Pluralistic Vision Of Islam

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Abstract

Religion is an indispensable prerequisite to sustain human life, a feature that has dominated our lives since time immemorial. It also plays an important role in shaping the cultural identity of individuals and communities, and constitutes a key component in the building of civilization. The teachings of Islam constitute the basic code of ethics that guide Muslims in their daily lives, as witnessed throughout the history of Islamic civilization. These teachings include: moral excellence, honor, virtue, justice, piety, equity, compassion, and human dignity. Christianity and Islam share a common monotheistic vision and these basic teachings. However, despite this closeness and the fact that our histories are tightly linked — offering compelling reasons to live together and cooperate — much of that history has, too often, been marked by mutual hostility, giving rise to an enduring tradition of distrust and animosity.

While Islam stresses on the unity of humanity, it also recognises human diversity and gives valuable principles to deal with ethnic, racial and religious differences in society.

Keywords : Pluralistic , Pluralism , Principles , Islamic History, Brotherhood

Introduction

The precise meaning of "Pluralistic Vision of Islam". My understanding is that this term is applicable to the 'anti-wahdat-al-wajood' ideology. 'Wahdat-ul-Wajood' in Islam is an ideology, which tends to equate God and the Universe, in essence.

The meaning of 'Wahdat-ul-Wajood' can be explained by differentiating the concepts of 'mono-theism' and 'monism'. 'Mono-theism' is the same thing to the concept of 'Islamic Tauheed'. As distinguished from 'monism', this view asserts that there is permanent distinction and separation between God and the Universe. God existed when universe had no existence. Existence of God is eternal whereas that of universe is temporal. Universe is not the reflection of God Himself. God is the Creator who created this universe out of nothing. So there cannot be any unity between God and universe.

'Monism' on the other hand, seems very similar to 'wahdat-ul-wajood', as this ideology also emphasizes on 'oneness' of God and universe. Islamic concept of 'oneness' is very much different to the 'monistic' idea of 'oneness'. Islamic 'oneness' says that God is one. That one God has created universe. There are no other gods. The 'monistic' oneness does not say that God is only one. It actually says that there is complete oneness in the God and universe. Monism thus does not make any separation like that of creator and creature between God and the universe. This 'oneness' gives the same meaning as 'wahdat' in the ideology of 'wahdat-ul-wajood'.

So this 'wahdat-ul-wajood' says that reality is a single unity. If there is no difference between God and universe, then essentially there is also no difference between creator and creature. Creatures are the reflections of God Himself. If all the creatures are the reflections of a single entity then there should be no difference in the status of different creatures. All humans, irrespective of their religion, ethnicity and nationality are the reflections of one single entity, so they all are equal in their status. Thus the result of universal brotherhood ultimately results from the ideology of 'wahdat-ul-wajood'.

As far as the term 'pluralism' is concerned, its official meaning cannot come up to any of the variety of Islamic ideologies. 'Pluralism' means belief in many gods. Humans, in historical times, had been practicing belief and worship of many gods. Those gods usually happened to be the mysterious and un-understandable natural objects and phenomena around them. For example those people worshiped heavens, sun, stars, fire and so on. So the official meaning of 'pluralism' is to have this type of belief in many gods. Surely this 'pluralism' can have nothing to do with any of the versions of Islam.

ISLAM AND THE CHALLENGES OF PLURALISM

Scholars, scientists, philosophers and many others started talking about different conceptions and several limitations of science, especially of social science, and different conceptions of modernity as well as plurality, it has dawned upon some Muslim intellectuals to formulate those questions from their own theological and cultural points of view: Is it possible to infuse something Islamic, at least, into our*philosophical* analyses and evaluations of the concept of science? Does Islam have to meet *all* the requirements of modernity? At least modernity in its dominant forms requires a kind of rationality, relativism, individualism, liberalism and the like. Can Islam accept a rationality which is not open, say, to revealed knowledge, even to humankind's moral and esthetic experiences? In other words, can Islam be in keeping with a rationality which heavily relies on a narrowly defined special cognitive structure, meaning and value system?

Comparing with the theoretically unmanageable concept of modernity, **pluralism** seems to be somewhat less complicated. The term is a recent coinage, but the problem it indicates is as old as the human history. Pluralism, as we all know, is used both descriptively and prescriptively. In its former usage the term usually refers to cultural, political, ethnic, racial and religious plurality or multiplicity *as a matter of fact*. In this sense the term is associated both with a state of mind, and with a socio-political condition. When we talk of pluralism we refer, to begin with, to a deeply embedded psychological attitude toward different areas of freedom, human rights, democracy, secularism as well as "our relations with others".

As for the prescriptive and evaluative use of the term, it refers to pluralism *de jure* or "in principle", i.e., the idea that pluralism has its own right to be respected. Here pluralism is seen not only as something to be identified, recognized, and tolerated but to be accepted, encouraged as a social virtue and thus protected and defended on legal, moral, political and even, according to many, religious grounds. No doubt, this is a very sensitive issue both ethically and religiously ,Like the term pluralism.

Verses on views:

Now let us read the following verses:

> *Say: We have faith in God, and in that which has been sent dawn on Abraham, Ismael, Isaac, and Jacob, and the Tribes, and that which was given to Moses and to Jesus and the Prophets by their Lord. We make no distinction among any of them, and to Him we have submitted.* [1]

Another verse clearly refers to the People of the Book in a more direct fashion.

> *Those who believe [Muslims] the Jews, the Christians, and the Sabians – whosoever believe in God and the Last Day, and do good deeds, they shall have their reward from their Lord, shall have nothing to fear, nor shall they come to grief* .[2]

The Qur'an, while exhibiting his inclusivist attitude, criticizes the Jewish and the Christian exclusivism directed against each other during Muhammad's preaching of Islam. Here are the relevant verses:

> *The Jews say 'the Christians have nothing to stand on', and the Christians say 'the Jews have nothing to stand on', while both recite the same Book,* [3]*They say, 'no one shall enter the Paradise except those who are Jews, or Christians – these are the wishful thoughts* .[4]

It was on this Qur'anic foundation that the early Medinian community of the Prophet Muhammad fully recognized the existence of other faiths and laid down the principles of peaceful co-existence – usually referred to as *"the Medina Charter"* - which did not only guarantee the freedom of faith and worship but also moral, socio-political, therefore legal self-determination.

