

NEED FOR ENHANCED COOPERATION AMONG THE MUSLIMS IN CONTEMPORARY WORLD

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Abstract

In contemporary world of interdependence, it is essential to promote global cooperation, peace and stability. Nations cooperate with each other in their national interests. The post-Cold War era has opened many new avenues of cooperation. The Muslim World has a natural propensity for cooperation within itself. However, a prolonged period of subjugation and slavery, under the colonial and imperialist rule, has incapacitated the Muslim world to cooperate with each other. The Organization of Islamic Cooperation (OIC) has tried to develop a collective consciousness among the Muslim world but their achievements are very limited.

Introduction

If the Muslims all over the world, develop cooperation in political, diplomatic, economic, educational, social and cultural fields, and promote their commercial relations amongst themselves, they can emerge as a one of the most powerful and cohesive group, in the world. By doing so, they will bring stability in international political, economic and security systems as well.

In the contemporary age of interdependence, cooperation at regional and international level is essential for promoting peace and stability in the world. Nations cooperate with each other in their national interests. When national interests of nations coincide with or complement each other, cooperation amongst these nations is a natural outcome in their interstate relations. Such cooperation is manifested in the form of regional or international organizations in the field of politics, commerce and trade, defence and security, and environmental protection etc. The cooperation in defence and security is manifested in the shape of various alliances, coalitions,

collective security and collective defence arrangements / pacts.

The post-Cold War era has opened many new avenues of cooperation at regional levels, in a far more independent environment, as compared to the constraints imposed by the Cold War. However, the United States, as a pre-eminent power, has tried to impose its policies in various regions through her economic and military power. The United Nations, besides preventing and resolving international disputes and maintaining global peace and security, is encouraging multi-lateral regional and international cooperation through international protocols and agreements. Moreover, it also works to control proliferation of weapons of mass destruction, countering international terrorism, mitigating the damage caused by natural disasters and handling refugees and internally displaced persons.

The Muslim World, which comprises almost one fourth of the world population, has a natural propensity for cooperation within itself. Despite many differences, it has a rich historical and cultural affinity within all Muslim communities. Muslims have ruled major part of the world for a long time. However, in the last two centuries, most of the Muslim countries remained under occupation of foreign powers. Many Muslim states have emerged in second half of 20th century but the prolonged period of subjugation and slavery, under their erstwhile colonial and imperialist masters, has incapacitated the Muslim world to fully realize and utilize its true potential. Having suffered a great deal of suppression during this time, Muslim world fails to determine its rightful status and position in the world. Therefore, it lacks the ability to formulate and implement independent policies pertaining to foreign relations, national security and international trade. The Organization of Islamic Cooperation (OIC), despite many organizational shortcoming, structural inadequacies and resource constraints, has tried to develop a collective consciousness among the Muslim world.

A major part of the Muslim world is still being ruled by dictators, despots and hereditary monarchs, who have always followed the policies facilitating accumulation of maximum wealth. Their sole aim is perpetuation of their personal and family rule in their countries. Consequently, absence of democracy and freedom of expression have resulted into social, political, economic, academic, technological and intellectual decadence in the Muslim societies. Therefore, feelings of helplessness and general apathy have engulfed the Muslim world. The tide of frustration and resentment is now turning against the corrupt and incompetent rulers. Muslims need to resort to serious introspection, which could help them to develop cooperation, in order to protect their freedom, liberty and independence.

Muslim countries possess enormous human and natural resources, which can be used for collective development of the *Ummah* resulting into progress and prosperity for the Muslim world. Foregoing in view, this paper aims at analyzing socio-political and socio-economic conditions in the Muslim world with a special focus for fostering greater cooperation amongst the Muslim countries at regional and international level.

The Contemporary Muslim World

There are over 1.6 billion Muslims living in the world. Accordingly to a study conducted by 'The Pew Forum', 1.57 billion Muslims live in the world, which represents approximately 23% of the world population estimated in 2009¹. Most of the Muslims live in 57 countries, which are members of the OIC. More than 60% of the global Muslim population lives in Asia and about 20% in the Middle East and North Africa. Four Muslim counties: Bangladesh, Indonesia, Nigeria, and Pakistan are among the most populous ten countries of the world.² Roughly 300 million Muslims live as minorities in different countries. Amongst them "about 240 million – about three quarters – live in five countries: India (161 million), Ethiopia (28 million), China (22 million), Russia (16 million) and Tanzania (13 million)."³ Such a large Muslim population in the world provides enormous workforce and the

resultant positive contribution to the world economy. Availability of such large youth enhances the military capability of the Muslim world as well.

