

Understanding Difference and Diversity

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All praise be to God Almighty, the One to whom is all glory. We bear witness that there is no God but God. We bear witness that Muhammad is His messenger, peace and blessings be upon him and his family. Blessings are upon his followers and those who enjoin good.

Islam is indeed a religion of peace, justice, moderation, the middle path, and joint peaceful coexistence. There was to be no difference between the rights of Muslims and others as it is the religion of justice. This was the foundation of the community that was established by the Prophet Muhammad in Madinah, a town that included Jews, non-Muslim Arabs, Christians, and others.

At their core the Qur'an and the Sunnah are concerned with relationships among individuals, communities and nations, and the meaning of joint peaceful coexistence between Muslims and others is at the core of Islamic belief. In the Holy Qur'an, God expresses the importance of understanding and tolerance, which elevates the concept of joint peaceful coexistence. This is the approach set by Islam and adopted in dealing with people who do not believe in Islam, as exemplified by the following verses:

"And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may bear the Word of Allah, and afterwards convey him to his place of safety. That is because they are a people who know not," [Al-Tawba, 9:6] and: *"and speak kindly to mankind,"* [Al-Baqarah, 2:83].

There are also other verses that point to the nature of relationships with non-Muslims. This is to encourage the raising of generations with honour, and the building of communities that are diverse yet are understanding and tolerant of other traditions. It is such nations that Islam helped to build and ultimately flourish.

A significant development in the world of telecommunications has meant the instantaneous exchange of information among people at incredible speed. Although this has its many benefits, there is also a case of information overload. Thinkers, educators and guardians face challenges in their local environments in trying to search and figure out a solution for relevant concerns that occupy the community. In an increasingly virtual world, people use social media

to interact. This in turn is a big burden and challenge to all those who raise children, whether parents or people who run educational institutions.

When looking at coexistence it is essential to look at the essential principles upon which Islam is based. The practical side of the life of the Prophet Muhammad was based upon principles laid out in the Holy Qur'an that he practiced throughout his life. The mother of the believers Aisha, when asked about the behaviour of the Prophet Muhammad, replied: *"Qur'an was the basis of his behaviour."* God Almighty in the Qur'an speaks of previous nations that were calling for what they do not apply to themselves: *"Enjoin ye righteousness upon mankind while ye yourselves forget (to practice it)? And ye are readers of the Scripture! Have ye then no sense?"* [Al-Baqarah, 2:44].

In addition, the Qur'an states that the origin of all lies in the unity of the human race: *"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware."* [Al-Hujurat, 49:13] This verse not only states the original unity of the human race, but also asserts the greatness of such a bond. It is the origin that shall be the basis of dealing with people. God Almighty made different beliefs among people to reflect the diversity of human civilization, which the human shall accept and believe that it is the will of God in order to make us different. As the Qur'an says: *"And if thy Lord had willed, He verily would have made mankind one nation, yet they cease not differing, save him on whom thy Lord hath mercy; and for that, He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together."* [Hud, 11:118-119]

God asserts further by saying: *"And if thy Lord willed, all who are on the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?"* [Yunus, 10:99]. In another verse, this meaning is reaffirmed: *"Had Allah willed He could have made you one community. But that He may try you by that which He hath given you (He hath made you as ye are). So vie one with another in good works. Unto Allah, ye will all return, and He will then inform you of that wherein ye differ."* [Al-Ma'idah, 5:48]

God shows in these verses that it is not His will to create people as one nation, but He wants to grant each person the freedom and will to worship Him



voluntarily; and by so-doing differences occur that reflect the diversity of human civilisation. Divine laws call for worshipping God and having faith in Him on the basis of searching, thinking, reasoning, and seeing proof without any form of coercion.

Today, the world talks about universal values, global policy, global behaviour, a global economy and global culture. This represents a big challenge in a globalised world. The cultural contributions that have been achieved by immigrants in the West are the best proof of how cultures can mix and benefit one another. The fear of globalisation and its repercussions have subsided as we see these cultures continually evolve, and this can be helped further through interaction and constructive dialogue based on mutual respect.

