

## Pluralism, Tolerance an Islamic Philosophy: Implication For Global Peace and Conflict Resolution

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## Pluralism, Tolerance an Islamic Philosophy: Implication For Global Peace and Conflict Resolution

### Abstract

Islam is a complete code of life that completely guides man in every aspect of individual and collective life. Islam is not for a particular nation, region and race. Islam addresses all human beings and it is a source of guidance for all people.

The formation of religious thoughts of man has been going on for a long time and religious concepts are constantly evolving and reforming. It has never happened that human society, politics and scientific developments did not have an effect on religious thoughts or the interaction of nations and Due to the fusion of civilizations, one religion may not have accepted the influence of another religion

This shows that religion is the whole life and not a part of life. A whole life society is a unity of a whole life society. It can be divided into separate boxes, but this division cannot be definitive and final, but every sphere of life continues to influence each other, but the most powerful and effective of them is the theory of reality and It is the concept of nature that man establishes against the universe. Then if religion also presents a concept of the universe, how is it possible that it is not affected by it in other areas of life? So it is known that complete separation of religion and politics or religion and economics is not possible.

**Keywords:**ReformSociety, Character, Tolerance ,Pluralism , Justice , Rights.

### Introduction

In a world that is increasingly interconnected and diverse, understanding and embracing these concepts can foster harmony and cooperation among different cultures and religions.

Pluralism refers to the acceptance and recognition of diverse beliefs, values, and practices within a society. It recognizes that no single ideology or worldview can claim absolute truth or superiority. Instead, pluralism promotes the idea that multiple perspectives can coexist and contribute to the enrichment of society.

In the context of Islam, pluralism is rooted in the Quranic principle of "no compulsion in religion".<sup>1</sup>

This verse emphasizes the freedom of individuals to choose their faith and the importance of respecting the beliefs of others. Islamic philosophy encourages Muslims to engage in dialogue and exchange ideas with people of different faiths, fostering mutual understanding and respect.

Tolerance is closely related to pluralism and involves accepting and respecting the differences of others, even if one does not agree with them. Islamic teachings

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<sup>1</sup> . Quran 2:256

emphasize the importance of tolerance towards people of different faiths and backgrounds. The Quran states, "To you, your religion, and to me, mine".<sup>2</sup> highlighting the need for peaceful coexistence and respect for diversity.

From the Islamic point of view, the discrimination of people on the basis of race and language and the concept of majority and minority based on it is not acceptable. According to Islam, racial and linguistic differences are not discrimination but they are a means of identity.

As the Almighty says This message makes it clear that Islam does not deprive any group of rights on the basis of ethnic, linguistic or numerical minority. Rights and duties are not determined on the basis of the Islamic state. Because it divides modern societies on the basis of ethnic and linguistic geographical boundaries.

Therefore, in modern nationalism, all groups that are different from the majority are called minorities, and by declaring the ethnic identity of the majority group as the national identity, the rest of the groups are forced to ditch their identity by adopting the national identity. There is a huge abuse. Islam believes in the ideology of the human race.

The world of Islam is suffering from various individual and collective problems in the present era. One of the main reasons for these problems is the lack of agreement on any national issue. Currently, the world of Islam consists of fifty-one Islamic countries, but unfortunately, these fifty-one Islamic countries are trapped in their own domestic, political, social, economic, social and religious interests. Mutual common interests either do not gain importance or do not exist at all, whereas in principle, in terms of being a Muslim state, the collective, political, religious and social perspectives of all of them should be the same in view of the original Islamic teachings.

Basic beliefs The teachings that Islam contains, both in terms of principle and practice, have different levels of importance, and there is also a natural order in them. Beliefs being the basis of religion is such a clear thing that no argument is needed. Everyone knows that beliefs are "knowledge" and all other things are "actions". And knowledge always precedes action. Action is like a tree and knowledge is like a seed. Just as a tree cannot exist without a seed, similarly action cannot exist without knowledge. Therefore, there is no question of the rest of Islam not coming into existence until the faiths and beliefs come into being.<sup>3</sup>

The Holy Qur'an says:

بَدِيعَ السَّمٰوٰتِ وَالْاَرْضِ وَاِذَا قَضٰى اٰمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ<sup>4</sup>

Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.

It was found that without faith there is no possibility of goodness and beauty.