Muslim countries occupy large areas in Asia, the Middle East and Africa. Many are blessed with significant geo-strategic advantage, which allows them the ability of exercising commercial control over the world's most important sea, land and air routes/lines of communication. The Muslim world also owns enormous hydro-carbon energy resources, which is the life line of modern day world economy. However, the Muslim world has not been able to utilize its potential for the collective benefit of the Muslim *Ummah*. Many Muslim countries have been arbitrarily fragmented and artificially divided into smaller countries, with no regard for their historical and cultural common heritage. As a result of prolonged colonial occupation and post-colonial control, most of the Muslim countries have not been able to exploit their economic potentials. Therefore, many Muslim countries are still dependent on their erstwhile colonial masters. They have neither been able to develop their national institutions nor have allowed the civil society to grow and progress. Some countries still face unresolved territorial disputes with their neighbouring countries. Moreover, ever increasing number of Muslim countries is suffering from internal political disturbances, turmoil and violent conflicts.

Most of the Muslim countries are economically poor, technologically and scientifically under-developed and academically backward. The democratic process in many Muslim countries has been nonexistent or unstable. Most of these countries have suffered (are still suffering) from authoritarian rule, which makes them politically volatile and unstable, leading to internal chaos and anarchy. Many countries are victims of unprecedented corruption, cronyism and mismanagement of resources, which can be termed as resource curse. The human development index of these countries indicates that they lag behind very badly from rest of the world.

The Muslim countries have not developed an effective mechanism for cooperating with each other. Resultantly, due to lack of collective wisdom and political will, the Muslim world is failing to meet the contemporary challenges. Some of them are under foreign occupation by the Western countries for over a decade and many face the similar threat. As no common economic markets exist within the Muslim world, many foreign countries have exploited their economic resources. Similarly, personal and familial interests of the self centred rulers of many Muslim countries have allowed more powerful countries of the world to dictate their decision to them. The decisions of the OIC, a sole representative of the Muslim world do not have any binding authority. Therefore, it has been not been able to play an effective role in the Muslim world. Many Muslim countries have expressed keen desire for enhanced unity and cooperation amongst the members of the OIC but prospects of Islamic unity are still a distant dream. However, notwithstanding prevailing disarray and dismal state of affairs in the Muslim world, many optimists still consider that enhanced cooperation and unity amongst the Muslim world is a natural reality, which would ultimately materialize sooner or later. It is clearly evident that progress in political and economic cooperation among Muslim countries would be somewhat slow and arduous. Nonetheless, it is hoped that such cooperation will help the Muslim world to develop their human and material resources, which is essential for their economic progress, political stability, development of national institutions and general prosperity.

If correct decisions are taken by the Muslim leadership to mobilize the Muslim societies in a positive direction, the Muslim countries can become a unified force in international politics and world economy. Hence, it can play an important role in global peace and security. Most importantly, the Muslim world will emerge as an effective political force in their respective regions and at international level. It is in the natural interest of the Muslim countries that they should cooperate with each other at bilateral and multilateral levels. They should also enhance their cooperation in the field of international peace and security and counter terrorism so as

to find out a permanent, long lasting and sustainable resolution of numerous intra-state disputes and international conflicts prevailing in the Muslim world, which will provide desired environment of political stability and economic progress.