Those who are familiar with the content of the Qur'an know well that the Book provides us with some clear instructions from which it is quite easy to deduce some general principles in regard to pluralism, dialogue and so on. To begin with, it identifies Islam, in its primordial sense, with all religion, preached and practiced by the previous messengers of whom the Qur'an says that God sees no differences . [5]

the Qur'an seems to relate the *freedom* of faith to the *nature* of faith itself. In an oft-quoted verse it is said that *"there is no compulsion in matters of faith"* [6], which has been interpreted to mean that other religions should be tolerated and thus their followers must never be *"compelled to come in."* When we interpret this verse in the light of the verses which narrate Abraham's existential search for God, [7] it becomes clear that religious faith can only be acceptable to God if it is *willingly* and *lovingly*. These cognitive, volitional and emotional elements of faith were commented on and fully elaborated especially by the schools.

What have said so far in relation to the Qur'an and the Muslim historical experience provide us, I believe, with a sound ground to approach the religious pluralism in a fairly positive manner. But we have to remember that pluralism too has its own limits.

To begin with, all the great religions of the world have developed easily recognizable self-images some elements of which have their roots in the relevant holy scriptures. Let us take the problem of "uniqueness" as an example. It is said that the Islamic attitude towards*"the uniqueness of the Qur'an as Word of God"*, and the belief that Islam, as *the last revealed faith*, is the most*perfect* and*complete* form of all theistic religions do not make things easy for pluralism. I believe that such an attitude, whose roots are in the Qur'an[8], is not inimical to a realistic conception of pluralism.**_For example_**, it does not obstruct the way to a religious pluralism which is defined in terms of recognition, toleration and co-existence. In fact, it supports it and makes it an obligation upon the Muslims, as I have said a little earlier on. But it does not support a relativist kind of pluralism which amounts to believing that any religious faith is as good as any other. Such relativism becomes more problematic when it is accompanied by a moral relativism. In fact many Muslims fear religious pluralism, since they believe that it may lead to some sort of ethical relativism or at least to moral indifference. They claim that if a religion, any religion, sees nothing wrong in an illicit behaviour, which is totally condemned by Islam, do we have to regard it as pluralist richness? If we regard it so, how can we give our children the required moral and religious education?

Belief in the uniqueness of some characteristics of religion is not "unique" to Islam; it is almost universal. It seems that from 1960's onward, when religious dialogue and pluralism gained a fresh momentum, the term "unique" began to play a unique role in religious (especially in the Catholic) discourse. In many official or semi-official Catholic literature references to "the uniqueness (even *absolute* uniqueness) of Jesus" is abundant. Just a year ago in *Newsweek*, a statement by the Pope John Paul II, whose contribution to religious dialogue is greatly appreciated. The Pope says: *"Christ is absolutely original and absolutely unique. If He were only a wise man like Socrates, if He were a prophet like Muhammad, if He were enlightened like Buddha, without doubt He would not be what He is."*

It seems to me quite obvious that in order to recognize, tolerate, defend and even encourage religious pluralism one does not have to leave one's commitments to one's own faith at the door. Psychologically speaking, without certain commitments and loyalties we cannot meaningfully talk about a *religious personality* or *religious community*. Talk of plurality and religious dialogue gains full meaning when it takes place between people with commitments. In such serious activities like dialogue, it is the commitments that meet each others. Interest in such activities shown by those who have no religious faith, in the sense I am talking about here, or are indifferent to it, have other, mainly socio-political, cultural or historical aims in mind. I agree with Paul Knitter, the American theologian, when he says that one may have a deeper commitment to one's spouse, and at the same time may appreciate the truth and beauty of other. As a matter of fact, faithfulness brings about more security to marriage life which can enable the person to appreciate things true and beautiful fearlessly.

This analogy is a good example that shows us how far the overall majority of a committed people can go in the direction of religious pluralism: Our religion exhibits *the*light,*the* truth; but they do not prevent us from appreciating other religions which have *some* light, *some* truth.

Perhaps it is due to the same reason, or reasons that the philosophical idea called "pluralism thesis" does not have enough supporters amongst religious people. This thesis claims, as I have said earlier on, that the Divine reality reveals itself in many ways and forms with equal value. If you can climb to the submit, the perennialist thinkers claim, _**for example**_, you can see that each way is a positive response to the Divine presence. Sayed Hossein Nasr, the well-known Muslim thinker, says pluralism or religious dialogue is not for ordinary people who cannot live in more than one religious universe, since they are not in a position to penetrate to the esoteric dimension of religions, only the elect could appreciate the oneness in manyness.

Islamic History:

In Islamic history the roots of a mild version of this philosophical thesis go back to al-Farabi (d. 950). He believes that unlike the philosophical discourse, the language of revelation is symbolic in nature. It is the work of creative imagination (_al-takhayyul_). Some symbolic forms are better than others, since they reflect the Truth (_al-Haqq_) in the best possible fashion, whereas others have fallen far away from the Truth to such an extend that one can hardly see which truth they symbolize.

Al-Farabi does not tell us about which symbolic form represents which religion. He may have Islam in mind when he talks about the best form; and idolatry when he mentions the other, perhaps the weakest form. Between these two there are many more symbolic forms which represent other religions with which he was familiar. Ibn al-Arabi (d. 1240) developed this idea and seems to have claimed that no religion can provide us with an adequate conception of "the God-known-to God"; they are all approximations. It seems that Ibn al-Arabi has had a certain influence upon some Traditionalist (with capital "T") and Perennialist thinkers such as Nasr, R. Guenon, F. Schuon and the like.

This philosophical thesis has its merits as well as some serious difficulties with which I am in no position to deal here. It seems that its major premises (i.e., that God cannot be known, and religions are responses, etc.) are generally accepted; but most believers find it difficult to accept one of its main conclusions, i.e., _"one response is as good as any other, if understood and interpreted wisely"._

It is stated that "Islam is substantially founded upon the Qur'an which is believed to have been conveyed, by revelation of God, to the Prophet Muhammad". Therefore, the Qur'an is often referred to as 'inverbation' of God, or 'scripturizing' of God. Now this premise has considerable implications and strengthens such views as a theonomous worldview, community oriented outlook, the rule of God and so on.

In the Muslim world there are serious human rights problems and the Muslim ruling classes are rather authoritarian. But religion as a social fact is only partly responsible for this situation. The roots of the problem of authoritanianism should be searched first in the dominant political

culture, in the unbearable economic condition, in the web of international relations, and then perhaps in modern Islamic thought and practice.