## **THE CONCEPT OF RELIGIOUS PLURALISM**

Islam was the decisive destination of the religious evolution of man, he united the facts of all religions and assimilated them in his unity, therefore, as much truth as there is in every religion and every school of thought, Islam exists, but Islam has made

<sup>2</sup> . Quran 109:6

<sup>3</sup> . Saddar Uddin Islahi, Islam ek nazer me , Islamic publication (PVT) Lahore ,19 October 2004,pg .27-28

<sup>4</sup> .Al-Quran 2 :117

more additions to it. In this sense, it is the most developed religion of man, but the process of religious evolution did not stop with the appearance and rise of Islam. The religious thoughts and ideas of man are still evolving continuously and will continue forever.

### **The religion of Islam**

The religion of Islam is divided into two parts, faith and religion. Other words are belief and actions of God, His angels, the verses of the Qur'an, the sentences of the Prophets, and the day of Muhshar, and the commands of the Lord. In the category of actions, it is necessary to be pure before starting prayer and prayer, charity, fasting and Hajj come.

Islamic thoughts also continue to go through different stages of evolution. This is the very nature of human beings, which cannot be denied. Islam has laid down some basic and principled issues and defined some limits. Any changes that will happen within them are the exact requirements of Islam. Any deviations outside of them will be against the spirit of Islam. Islam is not the name of details and principles, it is the name of universals. Life and society will be formed on these principles and principles in every era. Partial rules and sub-laws will change, but the basic ideas and general concepts of Islam are safe and if all these changes happen within them, it will not cause any shock to Islam. Rather, it will be a symbol of their strength and life.

In this sense, the position of our fundamentalist class is also wrong, which declares that the Islamic religion and detailed rules are the same as Islam, and the claim of the Ladinist classes is also wrong that Islam discusses only a few beliefs, worships and ritual matters, the rest. It has nothing to do with the formation of life and society. The principles and basic values of Islam will always have a decisive place in the formation of society and laws as long as Muslims are truly Muslims.

### **Christianity**

Christianity came to eradicate unbelief, but it has humbly fallen victim to it.

As Professor J. J. Lane argues, it is not only in Christianity that what is erroneously called philosophy has It showed the worst possible character. The vices turned it into idolatry. This philosophy, which called itself philosophy, and had grown to such an extent, had already dominated the orders of theology in Eastern countries. The results of which were manifested in the worst kind of idolatry among the Semitic races of Central and Eastern Asia. Even among them and the worst kind of idolatry appeared. Even between them and Christianity, including the tribes of Northern Europe.

Which was part of the known world during the time of Prophet Muhammad (peace be upon him) and idolatry was rampant there, no difference remained and as we have just found out, that part of the world that was not discovered at that time. . Idol worship and polytheistic rituals were also common there. And some tribes of Jews could not be spared from this common epidemic. Jews were also involved in this

All those holy books which were revealed by God to guide humanity in every generation and every country, were not pure and the self-made beliefs of man forgot the words of God Almighty. Israelis, Iranians, Hindus, Chinese. And the sacred verses of the Buddhas lost their originality. This is what happened with the Bible. Today, there are hardly any people in the world who honestly believe in the truth of the Gospel.

It is an admitted fact that the Gospel has been mixed up by what people have said and heard. In the Lower House of Canterbury Convocation held on July 5, 1917, some clergymen wished that in the words of the third question What was presented to them should be changed. Because their consciences are unable to answer it under the proposed conditions. Because the belief that has been demanded is against their faith.<sup>5</sup> In the present era, there is a dire need for intellectuals of all Muslim countries to have true sympathy with the "Muslim Ummah" and not to be trapped in the circle of their personal, group and religious interests, to come together without delay and join together collectively. propagate the basic and great commonalities of the Muslim Ummah and stand up unitedly against those who spread chaos in the Islamic Nation by using partial and minor differences as a basis so that the tired body of the Islamic Nation does not become numb and lifeless through further differences.

### **Right to protection of religious rights**

The Universal Declaration of Human Rights proclaims in Article 18 that “everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.” The freedom to live out one’s faith is a God-given human right that belongs to everyone. The freedom to seek the divine and act accordingly-including the right of an individual to act consistently with his or her conscience-is at the heart of the human experience. Governments cannot justly take it away. Rather, every nation shares the solemn responsibility to defend and protect religious freedom.

Defending the freedom of religion or belief is the collective responsibility of the global community. Religious freedom is essential for achieving peace and stability within nations and among nations. Where religious freedom is protected, other freedoms – like freedom of expression, association, and peaceful assembly – also flourish. Protections for the free exercise of religion contribute directly to political freedom, economic development, and the rule of law. Where it is absent, we find conflict, instability, and terrorism.