Conceptual Framework for Unity of Mankind

Islam is a religion of peace, patience and tolerance, which teaches unity and cooperation amongst the whole mankind and amongst the Muslims in particular. The word 'Islam' is derived from an Arabic root word '*salima*', which means to have peace, harmony and tranquillity. A renowned Islamic scholar, Abdullah Yousaf Ali, describes that "*Salam*, translated as 'peace' has a much wide signification. It includes a sense of security and permanence, which is unknown in this life."⁴ When anyone accepts Islam, he/she enters into the fold of a peaceful world, which provides him/her the protection from all forms of insecurity, fear, uncertainty, frustration and exploitation. Islam also forbids the Muslims to indulge in any form of violence, aggression, belligerence, antagonism, enmity, animosity, greed, lust, brutality, cruelty and viciousness. Islam, besides its basic teachings with its creed of monotheism – *Tauhid*, i.e. believing in the Oneness of the Allah, the Almighty and the finality of the Prophet-hood of Muhammad (may Allah's blessing and peace be upon him) lays great emphasis on compassion, mutual kindness, tolerance, mercy, sympathy, forgiveness and cooperative coexistence. These precepts and principles come from the basic concept that Allah is the sole Creator and Sustainer of the universe. He is one, absolute one, and He created mankind from one common ancestry. The Quran emphasizes this concept repeatedly in many verses. For instance, it declares: "Say; He is Allah, the One; Allah, the Eternal, Absolute; He begetteth not, nor is He begotten; and there is none like unto Him."⁵ In another verse, it says: "And your God is one God: there is no god but He, most gracious, most merciful."⁶

Islam deals with issues pertaining to human life at three different levels: the individual, the communal and the

universal. Whereas belief, faith or creed may primarily pertain to an individual, Islam lays great importance on those deeds which affect the collective life of the community. Therefore, where Quran mentions belief and faith (*Iman*), it also lays emphasis on good deeds (*Aa'mal-e-Salihah*), which are beneficial for the mankind at large. In fact, good deeds are integral and intrinsic part of Islamic belief and religious teachings.

Islam is a religion for the whole human race; in all times and places. It is not meant for any particular people, race and region or restricted to a specific time period. For this reason, Islam speaks of human unity and dignity, which transcends all bounds of divisions defined by race, colour, gender, language, ethnicity and religious denominations. Islam preaches respect for human unity and equality. The Quran explains: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you."⁷

Islam considers all human beings equal and judges them by their deeds alone. It values the righteous deeds. This is a clear message from the Creator of the universe for the whole mankind for universal unity and brotherhood. Abdullah Yousaf Ali explains: "this [verse] is addressed to all mankind and not only to the Muslims brotherhood, though it is understood that in a perfect world the two would be synonymous."⁸ Having declared the equality of mankind, Allah declares the status and responsibility of the Muslim *Ummah* among the human race: "Ye are the best people, evolved for the mankind, enjoining what is right, forbidding what is wrong, and believing in Allah."⁹ These teachings lay the foundation of unity of mankind and respect for all human beings irrespective of any other consideration. "Over the centuries, Muslims all over the world have shown a degree of religious tolerance which can hardly be equated in any other religion. When the Islamic state was at its height of power, the religious communities were able to practice their religions

without fear of any persecution or disturbance.”¹⁰ Islam emphasizes respect for religious beliefs and does not accept any kind of discrimination on such basis.

Cooperation amongst the Muslims

Allah the Almighty desires that Muslims should remain united and cooperate for doing good deeds for the benefit of the entire human race. He also commands them to refrain from those acts, which are harmful for the mankind or which jeopardize and endanger peace and tranquillity of human race. Allah says in the Quran: “And hold fast, all together, to the Rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah’s favour on you; for ye were enemies and he joined your hearts in love, so that by his grace, ye became brethren; and ye were on the brink of the Pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you that ye may be guided.”¹¹ Abdullah Yousaf Ali, explaining this verse, elucidates: “The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chances of their safety.”¹²

Unity and cooperation among Muslim communities, nations and governments need to be developed in order to promote peace and prosperity for Muslims and to protect their political, social, religious and economic rights. Therefore, Muslims must make deliberate efforts at all levels to promote such cooperation. Allah also lays the methodology for its practical implementation. Quran says: “Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong: they are the one to attain felicity. ”¹³ Allah also warns Muslims against the curse and malaise of division and disunity amongst themselves. Allah says: “Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs: for them is a dreadful Chastisement.”¹⁴ Islam does not teach dogmatic beliefs or utopian concepts which cannot be practiced in real lives. The Quran enjoins that the Muslims

practice Islam in totality in practical life when it says “O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Satan for he is to you an avowed enemy”.¹⁵