The Messenger of God built a great society in which he laid down the principles of justice and freedom. He spread the values of tolerance and cooperation and in it elevated the status of good morals to the point that he said, *“The most beloved of you to me and the closest to me on the Day of Resurrection are the ones with the best morals.”*

In our present age, the concept of coexistence has become one of the necessities of life. This is true not only for leaders, politicians, thinkers, writers, and business owners, but also for the entire human race and their societies, with their various groups and religious, sectarian and intellectual affiliations.

COEXISTENCE IN LANGUAGE

Living with each other in terms of language means interaction, and the most supporting proof is in the words of God Almighty: *“And have appointed the day for livelihood.”* [Al-Naba, 78:11] God made the day to interact and deal with the universe, the whole universe, and in His saying: *“And We have given you (mankind) power on the earth, and appointed for you therein livelihoods. Little give ye thanks.”* [Al-A'raf,

7:10] God Almighty prepared the earth in order to facilitate interaction and dealing between people on two basic pillars: benevolence and justice: *“Lo! Allah enjoineth justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He admonishes you in order that ye may take heed.”* [Al-Nahl, 16:90]

God makes this an important condition in our attempt to get closer to Him: *“and speak kindly to mankind”.* [Al-Baqarah, 2:83] He made one of the characteristics of the true believers turning away from the ignorant and this being one of the symbols of his faithful worshippers: *“and when the foolish ones address them answer: Peace.”* [Al-Furqan, 25:63]

COEXISTENCE AND ITS MEANING:

This is a modern term about which definitions have varied amongst groups or parties that use it. The definition closest to the concept of coexistence in Islam is communication with the other in all forms of interaction, cooperation, and positive constructive integration that stems from charity, kindness, care, an individual and a community. In order to reach that which is in the interests of both parties, religiously and worldly, in the present and in the future, this cooperation helps organise thought, social, political, economic, cultural and education.

CITIZENSHIP

The principle of citizenship is one of the important principles in the cohesion of societies, or between them and the representatives of power. Citizenship in its Arabic linguistic meaning is derived from the word for homeland, which is the house in which you reside, and it is the homeland of a person. Citizenship is from the verb that means being a citizen who participates in the place of residence and birth.

CITIZENSHIP AND ITS MEANING

Citizenship, idiomatically, is the description of a citizen who has rights and duties imposed on him by the fact that he belongs to a homeland. These rights include, without limits, the right to education, health care, and work in a particular homeland. As for duties, they include, without limits, the duty of loyalty to the homeland and defending it, and to perform and excel in work. Accordingly, citizenship is the relationship of the individual to his homeland, which is determined by the constitution and the laws emanating from it, which carry and guarantee the meaning of equality between citizens.

What are the general and important principles that determine coexistence in Islam? It is an important question to address in our minds.

THE PRINCIPLE OF FREEDOM OF BELIEF

This principle has been emphasised by the Holy Qur'an more than once. God forbids compulsion in religion, saying: *"There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is the Hearer, Knower."* [Al-Baqarah, 2:256] God is able to do everything and is able to give people the freedom to choose to say: *"Say: (It is) the truth from the Lord of you (all). Then whosoever will let him believe, and whosoever will let him disbelieve."* [Al-Kahf, 18:29] He affirms that it is among the requirements of the diversity of life that people are part of many nations. He says Glory be to Him: *"Had Allah willed He could have made you one community."* [Al-Nahl, 16:93] This principle is one of the fundamental constants of Islam: *"This is nought else than a reminder unto creation, Unto whomsoever of you willeth to walk straight."* [Al-Takwir, 81:27-28]

Even after the Muslims became powerful in Madinah, God confirmed this meaning in the verse: *"Say: Obey Allah and obey the Messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the Messenger hath no other charge than to convey (the message) plainly."* [Al-Nur, 24:54] Among the freedom of people in their beliefs is the respect for their religions and rituals, and this leads to their respect for Islam and Muslims. Therefore, Islam forbids insulting non-Muslims or insulting their gods:

"Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do." [Al-An'am, 6:108]

