



BENEFITS OF FACILITATION AND EASYGOINGNESS IN ISLAM

Hakim Koucheki

PhD Scholar, Islamic Research, Imam Ouzai Faculty, Beirut, Lebanon.

Co – Author Details :

Abdelfattah Kabbara

Supervisor , Professor of Comparative Jurisdiction and Family Laws, Imam Ouzai Faculty,



Abstract

Easygoingness, as a moral virtue, and a style of behavior and action, has an elevated position in the collection of Islamic concepts. In this article, by referring to Islamic sources, benefits of easygoingness in Islam will be discussed. The Holy Quran pays attention to the issue of easygoingness in dealing with others (Muslims and non-Muslims) and considers it as one of the responsibilities of prophets of God. The objective of this article is explaining existence of easygoingness and its benefits in the texts of Islamic political concept, especially in the Quran which is considered as the first and foremost

authentic Islamic source. Afterwards, the Prophet's *hadith* is the source which will be discussed in details.

Keywords: benefit, easygoingness, interaction, freedom, coexistence

1. INTRODUCTION

A person who thinks about the ways of the Holy Quran and the *sunnah* of the Prophet in dealing with people and their interrelations with different religious, intellectual, social and political justifications, truly understands that Islam is a system structured with spirit of easygoingness, peace, amity and coordination. It is because mankind, in interrelationship with others, takes care of the humanistic aspect for which God created him to make him his own successor in this world in order to build it, and in order to guide and bring him out of darkness into light; God put whatsoever in the world at the service of mankind.

Facilitation and easygoingness are great values of Islam towards which the Holy Quran and the Prophet's *sunnah* call people; and the holy Prophet SW was the practical and comparative role model of this magnificent qualification.

Facilitation and easygoingness had a great influence on Islamic civilization. When Muslims followed it as a religious duty determined by *sharia*, a lot of countries were conquered by the help of their own settlers and others entered the religion of God in groups because of facilitation, munificence and good behaviors they had seen from Muslims.

In this study, we talk about benefits of facilitation and easygoingness as one of the features of Islamic civilization and as one of the many great values Islam has invited towards. We try to extract benefits of facilitation and forgiving in the Quran and *sunnah*, and benefits of easygoingness of Islam in dealing with others. We try to mention examples of so many verses and *hadiths* and in this way, we try to argue over the concept of humanity which is one of the most important concepts that give human life magnificence and eternal freedom. No one can discover the depth of facilitation and easygoingness except one who finds out humanity wholeheartedly and understands the secrets God has placed in him. Islam forgives and ignores so many issues, not out of weakness or ignoring its rights, but out of magnanimity, predilection, mercy and entrusting affairs to their owners. One of the humane and social behaviors on which peaceful coexistence of people depends, regardless of their beliefs and variety of their cultures, is the mood of facilitation and easygoingness, because it gets the hearts closer to one another and makes life flow better in all parts of the society. It calls all mankind to positive coexistence in an atmosphere filled with brotherhood and amiability among all people regardless of their nationality, colors and beliefs.

Nowadays, it is necessary that Muslims prove commitment to easygoingness and to practicing it theoretically and practically.

At present, harsh attacks are directed on Islam which are led by its enemies in the West and followed by their followers in the East. Also some people try to describe Islam as the religion of violence, terror, and as a religion based on force and compulsion; they try to show that people convert to Islam out of fear and compulsion, though Islam is the religion of facilitation and easygoingness. Every day, world libraries receive new books filled with savage attacks and vague accusations on Islam, its prophet, its instructions and famous characters. They count these features as big shortages and deficiencies stating that it is the religion of strictness which contains no sense of easygoingness and amnesty.

One of the positive ideas we nowadays need against extremism and violence is the idea of "facilitation and easygoingness", because the present-day world needs to liven eminent humane values and fertilize and distribute them. It is convenient here that we pay closer attention to the concept of easygoingness, its benefits and different aspects.

Our objective of doing this research is to express the benefits of facilitation and easygoingness in the Islamic ideology, show the nature of Islam based on the fact that it is the religion of mercy and amiability, and that it does not apply violence in any one of its objectives, purposes and ideals.

2. BENEFITS OF FACILITATION AND EASYGOINGNESS IN ISLAM

One of the benefits of Islamic amnesty and facilitation is the spirit of easygoingness that appears in the proper behaviors, softness, respecting neighbors' rights and vastness of humane feelings which vary from good behaviors to mercy, beneficence and charity-giving. These are required issues in the daily lives and law and jurisdiction are not enough for them. This is a spirit hardly found in the non-Islamic societies. (Al-Qarzavi, 1992, 44)

One of the qualities of Islam is its humane facilitation which no just human being can deny or evade. It is endless munificence and facilitation for all mankind, not only for one nation or followers of one specific faith, but for mankind as a species created and dignified by God. The reason for it is that in the basics and general principles of Islam, we find examples that emphasize on these pure, clean and merciful humane natures. (Al-Makhzanji, 1987, 46-47)

One of the benefits of facilitation is that it suits the latest and most lasting prophecies. It might be that in one of the prophecies, a stage is limited to a period of time or a special framework, a medicine for some extremism, violence and oppression. It is because of this that the borders of facilitation and easygoingness, and the right way back, too, should be considered so that the two sides of scales get balanced; and this is what Islam as an everlasting world prophecy has brought with itself.

Facilitation and easygoingness in Islam has different phenomena in different aspects. Islamic facilitation lies in beliefs, rituals, worships, moralities and legislations.

On the website of Qarzavi, it is stated that: one of the rare phenomena in Islamic facilitation and easygoingness is creation of individual and social equality and balance, unlike philosophical and intellectual movements and tendencies some of which have come for leaving man free in everything and unlike other schools and religions which regard individual features as common in the whole society; and this is the path that shows the nature of Islam.

Therefore, nowadays, facilitation and easygoingness is the rope or the ship of salvation to save Islamic *ummah* from not only confusion and going astray –but from death and devastation- that threaten its present and future; because of this, inheritors of the prophets i.e. scholars who carry the knowledge of prophecy and the heritage of messengers should have facilitation and easygoingness in all Islamic issues and should lay the foundations of facilitation and easygoingness, illustrate it for people, defend it and should show its advantages. (Al-Qarzavi, 2007, 2)

Islam proves this in its text by emphasizing on basics and principles of humane brotherhood and respecting others, equality among all people, justice in interrelations with people regardless of their religious, racial or lingual beliefs and approving organized freedom. It also has so many other benefits as well:

A. Mutual Respect

The value of religious facilitation is that it confesses that different opinions exist and accepts variety, confesses there are differences and respects spiritual, conscience-related and mental data of people. It approves cultural values of nations that mix their pasts with their presents and their olds with their news. Its future perspective is the reason for its survival, its proof of identity and the reason of glory. (Nazira, Ismail Karim, 2000)

Facilitation requires mutual respect and common appreciation. It invites to familiarity and getting together of the nations. It is interrelationship in the real frameworks without harming the specific frameworks and without provoking sensitivities and violating its natural privacies. These privacies are those common active cognitions, benefits and expedients which are the sources of goodness for all.

B. Recognizing Rights of Others

Islam has passed rules for non-Muslims and Muslims which are rooted in its authentic and original sources. It means that Islam believes every man, on the basis of his humanity, has rights in his life which have to be respected and he should achieve them; on the other hand, he has duties against the owners of the rights which have to be fulfilled. These rights and those duties could have been coordinated and form equal rights and duties for all mankind if people could realize the full concept of humanity within themselves without any ideological or social diversion.

This is what the Holy Quran mentions alongside the two aspects of the possibility of coordination and contradiction with stating the reality of existence of differences of opinions.