In other words, religious pluralism ought to be taken into account in connection with all other relevant social factors. In a society where the rule of laws and social justice are established, the demand for democratic participation is met, a broad range of roles is allocated to everyone, violence is systematically reduced and lastly a general political culture of constructive conflict management exists, the religion and the religious life will get more chance to be more religious and less political, ideological and the like. But if a country does not have a pluralist constitutional framework, political culture, a just socio-economic system, it can never develop a pluralist vision even if there are certain liberal tendencies in religious life.

In all great traditions, a new understanding and interpretation of the sources and the rich historical experience are indispensable. Due to many historical and political reasons, the cultural elements that are favourable for dialogue, pluralism and commonality may have remained uncultivated in all cultures. Now they too have to be brought to the foreground.

Here a double movement may be helpful: To go from reality, from real issues and problems to the sources, and from sources back to reality. In other words, both inductive and deductive methods should be employed together. While doing this, it must be remembered that all the relevant methods concerning historical, cultural, linguistic, literary and philosophical studies may – in fact do – have something to contribute. Both the so-called hegemonic religious reason and religious essentialism ought to be the subject-matter of this comprehensive scientific approach. I am sure that the results of scientific endeavour will pave the way for the removal of many naive and irrational beliefs, unfounded prejudices, many ideas and practices which are traditional and historical rather than religious.

This, if it happens, will clear the floor for internal pluralism, i.e., pluralism at home, which is desperately needed in many of the so-called developing countries. I would like to emphasize this point. Historically speaking, for example, the general Muslim attitude toward other faiths have always been more tolerant than the attitude toward internal divergences. This was not perhaps very destructive in times when social homogeneity had the upper-hand. But in our multi-cultural, multi-religious time the mind which is open and sensitive to plurality ought to start growing at home. To be sure, divergences are not to be (and perhaps ought not to be) acceptable in every condition. No serious Muslim will be ready to accept, for instance, an interpretation which cannot be argued and defended on rational and textual (in a very broad sense which includes a substantial part of tradition) grounds as Islamic.

Nevertheless, innovations and new approaches, which might aim even to the study of basic sources, including the Qu'ran, by the help of modern scientific means, need more encouragement and space. It is here that some Muslim intellectuals meet disturbing reactions coming from the unenlightened conservative and traditionalist sections of the Muslim community (*umma*). But even in such a social condition the Muslim world needs more rational arguments, more freedom

and more democracy under the supremacy of the rule of law without which no plurality of any kind may have a chance to grow.

Article by Dawn newspaper:

WHILE Islam stresses on the unity of humanity, it also recognises human diversity and gives valuable principles to deal with ethnic, racial and religious differences in society.

However, this pluralistic dimension of Islamic teachings has received little attention in our time despite its vital significance for society. In today's globalised and sometimes polarised world, there is a dire need to understand the pluralistic perspectives of Islamic teachings in order to develop an environment of peaceful coexistence and harmony in society. There are many examples in the sources of Islamic teachings and history to understand the pluralistic perspective of Islam.

There are several verses in the Quran that underline human pluralities, such as social, biological and religious differences. According to the Quran, all human beings are from the same soul but they have been created with differences. The following verse beautifully depicts human plurality: "O humankind We [God] have created you male and female, and made you into communities and tribes, so that you may know one another. Surely the noblest amongst you in the sight of God is the most God-fearing of you. God is All-Knowing and All-Aware" [9].

The verse reveals that diversity is a natural part of human society and important for human identity. The nobility of a human being depends on one's actions and Allah is the only one who can judge the piety and nobility of a human being. The Quran highlights the plurality of religious communities too. It says that Allah has purposefully created different communities, or else, he could have made all humanity one community.

Allah says, "For each [community] We have appointed from you a law [-giver]) and a way. Had God willed, He could have made you one community. But that He might try you by that which He has given you [He has made you as you are]. So vie with one another in good works" [10]. By recognising the plurality of faith and communities, the Quran teaches us not to impose one's faith on others; rather, it urges to tolerate the differences: "Let there be no compulsion in religion" [11]; and "To you is your path [religion]; to me mine" [12].

Hence the teachings of the Quran are very clear on plurality in human society. The life and the teachings of the Holy Prophet (PBUH), too, provide the best examples of the pluralistic approach and practices in Islam. Historically, there are many instances where the Prophet showed exceeding tolerance and respect for the people of other faiths and dealt respectfully with his opponents.

For instance, when a prominent Christian delegation came from Najran to engage the Prophet in a theological debate in Madina, its members were not only invited to live in the Prophet's

mosque but also allowed to perform their religious practices inside the mosque. Similarly, during the famous treaty of Hudaibiya, the Prophet showed a highly pluralistic approach while accepting the apparently bitter demands of the Quraish without the latter's recognition of his prophethood.

The event of the conquest of Makkah was another instance of the Prophet's pluralistic and humanistic approach. After the conquest he not only granted amnesty to the people of Makkah but also declared the house of his bitter opponent Abu Sufyan as a place of asylum and peace, regardless of who accepted Islam and who didn't.

There are many other instances in the life and the teachings of the Holy Prophet which can help us understand Islam's recognition and respect for pluralism in society. These teachings and practices are a source of inspiration for human civilisation for all time to come. It is evident that in the 1,400-year history of Islam, whenever Muslim societies flourished and set up highly developed societies, pluralism was a key characteristic of those societies.

The Abbasids' Baghdad, the Fatimids' Cairo, not to forget the Umayyads' Cordoba, became centres of excellence by welcoming and nurturing the best minds from different regions, backgrounds, faiths, etc. Consequently, these dynasties through their pluralistic mechanisms developed powerful and vibrant civilisations.

Today, we live in a globalised world where modern communication technology has brought different nations closer; however, this process has also created tensions amongst nations as well as within their respective societies. This situation demands adhering to Islamic teachings and ideals which helped set up pluralistic societies in the past.

Pakistan is a country where diversity of its citizens is a basic fabric of its society in terms of their varied ethnicities, cultures, languages, faiths, interpretations of the same faith and so on. Sometimes this diversity may lead to polarisation and become a challenge to manage. It is, therefore, important to recognise this diversity as a living reality and respect it rather than try to eliminate it under one or the other forced ideology.

To manage the differences inherent in a society there is a dire need to understand Islamic teachings regarding the admissibility of pluralism. Doing so can transform our society's diversity into a strength and help develop an environment in which differences amongst communities are owned, respected and celebrated rather than denied.