THE PRINCIPLE OF RECOGNITION OF OTHERS

Even if we do not see the validity of His belief, God said: *"Unto you your religion, and unto me my religion."* This Chapter in the Qur'an is called "Surat Al-Kafirun", and God began it by saying: *"Say: O disbelievers!"* [Al-Kafirun, 109:1] Despite this, he acknowledged to them that they have their own religion, and God said: *"Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters... Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things."* [Al-Hajj, 22:17]

THE PRINCIPLE OF DIALOGUE

You can find this in its finest form and best example, where the Qur'an calls for goodness in dialogue; and if the other offends, God, says: *"And argue not with the People of the Scripture unless it is in (a way) that is better, save with such of them as doing wrong; and say: We believe in that which hath been revealed unto us and revealed unto you; our Allah and your Allah is One, and unto Him, we surrender."* [Al-Ankabut, 29:46] Rather, this is a calling for those who do not improve dialogue and do not find in themselves the scientific competence nor the patience to avoid engaging in dialogue. Great good can be found in this Qur'anic direction to the violator, as God instructs us to follow the best means and beautiful words in addition to the best behaviour in dialogue. It is a calling for dialogue in the most effective form, which is to exaggerate the goodness and make the effort to convey the information through this door into the other person's heart.

BENEFICENCE AND BENEVOLENCE

Unless an enemy fights and declares war, kindness and fairness is stipulated for all: *"Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair."* Al-Mumtahanah, [60:8]

THE HIGH NATURE OF THE HUMAN RACE TO GOD

Whatever his affiliation, colour, race, or gender, man is honoured by God Almighty: *“Verily we have honoured the Children of Adam. We carry them on the land and the sea, and have made provision of good things for them, and have preferred them above many of those whom We created with a marked preferment.”* [Al-Israa, 17:70] God honoured man by making him a representative on earth.

In the Holy Qur’an, God’s call to people is mentioned by the saying *“O Children of Adam”* in Surat Al-A’raf four times *“O Children of Adam! We have revealed unto you raiment to conceal your shame.”* *“O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden.”* *“O Children of Adam! Look to your adornment at every place of worship, and eat and drink.”* *“O Children of Adam! When messengers of your own come unto you who narrate unto you my revelations.”* *“And (remember) when thy Lord brought forth from the Children of Adam.”* [Al-A’raf, 7:26] We are all children of Adam, peace and blessing be upon him. In this, there are signs through which it appears that human dignity is linked to the status of Adam and the dignity of his humanity by the Grace of God Almighty, and this can be read from the kindness inherent in this appeal.

THE PRINCIPLE OF EQUITY IN DEALING WITH PEOPLE OF A DIFFERENT BELIEF

Regarding those who quarrel with people who condemn our religion, Allah warns us: *“O ye who believe! Be steadfast witnesses for Allah in equity, and let not*

hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is informed of what ye do.” [Al-Ma’idah, 5:8] *“Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture Allah hath sent down, and I am commanded to be just among you. Allah is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allah will bring us together, and unto Him is the journeying.”* [Al-Shura, 42:15]

THE PRINCIPLE OF CALLING FOR SEARCHING AND PROMOTING COMMON PRINCIPLES AND VALUES

Regarding this principle, Allah says in the Qur’an: *“Say: O People of the Scripture! Come to an agreement between us and you.”* [Al Imran, 3:64] The Messenger of God raised his companions on this great principle, and we see that clearly in the dialogue of Jaafar bin Abi Talib, may Allah be pleased with him, and the King of Abyssinia, when the first Muslims migrated from Makkah to Abyssinia and the Quraysh demanded their return. Jaafar bin Abi Talib said,

“Oh King, we were an ignorant people, worshipping idols, eating dead meat, committing immorality, cutting ties of kinship, abusing our neighbours, and the strong among us devouring the weak. We were on that until Allah sent us a Messenger from among us, whose lineage, honesty, trustworthiness, and chastity we know, so he called us to Allah to unite and worship Him, and to cast off the stones and idols that we and our fathers used to worship besides Him, and blood,

Syrian refugees struggle behind barbed wire in Turkey.