God Almighty says:

(وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ * إِلَّا مَن رَّحِمَ رَبُّكَ) (هود: 118-119)

(Had your Lord willed, He would have made all the people a single community. But ,they will continue in their differences* except those whom Allah has blessed with mercy...) (Hud: 118-119)

C. Facilitation and Easygoingness in Interactions with non-Muslims

The most important thing in the idea of facilitation and affability is interrelation with opponents and even with enemies. The Holy Prophet SW knew very well that the condition for his success, distribution of monotheism and unity of Arabs was that religious beliefs and ideas should not be limited, conditioned and harsh. In the light of this issue, Islam is explained to people widely in an explicit and simple form so that its followers do not make mistakes following its concepts. It even gives them some form of freedom so much that in some of its sects, they can keep practicing some rituals of their predecessors. Also Islam does not abrogate Abrahamic religions but complements them, except in few cases where religions might have been diverted from their main natures; the Quran fights those diversions and approves the truths that exist in the Torah and Enjeel (the Gospels). With such a method, Islam has amnesty and greatness in its rituals and activities. From the perspectives of principles and moralities too, it never contradicts monotheistic beliefs of predecessors. It invites the world to listen to its vast principles and details. It never forces anyone to accept it; that is why people gather around this message which is in accordance with the call of nature and accept it with full consent.

Facilitation and affability with non-Muslims has been according to the Quran and on the basis of two basic principles: first: is the principle of total freedom and choice in accepting the religion of truth; and the other one is tolerance of the opposing opinions and peaceful coexistence with non-Muslims. Of course, it should not be out of weakness, inability or compulsion.

However, about the topic of freedom and choice of man in accepting a religion, Islam has never invited towards religion by applying force and power; it rejects compulsion a lot, because faith is a heartily issue and cannot be achieved by power and force. That is why according to Quranic teachings which are based on non-occurrence of religiosity and faith by compulsion and force for inviting to religion, there is never permission to apply violence and compulsion to make people accept religion, not even verbal violence (like swearing or disdain)

(لَا إِكْرَاهَ فِي الدِّينِ ...) (البقره: 256)

(There is no compulsion in Faith...). (Al-Baqara: 256)

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۖ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ) (يونس: 99)

(Had your Lord willed, all those on earth would have believed altogether. Would you, then, compel people, so that they become believers?). (Yunus: 99)

In addition to that, there is no mention of permission in any verse of the Quran to use force, but it is mentioned that man asks God not to put a burden on him more than he can bear:

(...رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا ۖ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ) (البقره: 286)

(...Our Lord, do not make us bear a burden for which we have no strength .And pardon us, and grant us forgiveness, and have mercy on us. You are our Lord .So then help us against the disbelieving people). (Al-Baqara: 286)

(لَا إِكْرَاهَ فِي الدِّينِ ...) (البقره: 256)

(There is no compulsion in Faith...). (Al-Baqara: 256)

It means that it is impossible that faith can enter someone's heart by force, because people's hearts accept only the faith that is originated from good choice not a faith by compulsion and force. Briefly, faith is not something compulsory or by force and the Prophet SW never tried to force anyone. Because of this, inviting people to faith, according to the explicit text of the Quran, should be on the basis of wisdom, speech, discussion and argument in a nice manner and on the basis of dialogue, thought and mutual respect; and in letting people accept a belief, the Quran rejects resorting to force or any kind of blind acceptance and pure imitation:

(وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ) (الكهف:29)

(And say, :The truth is from your Lord. Now, whoever so wills may believe and whoever so wills may deny). (Al-Kahf: 29)

God Almighty introduces Jews and Christians in the Quran as the People of the Book and invites to peaceful and friendly life alongside them:

(وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتُوا وَأَصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ) (البقره:109)

(O Muslims,) many among the people of the Book desire to turn you, after your accepting the faith, back into disbelievers — all out of envy on their part ,even after the truth has become clear to them. So, forgive and overlook till Allah brings out His command. Certainly, Allah is powerful over everything). (Al-Baqara: 109)

(قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ) (آل عمران:64)

(Say, :O people of the Book, come to a word common between us and between you ,that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah. Then, should they turn back ,say, :Bear witness that we are Muslims). (Ali-Imran: 64)

(قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ) (البقره:139)

(Say: :Would you argue with us about Allah, when He is our Lord as well as your Lord? For us our deeds, and for you your deeds! And we are faithful to Him). (Al-Baqara, 139)

This is except those of them who rejected truth, wanted to fight Muslims and had enmity with them. God Almighty has ordered his prophet to deal with others with rational dialogue and interchange of ideas and beliefs, asks him to build his way of preaching on the foundation of dialogue and rationality and invite people with wisdom, strong proofs and nice speech. He Almighty also asks him to discuss the people of knowledge and challenge them in the best way:

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ) (النحل:125)

(Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path). (An-Nahl: 125)

Asks him to also discuss the matter with the People of the Book in a constructive way:

(وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهُوٌّ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ) (العنكبوت:64)

(This worldly life is nothing but an amusement and play, and the Last Abode is the real life indeed. Only if they know). (Al-Ankabut: 64)

He also wants the People of the Book to come together under one divine cover i.e. principle of monotheism and live together with Muslims under it:

(قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ) (آل عمران:64)

(Say, :O people of the Book, come to a word common between us and between you ,that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah. Then, should they turn back ,say, :Bear witness that we are Muslims). (Aali-Imran: 64)

In fact, description of a sample of society titled "Islamic Land", which includes facilitation and easygoingness in all its aspects, tells us about the nature of easygoingness and pardon which is favorable and targeted in Islam. This is because within the Islamic land, peaceful coexistence with the People of the Book along with softness and affability is doubtlessly some of the recommendations of Islam. (Navaee, 2000, 171)

When we look closely at the Quranic concepts, we find out that Islam not only recommends peaceful coexistence with the People of the Book, but invites the Holy Prophet SW to magnanimity, affability and peace with non-believers, pagans and even hypocrites. Doubtlessly, this doesn't mean that with the opponent non-believers who wage war should be treated in the same manner, too. Certainly, in such occasions, the Quran talks to the non-believers intensively and deals with them strongly.

There is a collection of other verses in the Quran which call to peace, friendship and agreement, even to love and equality with dissidents and non-believers who do not expel Muslims from their homes and do not disturb them.

(لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ * إِمَّا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ) (المتحنه:8-9)

(Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them, and deal justly with them. Surely Allah loves those who maintain justice* Allah forbids you only about those who fought you on account of faith, and expelled you from your homes, and helped (others) in expelling you, that you have friendship with them. Those who develop friendship with them are the wrongdoers). (Al-Mumtahina: 8-9)

(وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَنِحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ * وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ) (الأنفال:61-62)

(And if they tilt towards peace, you too should tilt towards it, and place your trust in Allah. Surely, He is the All-Hearing, the All-Knowing * If they intend to deceive you, then, Allah is all-sufficient for you. He is the One who supported you with His help and with the believers). (Al-Anfal: 61-62)

(قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ) (الأنفال: 38)

(Say to those who disbelieve that if they desist (from infidelity), they shall be forgiven for what has passed (of their sins), and if they repeat, then, the precedent of the earlier people is already established (that the infidels are punished). (Al-Anfal: 38)

God Almighty recommends facilitation and affability even with the hypocrites and says in another verse, after ordering to fight against hypocrites in the battlefield, the Quran excepts the hypocrites who have contract with Muslims and those who are tired of battles and want peace, and orders Muslims to ceasefire with them. Sometimes, the Quran recommends Muslims to have peace with pagans and to live with them in harmony. In addition to that, it suggests Muslims to deal with them with pardon and affection and treat them justly. This shows that Islamic rights are vast and include all members of the Islamic society including Muslims and non-Muslims –non-aggressors. We see reflection of one of the influential elements on facilitation and affection with non-believers in verse 199 of Sura A'raaf:

(خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ)

(Hold to forgiveness; command what is right; But turn away from the ignorant)

In this verse, God Almighty orders his prophet SW to forgive the non-believers who did not believe in him and some of whom mentally and physically disturbed him; he orders him to forgive their bad deeds, to treat them moderately and to be easygoing to them.