The teachings and the history of Islam give us the best principles and practices. Keeping in view the realities of today's world and, particularly of our own country, it is imperative that we understand the pluralistic ideals and approaches that have the full sanction of Islam. Sincere efforts are needed to make the pluralistic teachings of Islam a part of the individual as well as social life in order to shape and sustain a peaceful society.

Qur'anic Principles and Proclamations:

1. Common origin of man:In an allegorical verse (2:30 – the 30th verse of the Second Chapter, Surah al Baqarah), the Qur'an announces the divine scheme of creating humans as a deputy or envoy of God on earth:

"When your Lord said to the angels: 'I will place a deputy (khalifah) on earth', they said: 'Will you place someone there who will spread corruption and shed blood, while we celebrate your praise and sanctify you?' (God) said: 'I know what you do not know.'[13]

[Theme repeated in the verses 6:165, 27:62 and 35:39]

In another set of verses, the Qur'an announces the divine scheme of creating every living being from water:

"God has caused you to grow from the earth as a living organism); then He will return you into it, and raise you again"[14]

[Theme repeated in the verses 11:61, 25:54]

In yet another set of verses the Qur'an talks about creation of humans – male and female from a single integrated self:

"He is the One who caused you to grow from a single self (nafs) and (granted you) a settlement (on earth) and a resting place (after death). Thus, We elaborate the Signs for a people who (are keen to) understand."[15]

[Theme repeated in the Verses 4:1, 16:72]

Therefore, however we read the Qur'an, it is unequivocal about the common root of man as specie.

2. Divergence among humanity

The Qur'an recognizes the diversity of human race, language and color and declares that if God willed, He would have made humanity into one community and guided them all.

"Say (O Muhammad!): 'With God (lies) clear argument. If He so willed, He would have guided you all'"[16]

[Theme repeated in the verse 32:13]

"If your Lord so willed, He would have made humankind into one community – (but He did not will so); so they will not cease to differ."[17]

[Theme repeated in the verses 16:93, 42:8]

"Among His signs is the creation of the heavens and the earth, and the diversity in your languages and your colors. There are signs in this for those who know."[18]

[Theme partially repeated in the verse 35:28]

3. No coercion in Religious

The Qur'an forbids any compulsion in religion and asks the Prophet not to compel people because if God so wished, everyone on earth would have believed.

"(There is) no compulsion in religion. Truth stands out clearly from falsehood; so whoever rejects false deities and believes in God, has grasped a firm handhold, which never breaks. (Remember,) God is All-Knowing and Aware."[19]

"If your Lord so willed, everyone on earth would have believed, all together. Will you then compel people until they become believers?"[20]

"We know best what they say; but you (O Muhammad,) are not to force them. So remind with the Qur'an those who fear My warning."[21]

"So remind (them, O Muhammad) – for you are one who reminds; and have no power over them."[22]

The Qur'an's position on religious freedom is amply demonstrated in a verse dating from the Medinite period that allowed the married pagan women, who did not opt to convert to Islam along with their husbands, to leave for Mecca to join its pagan community:

"And if any of your wives should go over to the (Meccan) pagans,… then pay to

those whose wives had left the equivalent of what they had spent (on their dower).

And heed God in Whom you believe."[23]

4. No discrimination against non-Muslims

The Qur'an commands Muslims not to discriminate against non-Muslims who offer peace, nor to insult those whom they invoke besides God.

"You who believe, whenever you campaign in God's way, be discerning and do not say to anyone who offers you peace: 'You are not a believer' – seeking worldly gains (by exploiting him), for there are plenty of gains with God. (Remember), you were like them before – till God favored you. Therefore be discerning. Indeed God is Informed of what you do."[24]

"Don't insult those whom they invoke besides God, lest they ignorantly insult God in enmity. Thus We have made their action seem pleasing to every community; then their return is to their Lord, and He will tell them what they had been doing."[25]

5. Divergence in code of life

Towards the concluding phase of the revelation, when Islam was finally established as an historical reality after more than two decades of struggle, the Qur'an expounds its message on the divergence of the code of life among humanity:

"For each of you We have made a (different) code (shir'ah), and an open way

(of action) (minhaj). If God so pleased, He would have made you (all) into one

community. Therefore vie (with each other) in goodness (so that) He may test

you by what He has given you. (Remember, you) all will (eventually) return to

God, and He will tell you in what you differed."[26]

The verse combines the word shir'ah (code of life) with minhaj (an open way), thereby admitting of flexibility in the code of life among the divergent communities and with the progress of civilization.

Thus its 21st century audience is not expected to follow a way of life that was normative in the seventh century Arabia, while the people of diverse faith communities or nationalities are not required to follow a uniform or static code of life such as in terms of language, art, culture, and living ways. However, the Qur'an bridges this diversity gap by introducing a common and compelling binding doctrine: all must vie with one another in goodness. The doing of good to fellow humans thus represents the common benchmark or goal for the diverse communities and religious denominations among humanity.

6. God may pardon those who had no means of guidance

The Qur'an promises forgiveness to those people who were deprived of any true guidance because of their mental, physical, psychological or social conditions, or because they lived in mortal terror and were totally helpless in life:

"When the angels will take the souls of those who wronged themselves, they will

say: 'How were you?' They will reply: 'We were helpless on earth.' (The angels)

will say: 'Wasn't God's earth wide enough for you to flee somewhere (for refuge)?'

As for those, the abode will be hell – an evil refuge; except those among men,

women and children, who are helpless, have no means (for any guidance), and

are not guided on (the right) way. Those God may pardon, for God is Most Forgiving

and Pardoning"[27]

7. Brotherhood of humanity

The foregoing tabulation of the Qur'anic verses under different headings and those in the last two articles bring across the oneness of humanity in terms of i) unity of religion as self-surrender to God, ii) a common criteria for divine approval on the Day of Judgment based on deeds and

taqwa (moral awareness), iii) man's common origin and role as God's deputy on earth, iv) divergence in race, language, color and religion, v) religious pluralism and vi) divergence in code of life among humanity. Pieced together, they bring across the Qur'anic vision of a universal brotherhood of humanity that will allow people of diverse faith, culture, color and language to live together, to know each other and to assist each other to make life easy and peaceful for all human beings.

