rawadari in itself contains the meaning of disliking. We cannot practice Rawadari in an enjoyable situation, or a situation which is liked or accepted by us. Debate, worship and action are morally good and moderate things but when we talk

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¹Professor Minhaj Ud Din, Dictionary of Terms, West Pakistan, Urdu Academy, 1986, p.805

²Abdul Majeed Khwaja B.A, Jam-Ul-Lughaat, Urdu Science Board 299- Upper Mall Road, V- 2, pp.1138-1989

³English to English and Urdu Dictionary, New Edition, (Lahore: Feroz Sons, PVT Ltd.), p.489

⁴The Encyclopedia of Philosophy- Collier,(London: Macmillan Publishers), V-7-8, p.143

about Rawadari, we actually give more weightage to religious Rawadari. To tolerate or bear is another meaning of Rawadari which is opposite of it and can be referred to a situation that is unbearable. Rawadari further means to stop oneself and to stay firm at one point. Similarly, we cannot express Rawadari about things are often publically considered bad like prostitution, betting and drugs. Rawadari does not mean that one should first hate one act or thing and then later adapt it.⁵

Religious Rawadari in The Light of Holy Quran:

About 1400 hundred years ago, the Holy book of Quran was revealed to last Prophet Hazrat Muhammad (PBUH) via Hazrat Jabrael AS is a complete of code of conduct for human life. That is because it has all the characteristics and blessings of heavenly books. This book of wisdom was revealed with plenty of good news for humans.

“وَنُذَرُّ لِمَنَا لِقْرَانِمَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْيَدُ الظَّالِمِينَ إِلَّا خُسَارًا”⁶

“And we have revealed religious things in Quran; that is a cure for believers.”

In Quran:

“وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ”⁷

“And I am advised to give decisions between you with justice.”

Not only Prophet PBUH but all the Prophets who have been here were advised to practice justice and only justice. It was further advised to address all the sects of society to live with harmony, brotherhood and tolerance among themselves; and to teach people to live their lives according to their own will and not to inflict any kind of pressure or cruelty.

“لَا أَكْرَاهُ لِدِينٍ قَدْتَّبِعْنَا لِرُشْدٍ مِّنَ الْحَيَاةِ”⁸

“Means, there is no compulsion about religion, indeed guidance is separated from mislead.”

Molana Mufti Muhammad Shafi states in interpretation of this Ayah that Islam, Jihaad and the court does not pressurize people to believe rather Islam uses Jihād as a tool to remove cruelty and torture from the world and establish equal justice for everyone. Once Hazrat Umar RA invited a Nasrani old woman to accept Islam and she replied that I am near to death and in this time you want me to leave my religion? At this, Hazrat Umar RA replied that لا اكراه في الدين “indeed there is no pressure in religion.”⁹

Sahib Zia ul Quran narrates Islam as a religion attempts to fix and enlighten the inner self of a man. If you put the hanging rope in any that person’s neck will that help in his spiritual correction? Will the sole objective of Islam be fulfilled by this? If not, then why Islam would be interested in turning such a person to a Muslim?¹⁰

⁵New Webster Dictionary of the English Language Manufactured in the United State of America.

⁶Al-Quran, Al-Asra:82

⁷Al-Quran, Ash-Shura:15

⁸Al-Quran, Al-Bakara:256

⁹Shafi Muhammad Mufti Molana, Ma-a-riful Quran, (Karachi: Institute Ma-a-riful Quran, 1303), V-1, pp.212-217

¹⁰Al Azhari Pir Karam Shah, (London: Zia ul Quran Publications, 1402), V-1

Abu al Kalam narrate that there is no pressure about religion because it is purely linked with the cordial belief. And cordial belief cannot be produced by pressure or torture. Thus the way of recipe is simply different and prominent from the way of misleading. And now both of the ways of religion are open to people, whichever they find suitable can adapt it.¹¹

It is narrated in Quran:

”إِنَّمَا يَنْهَىٰ اللَّهُ عَنِ الَّذِينَ قَتَلُوا فِي الدِّينِ وَأَخْرَجُوا مِنْ دِيَارِكُمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ“¹²

“Allah does not stop you from those people who have not fought with you about religion nor they have deported you; that you do big favors for them and do justice with them because Allah likes the one who does justice.”