In another place, he orders Muslims to avoid swearing at pagans and at what they worship so that, in return, they do not swear at God without knowledge or out of enmity. This prevents them from thinking about weakness of Muslims' beliefs and finding a chance to fight and show their enmities and destroy the peaceful life they have.

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ) (الأنعام، 108)

(Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge. This is how We have made the deeds of every community attractive in their sight. Then, to their Lord is their return, after which He shall tell them what they have been doing) (Al-An'aam, 108)

Moses SW talked softly to rebellious Pharaoh who claimed divinity. The Quran pictures an image of how to treat even enemies, asks us to benefit from these deep concepts in our interrelations and behaviors, and to accept that the language of dialogue is a soft language along with intellect of people; however, the language of provoking people's feelings, is a harsh and hard language. (Farzaneh Pour, 2)

God Almighty has ordered his messenger SW to maintain highest levels of facilitation and easygoingness and says:

(...فَاعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ) (المائدة: 13)

(So, forgive them and forego. Indeed, Allah loves those who are good in deeds) (Al-Maeda: 13)

(... فَاصْفَحْ الصَّفْحَ الْجَمِيلَ) (الحجر: 85)

(...Therefore, overlook (their evil behavior) in a gracious manner) (Al-Hajar: 85)

In addition, the order that no influence or track of it should remain on the soul is the peak of a believer's facilitation and ideal who makes *dua* before his creator:

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ (الحشر: 10)

(And (fai‘ is also) for those who came after them saying, :Our Lord, forgive us and those of our brothers who preceded us in faith, and do not place in our hearts any rancor against those who believe; Surely, Our Lord, you are Very-Kind, Very-Merciful) (Al-Hashr: 10)

One of the mercies of God on us and on humanity is sending our Prophet Muhammad SW with gracious monotheism and as a mercy to mankind. This kindness and mercy has pictures of friendship, facilitation, pardon, and advising one another. There are verses of the Quran and mentions of *sunnah* that emphasize this fact. Its first stage appears in the treatment of the Holy Prophet with the non-Muslims and others in Medina. Its sayings and actions are recorded making a dictionary including all words of facilitation which are flowing in different aspects of life.

Facilitation and magnanimity of Islam in dealing with non-Muslims is one of the greatest magnanimities in the world. Facilitation and easygoingness of the Holy Prophet SW was not only confined to Muslims, but it covered the People of the Book and non-believers as well.

Islam had magnanimity with its opponents among the People of the Book too. So, it made marrying them and using their food *halal*, and protected their churches and holy centers from any harm.

The Prophet SW in his *seerah* and his companions –may Allah be pleased with them-, after him, are the greatest examples of facilitation, easygoingness and magnanimity in interactions with their opponents among the non-believers and the People of the Book. The Prophet SW recommended a lot about the tribute payers, those who asked for immunity and other contracted groups; and always called for respecting their rights, justice, fairness and mercy on them. Abu Davud mentions in his *Sunan* with attributing it to the Prophet SW that:

"أَلَا مَنْ ظَلَمَ مُعَاهِدًا، أَوْ انْتَقَصَهُ، أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ، أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيْبِ نَفْسٍ، فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَامَةِ"

"Beware that everyone who commits oppression on contracted fellows or does not fulfill their rights thoroughly, or puts him under a burden more than his capability, or takes something without his consent, I will be his witness on the Day of Judgment" (*Sunan* Abu Davud, No. 3052, vol. 2, 187) Islam is alien and strange to all forms of racism, does not know partiality and extremism, because it is a religion of mercy and legislation of an aware and informant legislator who is aware of the realities of nations and *ummahs* until the Day of Judgment, and this is accordant with universality of Islam.

Because of this, *sharia* makes it essential for Muslims to have peaceful interaction with all religions so far as they do not fight us because of our religion and do not expel us from our lands. God Almighty says:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ... (الممتحنة: 8)

(Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them, and deal justly with them...) (Al-Mumtahina: 8)

Because of this, the Prophet SW tried to invite believers to peace and friendship with all people so that foundations of Islamic *ummah* become strong and it doesn't experience conflicts and

civil wars. This is because no nation can achieve political stability unless it achieves social stability and constancy. This is what the Holy Prophet SW realized while he was laying the foundations of Islamic *ummah* on the strong bases of justice and equality between different nations. His *hadiths* and sayings became executable laws for rulers after him and no one violated those laws except those whose hearts were filled with special greed that provoked them to follow their lusts instead of obedience. (Al-Nabravi, 2004, 507)

D. Discussion and Dialogue in the Best Way with the Followers of Other Religions

The Holy Quran's order to discuss and have dialogue with followers of other religions in the best way is nothing but a clear proof on facilitation and remission in Islam and in its nice methods for inviting non-Muslims. God Almighty says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ (النحل: 125)

(Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path) (Al-Nahl: 125)

A believer believes in all divine books including the Holy Quran, Torah, Enjeel, Zabur, and in religions of Islam, Christianity, Judaism, and other divine religions. He is also bound to respect religious features and not to disdain any religion or nation verbally or practically. The disdains and insults made nowadays by some movements and countries on Islam and the person of the Holy Prophet SW are in fact showing weaknesses that have entered these nations and are results of the wrong attitudes they have taken against Islam. We also apply all our efforts to introduce the personality of the Holy Prophet SW and to regard moralities, facilitation and courtesy with all groups and to void all accusations on Him SW and his companions. This is something important for us in easygoingness and religious magnanimity for us.

The Quran prevents discussion and argument with believers of other religions except in the best way so that these discussions do not insults hearts and do not set the fires of prejudice and enmity in the hearts.

God Almighty says:

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ۚ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ ۚ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَإِلَيْكُمْ وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ
لَهُ مُسْلِمُونَ (العنكبوت: 46)

(Do not debate with the people of the Book unless it is in the best manner ,except with those of them who commit injustice. And say, :We believe in what is sent down to us and sent down to you, and our God and your God is One, and to Him we submit (ourselves.) (Al-Ankabut: 46)

E. Religious Freedom

We believed and believe that the star of Islam is so bright, and because of its truthfulness and purity regarding the spirit of time and requirements of life, it is more illustrious; and hundreds of millions of people have selected it as their religion because it has given them freedom and has satisfied their desire to dignity and freedom. (Mazabi, Muhammad, 1979, 196)

Because Islam is the religion of freedom and free people:

(لَا إِكْرَاهَ فِي الدِّينِ... (البقره: 256)

(There is no compulsion in Faith...) (Al-Baqara: 256)

Freedom is a bless from God Almighty to man, not a natural right as the Western philosophers and thinkers believe; because of that, Islam has not left this issue to souls but has passed rules to guarantee the rights and freedoms. Basics of these rights and freedoms are found in the principles of Islamic *sharia* in the Holy Quran and the Prophet's *sunnah*; and the Islamic jurisprudence has taken responsibility of explaining and stating its concept, contents and determination of its framework. Hence, it has designed the way of practicing and fulfilling these rights and freedoms away from any aggression, diversion and autocracy. (Besuni, 1986, 46)

Rights and freedoms given by Islam to the People of the Book i.e. Christians and Jews have no examples in any enacted *sharia* or constitution so much so that it guarantees an honorable and magnanimous life in the light of Islamic government. They receive their personal freedoms, hold their own religious rituals, invite to their religions and are encouraged to criticize Islam. All of these are possible to the point that they do not endanger security of Islamic society and do not put the members of society in danger regarding their faiths; in addition to that, it exempts them from doing military service which is only the duty of Muslims. (Al-Qasem, Khalid ibn Abdullah, 2009, 62)

Freedom with religious concept is one of the rights given by God Almighty to mankind; hence, compulsion and force is useless in it. Man should have total freedom following his beliefs and practicing his religion.