While the arguments tabled above are compelling, the critics can dismiss them by quoting the traditional exclusivist rendition of the verse 3:85 that reads:

"If anyone seeks other than Islam as a din (religion), it will not be accepted of him,

and in the hereafter he will be among the losers."[28]

This interpretation, however, is misleading. Based on the Qur'anic usage of the word 'islam' as self-surrender' to God (Article -1), the verse should read as follows:

"Anyone who seeks any way of truth (din) other than self-surrender to God (as

preached by all the Prophets who guided to truth), it will not be accepted of him,

and in the hereafter he will be among the losers."

The foregoing argument also refutes the claim of exclusivity by some Muslim scholars who restrictively interpret the 'religion of truth' as 'Islam' in the following identically worded pronouncements in the verses 9:33, 48:28 and 61:9:

"He is the One who has sent His Messenger with guidance and the religion of truth (Islam), that he may distinguish it from all religions…"

Based on the Qur'anic diction, the above thrice repeated pronouncement should read:

"He is the One who has sent His Messenger with guidance and the religion of truth

(Self-Surrender to God), that he may distinguish it from all religions … "

There is also a need to clarify the purely political dimension of the punishment of apostasy, which obviously conflicts with the Qur'anic pluralism – brotherhood of humanity.

The Case of Apostasy

The Qur'an does not recommend any temporal punishment for apostasy, and makes it clear that apostates will be punished after their death (2:217, 3:90, 16:106, 47:25-27). It does not prescribe any punishment for a person who believes, rejects faith and then believes (again), and again rejects faith, and goes on increasing in unbelief (4:137). It also assures Muslims that "if anyone abandons his religion, God will replace him with others whom He loves and who love Him"[29].

Thus, there is no Qur'anic basis to legislate capital punishment, or, for that matter, any punishment for apostasy.

Islam and Religious Pluralism

The history of the world's religions is full of horrible tales of persecution and intolerance. Often times the religious opposition to the beliefs of a people has been used to serve colonialist purposes, as in the treatment of Native American people by Christian Europeans.

It is not surprising to find that with increased awareness of this history, and of the beliefs and customs of others, among sincere Christians there also comes compassion, regret for what has been done in the past, and a resolve to prevent its recurrence. Indeed, the development of political liberalism in eighteenth century Europe was largely fueled by a rejection of the religious intolerance exhibited in the sectarian wars of the Reformation period.

While liberalism was the political response to diversity of beliefs within the Christian community, its tenets were extended to non-Christian beliefs only in the twentieth century. Even in the late nineteenth century, the Mormon sect was considered sufficiently heretical to lie beyond the pale of' proper Christianity and as such was publicly denounced by the U.S. President Graver Cleveland (1837-1908). But the failure of liberal efforts to successfully eradicate religious intolerance was nowhere more manifest than in the rise of anti-Semitism and its institutionalization by the fascists.

Eventually, the fascists were defeated and the liberal tolerance of non-Christian beliefs was written into the Declaration of Human Rights, but within Catholic Churches around the world, the Jews continued to be cursed as Christ killers. It was only in the 1960's, with the Second Vatican Council, that reference in the Mass to the "perfidious Jews" was expunged. This background of religious intolerance and the rise of liberalism must be kept in mind in order to understand what, has come to be called *"religious pluralism."*

Religious pluralism is the outcome of an attempt to provide a basis in Christian theology for tolerance of non-Christian religions; as such, it is an element in a kind of religious modernism or liberalism.

No matter how laudable the intentions of those who have advanced religious pluralism, and no matter how much we may sympathize with their struggle against entrenched intolerance, the theological project is severely flawed, and its flaws are not unrelated to those found in liberal political philosophy - flaws which stand out most prominently in contrast to Islamic political

thought. In order to recognize these flaws, we must first call to mind the basic outline of the historical development and the central ideas of religious and political liberalism.

Then an examination and criticism of the theology of the most outspoken advocate of religious pluralism, John Hick, will be presented with particular attention to the reasons why his proposals should be rejected by Muslims. Finally, I shall advance an approach to religious pluralism consonant with Shi'i Islamic theology which is free of the difficulties attributed to liberal religious pluralism.

Although liberalism in religion and in politics bears significant historical and theoretical relations to one another, they ought not to be confused. The term *"liberalism"* was first used to designate a political ideology in late nineteenth century Europe, and it was in the same period and locale that the theological movement initiated by Friedrich Sehleiermacher (1768-1834) came to be known as liberal Protestantism. Although there are liberal Protestants who are not politically liberal, and political liberals who have no use for religious liberalism, the attitudes toward moral, social and political issues among religious and political liberals are often the same.

As a political ideology, liberalism does not have any precise definition, although all liberals emphasize the importance of tolerance, individual rights and freedoms to safeguard a pluralism of life styles. A wide variety of political theorists have been called liberal, some of the more important of whom are Adam Smith (1723-1790), Thomas Paine (1737-1809), Benjamine Constant (1767-1830), James Madison (1751-1836), and, perhaps of the greatest philosophical importance, John Stuart Mill (1806-1873).

The ideas of Thomas Hobbes (1588-1679), John Locke (1634-1704) and Immanuel Kant (1724-1804) have had a tremendous influence on liberal theory, even if Locke and Kant cannot themselves be called liberals, let alone Hobbes. Among contemporary philosophers John Rawls is undoubtedly the champion of liberalism about whom the most has been written, although attention has also been given to the forms of liberalism advanced by Aron, Berlin, Dewey, Dworkin, Habermas, Hayek, Popper and Rorty, to mention but a few.

Most liberals agree that liberalism is to be traced to the aftermath of the Reformation. Freedom of conscience in religious matters came first, and was then extended to other areas of opinion. So, tolerance of different opinions about religion ties at the very foundations of political

liberalism, and religious pluralism may be viewed as a very late arrival which seeks to provide a theological basis for this tolerance.

The Non-Reductive Religious Pluralism of Islam

According to Islam, the correct religion ordained by God is that revealed to the last of His chosen prophets, Muhammad (S); this and no other religion is required by Allah of all mankind. In this sense, Islam is exclusivist. However, at various times prior to His final revelation, God ordained other religions by means of His prophets.

So, the reason why the religion brought by Moses ('a) is not acceptable today is not that what Moses taught was wrong or incompatible with the teachings brought by Muhammad (S), for they taught the same things, but because God has ordained the latter teachings for this era. The previous teachings were not incorrect, and they were sufficient to guide the people for whom they were revealed to salvation.