We can make this world a peaceful place under the light of Quran. The passion of rawadari and love can be produced by making humans love other human beings. That is why Holy Quran told us that how precious a human life is. It is narrated in Quran:

”مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا“¹³

“Whoever killed a human without any reason or created fuss in the world is just like he killed the whole humanity and whoever saved one life is just like he saved the whole humanity.”

Quran further narrates about Rawadari:

”وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَالْهُدَىٰ وَاجِدًا وَنَحْنُ لَهُ مُسْلِمُونَ“¹⁴

“And do not fight those with a heavenly Book but do fight with those who are cruel among them and declare it clearly that we have accepted belief on the thing that have been revealed from heavens to us and ours’ and yours God is one and we all are his obedient followers.”

This Ayah Karima tells us about the prime behavior of religious Rawadari that the best thing in addressing them by not making them strangers or competitors but tell them politely that your Prophets brought the religion of oneness and our Prophet SAW also brought the same religion. We do not only accept Quran Pak but also have a similar belief in Taurat and Injeel. The candle of correction that your Prophets tried to lit, we also want to lit that candle. Before this, we do not have anything between us which becomes the reason of difference and inauguration.¹⁵

Talking about the importance of human life in Quran Pak, Allah said:

”وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ“¹⁶

¹¹ Abu Al Kalam Azad, (Lahore: Tarjaman ul Quran), V-1, p.330

¹² Al-Quran, Al-Mumtahina:9

¹³ Al-Quran, Al-Ma’ida:32

¹⁴ Al-Quran, Al-Ankabut:46

¹⁵ Al Azhari Pir Karam Shah, Zia ul Quran, V-3, pp.538-539

¹⁶ Al-Quran, Al-Asra:33

“The life that has been called haraam by Allah; do not kill it without reason.”

Mufti Shafi sab write in explanation of this Ayah that whoever's blood has been called Haaraam for you, do not kill it unless you are on the right. It is narrated in Tirimzi and Ibn-e-Maja that Abu Huraira RA narrates a saying of Rusool Ullah SAW that whoever kills a Non-Muslim has broken off promise with the Allah Almighty, And whoever breaks the oath of Allah he will be forbidden from the fragrance of heaven; which means he won't even be able to smell the fragrance of heaven. And surprisingly the fragrance of heavens can be felt up to distance of 70 years.¹⁷

Islam has declared all the heavenly religions and their teachings as the right thing which means all the religions are true. It is said in Quran by Allah:

”وَقَالَتِ الْيَهُودُ لَنُصْلِيَنَّ عَلَى شَيْءٍ وَقَالَتِ النَّصْرَى لَنُصْلِيَنَّ عَلَى شَيْءٍ“¹⁸

“And Jews said that Nasara's do not hold any prestige in anything and Nasara's said that Jews do not have prestige in anything over them.”

It is narrated in Quran:

“And those who fulfill the oath of Allah and do not break the things which Allah has advised to keep intact; have a blissful end awaiting.”

”الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ وَالَّذِينَ يَصْلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ وَ

يُخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ..... أُولَئِكَ لَهُمْ عِزِّي الدَّارِ“¹⁹

Seerat ul Nabi PBUH and religious Rawadari with reference to Makah Era:

For three years, Prophet PBUH kept on inviting people to Islam in silence and people gradually kept on entering Islam. After three years, it was revealed from Allah that now you can invite people to Islam openly.

”فَاصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ“²⁰

“And the thing you have been ordered for, declare it clearly and do not care about Mushrikin.”

Invitation for Lunch:

Hazrat Ali RA narrates that when the Ayah revealed, وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ²¹ that scare your close relatives, then Prophet PBUH ordered me to gather a bunch of grain, one thigh of a goat and invite the family of Abu Mutlab. I obeyed the order of Prophet PBUH. There were more or less forty people gathered including Abu Talib, Hamza, Abbas and Abu Lahab. When done with lunch, Prophet PBUH said, whatever I have presented in front of you, no one has ever presented anything better than this in front of his nation. I have brought the news of world and after world for your sake.”²²

¹⁷Shafi Muhammad Molana, Ma-a-riful Quran, V-3, p.486

¹⁸Al-Quran, Al-Baqara:113

¹⁹Al-Quran, Ar-Ra'd:21-22

²⁰Al-Quran, Al-Hajjar-94

²¹Al-Quran, Al-shuara-214

²²Sauti, Al Khasaisul Kubra, V-1, p.123

The visit of Quresh's delegation to Hazrat Talib to stop Preaching of Islam:

Once a group of people from Quresh tribe came to Abu Talib and asked him that your nephew talks negative about our God's and declares our religion as bad, calls us fools and our ancestors as the mislead ones. You should stop your nephew; otherwise the fight among us will result in death of one stake holder. Abu Talib was affected by the enmity and immortality of his nation. When Prophet PBUH came, he asked Him: O beloved! The people from your nation came to me and told me this; so you should be kind to me and to yourself and do not put an unbearable burden on me. After hearing the discussion of Abu Talib, Prophet PBUH thought that his uncle wants to step back from his support; He said with a sorrowful heart and wet eyes that O Uncle, if these people provide me with a moon in my right hand and sun in my left hand and ask me that I leave this work of Islam; I would never leave it unless Allah makes my religion superior to everything or I am dead; and after saying this, He SAW started crying and stepped up to go. Abu Talib called and said, O beloved, do whatever you want to, I will never handover you to enemies.²³

Islam's Publication: All kinds of offers by Quresh of Makkah:

When Quresh saw that Hazrat Hamza RA have also accepted Islam as a religion and day by day the strength of Muslims is increasing then Abu Jahal, Utba, Shiba, Waleeb Bin Mugheera, Umia bin Khalf, Aswad bin Al-Mutlib and other Quresh chiefs after consultation with each other decided to nominate Utba bin Rabia (a champion in magic, storytelling and poetry of his time) to talk with Prophet PBUH.

Utba came to Prophet PBUH and said O Muhammad SAW! There is no doubt in your belongings to a respectable and worthy family but alas you created differences among them. You (PBUH) call our dummies bad and our ancestors fool and that is why I want to say something. Prophet PBUH said, O Abu Walleed, Say, I am listening.

Utba said, "O my nephew, what do you mean by these talks? If you want money and goods, we can arrange a hell lot of money for you that not even a richest person will be able to compete you. And if you want to marry then we will marry you to any woman of Makkah you want. And if you want respect and leadership then we will make you our leader and if you want state and rule then we will make you our king and if you have any magic spell then we will arrange treatment for you."

He PBUH said, "O Abu Waleed! Are you done? Utba said, Yes. He (PBUH) said now listen to what I say. Neither I need goods and money nor your rule and kingship. I am Prophet of Allah and He sent me to you as a messenger. A book has been revealed upon me and I have been ordered to tell you about the glories and blessings of Allah to you and scare you of his curse. I have delivered the message of Allah to you and as advice and well wish I have made you aware of it. If you accept it then it is a source of harmony and blessing for you in the afterlife and if you deny it then I will have patience until Allah gives best decision between you and me. And He PBUH recited Surah

”فإب اعرضوا فقل انذر تكمر ضاعقة مثل صاعقة عاد وثمود“²⁴

When You (PBUH) were reciting the Ayah No. 13

²³Al Badaya wal-nihaya V-3, p.47

²⁴Al-Quran, Hameem Sajdah-13

And reached _____ then Utba placed his hand on Prophet SAW's face and gave him PBUH swear that Allah and you should be kind to us. Utba was afraid that he might not face any curse just like the AAD or Samood nations.²⁵

An Aarabi's act of snatching Prophet PBUH's shawl:

We can see the dominant element of Rawadari in Prophet PBUH's Seerah because Your (PBUH) personality is a perfect role model for us. Similarly, it has been narrated from Ans Bin Maalik (RA) that: "I was walking and Prophet PBUH was wearing a shawl of Najran fabric with thick corners. In our way, we came across an Aarabi who snatched the holy shawl of Prophet PBUH. I looked up and saw that this snatching of shawl of left marks on Prophet PBUH's neck. Then that Aarabi asked, O Muhammad, whatever the goods of Allah you have, give me. Prophet PBUH turned towards him, smiled and asked to give him everything."²⁶

Non-Muslim's demand for return of debt:

Zaid Bin Saata (before acceptance of Islam) came to Prophet PBUH and demanded for return of debt which Prophet PBUH took from him and then he snatched the fabric from Prophet PBUH's shoulder and held the fabric in his palm and said in harsh words that You, the children of Abdul Mutlib are very procrastinating. Hazrat Umar RA scolded him and talked to him in a harsh tone but the behavior of Prophet PBUH remained calm and He kept smiling.