Our world is a better place, too, when religious freedom thrives. Individual and communal religious belief and expression have been essential to the flourishing of societies throughout human history. People of faith play an invaluable role in our communities. Faith and conscience motivates people to promote peace, tolerance, and justice; to help the poor; to care for the sick; to minister to the lonely; to engage in public debates; and to serve their countries.

Religious freedom is a far-reaching, universal, and profound human right that all peoples and nations of good will must defend around the globe.<sup>6</sup>

### **Teachings of harmony in the Holy Qur'an**

In the Holy Qur'an, the word Uma Wahidah has been used four times, out of which four times it has been used with the word Naas, which means that the whole humanity

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<sup>5</sup> Al-Haj G-N – Amjad, Islam or dunya k Mazahib, Publisher Mufeed Aam Kutub Khana Lahore.Pg 155,156

<sup>6</sup> Potomac Declaration <https://2017-state.gov/j/drl/irf/religiousfreedom/284554.htm>.  
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was one Ummah, then differences started among themselves and people were divided into groups. The rest of the five times, the collective pronoun has been used with Umm al-Wahida, meaning that you people were one ummah.

These verses prove that Islam desires mutual cooperation and unity by showing tolerance and patience with each other while bringing forward commonalities instead of sectarianism and differences. Another irrefutable proof of this claim is this verse of Surah Al-Imran in which Allah says:

فَلْيَأْتِ الْكُتُبِ تَعَالَوْا إِلَى كَلِمَةٍ تَوَاقَفَ عَلَيْهَا وَإِن كُنْتُمْ كَافِرِينَ فَمَا تَعْبُدُونَ إِلَّا اللَّهَ وَلَا تَشْرِكُوا بِهِ شَيْئًا وَلَا يَخِذْ بِبَعْضِنَا بَعْضًا أَرْبَابًا لَّهِنَّ الْكُلُوبُ اللَّهُ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

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

In the following verses, while mentioning the various commonalities, an attempt is made to prove that if we sincerely desire to unite and agree, then there is such a common capital and knowledge heritage, through which mutual tolerance exists. There is no need for anything else.

### THE PRACTICES OF TOLERANCE IN THE CLASSICAL TIME

It was narrated from Hazrat Muadh bin Jabal, may Allah be pleased with him, that the last will that the Messenger of Allah, may God bless him and grant him peace, gave me, while I was stepping on the stirrup, was:

To improve your character for people.<sup>8</sup>

The Messenger of Allah was sending Hazrat Mu'adh to Yemen, where he was to perform the duties of his leadership, to enforce religious orders among them, and to give him religious education and training. They had to build their own character and character there, for such a preacher, the Holy Prophet (peace be upon him) considered it necessary to exhort him to be the best example of good morals.

. So that he can win the hearts of people with his morals. Because the fields that can be won by the morals and character of a Da'i cannot be won by the sword.

It was narrated on the authority of Ali bin Husain bin Ali bin Abi Talib that the Messenger of Allah, may God bless him and grant him peace, said:

The beauty of a man's Islam is to give up useless and pointless activities.<sup>9</sup>

It is an even higher and ultimate standard of morality that one should leave what is unnecessary, doing what is purposeful brings beauty to a person's Islam. The more a person avoids useless activities, the more beautiful his Islam will be.

A person tries to get closer to Allah by performing acts of worship such as prayer, fasting, Hajj and Zakat.

In order to gain status with Allah, he gives up sleep at night and keeps his bed apart, and pleases Allah by staying hungry and thirsty during fasting. The Messenger of

<sup>7</sup> .Al-Quran 3:64

<sup>8</sup> .Imam Malik; Al-Mota ,Kitab Ul Jamia , Bab Majae Fee Husan Ul Khaliq , Hadith No. 1627

<sup>9</sup> . Tirmizi Abu Esa : “ Al,Jamia Al-Mukhtasir Min ul Sinan Ann Rasool Allah Sale Allah Aleh Wasalim, wa muarafita (2317)(136/4)

Allah, may God bless him and grant him peace, says that this is right, but good manners are a recipe for alchemy. You say:

Indeed, a person with a good character can attain the status of a worshiper by waking up in the dark night.<sup>10</sup>

The Prophet (PBUH) used to say:

Indeed, the best person among you is the one who is the best in morals.<sup>11</sup>

The Holy Prophet (peace be upon him) has declared the building of character and character to be of fundamental importance. Allah addressed the Holy Prophet and said:

Indeed, you occupy the highest ranks of mankind

The high standards you set your character and morals on, you desired these levels of character and morals for the Ummah as well. You considered this to be the main goal of Islam. And as a Da'i himself, his responsibilities included that you should adopt such morals, which would cause people to be drawn towards you. Among your morals was that great character, which Allah Almighty described.