One of the phenomena and signs of leaving people free to follow beliefs and rituals is that the Prophet SW gave one part of his mosque to the Christian council from Najran who had come to discuss the religious issues, so that they can perform their rituals during their stay in Medina. In addition to the fact that the holy Prophet and his companions let the Jews and Christians openly perform their rituals and religious customs, even in what was against Islamic principles and in all peace contracts and treaties he signed with those who obeyed Muslims, he emphasized on this fact because Islam rejects compulsion in all its forms either material or spiritual and invalidates its results. (Al-Hravai, 1986, 240)

We know that one of the most important expedients of this religion which God has asked his servants to follow is that people find the way of benefitting from their choices and wills in its light. Therefore, no domination or autocracy can disgrace them. (Al-Bouti, 1984, 47)

It is stated in the book *Fiqh As_Sunnah* about guaranteeing religious freedom for non-Muslims that: "Islam regards equality between tribute payers and Muslims, so they have the rights that Muslims have; and the duties of Muslims are for Muslims and guarantees their religious freedom. Their freedom is displayed in the following cases:

First: not forcing anyone of them to leave his religion or impose any specific belief on him.
God Almighty says:

(لَا إِكْرَاهَ فِي الدِّينِ طَقْدُ تَبَيَّنَ الرُّشْدُ مِنَ الْعِي... (البقره: 256)

(There is no compulsion in Faith. The correct way has become distinct from the erroneous...) (Al-Baqara: 256)

Second: it is the right of the People of the Book to perform their rituals and religious customs, hence their churches are not destroyed and their crosses are not broken.

Third: Islam permits them to eat whatever their religion permits them to eat.

Fourth: they have freedom in the issues of marriage, divorce and alimony and can do anything in these regards without any limits.

Fifth: Islam protects their dignity and rights and has let them free in discussion and debate in the light of logic and rationality along with respect and avoiding violence and aggression.

Sixth: also about some religions, Islam regards equal punishments between them and Muslims and regards equality between Muslims and tribute payers about deprivation rules from heritage; so tribute payers do not receive heritage from Muslim relatives and Muslims do not receive it from tribute paying relatives.

Seventh: Islam recognizes their foods as *halal* and eating their sacrificed animals and marrying their wives are permitted.

Eighth: Islam permits to visit them, visit their patients, give them presents, do business and these types of interactions with them. (Saabiq, Al-Seyed, 746)

The concept of freedom turns around a basic concept and that is man's using his choices and requirements without compulsion. Islam is the religion of nature that supports man's freedom of choice; and the mostly respected choice dominated by mind is choosing a sound belief; and if the individual's mind becomes unable to do so, no one can force him to replace or change it. These subjects show the following points:

1. Historical facts show that Islam has defended freedom of faith, because it was a valuable right and Muslims fought for it during thirteen years in Mecca and tolerated hardships and difficulties on the way to achieve it. At the end, the conditions changed for them, and when Muslims achieved this stability and strength, they totally gave this right to followers of other religions as well.

All over Islam, not a single event can be found that Muslims have imposed their religion on non-Muslim citizens by force or have taken a nation under aggression so that they articulate one word or even one letter of it. (Al-Mododi, Abu Al-Ala, Bita, 349)

2. Islam has made it compulsory for its religious society to respect others' beliefs and has made it forbidden to hold their leaders on contempt. This has come in the Holy Quran which interdicts harsh reaction and prevents from having high opinion of oneself or from disdaining others:

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ... (الانعام: 108)

(Do not revile those whom they invoke other than Allah, ...) (Al-An'am: 108)

It also wants them to avoid arguments and debates with others – especially the People of the Book – except in the best way.

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ... (العنكبوت: 46)

(Do not debate with the people of the Book unless it is in the best manner...) (Al-Ankabut: 46)

3. This principle of facilitation was not practiced only for Muslims, but it had surpassed that level and reached their opponents among followers of the religions of other divine books who lived in the Islamic society.

This is because the Holy Quran and the *sunnah* of the Prophet have talked about them and the *sharia* taken from these two clearly and openly emphasizes on this principle, and that is facilitation and easygoingness with contractors who live in the Islamic society and under the flag of Islam.

These are the facts that history is a testimony of them; and Islam emphasizes on goodwill and nice interaction of Muslims with the tribute payers who enjoyed all their rights, felt security and immunity, and were totally free to perform their religious and worldly rights, of course, so far as they respected the social conditions in the Islamic society and did not have the intention to create chaos and instability in the Islamic government by presenting ideas and theories. God Almighty says:

(لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ (المتحنه: 8)

(Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do good to them, and deal justly with them. Surely Allah loves those who maintain justice). (Al-Mumtahina: 8)

It is because freedom of faith in Islamic beliefs has very strong principles on which the Islamic society is built. Therefore, it is part of the whole right system of a Muslim, but non-Muslims, too, have the right to perform their rituals, practice their customs and follow their religious principles

without any compulsion. That is why freedom of faith for a Muslim consists of: freedom of opinion and religion under the conditions that they do not violate the religious principles.

However, for non-Muslims, this right is absolute. They can have any belief they want as far as there is no chaos in it. It is from here that Islam guarantees freedom of faith for nations living under its flag. They have the right to perform their rituals and customs with an independent will and desire. Then, the Islamic ruler cannot prevent any of these rituals, and when it appoints a Muslim to judge among them, he has to treat them with justice. (Al-Omar, Tayseer Khamis, 1998, 48-49) God Almighty says:

(... وَإِنْ حَكَمْتَ فَأَحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) (المائدة: 42)

(...if you judge, judge between them with justice. Surely, Allah loves those who do justice) (Al-Maeda: 42)

Whenever Muslims conquered a country, they let followers of other religions to maintain their religions and beliefs, but to pay tribute alongside it, and respected their beliefs, rituals and worshipping places.

The best example of this is the immunity that Amir of Believers Abdullah ibn Omar gave to the inhabitants of Ilea. He gave immunity to their souls, properties, churches, crosses, patients, healthy and other nations; he ordered that no one had the right to live in their churches, destroy them, or take anything from them even the crosses, no one had the right to touch their properties, to force them in their religion, hurt them, and no Jew live with them in Ilea. (At-Tabari, 1987, vol. 2, 449)

Islam announced freedom of faith and guaranteed it in a way that had no example either in the past or in the present. In history of Islam, no one has ever been forced to leave his religion and follow Islam, and no one has been prevented from practicing his ritual according to his religion in his worshipping place. In a few years after advent of Islam, the Islamic army entered everywhere in the world where had inhabitants. These troops could force people to leave their faiths, but they never let such an idea even cross their minds, because their religion orders them to leave people free to follow their religions and practice their rituals. It is under this magnanimous principle that the Prophet SW orders not to insult tribute payers and followers of other religions. (Othman, Abdul-Karim, 1992, 59) History of Islam is full of magnanimous, humanistic and affectionate behaviors. If we wanted to show the attitude of Islam regarding the concept of religious freedom, we would find out that Islam has announced freedom of religion and has left people free in the belief with which they want to meet their creator. Therefore, religiosity based on compulsion and force has no blessing and good in it. The Holy Quran, too, is full of such verses which insist on this fact. For example these verses:

(لَا إِكْرَاهَ فِي الدِّينِ ...) (البقره: 256)

(There is no compulsion in Faith...). (Al-Baqara: 256)

God has announced that truth is apparent and that every human being is free to follow either path; and that his responsibility against God is based on this freewill to choose. This is what the following verse emphasizes:

(وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ) (يونس: 99)

(Had your Lord willed, all those on earth would have believed altogether. Would you, then, compel people, so that they become believers?) (Yunus: 99)

However, freedom of practicing and doing religious rituals and customs in Islam was under totally secure conditions so much that it had no example in any other religion. This was because the Prophet SW called for leaving them free to follow their religions. Jews and Christians were freely commuting their churches and synagogues. No one has ever reported that a Muslim ruler has

destroyed a church or synagogue and constructed a mosque instead of it, whereas history of other kingdoms are full of many examples in which Muslims were prevented from doing their religious rituals and customs. In Andalusia, mosques were destroyed and turned into churches, and in many countries, Muslims were prevented from revealing Islam or maintaining it among themselves.