Rohingya refugees struggle behind barded wire in Bangladesh.

and forbade immorality, false speech, consuming orphan's money, and slandering chaste women, and commanded us to worship Allah alone and not associate anything with Him, and commanded us to pray, zakat and fasting." He added: "He enumerated the matters of Islam on —so we believed him and believed in him, and we followed him according to what was brought from Allah; so we worshipped Allah alone, and we did not associate anything with Him, and turned away from what was forbidden to us, and made lawful what was permitted to us. When they oppressed us and oppressed us and oppressed us, and prevented us from our religion, we went to your country, and we chose you over anyone else, and we desired to be near you, and we hoped that we would not be wronged by you, O King."

Jaafar bin Abi Talib—may Allah be pleased with him—focused on the common values of honesty, good neighbourliness, abstaining from incest and bloodshed, and other such values. Muslims lived in Abyssinia and coexisted in what was a new society and a different culture. They were able to hold firm to the values that united them and not focus on their differences.

THE PRINCIPLE OF PROMOTING INITIATIVES AND PROMOTING EQUALITY AND ELIMINATING INJUSTICE

The Messenger of God, after he was given the Divine message, was able to penetrate people's hearts. He was a role model who led by example. People knew

him in Makkah in his childhood; they knew his noble morals, fairness to the oppressed, and insistence on always speaking the truth. Subsequently God honoured him with prophethood and he was told to proclaim the message of peace, justice and love.

One day a man from Zabid (a tribe from Yemen) came to the city of Makkah with merchandise. The goods were sold to Al-A'as bin Wael, but were not paid. The man was oppressed. The man from Zabid asked for help from the Quraysh, but they did not want to help him. Al-Zubayr bin Abdul Muttalib got up and said, "*Why are we allowing injustice?*" Elders gathered Banu Hashim, Zahra, and Banu Taym bin Murra in the house of Abdullah bin Jadaan. The elders made the Al-Fudhul (Pact of Curiosity) agreement and helped the man from Zabid. They immediately met Al-A'as bin Wael and returned the merchandise to its rightful owner. Even though this happened prior to the proclamation of Islam, the Prophet of God said of the agreement, "*...if I was asked in Islam for something like this, I would have accepted it.*"

THE PRINCIPLE OF COMPASSION AND MAINTAINING DIGNITY AND HUMANITY

It is not possible to build a coexisting society if a large part of that society lives in a state of misery and suffering. This is one of the most important ways of Allah. The Messenger of God, said: "*One who strives to help the widows and the poor is like the one who fights in the way of Allah.*" And: "*I will be like this in Jannah with the person who takes care of an orphan.*"

Imam Ahmad and Al-Bayhaqi narrated from Abu Hurairah, "*A man complained to the Messenger of Al-*

lah—Peace be upon him— of the hardness of his heart, and he said to him: 'if you want your heart to soften, then feed the needy, and stroke the head of the orphan.'"

THE PRINCIPLE OF RESPECTING OTHERS' OPINIONS IS ONE OF THE MOST IMPORTANT FOR PEACEFUL COEXISTENCE

The Messenger of God was keen to prevent dissonance within the community. We see this clearly in the wisdom of not rebuilding the Kaba after Islam had been proclaimed. Sayyidna Aisha—may God be pleased with her—related what the Prophet said:

"O 'Aisha! If the people had not been so close to the pre-Islamic period of ignorance I would have dismantled the Kaba and made two doors, one for its entrance and the other for an exit."