فبما رحمه من الله لنت لهم ولو كنت فظا غليظ القلب لافتدوا من حولك<sup>12</sup>

Teachings about the qualities of a supplicant:

It is necessary for the claimant to present corrective issues, the style should be serious, wise, instructive, benevolent. When it comes to discussion, his style and should be so beautiful that there cannot be a better, charming and loving style. Misguided, recalcitrant, mischievous, bad characters, those who are meant to be shown the right path cannot be expected to respond with seriousness and dignity, especially those whose interests are affected.

خذ العفو وأمر بالعرف وأعرض عن الجاهلین .<sup>13</sup>

(Forgive, enjoin goodness and avoid the ignorant)

Although the law is that: Retribution for evil is equivalent to evil, but the principle of the claimant is not to repay evil for evil. The principle of the claimant's right is that: By means of good, one defends against evil -What a claimant wants, he gets it in this way. Therefore Allah says:

"Good and evil are not equal. Defend yourself in the best way. By doing this, the person with whom you have enmity will become like your best friend."<sup>14</sup>

### **. THE PRACTICES OF TOLERANCE IN THE MODERN TIME**

There are many kinds of practices and examples of tolerance in modern times. Among others are the practices of interfaith dialogue and interreligious prayers among religions. According to Hashmi (2002), there have been increasingly joint events and meetings conducted by various religions in many countries. It surely provides a

<sup>10</sup>. Sunan Abu Dawood , Hadith No. 4798

<sup>11</sup>. Bukhari , Muhammad Bin Ismaeel , Al- Jamia , Al – Sahih , Kitab Ul Anbiyah, Bab Sufat ul Nabi (S.a.W.W)

Hadith , No. 3559

<sup>12</sup> . Al-Quran 3 :159

<sup>13</sup> .Al-Quran 7:198

<sup>14</sup>.Al-Quran 41 : 34

mutualistic talk like doing the interfaith dialogue, seminar and also conference where the participants come from different countries and religious backgrounds in order to discuss on some issues and give the solution so that finally they live in harmony and tolerances among them (Giorda & Pace, 2014). Such kinds of programs lead to creating a peaceful relationship and promoting religious and cultural diversity among them. The teachings of Islam must be interpreted as a command of continuous dialogue and advocating for tolerance between Muslims and non-Muslims. Ultimately, it will strengthen the relationship between the fellow believers and will create a real sense

of tolerance and unity (Hasmi, 2002). This phenomenon is one form of application of religious tolerance. AlQur'an calls in the Surah Ali 'Imran verse 64, "a word of common assent" (kalimatan sawa'), namely, that "we worship no one except God and ... we do not take one another as lords beside God" (Q.S. 3: 64). Boase (2005) pointed out several principles of the interfaith dialogues extracted from the Qur'an. The first principle shows that there is no coercion in a matter of faith as it is obviously affirmed in the Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ<sup>15</sup>

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

This verse shows evidence that Islam is not spread by the sword and enforcement of conversion to Non-Muslims. The second principle states that there is no insult to the other beliefs during the interfaith dialogues as it is mentioned in the Qur'an:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِّكُلِّ آمَةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا يَعْمَلُونَ<sup>16</sup>

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

It is because they naturally grew up as a child with their belief system where other people could not distract their feelings and convictions by insulting their objects of worshipping. Moreover, there is no single person who has the power to change another person to God except with His guidance. Thus, the human being can only show a good attitude to other people. The third principle is to leave or not to interact with those people who mock other faiths. This is recorded in the Qur'an :

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا إِلَهًا مِن دُونِ اللَّهِ عِدَاةً وَأَوْلِيَاءَ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ  
وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ<sup>17</sup>

O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah, if you should [truly] be believers.