Truly, history of Islam shows magnanimity of Muslims in facilitation and easygoingness and stands to reply against everyone who dares accuse Muslims of not granting religious freedom. Islam has reached a point in facilitation that gives the Jewish or Christian wife of a Muslim the right to attend church and doesn't let her husband prevent her from doing so. (Othman, Abdul-Karim, 1992, 60-61)

This freedom in the light of Islam makes everything that is forbidden for Muslims allowed for non-Muslims.

Another one of the effects and results of religious freedom is the etiquettes of discussion and debate with the People of the Book on the basis of rationality whose pillar is proof and strong evidence and the tools of persuasion in the best way. God Almighty says:

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ... (العنكبوت: 46)

(So Do not debate with the people of the Book unless it is in the best manner ,except with those of them who commit injustice...) (Al-Ankabut: 46)

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ... (النحل: 125)

(So Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners...) (Al-Baqara: 256)

F. Granting the Right of Faith to the Opponents

Islam has encouraged Muslims to recognize other religions and accept different forms of worship practiced by followers of those religions; in the meantime, it forbids compulsion and forcing non-Muslims to accept Islam. All these clearly show that Muslims have been asked to have facilitation and to be easygoing with pagans, and to some extent understand their beliefs, and do not call them enemies without any reasons.

Steadfast Caliphs, too, moved in this very path and encouraged facilitation and easygoingness, mixture with non-Muslims, and made their efforts to guarantee and respect their religions.

Non-Muslims who live in the Islamic countries have total freedom to practice their rituals and religious customs and other activities.

Islam and the Islamic civilization, on the basis of Islamic teachings ordered in this religion, have had great shares in developing the circle of facilitation and easygoingness, positive reaction and forming dialogues between religions.

The holy Prophet SW had a strong commitment in comparing Islamic teachings, either in war or in peace; because there is no compulsion in religion and no one can ever force someone to accept Islam.

(لَا إِكْرَاهَ فِي الدِّينِ طَقَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ... (النحل: 125)

(There is no compulsion in Faith. The correct way has become distinct from the erroneous...) (Al-Baqara: 256)

The Islamic *sharia* is the first *sharia* which granted religious freedom and supported it because every human being has the right to believe in any faith he likes, and no one has the right to make him abandon his faith, change it, or prevent him from expressing his faith in a way that will not create any problem in the society. In this way, *sharia* protects faith from outside so that no one can

show aggression on it, and also protects it from inside, makes its followers committed to it, and supports it. (Al-Omar, Tayseer Khamis, 1998, 216)

In the history of Islam, there is not a single recorded event where a Muslim has forced a non-Muslim to follow Islam and non-Muslims have always been in full protection from every kind of interference in their beliefs, rituals and practice and performance of their religious customs. (Az-Zahili, Wahaba, 2000, 147)

G. Creation of Unity Admittance among People

In the book *Ruheddin Al-Islami*, it is stated: "it has become apparent for us that unity and correlation between human beings, despite different nationalities and colors are among the essential requirements of mankind and have principles and foundations of their own which God Almighty has wanted. Because of that, if any discord appears between people, Islam attracts their opinions to the fact that this has been a natural problem, and on the other hand, it does not have the permission to surpass natural limits, go further, and turn it into a conflict which, in the meantime, leads to destruction of others. Because of that, the Holy Prophet SW calls our attention to necessity of searching for ways of creating unity among people in case it wants to prevent them from destruction. All mankind are on a ship and intensely in need of unity and correlation between all passengers to save them from the dangers that might lead to their drowning. (Afif Abdul-Fattah Tabbara, 1995, 153)

This is the example given by the Holy Prophet SW: from Noman ibn Bashir –may Allah be pleased with him- who narrates from the Holy Prophet SW:

"مَثَلُ الْقَائِمِ عَلَى حُدُودِ اللَّهِ وَالْوَاقِعِ فِيهَا كَمَثَلِ قَوْمٍ اسْتَهَمُوا عَلَى سَفِينَةٍ، فَأَصَابَ بَعْضُهُمْ أَعْلاَهَا وَبَعْضُهُمْ أَسْفَلَهَا، فَكَانَ الَّذِينَ فِي أَسْفَلِهَا إِذَا اسْتَقْفُوا مِنْ الْمَاءِ مَرُّوا عَلَى مَنْ فَوْقَهُمْ فَقَالُوا لَوْ أَنَّا خَرَقْنَا فِي نَصِيبِنَا خَرْقًا، وَلَمْ نُؤَدِّ مَنْ فَوْقَنَا. فَإِنْ يَتْرُكُوهُمْ وَمَا أَرَادُوا هَلَكُوا جَمِيعًا، وَإِنْ أَخَذُوا عَلَى أَيْدِيهِمْ نَجَوْا وَنَجَوْا جَمِيعًا"

"The example of one who sets up commands of God Almighty and one who violates them is like a people who participated in a lottery and some were placed on the upper floor and some on the lower floor of the ship by lottery; those who were on the lower floor asked for water and reached the settlers of the upper floor and said: we make a hole on our own floor so that we do not disturb settlers of the upper floor. Then, if they leave them to do so, all of them will drown and if they take their hands, all of them will survive." (Al-Bukhari, 2001, Vol. 3, 139)

Social guarantee is a help from the government who offers to those who it recognizes qualified enough to receive it, and the government pays it totally and it is sufficient to fulfill their living requirements which makes them needless to ask others. It brings no commitment to pay anything in advance at all.

The privilege of forming the social guarantee and bail system goes back to the Holy Prophet SW, and his policy in this regard is clear in this *hadith*:

"مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ، وَمَنْ تَرَكَ كَلًّا فَلِإِنِّبْنَا. فَإِنْ تَرَكَ دَيْنًا أَوْ ضَيَاعًا فَلِإِنِّبْنَا وَأَنَا مَوْلَاهُ"

"Whoever leaves a property behind as heritage then it is for the inheritors; and whoever leaves a burden and a problem, let him come to us, then if he leaves a debt or a lost property, let him come to me; I will be his caretaker and warden." (Al-Bukhari, 2001, Vol. 15, 9)

Caretaking of the Holy Prophet SW for every problem and lost property requires that a fixed alimony be determined for them which can meet their requirements and needs". (Al-Haravi, 1986, 222)

Abubakr Siddique RA followed the principles of social supplies that the Holy Prophet SW had founded and made it a common and popular system between citizens of the government regardless of their religious beliefs. In the peace treaty signed between Khalid ibn Walid and Christians of Hira, it

is stated: "Also for every disabled old man who does not have the ability to work, or suffers from physical dysfunction or disability, or was rich and has become poor now and receives charity from his fellow religious people, it is not necessary to pay tribute, and as far as they live in the Islamic country, for him and his family a salary is determined from the treasure house of the Muslims." (Abu Yusuf Al-Ansari, 144)

When Amir of Believers, Omar ibn Khattab RA became caliph, he developed and expanded the system of alimony and provision. When he saw that the properties of the government increased because of the conquests God Almighty made possible for them, its sources of income increased multiple times, the amount of charity Muslim inhabitants were paying to their Muslim rulers in different regions increased, the taxes non-Muslims were paying plus the benefits from land taxes paid by Muslims and non-Muslims increased as well as their *oshr* of trade which increased a lot, he decided to make it easier for all people and in order to remove their difficulties and sufferings, decided to expand social alimony and provision, and make it more public. It was so much that disabled people received the livelihood they deserved so that it can provide their needs of old age, poverty or illness.