THE PRACTICAL APPLICATION OF COEXISTENCE IN THE HISTORY OF MUSLIMS

The basis for this is looking at the biography of the Prophet because God Almighty directed Muslims to follow His guidance and obey His commands and the Mighty one said: *"You have a good example [to mankind] in the Messenger of Allah."* [Al-Ahzab, 33:21]

FIRST: DEALING WITH THE HYPOCRITES

The Messenger of God had to deal in Makkah with those who did not believe in his message. They showed him hostility and tested him and his companions with all kinds of torment, including verbal and physical abuse, economic and social siege, and forced displacement. But when the Prophet came to Madinah, he faced three types of people whose interests were intertwined and converged in resentment toward him. They were the pagans, Jews and hypocrites. The hypocrites were the ones who pretended to belong to this new religion, yet the faith did not touch their hearts, so they remained in confusion, hesitation and fear. The Quran speaks about the psychological aspect of this group of people and the root of their hostility to this religion—but what concerns us is how the Messenger of God dealt with them. God Almighty said regarding them: *"Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them,"* [Al-

Nisaa, 4:145] and verses of the Quran speak of their reprehensible characteristics, bad morals, and dispositions that involve falsehood which they endeavoured to spread among the people. However, the Messenger of God did not use the certainty of his Lord to kill them or punish them. Rather, he continued to call for the values of the true religion and generally warned against the characteristics of hypocrisy, and treated them outwardly with kindness, to the extent that he did not expose them among his companions so that one of them would not be reckless and expose one of them. Only Hudhaifah bin Al-Yaman, his secretary, told of their names. Abdullah bin Ubayy bin Salul converted to Islam and remained close to the Messenger of God, and the Muslims did not treat him with the crime of his father.

The Holy Quran mentions to us in more than one verse that this group of people posed a serious threat to civil society and harm to the Messenger of God. *"Surely, if we return to Al-Madinah the mightier will soon drive out the weaker,"* [Al-Munafiqun, 63:8] *"And of mankind, there is he whose conversation on the life of this world pleaseth thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents."* [Al-Baqarah, 2:204] *"And when he turneth away (from thee), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah loveth not mischief"* [Al-Baqarah, 2:205] *"And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place."* [Al-Baqarah, 2:206]

Here we must stand and look at this emerging state in which the enemies are lurking, and the danger of the existence of the internal enemy is not hidden from anyone, yet the Prophet does not attack them, but rather leaves their affairs to Allah. The one who is able to coexist with the enemy who realises its danger and its apparent hatred, and in the event of war that threatens to eradicate the Muslims, represents the pinnacle of the greatness of that person and the advancement of that society.

DEALING WITH THE JEWS

The interaction of the Prophet of God with the Jews represents the height of tolerance and fairness. Here it is necessary to list some of the established examples of the Prophet's dealings with the Jews.

When the Prophet came to Madinah he was informed that the Jews would fast on the tenth of Muharram in thanks to God for the victory of Mo-

ses, so the Prophet said, “*I am indeed closer to Moses than them,*” and ordered his companions to fast on that day. It is understood from this that the Prophet wanted by this act to teach all people that Muslims revered the victory of Moses, peace be upon him, and his victory was also a victory for them since the message of the Prophets is one.

When the Prophet married Safiya bint Hayyi (the mother of the believers), who was a Jew before her conversion to Islam, and was reproached for being Jewish, he said to her: “*You are the daughter of a prophet, your uncle is a prophet, and you are under a prophet.*” This is an indication that blaming people for their affiliation is not part of the religion at all, as the Messenger of God orders his wife to celebrate her origin and affiliation.

When the funeral of a Jew passed by, the Messenger of God stood up for it, and he was questioned about it, he said: “*Is this not a soul?*”

A Jewish boy who was serving the Prophet of God became ill, and he visited him. The Prophet called him to Islam while he was dying. Here it must be pointed out that the Prophet was not seeking to achieve gains from visiting the patient and conversing with him. He had in fact the best interests of the boy at heart.

The Prophet of God’s shield was mortgaged to a Jew, and this is further evidence of civilised dealings with people of a different faith.