And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

<sup>15</sup> .Al-quran 2:256

<sup>16</sup> . Al-Quran 6:108

<sup>17</sup> .Al-Quran 5 : 57-58

simply because they are people who do not use their reason.” Those who have interactions and communication with such people are hypocrites as it is inscribed in the Qur’an Surah Al-Baqarah (2: 9) and Surah An-Nisa’ (4: 142). The fourth principle is to speak with softness when discussing with those who do not believe in our beliefs, and to talk with politeness, wisdom, self-restraint, and forbear from the discussion of our beliefs with those who have no eagerness to hear. AlQuran reports in Surah Al-‘Ankabut (29: 46), “And do not argue with the followers of earlier revelation otherwise than in a most kindly manner” and endure with patience what they say, and part from them with a fair leave-taking.” The fifth principle is to attract the people to function their mind and their intellects to examine and analyze the truth of God’s Saying. It is because there is no conflict between reason and faith. It is drawn in the Qur’an Surah Ali ‘Imran (3: 65), “O People of Scripture, why do you argue about Abraham, seeing that the Torah and the Gospels were not revealed till long after him? Will you not, then, use your reason?” The last and final principle is do not enter and explain deeply, especially in relation to the attribute of God and the truth of God’s revelation. It is emphasized in the Quran Surah Ghafir (40: 4) and Al-Hajj (22: 8). In addition to interfaith dialogues, there is also a practice of interreligious prayer among religions. According to Sugirtarajah (2012), this idea was posted by John Hick. Even though it is quite difficult to implement because of the different conceptual and beliefs, but it can happen in the community with different religions and beliefs.

### **Conclusion**

By recognizing and accepting diversity, promoting dialogue and understanding, and fostering social cohesion, societies can work towards creating a more inclusive and harmonious world. Embracing these principles can lead to the resolution of conflicts through peaceful means and the cultivation of a respectful and Based on the implications discussed in the article, the following recommendations can be made :

\* Governments, religious institutions, and educational institutions should emphasize the importance of pluralism, tolerance, and Islamic philosophy in promoting global peace. This includes incorporating these principles into school curricula, organizing interfaith dialogues and workshops, and encouraging open discussions among students and community members.

\* Efforts should be made to create platforms and opportunities for people from different religious and cultural backgrounds to come together and engage in dialogue. This can help foster understanding, dispel stereotypes, and build bridges of cooperation between communities.

\* Encouraging travel, cultural exchanges, and educational programs that facilitate interactions between people of different backgrounds can help break down barriers and stereotypes. This can promote empathy, tolerance, and appreciation for diverse cultures and perspectives.

\* Religious leaders and scholars play a crucial role in shaping religious discourse and interpretations. Governments should engage with them to promote messages of pluralism, tolerance, and peaceful coexistence, and discourage any radical interpretations that may incite violence or conflict.

By implementing these recommendations, societies can take important steps towards promoting global peace, resolving conflicts, and fostering understanding and cooperation among diverse communities cooperative global community.

### Summary

All creation is the family of God and the most beloved to Him is the one who does good to His family That is, in the eyes of Islam, all people are the children of Adam. Therefore, no one has any superiority over the other. There will be no difference in rights on the basis of numerical deficiency or excess. All people living in a political structure will be equal in all respects, regardless of their language, race or region. According to the country's law, all citizens will be of equal status. The purpose of creation according to Islam is the worship of God. Therefore, religion is the source of man's real identity and relationship with God.

This article highlights the implications of pluralism, tolerance, and Islamic philosophy for global peace and conflict resolution. It discusses how these concepts promote acceptance, respect, and understanding among diverse cultures and religions.

Overall, the article emphasizes the significance of these principles in creating a more inclusive and harmonious world.

The noble life of the Prophet, his education and training, purification and refinement are not the best development of the training and character building of the society, provided that we keep it in front of us not as a story or a blessed poem, but as a good example. Consider it as a means of building your life. He (peace and blessings of Allah be upon him) taught reform as opposed to corruption.

Gave a practical lesson not to be a burden on anyone. Through hard work, labor, grazing goats, etc. Invited mercy. Called Islam benevolent. He forbade polytheism, adultery, theft, murder of children, wrongful killing, slander, and robbery.

He forbade making fun of each other, criticizing each other, putting bad names on each other, avoiding many assumptions, gossiping about each other, backbiting and envying each other. Taught the rights of the neighbor. Cruelty and coercion were prohibited. In this way, the Prophet (peace and blessings of Allah be upon him) has left a reminder for us of the instructions for shaping the character of individuals and society in every aspect of life from childhood to old age.



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