Prophet PBUH said to Hazrat Umar RA that we both deserved a different kind of attitude from you, as you should have asked me to pay back the debt early and he should be polite in demanding for return of debt. Then Prophet PBUH said, although there are still three days left in returning the debt but Umar RA you should return him debt today. Prophet PBUH also asked Hazrat Umar to give him extra 20 Saa as compensation for Hazrat Umar RA scolding and scaring him. This attitude of Prophet PBUH became the reason for his turning to Islam.²⁷

Rawadari with Saraqa Bin Jaisham:

Prophet PBUH lit the candles of Rawadari on every step and enlightened the world with light of love. He SAW even gave prayers to his worst ill-wishers and on their request He released many prisoners and kept their secrets until they died and Prophet PBUH gave them His shawl as burial dress and never disclosed their ill wishes. Not only this, but Prophet PBUH gave good news to the worst enemy of Islam Saraqa that he will wear the bangles of King of Iran. Saraqa was astonished to hear this. In the reign of Hazrat Umar RA when Iran was conquered, the bangles of Shah-e-Iran were presented in front of Hazrat Umar RA which He wore in the hands of Saraqa RA by his own hands and said:

Indeed the only worth worshipping is of Allah who snatched the bangles from a Non-Arab king and gave them to a poor villager like Saraqa RA.²⁸
Prohibiting Muslims from cursing false Gods:

²⁵ Ibn-e-Syed ul Naas, Ayoon al Asar V-1, p.105

²⁶ Muslim, Abu al Hassan Bin Hajjaj, Al Sahih Al Muslim, (Noumani Kutab Khana, 1981), V-2, p.93

²⁷ Ahmad Bin Hanbal, Imam Almusanad, Dadulbaaz, Ansharo tauzee, Makkah tul Mukarima, V-3, p.153

²⁸ Badar ul Qadri, Islam and World Peace, (Mubarak Pur, 1989), p.301

The teachings of Prophet PBUH give lesson of Rawadari that one should not curse the false gods rather one should respect and tolerate other people and their religion. The intensity of Rawadari can be felt in Prophet PBUH's ways that he even asked not to curse the false gods. Allah says:

”وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوً بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ
إِلَىٰ رَبِّهِمْ مُّرجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْلَمُونَ“²⁹

“O Muslims, Do not curse those who worship other people than Allah otherwise these people will also start cursing Allah in ignorance.”

Rawadari with Saqeef tribe during journey to Taaif:

It is narrated that once Prophet PBUH invited people of Saqeef tribe to the religion Islam but they reacted badly upon it and started making fun of Prophet PBUH and asked the scoundrels to tease, torture and abuse Prophet PBUH. The trouble that was faced by Prophet PBUH in Taaif was more than the tortures done by Mushrikeen of Makkah. They hit Prophet PBUH with stones to a length that his feet started bleeding. At this, Prophet PBUH asked Allah for compensation and support in such dire condition. Allah sent angels from nearby mountains and they asked Prophet PBUH to allow them to mash the people of Taaif between the two mountains surrounding Taaif city. But Prophet PBUH said I do not want to destroy them rather I hope that there will be someone born in their predecessors who will worship the single God and will not mix any other god or creature with him. The people of Quresh were badly against Prophet PBUH and used to tease him to an extent that they used to lay the spikes in His way, used to laugh while HE was praying and placed stomach of camel while he was doing Sajdah to Allah and they used to snatch the shawl in such a way that it left scars on his neck. When prophet PBUH used to go out in streets, scoundrel children had followed him and shouted at him.³⁰

Rawadari with Abu Jahal:

Once Prophet PBUH was praying in Masjid-e-Harm in presence of Quresh people. Abu Jahal wished that if someone had gone and brought waste of camel and when Muhammad SAW would have gone into Sajdah, he would have placed it on his neck. Uqba bin Mueet agreed to perform this task and brought waste of camel and placed over Prophet PBUH's neck.³¹

Scratching the cloth on Prophet PBUH's neck:

It is narrated by Urwa bin Alzubair RA that he once asked Abdullah Bin Umar-o-Al Aas that tell us something about the torture Mushrikeen did to Prophet PBUH. Abdullah Bin Umar-o-Al Aas said once Prophet PBUH was praying Salah in Hateem and Uqba Bin Abi Mueet placed a cloth on Prophet PBUH's neck and scratched it in a way that the neck started cutting with it. By seeing this, Hazrat Abu Bakar stepped forward and pushed the Uqba away and recited this Ayah:

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ³²

²⁹Al-Quran, Al-An'am:108

³⁰Nadvi Abu al Hassan, Nabi Rehmat, (Nazimabad, Karachi: Majlis-e-Nashriyat Islam, 1988), pp.188-987

³¹Nadvi Salman Syed, Molana Shibli, Seerat ul Nabi SAW

³²Bukhari, Al Jamia ul Saheeh V-2, P.811; Tafseer Surah Momin, Kitab ul Tafseer

“Do you wish to kill a person on this ground that he claims that his God is the only Allah and he gives you clear and bright arguments which he brought from your God to you about his being Prophet of Allah.”