For their belief in Allah, the Almighty, and for cooperating in doing good righteous deeds and forbidding others from committing acts of injustices, Allah, the Almighty, tells Muslims that “Ye are the best of people, evolved for mankind. Enjoining what is right, forbidding what is wrong, and believing in Allah”¹⁶. The Quran also clarifies that cooperation amongst the Muslims is neither based on any bias or prejudice nor it is unconditional. It demands that cooperation amongst the Muslims must be for attainment of high moral objectives and for betterment of the mankind. The Quran ordains: “Help ye one another in righteous and piety, but help ye not one another in sin and rancour; fear Allah: fro Allah is strict in punishment.”¹⁷

The Quran provides guidance to mankind in all spheres of life. Whereas the Quran preaches peace and harmony among the human race, it also prohibits any transgression even in war-like conditions. It teaches unity, steadfastness, fortitude, and resilience in conduct of war and asks Muslims to remain firm during war. The Quran says, “O ye who believe! When ye meet, a force be firm, and call Allah in remembrance much (and often); that ye may be prosperous.”¹⁸ It also announces, “Truly Allah loves those who fight in His cause in battle array, as if they were a solid cemented structure”¹⁹ and denounces any act of indiscretion and recklessness. Islam lays down a basic principle in this regard and ordains: “Deal not unjustly, and ye shall not be dealt with unjustly.”²⁰ In another verse, it declares: “But verily the wrong-doers never shall prosper.”²¹ The Quran repeatedly mentions that Allah (God) is ‘Most Gracious’, ‘Most Merciful’, ‘Oft-Returning’ and ‘Oft-forgiving’. It also announces that Allah does not like those who are transgressor, oppressors, wrong doers and rebellious people. Islam believes in just and fair dealings in life. The Qur’an clearly declares: “O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parent, or your kin and whether it be (against) rich or

poor. For Allah can best protect both. Follow not the lust (of your heart), let ye swerve, and if ye distort (justice), verily Allah is well acquainted with all ye do.”²²

Islam lays enormous emphasis on reconciliation and conflict resolution in case of any disagreement, dispute or conflict. Conciliatory (peace-making) efforts to defuse and resolve a conflict/dispute by other Muslims are considered a religious obligation. In this context, the Quran lays down a general principle that “the Believers (*Muslims*) are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive mercy”²³ Abdullah Yousaf Ali says: “The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet’s Sermon at his last pilgrimage and Islam cannot be completely realized until this ideal is achieved”²⁴ Islam commands the Muslims to make all efforts to establish peace among conflicting parties. It also instructs them to stop aggression even by using force (peace-enforcement), if any party continues aggression or opts to transgress the established limits. The Quran says: “If two parties among the Believers fall into fight, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah”.²⁵

The concept of stopping aggression and violence, especially against the weak opponent is very noble. Human history is replete with numerous examples where weak and poor minority groups have been subjected to aggressive adventurism. Their lands have been conquered, innocents people killed and their resources looted and plundered. Such unjust and immoral conflicts are commonly pursued even by today’s so called enlightened and civilized world. Wars for access to and domination of resource rich areas are conducted on deceitful pretexts such as global response against terrorism, support for democracy, operations against weapons of mass destruction, right to protect civilian population in conflict zone, regime change and maintenance of global peace and security.

Most of these ideas are certainly appreciable, if these are implemented with real noble and just intentions. But reality of real 'politick' is quite different than lofty ideals/ideas. Islam had introduced the concept of real 'collective security' more than fourteen hundred years ago. The concept of stopping the aggression through reconciliation efforts, or even through use of force, if aggression cannot be stopped through reconciliation and negotiations, was certainly novel at time. It is equally applicable in today's world as well. However, its selective and biased application by international community in contemporary era has eroded the confidence of majority of poor and weak countries. Abdullah Yousaf Ali, many years back, had clearly pinpointed this issue in an accurate and incisive manner.²⁶ As mentioned repeatedly, Islam is a religion of peace and its teachings are meant for establishing peace and harmony in human life. The Qur'an says: "But Allah doth call to the Home of Peace (*Salam*): He doth guide whom he pleaseth to a way that is straight."²⁷ Abdullah Yousaf Ali adds that "*Salam*, Peace, is from the same root as Islam, the Religion of Unity and Harmony."²⁸