Amir of the Believers did not differentiate between Muslims and non-Muslims in this regard, but his guide and leader in this issue was affection to mankind wherever they were found. It was to bail them out of trouble and provide a life of dignity for all citizens of the government on the ground that it had to take care of their rights and supply their needs; and that it was accountable before God Almighty. (Al-Haravi, 1986, 223)

One of the stories about this remaining from him is that "One day, he passed by an old Jewish man who was begging. He asked: who are you old man? He replied: I'm a tribute payer who collects charity and tribute. Omar told him: we did not treat you justly; we spent your young ages and spoiled your right in your old age. Then, he took his hand and took him home and gave him whatever he found. Afterwards, he sent someone after the treasurer and said: look after this man and people like him and pay them a sufficient sum for him and his family, since I found out that God Almighty says: charities are for the poor and *miskeens*, Muslims are the poor and the tribute payers are the *miskeens*." In this way Omar RA exempted him and people like him from paying taxes. (Abu Obaid Al-Qasim ibn Salam, 1953, 46)

H. Creation of Softness and Morality among People

Because affability and softness are features of believers, they plant friendship and amity, get the far hearts closer to each other, and put off the flames of enmity among people. It is narrated from Abu Darda RA that: "We smile to people while we curse them in our hearts". (Al-Alousi, 1995, 2, 118)

"Softness and coming together are characteristics of believers and it means modesty before people, talking to them softly, leaving verbal strictness and harshness with them, and it is one of the strongest means of friendship and intimacy. Affability means softness with the ignorant in teaching him, softness to debaucher in letting him abandon debauchery and avoiding harshness and violence with him so that he does not reveal this characteristic, and also rejection of his bad deed with soft and tender words and behaviors. (Al-Asqalani, 528, 10)

People are different from one another in shapes and colors as they are in behaviors and tastes, and few people are found who are similar to one another in all aspects. Softness and affability is one of the tools through which one can affect people.

Affability means that the person's attitude towards people should be in such a way that it should attract them and lead them towards Islam, moralities, virtues, in different legal ways; and everyone who follows the *seerah* of the Holy Prophet SW, will find him at the heights of softness and affability with different groups of people.

One example of softness and affability with people in the lifestyle of the Holy Prophet SW was not killing the hypocrites who deserved death. He did so in order that some people do not get to know Islam incorrectly and do not leave it.

This shows the importance of affability and softness in *sharia*. It is similar to the case where people prioritize material and personal issues on the basis of important and more important; for example, they give a lot of money to someone and do not give to someone else, and this is on the basis of importance of the issues for them; or sometimes they spend many hours for a person, whereas in some other place, they spend few minutes. This is the *seerah* of prophets and messengers especially the *seerah* of our Prophet SW and his great companions –may Allah be pleased with them– and the ways of saints, scholars and righteous people.

Because of this, everyone who wants to guide other people has to have highest levels of interaction with others. God Almighty created creatures to have mercy on them, so everyone who wants to guide them has to treat them softly and compassionately so that he can guide them towards God Almighty. In this way, his words and behaviors bring people together and guide them because he has the responsibility not to make people disgust and escape from truth. God Almighty says:

(وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ... (الانعام: 108)

(Do not revile those whom they invoke other than Allah, lest they should revile Allah in transgression without having knowledge...) (Al-An'am: 108)

In this holy verse, believers have been prevented to swear at pagans and their gods while it is clear that swearing at gods of pagans is permitted, but when its result is their swearing at God Almighty ST out of pride and arrogance, it has prevented believers from it, and this is just because of softness and affability whose result is preserving religion even at the end.

The reasons of permission for softness and affability are in this saying of God ST while describing believers among the People of the Book and complimenting them:

(...وَيَدْرَأُونَ بِالْحَسَنَةِ السَّيِّئَةَ... (القصص: 54)

(...And they repel evil with good...) (Al-Qisas: 54)

Softness and affability with pagans, hypocrites, debauchers and aggressors, and soft words with them, smiling at them, welcoming them, generosity to them in order to prevent disturbance to them, closing their tongues and maintaining their dignity; and all these cases are softness and affability that is not included in the prevented list of issues. On the contrary, they are *sunnah*, legal and legitimate deeds.

It is stated in the *Tafseer of Rouh Al-Maani* that: "Daylami narrates from the Holy Prophet SW who said:

«إن الله تعالى أمرني بمداراة الناس كما أمرني باقامة الفرائض . وفي رواية "بعثت بالمداراة". وروى ابن أبي الدنيا "رأس العقل بعد الايمان بالله تعالى مداراة الناس". وفي رواية البيهقي "رأس العقل المداراة". وأخرج الطبراني: "مداراة الناس صدقة".

"God Almighty ordered me to treat people softly as He ordered me to perform *faraaeth*" and in another *hadith*, it comes: "I was called to prophethood on the basis of softness". In Bayhaqi's narrative, it says: "The peak of mind is affability and softness". Tabarani has extracted this: "affability with people is charity". (Al-Alusi, 1995, Vol. 3, 122)

The Holy Prophet SW also had the characteristic of softness and affability in him, not strictness, hard heartedness, and he was not sharp tongued. God Almighty says:

(فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ... (آل عمران: 159)

(So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So ,pardon them, and seek Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him) (Aali-Imran: 159)

God Almighty ST rejected harshness and arrogance of his Prophet externally and internally. External arrogance is harsh behaviors and having a sharp tongue; and internal arrogance is hard heartedness. Both of these two conditions bring about hatred and disgust. God Almighty says in describing his Prophet SW:

(لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ) (توبه: 128)

(Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful) (Tubah: 128)

The Holy Prophet SW was a well-mannered, forgiving and affectionate person who never behaved harshly; never put anyone under pressure, became angry or swear at anyone; he never beat anyone, was very forgiving and easygoing in trade, and was always smiling. A Bedouin saw him and his friendly and smiling face influenced him. The Bedouin told him: "are you the man who Qureish says is a liar? I swear by God that this face is not the face of a liar!" and when the Prophet SW invited him to Islam, he became a Muslim. Abdullah ibn Amr ibn Aas described the Holy Prophet SW and said: "he was nether harsh, nor hard hearted or noisy in the markets, and never replied evil with evil, but he used to forgive and forget" (Al-Bukhari Alja'fi, 1987, 4, 1831)

Now that harshness and strictness are disgusting, so pardon and forgiving bring people together; because of this, God Almighty orders his great Prophet to treat people softly and affectionately and be forgiving. God Almighty says:

(... فَاغْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ...) (آل عمران: 159)

(... So ,pardon them, and seek Forgiveness for them. Consult them in the ...) (Aali-Imran: 159)

Therefore, this is the mercy of God Almighty that has reached them and him, and has made the Holy Prophet SW an affectionate and soft person with them. If he had been harsh and hard hearted, hearts would not have gathered around him and people's feelings would not have surrounded him. People needed an affectionate reliance, pious care, generosity, a love that covered them, patience and endurance that didn't turn to anger on their ignorance, a big heart that bestowed on them and did not need their bestow, burdened their sufferings without them caring about his worries and issues, persistent attention, caretaking, affection, forgiveness, friendship and satisfaction which they found with him. The heart of the Holy Prophet SW was so and his life with people was so. He never became angry for himself and his chest never raged with weaknesses and disabilities of people. He never kept any worldly goods for himself, but granted to them whatever he had with an inimitable generosity. His patience and endurance, kindness, affection and magnanimous friendship covered them. No one ever dealt with him or saw him unless his heart was filled with his love and affection, and this was the result of his great and vast spirit. All of these are because of mercy from God towards him and his *ummah*, and here, it reminds them of this issue so that the management and system that God Almighty wants for the living of this *ummah* can be achieved. (Qutb, Seyed, 1, 477)

