The Teachings of the Prophet Seerah and his Companions on Religious Tolerance

Dr. Peeral Khan
Assistant Professor, Sukkur IBA University, Sindh, Pakistan:
peeral.khan@iba-suk.edu.pk

Sohaib Ahmed
Assistant Professor, University of Art and Culture, Jamshoro**:**
sohaib_ahmed09@gmail.com

Dr. Hafiz Salahuddin
Assistant Professor, Lasbella University of Agriculture, Water and Marine Sciences.:
salahuddin@luawms.edu.pk

Abstract:
The studies based on evaluations are devoid of tolerance. The significance for religious tolerance in the community is emphasized in this study the paper. This essay examines the value of tolerance in the context of Hazrat Muhammad's (may peace be Upon Him) holy life by using a variety of case studies and references. When we describe tolerance, for example, as the ability to tolerate suffering in silence, we also provide alternative definitions or explanations. To put it another way, we may argue that tolerance is an act of compelling someone to change for the better rather than saying that it involves punishment. Furthermore, it has been said that Islamic teachings promote religious tolerance, whereby, eminent Muslim scholars expound upon the need of tolerance via various Ayyats (Verses), in addition to the historical religious occurrences of Sahaba and the Prophets. Similar to how Hazrat Muhammad (may peace be upon him) demonstrated tolerance on various occasions—even when he was in trouble—and how He now tolerates non-Muslims treating him harshly—through the various events within the life of the Messenger of Allah (PBUH), he provides us with a comprehensive code of conduct, just as his tolerance toward Jews inspires us to live our lives in accordance with the lessons of the Holy Prophet (PBUH) in a practical way.
Keywords: *Significance, Social Justice, Tolerance, Companions, Verses.*

1. Introduction:

In English, the gesture of "Rawadari"—being nice and enduring the negative things—is referred to as tolerance. Tolerating anything entails being patient, modest, and tolerant[1]. The term "Rawardari" in "Sahib Jamai-ul-Lughat" refers to making a concession or maintaining something lawful, normal, or reasonable[2]. Rawardari also implies to be affable and to not harbor resentment toward people[3].

2. Implied meaning of Rawardari:

Rawardari, in its practical sense, refers to a state of tolerance when circumstances become intolerable. Since Rawadari differs greatly from Freedom, it can be used in circumstances that are intolerable or worse[4]. The notion of dislike is inherent in the term Rawadari. We are unable to practice Rawadari within a setting that we find delightful, agreeable, or acceptable. While action, worship, and debate are all morally righteous and reasonable pursuits, when we discuss Rawadari, we really give religious Rawadari greater weight. The reverse meaning of Rawadari, which is to endure or tolerate, is to refer to an intolerable circumstance. Rawadari also means to halt oneself and maintain one's resolve at a certain moment. In a similar vein, we are unable to discuss topics like prostitution, gambling, and narcotics that are generally seen negatively by the public as bad. Rawadari does not advocate loathing something or someone before coming to terms with it[5].

Spiritual Wisdom in the Context of the Holy Quran:

The holy text of Quran was brought down to the final Messenger Hazrat Muhammad (PBUH) by Hazrat Jabrael AS around 1400 years ago. It is a comprehensive rule of conduct throughout human life. This is due to the fact that it possesses all the qualities and benefits of books from heaven. There is a lot of positive news for people when it comes to this book of knowledge.

---

[1] Professor Minhaj Ud Din, Dictionary of Terms, West Pakistan, Urdu Academy, 1986, p.805

[2] Abdul Majeed Khwaja B.A, Jam-Ul-Lughaat, Urdu Science Board 299- Upper Mall Road, V- 2, pp.1138-1989

[3] English to English and Urdu Dictionary, New Edition, (Lahore: Feroz Sons, PVT Ltd.), p.489

[4] The Encyclopedia of Philosophy- Collier,(London: Macmillan Publishers), V-7-8, p.143

[5] New Webster Dictionary of the English Language Manufactured in the United State of America.

"And the Quran contains religious revelations that are a remedy for believers[6]."
"And I am advised to give judgments between you with justice[7]," the Quran says.
All of the prophets that have come before us, including the Prophet Muhammad (PBUH), have counseled us to uphold justice alone. It was also suggested that all social groups be taught to live in peace, fraternity, and tolerance with one another; moreover, that individuals should be taught to follow their own desires and not submit to coercion or brutality.
"In other words, religion is not constrained; in fact, guidance and deception are distinct."
According to Molana Mufti Muhammad Shafi's interpretation of this Ayah, Jihaad, the court, and Islam do not force individuals to believe; rather, Jihaad is an instrument that Islam utilizes to eradicate pain and cruelty from the globe and establish equitable justice for all.
When Hazrat Umar RA asked an elderly Nasrani woman to convert to Islam, she said, "I am almost dead, and now you want me to abandon my religion?" In response, Hazrat Umar RA said, "In fact, there is not any pressure in religion[8]"
Islam is described in Sahib Zia al Quran as a religion that aims to purify and illuminate a man's inner soul. Will putting a hanging rope over someone's neck aid in their spiritual correction? Will this achieve the one and only goal of Islam? If not, what incentive would Islam have in converting someone like them to Islam?[9]
According to Abu al Kalam, religion is not subject to pressure because it is only associated with amicable beliefs. Additionally, coercion or suffering cannot result in amicable belief. As a result, the recipe method is clearly distinct from the deceptive method. And now, individuals are free to practice either faith; they may modify the one they see most appropriate.[10]
In the Quran, it is told:

---

[6] Al-Quran, Al-Asra:28
[7] Al-Quran, Ash-Shura:15
[8] Shafi Muhammad Mufti Molana, Ma-a-riful Quran, (Karachi: Institute Ma-a-riful Quran, 1303), V-1, pp.212-217
[9] Al Azhari Pir Karam Shah, (London: Zia ul Quran Publications, 1402), V-1
[10] Abu Al Kalam Azad, (Lahore: Tarjaman ul Quran), V-1, p.330

"Allah is not preventing you from doing big favors for those that have not battled with you over religion or deported you; this is because Allah loves the one who conducts justice with them."[11]

In light of the Quran, we may create a peaceful world. Making people adore one another can generate the rawadari and love passions. For this reason, the Holy Quran made clear to us the value of human life. The Quran tells the following story: "Whoever kills a person without a good reason or makes a big deal out of it is identical to how he murdered all of humanity, and whoever saves a single life is exactly like he saved all of humanity."[12]

The Quran tells many stories concerning Rawadari.

"And fight not against those who have a heavenly book, but against those that are cruel among them, and make it plain that we believe what has been revealed to us from the heavens, and that your God is one, and we are all his dutiful followers."[13]

This Ayah Karima describes the ideal way to greet religious Rawadari. Rather than treating them as aliens or rivals, remind them with grace that your prophets delivered the religion of unity, and that Prophet SAW brought a single religion. In addition to accepting the Quran as true, we also have common faith in Taurat & Injeel. We wish to light the correctional candle that your prophets attempted to light. We had nothing at all before this, which is what caused the inauguration and difference between us.[14]

Speaking on the value of life for humans in the Quran, Allah said:

"The life that Allah has declared haraam; do not take it by force."[15]

In the explanation of this Ayah, Mufti Shafi sab writes that you should not murder someone unless you are in the right. According to Tirimzi and Ibn-e-Maja, Abu Huraira RA recounts a saying attributed to Rusool Ullah SAW: "Whoever kills a Non-Muslim violated his promise with Allah Almighty." Additionally, anyone who violates Allah's oath will be prohibited from experiencing the fragrance of heaven, meaning they will never even be able to smell it. Surprisingly, the aroma of the skies may be detected up to 70 years away.[16]

---

[11] Al-Quran, Al-Mumtahina:9
[12] Al-Quran, Al-Maʿida:32
[13] Al-Quran, Al-Ankabut:46
[14] Al Azhari Pir Karam Shah, Zia ul Quran, V-3, pp.538-539
[15] Al-Quran, Al-Asra:33
[16] Shafi Muhammad Molana, Ma-a-riful Quran, V-3, p.486

Islam has proclaimed all the religions of heaven to be true and their teachings to be the correct thing.

Allah says in the Quran:

"And the Jews claimed that the Nasara's were without prestige in anything, and the Nasara's claimed that the Jews were without prestige in anything."[17]

"And those who keep the oath of Allah & refrain from destroying anything which Allah advised to remain intact; will have a blissful ending awaiting," the Quran says.[18]

Regarding the Makah Era, Seerat ul Nabi PBUH & spiritual Rawadari:

The Prophet PBUH quietly invited individuals to Islam for three years, during which time the number of converts increased. Three years later Allah revealed that you may now freely encourage individuals to Islam.

"And the thing you were ordered for, say it openly and demonstrate that you have no concern about Mushrikin[19]."

Hazrat Ali RA recounts that after the Ayah revealed[20], " that scare your closest relatives," the Prophet PBUH gave me the command to collect a bunch of grain and one goat thigh and invite the Abu Mutlab family. I did as the Prophet PBUH instructed, and there were about forty people present, such as Abu Talib, Hamza, Abbas, and Abu Lahab. After lunch, the Prophet PBUH said, "Whatever I have put forward in front of you as well, no one had ever presented anything superior to this in front of his country. I brought you the news to all of world and after that world for your sake[21]."

3. The group from Quresh visited Hazrat Talib with the intention of ceasing to preach Islam:

A number of Quresh tribe members once approached Abu Talib and requested him to stop his nephew from disparaging our gods, calling our religion evil, calling us idiots, and labeling our forefathers as being misled. You must stop your nephew, or otherwise one of our stakeholder deaths will come from our conflict. Abu Talib was impacted by his country's animosity and immortality. The Prophet PBUH was questioned, "O beloved!" as He arrived. You should treat yourself and me with kindness

[17] Al-Quran, Al-Baqara:113
[18] Al-Quran, Ar-Raʿd:21-22
[19] Al-Quran, Al-Hajjar-94
[20] Al-Quran, Al-shuara-214
[21] Sauti, Al Khasaisul Kubra, V-1, p.123

and save me from an intolerable burden, as the people of your country came to my aid and told me.