Islam preaches peace, kindness and compassion for whole mankind even during periods of war and hostility between Muslims and non Muslims. It encourages termination of hostilities in favour of peace, provided the other conflicting party/parties also show inclination for terminating hostilities. The Quran provides clear guidance in this regard. Allah says: "But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah: for He is the One that hearth and knowth (All things)."²⁹ This is a golden principle for early termination of hostilities among fighting groups. Muhammad Asad explains, "The implication is that 'even if they offer peace with a view to deceiving thee, this (offer of) peace must be accepted, since all judgment [of their intentions] must be based on outward evidence alone'. In other words, mere suspicion cannot be made an excuse for rejecting an offer of peace."³⁰ The Muslim armies even if they are winning a battle must accept an offer for peace by their opponent(s), whenever and at whatever stage it is made. If some Muslims feel worried to be deceived by such offer of

peace, they have been advised to 'have trust in Allah Almighty.' The Qur'an, say: "Should they intend to deceive thee, - verily Allah suffieth thee: He is that hath strengthened thee with His aid and with (the company of) believers."³¹ Abdullah Yousaf Ali explains: "In working for peace there may be certain risk of treachery on the other side. We must take the risk: because the men of faith have Allah's aid to count upon and the strength of the united body of righteous."³² This principle, if applied by all nations, especially by Muslims, in their intra-state and international conflicts, provides enormous possibilities for early termination of hostilities, instead of further escalation and thereby resolution of conflicts at their initial stages.

Islam lays emphasis on being truthful, up-keeping the promises and fulfilling obligations, which form the basis of fair and long lasting relations among the people/nations. Be it a covenant between two individuals or an accord between two groups of people, or bilateral and multilateral treaties among nations, Islam demands that all such commitments must be honoured at all cost. The Qur'an teaches us: "O ye who believe! Fulfil (all) obligations."³³ It also says: "And cover not truth with falsehood, nor conceal the truth when ye know (what it is)"³⁴ and highlights the importance of remaining just in dealings with others. "O ye who believe! Stand out firmly for Allah, as witness to fair dealing, and let not the hatred of the others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do"³⁵

The teachings of unity, cooperation, tolerance and mutual coexistence are the hallmarks and cornerstone of Islamic belief. The Holy Prophet Muhammad (peace be upon him) emphasised unity and cooperation among the Muslims. The books of *Ahadis* (sayings, practices and consents of the Holy Prophet) are full of his sayings in which he has emphasized the importance and necessity of brotherhood, mutual respect and cooperation among Muslims. He also stressed the just and fair dealing in all activities of human life including social and economic undertakings.

From the above discussion, it can be concluded that:

- Islam teaches equality of mankind and does not differentiate between human beings on the basis of ethnicity, colour, ancestry, creed, religion or any other consideration.
- Islam preaches unity amongst Muslims in all walks of life, especially in enjoining each other in doing righteous, just, fair and good deeds, and forbidding the wrongful, unjust and unfair acts.
- Islam advocates and demands cooperation amongst Muslims, in order to promote healthy communities, which should make peaceful and prosper nations.
- Islam demands that all commitments and obligations must be fulfilled, and all treaties, agreements and accords must be honoured and respected.
- In case of disputes and conflicts, all efforts must be made to resolve them through peaceful means. Even in an armed conflict, Muslims must assist the conflicting parties to reach peaceful settlement. However, if any group continues to commit aggression, the whole Muslim community must force the aggressor to abandon aggression and follow the path of peace and harmony. This is much closer to modern concept of 'collective security'.
- Islam condemns all forms of oppression, tyranny and despotism. In fact, it preaches human freedom, liberty and independence in all walks of life, within specified limits.
- Islam denounces all forms and manifestations of terrorist acts. It rejects all kind of exploitation and does not permit any abuse of power and authority. In particular, Islam opposes misuse of state authority. Islam does not allow violence and terrorism by any individual or by any group. Similarly, it does not allow any kind of state terrorism or state sponsored terrorist activities.