Although some scholars seek to minimize the importance, of this fact by appealing to *riwayat* (narrations) according to which the differences among the revealed religions amount to no more than the details of ritual practice, such as how many prostrations occur in various prayers, the number of days on which fasting is prescribed, and the like, there can be no denying that different paths can lead to God, and in different circumstances have been ordained by Him.

All of the divinely revealed religions are called Islam in the general sense of complete submission to the commands of Allah; while Islam is used in a specific sense to refer to the final version of Islam (in the general sense) brought by Muhammad (S). The difference between general and specific Islam gives rise to a number of interesting questions.

How much variation can there be in the varieties of general Islam? Could God have ordained a version of general Islam for a people so different from us that we would not recognize it as such? Why did God ordain different versions of general Islam? The exact answers to these questions are with God alone.

But in the present age, general Islam implies specific Islam, and this must be understood if one is not to fall into error about the position of Islam with respect to religious diversity.

In the present human condition, it is specific Islam, Muhammadan Islam, and it is only Muhammadan Islam, which is the revealed religion which He calls upon us to follow. Nothing less is demanded and nothing better is possible. There are several good reasons for this exclusivist element of Islam. First, the call to Islam is a call to unity of belief:

"He has laid down for you the religion which He enjoined upon Noah, and which we revealed to you, and which we enjoined upon Abraham, Moses and Jesus: Establish the religion, and be not divided therein." [30]

Islam presents itself as a way to reconcile the differences between Jews and Christians. The compromise offered by Islam affirms common elements between Judaism and Christianity, and accepts Christ ('a) as one of the greatest prophets of all time, but not as "God the Son" or as "the Redeemer". Christianity erred by failing to allow divine guidance as a means to salvation without the sacrifice of Christ on the cross.

The remedy to this error proposed by Hick has been recognized by many to amount to a dismantling of Christian theology. In Islam, on the other hand, from its very inception, there has been awareness of other revealed religions by which felicity was obtained during the periods of their validity.

So, the basic teachings of the Christian way are accepted by Islam, but the theological elaboration of those teachings in such doctrines as the Trinity, the Redemption and the Incarnation are rejected. Islam's willingness to accept the previous prophets as ordained by God comes with a demand that His final apostle Muhammad (S) also be accepted.

The form of pluralism suggested here is like the famous Muhammadan compromise about the placement of the black stone. When the Meccan tribes quarreled over who should have the Honor of placing the black stone during the refurbishing of the Ka'abah, the compromise offered by Muhammad (S) was that members of the rival tribes could each hold a corner of the blanket by which the stone would be raised and then Muhammad (S) would set it in place.

It is because of the demand for the recognition of the Seal of the Prophets (S) that the reductive pluralists' solution to the problem of religious diversity cannot be accepted. To accept only some of the prophets ('a) to the exclusion of others, particularly Muhammad (S), with the excuse that it

makes no difference because all the religions are ultimately saying the same thing, is to fail to heed the divine call.

"Verily those who deny God and His apostles and desire that they differentiate between God and His apostles and say 'We believe in some and we deny, some,' and intend to take a course between this (and that), these are the infidels, truly, and we have prepared for the infidels a disgraceful torment." [31]

There can be no Islamic version of reductive pluralism because Islam directly addresses itself to the question of religious diversity and calls for the dominion of Islam over all other religions:

"He it is who sent His Apostle with guidance and the religion of truth, that He may make it prevail over all religions, although the polytheists may be averse." [32]

According to reductive religious pluralism there can be no better reason for adopting one religion rather than another than cultural affinity. As a result, the importance of the divine law is undermined. In the context of Islam, on the other hand, the *shari'ah* brought by God's final chosen Apostle (S) is understood as the perfection of all previously ordained ways. The divine call to follow the law of Islam is extended to all humanity, not merely to those of a specific cultural setting:

"And we did not send you but to all people as a bearer of good tidings and as a warner, but most people do not know."[33]

With regard to the question of the correctness of faith, the position of Islam is clear. At various times it human history different faiths and laws were decreed by Allah. At present, however, there is but one divinely ordained religion, Muhammadan Islam, which requires belief in *tawhid,* prophecy *(nabbuwah),* and the Resurrection *(ma'ad),* and according to Shi'i theology, *imamah,* and divine justice, as well. As God says:

"O you who believe! Believe in Allah and His Apostle and the Book which He has sent down to His Apostle and the Book which He sent down before; and whoever decries Allah and His angels and His books and His apostles and the Last Day has indeed strayed off, far away." [34]

Not only is a verbal or mental affirmation of these things required, for the divine call is a call to *iman,* which is not quite what is expressed by the English word "faith". To have *iman,* to be

a *mu'min,* is to be wholeheartedly committed, to believe *in* as well as to believe *that,* and to be ready to put one's beliefs into action.

"It is not righteousness that you turn your faces towards the East and the West, righteousness is rather one who believes in Allah and the Last Day and the angels and the Book, the apostles, and gives his wealth out of love for Him to the kindred and the orphans and the poor and tire wayfarer and the needy and for those in bondage, and established prayer and pays zakat and those who fulfill their promise when they make a promise and the patient ones in distress and affliction and in the time of war. These are they who are the Truthful and these are they who are the pious." [35]

In sum, reductive pluralism is incompatible with Islam because according to reductive pluralism there is no requirement to accept all of the prophets ('a) and no requirement to obey the practical laws given through God's last chosen messenger, while according to the teachings of Islam, these divine prescriptions are clear. Reductive religious pluralism presents itself as an opening up toward other traditions, while from the standpoint of Islam, it is an attempt to open the way to *kufr,* a covering of one's eyes and ears to the truth of God's final revelation and its practical implications.

Conditions

The Shi'i theologians generally agree that the threat of damnation does not apply to all who lack correct belief. The obvious exceptions are children who have not reached the age of reason, the insane and feeble minded. Other groups exempt from the threat of damnation for their incorrect beliefs mentioned in narrations are the deaf and dumb and those who died between the periods in which prophets were sent.

There is disagreement about exactly what is to happen to these groups, called *incapable* (qasir), in the afterlife. According to some narrations, there will be a trial on the Last Day for these people in which a prophet will be sent to then and will call them from within a fire. Those who enter the fire will be saved and those who do not will enter the tire of hell.

Those who are incapable may be divided into two groups: those who lack the mental capacity to discern the truth and those to whom the truth is not made manifest, although they are fully

rational. The first group includes children, the insane and feeble minded. Of greater interest, however, is the second group, which includes the deaf and those, born between prophets, to which ShahidMutahhari adds those whom he calls *mustad'af,* those made *unfortunate* either by oppression or other circumstances.