Putting Camel's waste on Prophet PBUH:

It is narrated by Abdullah Bin Masood that once Prophet PBUH was praying in Harm in the presence of Abu Jahal and his companions. Abu Jahal asked them that is there anyone who brings Camel's waste and places it on Prophet PBUH's neck when He goes into Sajdah? At that time the worst person of the nation was Uqba Bin Abi Mueet. He stood up and took waste of camel and placed it over back of Prophet PBUH. Abdullah Bin Masood says that I was witnessing that scene and could not do anything. While on the other hand Musrikeen were looking at each other, laughing and rolling on the floor with happiness. In the mean time, Hazrat Fatima RA, who was just 5 years old came running towards Prophet PBUH and took away the waste from Prophet PBUH's body.³³

Breakup with Mushrikeen-e-Makkah and Banu Hashim's taking refuge in Shaib abi Talib:

In an open congregation, Muhsrikeen-e-Makkah decided to break up with Banu Hashim tribe in terms of trade, relation, talks and no formal or informal contact with them until and unless they hand over Prophet PBUH to them. This resolution was given shape of a pact and it was displayed on Khana Kabah's entrance after getting signed by Quresh leaders. All the Muslims and Banu Hashim tribe's people went to nearby mountain which was called Shaib Abi Talib and stayed there for four years with great struggles and unbearable conditions. They were not only men but also included women and children. In such dire conditions, Prophet PBUH never stepped back and continued the process of publication and invitation of Islam through mountains.³⁴

Torturing Muslims:

As the Islam was spreading in the region and Muslims were increasing in number, the Mushrikeen were getting cruel with each passing day. Mushrikeen could not do anything against the strong Muslims but those who were homeless and support less were the main target of torture and cruelty of Quresh's of Makkah. They tortured some and kidnapped others and kept them in dark rooms. Now we will narrate some events which will address the cruelties of Quresh's of Makkah and patience and tolerance of Sahaba Karaam RA.³⁵

Bilal Bin Rabah RA:

He belonged to Negro race and was a slave of Umia bin Khalf. Umia Bin Khalf used to torture Bilal Bin Rabah in the way that when the heat was at its peak in the noon and stones were burning hot with heat, he ordered his slaves to lie down Bilal on burning stones and told him that he would die this way. If you want to get rid of this torture, you should stop following Prophet Muhammad PBUH and start worshipping Laat o Azaa but even at that time Bilal spoke of one God that is Allah. And sometimes Bilal was wrapped in skin of cow or was supposed to sit in burning sunlight while wearing iron armour. In this intensity of torture and trouble, Bilal recited Ahad, Ahad. When Umia saw that this torture is not working out, he put a rope in Bilal's neck and handed him over to boys and

³³Bukhari, Al Jamie ul Saheeh V-1, kitab Al wozo, (Lahore: Bashir Brother Urdu Bazar), chapter 167 v.236, pp.165-166

³⁴Al Khasais ul Kubra, V-1, p.291

³⁵Searate Mustaa , V-1, p.86

asked them to drag him in the streets of the city but Bilal's tongue kept reciting Ahad, Ahad. One day, asusual Hazrat Bilal RA was being tortured and Hazrat Abu Bakar passed by and saw that scene. By looking at Bilal's condition, Hazrat Abu Bakar felt downhearted and asked Umia:

الانتقى الله في هذا المسكين حتى متى انت³⁶

“Do not you fear about this poor soul from Allah? When will this torture stop?”