The Islam accords highest priority to human dignity and equality. In fact, Allah has appointed man as his vicegerent on

the earth³⁶ and has created him in the best possible form (best of mould).³⁷

If the Muslims follow the teachings of Islam in true sense and practice these teachings they can be the best models of social living. They can be beacon light of hope, peace and prosperity for the whole mankind acting as a catalyst for much bigger change towards global peace, security and prosperity. Allah says: "Thus we have made of you an *Ummah* justly balanced, that ye might be witness over the Nations and the Messenger a witness over yourselves."³⁸ Explaining the meanings of 'justly balanced' Abdullah Yousaf Ali writes: "The essence of Islam is to avoid all extravagances on either side. It is a sober, practical religion. But the Arabic world (*wasat*) also implies a touch of the literal meaning of Intermediary."³⁹

Undoubtedly, today Muslim world is badly divided on ethnic and sectarian basis. They take more pride in calling the Sunnis, Shias, and Salfis etc. One also finds ethnic and national divisions, such as Arabs and non Arabs; the Iranians, Turks, South Asian (Pakistanis, Indian and Bengalis), Afghans and Central Asian (Tajiks, Uzbeks and Kirgiz etc). On the political side, Muslim world is suffering from complete decadence. Most government and ruling elite have no real concern for the masses. Democracy and representative elected political system has neither been promoted nor allowed to flourish. The vested interest groups in respective countries managed to their ruling position either through favours (or deals) showered by erstwhile colonial masters or brutal forces and blatant denial of basic fundamental rights of the masses. All this happened during the last century because it suited to global colonisers, while the colonies were being abandoned for one reason or the other, and those traditionally powerful countries because such arrangement served their national interests. The dawn of twenty first century has unleashed unprecedented political awakening and social awareness. The forces of status quo, at national, regional or international levels, which have exploited the poor masses for a long time, are striving hard to retain their dishonest control and authority over national resources and political system. On the

other hand, more aware, educated and enlighten youth is striving for better political freedom, just and transparent distribution and utilisation of economic resources and participatory and consultative decision making system. Who wins, only time will decide? But it is clear that old rotten system of, tyranny, despotism, oppression, exploitation and abuse of power cannot prolong any more. The change is inevitable. Smoother it comes better it would be. Otherwise, the oppressed segments of the Muslim societies would resort to violent means, which may be termed as or linked to terrorism. In short, most of the Muslim world is starving for good governance and fair and just rule of law.

There are fifty seven Muslim countries at present, which represent approximately one fourth of the world population. If Muslims living in these countries develop cooperation in political, diplomatic, economic, educational, social and cultural fields, and promote their commercial relations amongst themselves, they can emerge as a one of the most powerful and cohesive groups in the world. By doing so, they will bring stability in international political, economic and security systems as well.

Notes

¹. *Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population*, Pew Forum on Religion & Public Life, Washington D.C., October 2009, p. 1, www.pewforum.org., Accessed on 28 April 2010.

². World Top 10-Most Populated Countries, <http://www.mapsofworld.com/world-top-ten/world-top-ten-most-populated-countries-map.html>. Accessed on 12 May 2010.

³. *Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population*, op.cit, p. 7.

⁴. Al Quran Al Kareem (The Quran), Translated by Abdullah Yousaf Ali, King Fahd Holy Quran Printing Complex, P.O. Box 3561, Al-Madinah Al-Munawarah, Saudi Arabia, 1410 H, p. 869.

5. Ibid., p.2028, [*Surah al-Ikhlās* (112), A. 1-4] . Also, see *The Message of The Qur'an*, Translated by Muhammad Asad, Dar Al-Andulus, Gibraltar, 1997, p.985 and *Al Qur'an Al Kareem (The Easy Quran)*, Translated in English by Imtiaz Ahmad, Tawheed Center of Farmington Hills, Farmington Hills, Michigan, 2010, pp. 848, 849.
6. Ibid., p. 65, [*Surah al-Baqarah* (2), A.163]. Also see *The Message of The Qur'an*, p.33 and *The Easy Quran*, p.42.
7. Ibid., p. 1593, [*Surah al-Hujurat* (49): A.13]. Also see *The Message of The Qur'an*, p.794 and *The Easy Quran*, p.697.
8. Ibid., Note 4933.
9. *The Quran*, p. 173, [*Surah Aal-e-Imran* (3):110]. Also see Muhammad Asad, *Islam at the Cross Roads*, Talha Publications, Lahore, Pakistan, p. 16.
10. *Islam: Preaches Tolerance* , “*Our Dialogue*”, the Religious Editor Arab News, Jeddah, Vol. 1 [A-M], apkar pk [Muhammad Arif], 404 Qamar House, M.A. Jinnah Road, Karachi – 74000, Pakistan, p.
11. *The Qur'an*, p. 171, [*Surah Aal-e-Imran* (3): A.103]. Also see *The Message of The Qur'an*, p. 82 and *The Easy Quran*, pp. 87, 88.
12. Ibid.
13. Ibid., pp. 171, 172, [*Surah Aal-e-Imran* (3): A. 104] . Also see *The Message of The Qur'an*, p. 83 and *The Easy Quran*, p. 88.
14. Ibid., p.172, [*Surah Aal-e-Imran* (3): A. 105]. Also see *The Message of The Qur'an*, p. 83 and *The Easy Quran*, p. 88.
15. Ibid., p. 88, [*Surah al-Baqarah* (2): A.208]. Also see *The Message of The Qur'an*, p. 45 and *The Easy Quran*, p. 52.
16. Ibid., p.173, [*Surah al-e-Imran* (3): A. 110]. Also see *The Message of The Qur'an*, p. 83 and *The Easy Quran*, p. 89.
17. Ibid., p.278. [*Surah al Maeda* (5): A. 2]. Also see *The Message of The Qur'an*, p. 140 and *The Easy Quran*, p. 142.
18. Ibid., p. 481, [*Surah al-Anfal* (8): A.45].. Also see *The Message of The Qur'an*, p. 246 and *The Easy Quran*, p. 236.