In *Zohrat-ut-Tafaseer*, it comes: "having the qualities of forgiveness, mercy, smiling, and keeping away from harshness and mercilessness are from the admired moralities. Forgiveness and pardon are not only because of expedience, but they strengthen hearts, decrease errors, and elevate man's position from those errors. It is then that hearts get guided towards truth and rightness. (Abu Zuhra, 1, 1475-1476)

The Holy Quran prevents from discussion and argument with the People of the Book over their religion except in the best way where he says:

(وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ... (العنكبوت: 46)

(Do not debate with the people of the Book unless it is in the best manner...) (Al-Ankabut: 46)

By the best manner, He means dialogue in a nice way. It seems that when God Almighty stated certain proofs about correctness and truth of resurrection, he ordered his Prophet SW to tell the believers that if you want to state proofs against the opponents, then state your proofs and reasons nicely, in the way that it must not be with swearing and abuse, because if it gets mixed with such issues, it is likely that it leads to fury, anger, chaos and insurrection. In this case, the purpose might not be achieved; it also calls to softness and affability.

I. The Reason for Peaceful Coexistence between Muslims and Non-Muslims

Islam is the religion of peaceful coexistence and one who studies history will find out that. When the Holy Prophet SW founded the Islamic government in Medina, it was established on the principle of multitude of religions based on cooperation between Muslims and Jews which the Quran had ordered to. Muslims signed a treaty with the Jews inhabiting there. It became compulsory to determine new articles and political principles in it, and the members of the Islamic society consisting of Muslims and non-Muslims became committed to set up justice, maintain security, and the new government was committed to stand against every external aggression. This peaceful coexistence between Muslims and Jews never turned into armed conflicts; until the time the Jews betrayed Muslims, entered a treaty with their enemies, planned treason against Medina and its security, and broke the treaties they had signed with Muslims, in order to gain material interests. It is here that the power of Islam becomes based on equal confrontation:

(...وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً... (التوبة: 36)

(And fight the Mushriks all together, as they fight you all together...) (At-Taubah: 36)

Then the aim of fighting against pagans according to the Quran was to put borders for autocracy and aggression and to end torture and oppressions of pagans on believers.

In this way, the Islamic legislation is based on realization of equality in all fields. Then, if non-Muslims enjoy lots of rights, they have hard duties as well so that the Islamic government can support itself and become a stronghold against all external aggressions and warmongering. (Al-Nabravi, 2004, 1900, 3)

God Almighty says:

(وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ... (الانفال: 39)

(And fight them until there is no Fitnah (mischief), and total obedience becomes for Allah...) (Al-Anfal: 39)

This is in addition to the fact that the individual cannot enjoy absolute freedom, which contradicts freedoms of others and leads to persistent enmities that have no result but destruction of the society. Therefore, there is no solution except passing rules to limit these absolute freedoms and organize those relationships so that everyone can live in total security, and the way gets leveled for survival and stability of the society. This principle is the law itself. Then, law is necessary for the society as existence of society is necessary for mankind. Because of this, no society has ever lacked rules which dominate interactions of people with one another and with the society, and which to some extent determines their rights. (Zidan, Abdul-Karim, 1982, 4)

Islam has determined a source and a general principle to have peaceful coexistence among themselves and with other nations. This source is summarized in necessity of coexisting with others whoever they are, and also on interaction with them on the basis of justice, fairness and easygoingness. Of course, this is so far as they do not commit aggression and enmity against Muslims and do not join enemies of Muslims against them. The Holy Quran says in this regard:

(لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ) (المتحنه: 8)

(Allah does not forbid you as regards those who did not fight you on account of faith, and did not expel you from your homes, that you do well to them, and deal justly with them. Surely Allah loves those who maintain justice) (Al-Mumtahina: 8)

Legislative rules of Islam have not limited the space for any requirement and have not blocked the way for any expedience or justice; but we see that they have been expanded according to the difference in the expedients of Islam. This is because the vastness of Islamic government in its golden times was from China in the East to the mountains of Spain in the West, and the Mediterranean Sea was an Islamic lake whose lands and governments were under the flag of Islam. These different territories had different nations with different nationalities, customs, religions and expedience such as Arabs, Persians, Romans, etc; and the Islamic government organized and managed issues of these *ummahs* and nations with rules of its *sharia*. History has not narrated that Muslims in those days used the rules of other legislators, but every time God conquered new lands for Muslims, scholars opened more gates of deduction; and *sharia* rules were never narrowed for any requirement and never compromised for any expedience. It has never contradicted benefits and interests of any Jew or Christian, but they have lived under its justice, easygoingness and facilitation with full satisfaction.

One of the observable attitudes of Islam and Muslims on facilitation and easygoingness is that instead of staying in Spain under its Christian government, the Jews preferred to immigrate towards Muslims in the Islamic Arab lands to live with them. And so far, over one million Jews have been living in Morocco.

J. Opening the Ways of Dialogue with the Opponents

Islam has considered dialogue, counseling and debate, and for doing so, it has determined the way of understanding, peace and friendship, not the way of prejudice and separation. Islam respects the prestige of both sides in debate and creates an atmosphere that is suitable for achieving the desired goal. It does so by avoiding prejudice and aggressive reaction from both its approving side and also from its opposing side. To approve this type of dialogue in the Holy Quran, the following words of God Almighty express that:

(وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ) (فصلت: 33)

(Who can be better in words than the one who calls towards Allah, and acts righteously and says, :I am one of those who submit themselves (to Allah?) (Fussilat: 33)

(وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ) (فصلت: 34)

(Good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual enmity with him will turn as if he were a close friend) (Fussilat: 34)

(ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ...) (النحل: 125)

(Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners...) (An-Nahl: 125)

This type of dialogue is apparent in the *seerah* of the Prophet, in the Islamic history, and in the study of the methodology of the Holy Prophet SW's invitation of people, groups and nations. The method the Holy Quran mentions in this regard is like this saying of God Almighty:

(قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ) (آل عمران:64)

(Say, :O people of the Book, come to a word common between us and between you ,that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah. Then, should they turn back ,say, :Bear witness that we are Muslims). (Ali-Imran: 64)

In this type of dialogue, justice, fairness, mutual respect and avoiding the means of prejudice and contradictions are considered. By the use of Islamic methods in life, we can find out that Islam determines a method for dialogue whose requirements are reaching truth not just discussion and debate; and this is as important as reaching the elevated objective of dialogue in debate; it is satisfaction with truth and reaching it. That is why we see that the holy Quran condemns sterile and fruitless discussion and prevents from it:

Abul-Hassan Mavardi states in his book *Adab Ad-Dunya wa Ad-Din*: "criticism should be replied when a reply is required, discussion and debate should have the ready beds for acceptance and perhaps one of the earliest preparations is reducing its heaviness. How can man hear when the burden of affairs is heavy on his shoulders? Because of this, it is said about the rights of brothers that: "his first right is believing his friendship, then getting closer to him along with happiness from him in other than *haraam*, then advising him secretly and openly, then reducing his businesses, then cooperation with him in the events that happen for him or in a disaster that strikes him, because taking care of him and supervising him superficially is hypocrisy and leaving him in difficulties is inhumanity" (Al-Maverdi, 1978, 177)