Finally Hazrat Abu Bakar RA paid a heavy amount to release Hazrat Bilal RA from slavery of Umia.³⁷

Ammar Bin Yasir RA:

Ammar Bin Yasir RA was infact Qahtani ul Asal. His father Yasir came to Makkah in search of his brother along with his two brothers Haris and Maalik. Haris and Maalik returned to Yemen but Yasir stayed in Makkah and established friendship with Abu Huzaifa Makhzomi. Abu Huzaifa married his Kaneez Samia bin Khiyat to Yasir out of which Hazrat Ammar RA was born. Both Hazrat Ammar and Yasir remained with Abu Hazaifa until his death and after that Allah revealed Islam to them. Yasir, Samia, Ammar and his brother Abdullah Bin Yasir accepted Islam as their religion. Hazrat Ammar also had another brother who was elder in age and his name was Harees bin Yasir. In the era of ignorance and darkness, he was killed by the hands of Banu Aldeel. As we know that in Makkah there was no tribe or family of Ammar Bin Yasir and thus they suffered great difficulties by Quresh tribe. Quresh people used to lie Ammar down on the burning floor in scorching heat afternoons and tortured him to a length that he went out of his senses many times. Sometimes they used to dive him in water or used to place him over burning coals. Prophet PBUH used to tell him that Yasir, have patience. Prophet PBUH used to pray for him to Allah that O Allah grant forgiveness to family of Yasir or sometimes He used to say O Yasir, I congratulate you for heaven's are waiting for you.³⁸

Suhaib Bin Sanan RA:

Suhaib's origin was from suburbs of Musal. His father and uncle were from Kasra and leaders of Abila. Once Roman's attacked these suburbs and took Suhaib as hostage along with them. Suhaib was young by then. He grew up with Roman and that is why he was called Suhaib Roomi. A person from tribe Bani Qalab purchased Suhaib from Romans and brought him to Makkah. In Makkah, Abdullah Bin Jad-Daan purchased Suhaib and released him. When Prophet PBUH started preaching Islam, Hazrat Suhaib and Hazrat Ammar came at the same time in Dar-e-Arqam and accepted Islam as religion. Just like Hazrat Ammar, Mushrikeen-e-Makkah also tortured and troubled Hazrat Suhaib in various ways. When He decided to migrate then Quresh of Makkah asked him that he can only migrate if he leaves all his property and goods here otherwise he cannot leave the city. Hazrat Suhaib RA accepted it and left all the worldly things there and migrated to Madinah. When he reached Madina and told this to Prophet PBUH; He said, indeed Suhaib has earned the best profit by choosing mortality over immortality³⁹ and at this Allah revealed an Ayah:

³⁶Hakem, Al Mustadrak, v.3 , p.284

³⁷Ibn-e-Hashaam Seerat Ul Nabi V-1, p.240

³⁸Ibn-e-Abdul Bar, Astiaab, V-1, p.178

³⁹Ibn saad, Al Tabqat, V. 3. p.161

”وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ“⁴⁰

“And some people are like who sell their lives just for the happiness of their Allah and Allah is indeed very kind to his men.”

Khabab Bin-ul-Art RA:

Khabab Bin-ul-Art RA was one of the pioneers who accepted Islam. It is said that he was the Sixth Muslim who accepted Islam before even entering into Dar-e-Arqam. He was slave of Ume- Anmar and when he accepted Islam as religion, Ume Anmar gave him severe tortures. Once Hazrat Khabawent to meet Hazrat Umar RA then Hazrat Umar gave him his seat and said, “No one deserves this seat better than you, but Bilal, on this Khabab said, O Ameer ul Momineen, Bilal is not deserving more than me because there were some Mushrikeen e Makkah on his side but I was alone to face torture. One day Mushrikeen –e-Makkah laid me on burning coals and one person put his feet on my chest so that I could not move and then Khabab shown burn marks on his body to Hazrat Umar RA by taking up his shirt.”⁴¹

Conclusion:

Above essay acts as a proof that Islam is the religion of tolerance and peace and it is away from any kind of harm. Islam preaches to tolerate the religious issue and ask to resolve all the matters with mutual consent. That is because it is said in Quran and Nabi Pak SAW also acted upon all these teachings. The complete guidance about religious tolerance (Rawadari) can be taken Quran and practically we can see it in the Seerah of prophet PBUH. Prophet PBUH’s life in Makkah had countless examples of Rawadari, patience and tolerance. Today the whole Muslim Ummah and especially Pakistanis badly need to follow these rules so that the bad impact of west can be discouraged. The environment of torture and terrors must wipe away and a peaceful society must live their lives according to the golden rules of Rawadari and country may prosper. This is the core teaching of Islam and urgent of our society.

⁴⁰Al-Quran, Al-Baqrah:207

⁴¹Ibn Al Hajer Al Asabah (2210) V-2 , p.195