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19. Ibid., p. 1737, [*Surah as-Saff* (61): A.4]. Also see The Message of The Qur'an, p. 860 and The Easy Quran, p. 756.
20. Ibid., P. 128, [*Surah al-Baqarah* (2), A-279]. Also see The Message of The Qur'an, p. 62 and The Easy Quran, pp. 68, 69.
21. Ibid., p. 343, [*Surah al-An'am* (6), A.21]. Also see The Message of The Qur'an, p. 174 and The Easy Quran, p. 169.
22. Ibid., pp. 259, 260, [*Surah al-Nisa* (4): A.135]. Also see The Message of The Qur'an, p. 130 and The Easy Quran, p. 134.
23. Ibid., p.1591, [*Surah al-Hujurat* (49): A.10]. Also see The Message of The Qur'an, pp. 793,794 and The Easy Quran, pp. 696,697.
24. Ibid., p.1591, [Note 4928 - *Surah al-Hujraat* (49): A.10]. .
25. Ibid., p. 1590, [*Surah al-Hujraat* (49): A.9]. Also see The Message of The Qur'an, p. 793 and The Easy Quran, p. 696.
26. Ibid., [Note 4927, *Surah Al-Hujraat* (49): A.9].
27. Ibid., p.555, [*Surah Yunus* (10): A-25]. Also see The Message of The Qur'an, p. 294 and The Easy Quran, p. 270.
28. Ibid., [Note 1413, *Surah Yunus* (10)].
29. Ibid., p. 487, [*Surah al-Anfal* (8): A.61]. Also see The Message of The Qur'an, p. 249 and The Easy Quran, pp.238, 239.
30. The Message of The Qur'an, p. 249, [Note 67 to *Surah al-Anfal* (8)].
31. The Qur'an, p. 487, [*Surah Al-Anfal* (8): A-62]. Also see The Message of The Qur'an, p. 249 and The Easy Quran, p. 239.
32. Ibid., [Note 1229, *Surah Al Anfal* (8)].
33. Ibid., p. 276, [*Surah al-Maeda* (5):A.1]. Also see The Message of The Qur'an, p. 139 and The Easy Quran, p. 142.
34. Ibid., p.19, [*Surah al-Baqarah* (2): A.42].. Also see The Message of The Qur'an, p. 10 and The Easy Quran, p. 20.
35. Ibid., pp.282, 283, [*Surah al-Maeda* (5): A.8]. Also see The Message of The Qur'an, p. 143 and The Easy Quran, p. 144.

³⁶. The Qur'an, pp. 15, 395, [*Surah al-Baqarah* (2): A.30 and *Surah al-An'am* (6): A.165]. Also see The Message of The Qur'an, pp. 8, 201 and The Easy Quran, pp. 18, 195.

³⁷. Ibid., p. 1978, [*Surah at-Teen* (95): A.4]. Also see The Message of The Qur'an, p. 961 and The Easy Quran, p. 836.

³⁸. Ibid., p. 57, [*Surah al-Baqarah* (2): A-143]. Also see The Message of The Qur'an, p. 30 and The Easy Quran, p. 39.

³⁹. Ibid., Note. 143, p. 57.