It is in this way that advice of the advisor hits the target and is replicable, accepts objection, and the more acceptance of advice is nice, the easier listening to the speech will become. Listening to advice, too, is easy, but if a person's heart is insulted and his heart goes after other businesses like interest in winning or has a preventive job like physical illness or spiritual fatigue or if it is busy with illness in the family, challenges with the family problems, then all of these prevent him from listening and some of the tendencies have to be reduced, and some problems have to be removed with friendship and affection. Difficulties should be reduced so that a crack can be made in the heart and a way for penetration in the spirit and mind can be made, through which speech can go inside and advice can affect. It is then that reply and reaction will be easy, the way for dialogue will be open, and criticism will be soft and effective. (Al-Mavardi, 1978, 177)

REFERENCES

1. Abu Obaid Al-Qasim ibn Salam, *Book of Properties*, Maktaba At-Tijaria, Cairo, 1953.
2. Abu Yusuf Al-Ansari, Yaghoub ibn Ibrahim, *Book of Taxes*, 1933, As-Salafia Press, Bulagh,
3. Abu Jafar Muhammad ibn Jareer At-Tabari, *History of Nations, Prophets and Kings*, History of Tabari, Beirut, House of Scientific Books, print 1, 1987.
4. Abu Zohra, Al-Imam Al-Jalil Muhammad, *Zohrat-ut-Tafaseer*, Daar-un-Nahsr, Daar-ul-Fikr Al-Arabi, pp. 1475-1476.
5. Abu Abdullah Al-Bukhari Al-Jafi, Muhammad ibn Ismail, *Sahih Al-Bukhari*, Research: Muhammad Zaheer ibn Nasir An-Nasir, Qough Nijat Press, print 1, 2001.
6. Al-Alousi, Shahab-ud-Din, Mahmud ibn Abdullah Al-Husseini, *Rouh-ul-Ma'ani fi Tafseer Al-Quran Al-Azim wa As-Sab As-Samani*, researcher: Ali Abdul-Bari Atiyah, Beirut, Dar-ul-Kutub Al-Ilmia, print 1, 1994.

7. Bersioni, *Theory of Government in Islam*, Beirut, Tab-idar Al-Jamiia 1986.
8. Albouti, Muhammad said Ramadhan, Damascus, Daar-ul-Fikr, print 1, 1984, 48, quoted from *Justice and Freedom in the Dawn of Arabic Movement*, Izat Al-Qarni, chapter Al-Tahtavi, Chain of the World of Knowledge , Al-Kuwait, No. 30.
9. Al-Bouti, Muhammad Said Ramadhan, *Islam, Refuge of all Human Societies, Why and How?* Damascus, Daar-ul-Fikr, print 1, 1984. Look at: Al-Omar Tayseer Khamis, *Freedom of Faith in the Light of Islam*.
10. Az-Zahili, Wahaba, *Right of Freedom in the World*, Damascus- Syria, Daar-ul-Fikr, Beirut, Lebanon, Daar-ul-Fikr Al-Moasir, print 1, 2000.
11. Az-Zarkali Al-Damashqi, Khair-ud-Din ibn Mahmud ibn Muhammad ibn Ali ibn Faaris, (death: 1976), *Al-Ilaam*, Dar-ul-Ilm Lil-Mollaeen, print 2002, 15.
12. Zidan, Abdul-Karim, *An Introduction to Researches in Islamic Sharia*, Baghdad, Al-Iraq, Maktaba Quds, Beirut, Lebanon, Ar-Risalah Association, print 6, 1982.
13. Saabiq, Seyed, *Fiqh-us-Sunnah*, Egypt, Al-Fath Al-Ilam Al-Arabi, Al-Saudi, Daar-ul-Zakhaer, print 1, 2002.
14. Suleiman ibn Al-Ashath Abu Davud Al-Sajistani Al-Azdi, *Sunan Abi Davud*, Dar-ul-Fikr, research: Muhammad Muhyeddin Abdul-Hamid, Book of Ta'sheer of the Tribute Payers, *hadith* no. 3052.
15. Ash-Sheikh, Dr. Aadil Abdullah Al-Laili, *Passenger on the Train of Dawah*, Dubai, United Arab Emirates, Dar-ul-Muntalaq, print 1.
16. Othman Abdul-Karim, *Signs of Islamic Culture*, Beirut, Ar-Risalah Association, print 16, 1992.
17. Ardth, Wasfi Ashur Abu Zaid, website of Qarzavi, 10/7/2007, in the series of *Book of the Moderate Nation*, published by Kuwait World Center of Moderation, from the book of Allama Al-Shaikh Yusuf Al-Qarzavi titled *Words on Islamic Moderation and Its Signs.2*
18. Al-Asqalani, Abu Al-Fazl Ahmad ibn Ali ibn Muhammad ibn Ahmad ibn Hajar (death: 852 H), *Fath-ul-Baari*, research: Abdul-Aziz Abdullah ibn Baaz and Muhib-ud-Din Al-Khateeb, number of his books, chapters, *hadiths*, and notations: Muhammad Fuad Abdul-Baaqi, Dar-ul-Fikr (taken from the publication of Al-Salafia)
19. Afif, Abdul-Fattah Tabbara, *Spirit of the Religion of Islam*, Beirut, Lebanon, Dar-ul-Ilm Lil-Mullaeen, print 30, 1995.
20. Al-Omar, Tayseer Khamis, *Freedom of Faith in the Light of Islam*, Damascus, Daar-ul-Fikr, print 1, 1998.
21. Farzana Pur, Dr. Hussein, *Facilitation and Easygoingness in the Islamic Political Thoughts*, print 2.
22. Al-Qaasim, Khalid ibn Abdullah, *Religious Freedom between Muslims and the People of the Book, Authentication of the Concept and Rejection of Doubts*, Ar-Riyadh, print 1, 2009.
23. Al-Qarzawi, Yusuf, *Non-Muslims in the Islamic Society*, Cairo, Wahaba Association, print 3, 1992.
24. Qutb, Seyed, Ibrahim Hussein Ash-Sharabi (2006), *In the Light of Quran*, Beirut, Cairo, Dar-ush-Shorouq.
25. Al-Mavardi, Abu Al-Hassan, *Literature of Religion and the World*, Beirut, Dar-ul-Kutub Al-Ilmia, 1978.
26. Muhammad Bensif ibn Doyam Ash-Shaili, *Supreme Court Network of the Origin of Religious Knowledge*, Kingdom of Oman.
27. Al-Makhzanji, Al-Seyed Ahmad, *Islamic Justice and Easygoing*, Mecca, Publication and Distribution Center of the World of Islam Association, No. 67, 1987.
28. Mazabi, Muhammad, *The Origin of Thought*, Tunisia, Abdul-Karim ibn Abdullah Publication and Distribution Center, print 2, 1979.

29. Al-Mododi, Abu Al-Ala, *Islamic Government*, Lahore, Pakistan, Library of Imam Abu Al-Ala Al-Mododi.
30. Al-Nabravi, Khadija, *Encyclopedia of Principles of Political, Social and Economic Thoughts in the Spring of Holy Sunnah and the Ways of the Steadfast Caliphs*, Hassan Abbas Zaki, Ali Juma Muhammad, Cairo, Egypt, Daar-us-Salam Publication and Distribution Center, print 1, 2004.
31. Nazirah Ismail Karim, Discussion on *The First Annual Conference on Easygoingness by the Civilized Society of Iraq*, Baghdad, Thursday 16/11/2000.
32. Navaee, Ali Akbar, *Islamic Easygoingness and Facilitation or Permissiveness and Lenience*, Year 6, No. 2, October 2000.
33. Al-Haravi, Abd-us-Samee Salim, *Language of General Management at the Beginning of Islam*, Egyptian General Board of Writers 1986,