The extension of the class of the *incapable is* a natural result of rational reflection on the groups mentioned in the narrations. It is not deafness, *per se,*which excuses a person from heeding the call of Islam, but the result presumed to follow from deafness in centuries past, that the deaf would not be expected to have become familiar with the teachings of Islam.

If the deaf person, however, is able to read or sign and the person is educated and the teachings of Islam are made known to him, then he will become responsible for accepting or rejecting the truth. What is at issue is the manifestation of the truth, not deafness, as is indicated in the noble verse quoted above, in the phrase:

"after guidance has become manifested to him".[36]

This is the central condition for responsible choice of creed. Likewise, those who were born between prophets are presumed to lack knowledge of the divine message they brought. But if such a person were a scholar and understood what had been previously revealed, it would be incumbent upon him to heed the divine call. On the other hand, one born in the present age, but in a remote area of the world to which the teachings of Islam had not reached, cannot be held accountable for his failure to embrace Islam.

ShahidMutahhari extends this point to cover those who for any reason (for which they themselves cannot be held responsible) are unable to understand the message of Islam. Someone who has been brought up in an atmosphere poisoned by propaganda spread by the enemies of Islam may be no more capable of understanding the message of Islam than one living in a remote region physically cut off from all contact with the Islamic world. Even if that person is a scholar for whom a library of books about Islam is available, still the comprehension of the message of Islam for such a person may be as difficult as for those who lack the requisite mental health.

Perhaps those whom ShahidMutahhari castigates as "narrow minded dry holy ones" *(tang nazarikhoshkmuqaddasan) will* argue on the basis of the following noble verse that if one really sought the truth, God would somehow show the way to Islam (in the specific sense):

"And those who strive hard in Us, certainly We guide them in Our ways*"³⁷*

General Issues:

The question to be raised next is whether eternal damnation is the necessary consequence of sinfully incorrect belief, the incorrect belief of the negligent*(muqassir).* On the general issue of whether God must carry out His threats and promises it is customary to divide the theologians into three groups.

According to the Ash'arites, whatever God does is to be considered just by virtue of accordance with the divine will. If the ultimate purpose were decadence and pain, then they would be just and good. Hence, they field that there is no need for God to keep his promises. If He decided to reward the disbelievers and punish the believers, this would be no less just than the opposite policy.

According to the Mu'tazilites, on the other hand, God is necessarily just, and therefore He cannot break His promises of heavenly reward nor can He fail to carry out His threats of eternal damnation.

The Shi'i theologians, for the most part, have taken a third position. They hold that since His mercy has precedence over its justice, God cannot break His promises of rewards, but He may forgive those who are threatened with eternal damnation. No one can place any limit on the extent of the grace of God. Even though the hypocrites are consigned to the lowest level of hell, the possibility of divine mercy is explicitly stated in the Qur'an. Nevertheless, unrepentant sinful infidelity is usually treated as an exception and is considered to result in eternal damnation without hope of reprieve.

There has been some disagreement over whether the infidels will be rewarded for their good deeds. Some have held that there can be no reward for the negligent infidel at all. Others have held that reward may take the form of a decrease in the torments of hell.On the other hand, from the time of ShaykhMufid the theologians have generally held that no one with orthodox Shi'i beliefs will suffer eternal damnation.

Thus, the concept of divine rewards and punishments degenerated to the point that it was imagined to turn entirely on one's doctrinal allegiances. However,*this idea is* not firmly grounded

in the Qur'an and *ahadith,* but is claimed to be supported by rational argument, and the rational argument is far from convincing. It is held that the sinful orthodox must be rewarded for their orthodoxy (which is mistaken for faith) and that if the reward were to come prior to eternal punishment, the reward would be spoiled, and if it comes after punishment, the punishment cannot be eternal.

However, God could make the sinner forget that eternal punishment was coming during the period of reward, and He could alternate a year of punishment with a year of reward, so that both could be eternal, or He could limit the reward to a reduction in the intensity of the torments of hell.

A better reason for holding that reward must follow punishment is to be found in the idea that reward in the afterlife is conditioned by a level of perfection and purification of the soul which is reached only after some burning. However, the reward for faith will guarantee eventual salvation despite major sins only if faith is understood as something much deeper than doctrinal affiliation, and in that case, the commission of major sin which is not absolved by repentance casts doubt upon the presence of real faith. The sinner must fear eternal damnation, and should not fund any solace in the orthodoxy of his beliefs.

The story, no doubt apocryphal, is told that when ShaykhBayazid enjoyed great popularity among the people, God said to him that if He were to reveal his secrets, the people would stone him. Bayazid replied that if he told the people the secret of the abundance of His mercy, none would obey Him. God agreed that the secrets should be kept! Rather than resting confident with the implications of such stories, it would seem more reasonable to hold that all responsible human beings, whatever their beliefs, should live in fear of the divine punishment they deserve, and in hope of God's grace.

It has been argued that since it is stated in the Qur'an that idolatry (shirk) will*not be*forgiven,at least the unrepentant sinful idolater must suffer eternal damnation. However, the verse alluded to does not, by itself, prove the point, for without further evidence, whether rational or transmitted, it cannot be assumed that God's refusal to forgive the idolater must result in His failure to offer him any grace.

The refusal to forgive idolatry would be preserved even if it only prevented the idolater from reaching some high station in heaven. If idolatry will truly prevent one from salvation, it must be understood in a way more profound than the acceptance of a pantheon of deities to be worshipped.

What may be called *ontological idolatry* must be understood in a manner more clearly expressed by the Arabic shirk, which is usually translated as 'assigning partners to God'. Then the strategy for showing that *shirk* prevents one from attaining salvation would be to show that *shirk is* incompatible with the kind of purity of heart required for salvation.

In any case, the above discussion pertains only to negligent infidelity, not incapable infidelity. God does not reward sin of any sort, let alone sinful infidelity; but to insist that His grace is unlimited is to indicate the room for hope that even those considered most wicked may, by the grace of God, find the way to true repentance. No one can put limits on the grace of God,

"and that grace is in the hand of Allah, He bestows it on whom He will, and Allah is Lord of Mighty Grace." [38]

The Qur'ān and Religious Pluralism

Some Muslim intellectuals have attempted to read the theory of religious pluralism into the Qur'ān itself. The most famous argument used by them is that the term *"Islām,"* in the Qur'ān, should not be taken as a noun but just as a verb.