Zaid ibn Su`nah was one of the very notable Jewish scholars of Madinah who lived at the time of the Holy Prophet. The Prophet took a loan from Zaid to help other people in the city and promised to pay it on a certain date. The Prophet of God, who was with Abu Bakr, Umar, Uthman, and a number of other companions—may God be pleased with them—had offered funeral prayers before Zaid came to the Prophet and grabbed him by his shirt. It was two or three days before the due date to repay the debt. Zaid spoke to him angrily and said: “*O Muhammad! Why don’t you pay off my due? By Allah, I know nothing of your family except deferment [on debts]. I know well of your people.*”

At this Umar became extremely angry and said: “*Did you actually just say what I heard you say to the Messenger of God? Did you really just do to him what I saw? By the One Who holds my life in His hand, I would have struck your head with my sword.*” The Prophet, who was looking at Zaid ibn Su`nah quietly and patiently, said: “*O Umar! We don’t need this. I was more in need of your advice to pay off his loan well, and your advice to deal with him courteously. Go with him*

O Umar, pay off his loan, and give him extra because you frightened him.” Umar took Zaid ibn Su`nah, paid off his debt, and gave him an extra twenty *saa`* of dates. Zaid then asked him for the reason of the increase and Umar replied that the Prophet of God had ordered to give it because Umar had scared Zaid.

Zaid, then asked: “*Do you recognise me, Umar?*”

“*No,*” he said.

“*I am Zaid ibn Su`nah*”

“*The scholar of the Jews?*” Umar asked.

“*Yes, the same one.*”

“*Then what made you behave and speak with the Prophet of God as you did?*” Umar asked.

“*O Umar!*” he replied, “*I recognized all of the signs of prophethood upon seeing the face of Muhammad except two signs that were not immediately evident: One, that his forbearance would precede his rashness, and that his forbearance would increase upon encountering excessive rashness. Now I have recognised these two signs as well. Bear witness, O Umar! I am pleased with Allah as my Lord, with Islam as my religion, and with Muhammad as my Prophet. Also bear witness that I give half of my wealth—and I have plenty of wealth—in charity to the nation of Muhammad (peace and blessings be upon him).*”

Umar and Zaid then returned to the Prophet of God and Zaid publicly proclaimed: “*I bear witness that none is worthy of worship besides Allah, and I bear witness that Muhammad is His servant and Messenger and I believe in him.*” Thus, Zaid testified to the Prophet Muhammad’s message and took the pledge of allegiance on his hand. Later, Zaid participated in a number of expeditions along with the Prophet and was martyred in the Battle of Tabuk.

DEALING WITH THE CHRISTIANS

The Prophet of God, who is the best example, had huge respect for religious rituals in his dealings with Christians. On the authority of Muhammad bin Jaafar bin Al-Zubayr, when the delegation of Christians from Najran came to the Messenger of God they entered his mosque following the afternoon prayer. When their time of prayer came, they were told they could pray in his mosque. Some people wanted to prevent them, so the Messenger of God said: “*Leave them.*” The Prophet’s treatment of the Christians was based on respect. Their treatment signifies Islam’s teachings relating to religious pluralism in a society with different religious beliefs and practices.

Peaceful coexistence with the other in Islam is a well-established fact confirmed by the texts of the

Qur'an and Sunnah, and the chapters of Islamic history and its events. Islam guarantees freedom of belief for all people. It is not permissible under any circumstances to force non-Muslims to convert to Islam. It also guarantees the interaction of Muslims with others in sales, trade, and visits, and represents peaceful coexistence in light of the purposes and rules of Shari'ah.

Islam and the teachings of the Beloved Prophet aim to spread the culture of tolerance and moderation in order to achieve coexistence with communities of different nationalities, ethnicities, and sects. In many ways that guarantees a peaceful life that derives its effectiveness from the values, principles and best constants of Islam.

The origin of Islam is peace, not war, and war is not resorted to except in cases of necessity. Disagreement in belief is not a reason for fighting opponents, and aggression by actions is the only logical reason for fighting and self-defense.

The human origin was mentioned by the Prophet in the farewell sermon: *"O people, your Lord is one, and your father is one. An Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a White has no superiority over a Black nor does a Black have any superiority over a White except by piety and good action."*

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وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ
اللُّغَاتِ وَالْوَسْمَانِ فِي ذَلِكَ لآيَاتٍ لِلْعَالَمِينَ ﴿٢٢﴾

And of His signs is the creation of the heavens and the earth and the differences of your tongues and your colours. Surely in that there are signs for all peoples.

The Romans, 22

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