Sometimes they differentiate between "**i**slam" (the act of submission) and "**I**slam" (the religion); and say that the main message of God and the basis of salvation is submission to God, and that it does not matter whether the submission takes place through Ibrāhīm, Mūsā, `Isa or Muhammad (as).

The necessary consequence of submission to God is to accept His commandments, and it is clear that one must always act on the final Divine commandments. And the final commandments of God is what His final Messenger [Muhammad] has brought."[39]

When the Qur'ān says, for example:

<div dir="rtl">إنَّ الـدِّيـنَ عِنْـدَ اللَّهِ الإسْلاَمُ [40].</div>

"Surely the religion with Allāh is al-Islām,**"**

some Muslim intellectuals say that it does not mean "**I**slām" the religion that started in the seventh century by Prophet Muhammad (S). They say it means "**i**slām," submission to God through any of the Abrahamic religions.

In their attempt to read a politically correct idea into the Qur'ān, they even ignore the context of the verse. Let us read the whole passage together:

إِنَّ الـدِّيـنَ عِنْدَ اللهِ الإسْلامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْـكِتَابَ إلاَّ مِنْ بَعْدِ مَا جَاءَهُمْ الْـعِلْمُ بَغْياً بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللهِ فَإِنَّ اللهَ سَرِيعُ الْـحِسَابِ[41].

"Surely the religion with Allāh is al-Islām. And those who have been given the Book [i.e., the Christians and the Jews] did not show opposition but after knowledge had come to them, out of envy among themselves. Andwhoever disbelieves in the verses of Allāh, then surely Allāh is quick in reckoning."

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِي لِلهِ وَمَنْ اتَّـبَعَنِي[42].

"But if they dispute with you, say: "I have submitted myself entirely to Allāh and (so has) everyone who follows me."

وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالأُمِّـيِّينَ أَأَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدْ اهْـتَدَوا وَإِنْ تَوَلَّوا فَإِنَّمَا عَلَيْكَ الْبَلاغُ وَاللهُ بَصِيرٌ بِالْعِبَادِ[43].

"And to those who have been given the Book [i.e., the Christians and the Jews] and to the idol-worshippers [of Mecca], say: "Do you submit?" If theysubmit, then they are rightly guided; but if they reject, then upon you is only the delivery of the message. And Allāh sees the servants.**"**

Conclusion

An Islamic non-reductive pluralism may be contrasted with Hick's pluralism and Rahner's inclusivism in terms of the place of ignorance in the three views. In Hick's view every major creed, no matter how different, expresses an ultimately single faith.

Islam recognizes the plurality of humankind in terms of faith, culture, color, language and code of life and espouses a peaceful coexistence of all communities on the common ground of mutual

help and assistance as spelled out in its key inclusive verse (5:48, 7 above) and restated in the following proclamation dating from its concluding phase..

"O People! We have created you as male and female, and made you into races and communities for you to get to know each other. The noblest among you near God are those of you who are morally the most aware (atqakum). Indeed God is All-Knowing and Informed."[44]

The Islamic tradition appears to offer another approach to the problem. Muslims, like Christians, reject the idea that good works alone are sufficient for salvation. Like Christian writings on the subject, it is not difficult to find Muslim expressions of the idea that there is nothing one can do through one's own efforts to make oneself worthy of salvation without the grace of God.

This is a theme which runs throughout Imam Zayn al-'Abidin's *Sahifat al-Sajjadiyah*.[67] Good works without faith appear ungrounded, for faith provides the cognitive framework in which the final good is to be understood and intentions to do good works are to be formed, and it is through such orientation and intentions that God draws His servants toward Him by His Mercy. But faith is more than the mere acceptance of a list of doctrines; it is a spiritual readiness to fare the way toward Allah and wholehearted submission to His will.

In Islam, salvation is seen in terms of the movement of the soul toward God, a movement which in turn is explained in terms of the acquirement of the Divine attributes, and whose aim is a beatific encounter with Divinity, *liqa' Allah.* To achieve this, God demands faith and good works, and in the present age, this means the acceptance and practice of Islam as revealed to the last of His chosen messengers (S); ultimately, however, it is neither by faith nor good works thatman is saved, but by the grace of God.

<u>*"References*</u> **page:1312: Surah: Al-Nisa (Wome**

18: Article *by Dr Muhammad Legenhausen page:17*

19: article by MUHAMMAD ALI MUSOFER (dawn newspaper) page: 1

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[1] . Al-Quran 2: 136; cf. 3: 84

[2] . Al-Quran 2: 62, cf. 5: 69

[3] .Al-Quran 2: 113

[4] . Al-Quran 2: 111

[5] . Al-Quran 2: 285

[6] . Al-Quran 2: 256

[7] . Al-Quran cf. 6: 88-9

[8] . Al-Quran 5: 2

[9] . Al-Quran 49:13

[10] . Al-Quran 5:48

[11] . Al-Quran 2:256

[12] . Al-Quran 109:6

[13] . Al-Quran 2 :30

[14] Al-Quran 71 : 17, 18

[15] . Al-Quran 6 : 98

[16] . Al-Quran 6 : 149

[17] . Al- Quran 11 : 118

[18] .Al-Quran 30 : 22

[19] . Al-Quran 2 : 256

[20] . Al-Quran 10 : 99

[21] . Al-Quran 50 :45

[22] . Al-Quran 88 : 21-22

[23] . Al-Quran 60 : 11

[24] . Al-Quran 4 : 94

[25] . Al-Quran 6 : 108

[26] . Al-Quran 5 : 48

[27] . Al-Quran 4 : 97,98,99

[28] Al-Quran 3 : 85

[29] . Al-Quran 5 :54

[30] .Al-Qur'an, 42:13

[31] . Al-Qur'an, 4:150-151

[32] .Al-Qur'an, 9:33

[33] .Al-Qur'an, 34:28

[34] .Al-Qur'an, 4:136

[35] .Al-Qur'an, 2:177

[36] . Al-Quran 4:115

[37] .Al-Qur'an, 29:69

[38] .Al-Qur'an, 57:29

[39] . Al-Quran 3:19-20

[40] . Al-Quran 3 : 19

[41] . Al-Quran 3 : 19

[42] . Al-Quran 3 : 20

[43] . Al-Quran 3 : 20

[44] . Al-Quran 49 :13