After hearing Abu Talib's discussion, the Prophet PBUH believed that his uncle was going to withdraw his support. He wept and said, "O Uncle, if these individuals provide me a moon within my right hand as well as a sun in my other hand and ask me to leave the cause of Islam, I will never abandon it if Allah makes my faith superior to all that or I am dead." Then, He SAW began to cry and got up to leave. Saying, "O beloved, do what you want, I will not hand you over to enemies," Abu Talib called.[22]

4. Islam's Publication: Quresh of Makkah makes many offers:

Upon observing that Hazrat Hamza RA had also embraced Islam and that the Muslim population was growing daily, Abu Jahal, Utba, Shiba, Waleeb Bin Mugheera, Umia bin Khalf, Aswad bin Al-Mutlib, and other Quresh chiefs conferred with one another and decided to propose Utba bin Rabia—a renowned expert in magic, storytelling, and poetry during his era—for a conversation with the Prophet Muhammad (PBUH). Utba approached the Prophet PBUH and exclaimed, "O Muhammad SAW!" Without a doubt, you belong to a respectable and deserving family, but sadly, you have strained relations with them.

I want to express something since you (PBUH) term our forefathers fools and our dummies evil. Says the Prophet PBUH: "O Abu Walleeed, Say, "I'm paying attention."

"O my nephew, whatever do you really mean by these talks?" Utba said. If you're in the market for products and money, we can set you up with so much money that even the wealthiest person won't be able to match you. If you choose to get married, we may arrange for you to get married to any woman in Makkah. And we'll make your our leader if you desire respect and authority; if you want a state and rule, we'll make you our king; and if you use magic spells, we'll set you up for treatment.

He said, PBUH: "Oh, Abu Waleed! Have you finished? Yes, Utba replied. Now hear what I have to say, he (PBUH) said. I don't need your kingdom or your things or money. As a messenger, Allah sent me to you; I am His prophet. I've had a book revealed to me, and I've been given the mission to warn you of Allah's punishment while also telling you about his glories and

[22] Al Badaya wal-nihaya V-3, p.47

bounties. I hope that you find guidance and wisdom in the message I sent from Allah to you.
If you agree with it, it will bring you peace and blessings in the hereafter; if not, I will wait patiently until Allah decides what is best for both of us. He PBUH then recited Surah.
Ayah No. 13 was being recited by You (PBUH).
When they got, Utba put his palm on the Prophet SAW's face while offering him the PBUH oath because Allah and you only need to treat us with kindness. Utba was worried that, unlike the AAD and Samood countries, he may not experience any curses.[23]

5. The act of an Aaarabi stealing the Prophet PBUH's shawl:

The predominant Rawadari feature may be observed in the Seerah of Prophet PBUH, as Your (PBUH) persona serves as an ideal model for us. In a similar vein, Ans Bin Maalik (RA) is had related: "I was walking when I noticed that the Prophet PBUH had on a thick-cornered Najran shawl. We saw an Aarabi on our route who had stolen the Prophet PBUH's precious scarf. When I glanced up, I noticed that the Prophet PBUH had marks on his neck from this scarf grabbing. Then Aarabi said, "O Muhammad, give me whatsoever the possessions of Allah thou hast." The Messenger of Allah PBUH turned to face him, grinned, and begged for everything.[24]
Demand for debt return made by a non-Muslim: Prior to Islam being accepted, Zaid Bin Saata approached the Prophet Muhammad (PBUH) and asked that the debt that the Prophet had taken from him be returned. He then grabbed a cloth off the Prophet Muhammad (PBUH) and held it in his palm, saying angrily, "You, the children for Abdul Mutlib, are very procrastinating." The Prophet PBUH stayed composed and continued to smile despite Hazrat Umar RA's reprimands and harsh words.
Hazrat Umar RA was told by the Prophet PBUH that he and I both deserved an alternate reply from you since you ought to have requested me to repay the loan early and he ought to have been courteous while requesting the return of the debt.
Then the Prophet PBUH said, "Umar RA, you should return the debt to him today even though you have three more days to do so." Prophet PBUH

[23] Ibn-e-Syed ul Naas, Ayoon al Asar V-1, p.105
[24] Muslim, Abu al Hassan Bin Hajjaj, Al Sahih Al Muslim, (Noumani Kutab Khana, 1981), V-2, p.93

also urged Hazrat Umar to offer him additional 20 Saa as restitution to Hazrat Umar RA yelling and frightening him. The Prophet PBUH's conversion to Islam was prompted by this mindset. [25]

Saraqa Bin Jaisham and Rawadari: The Prophet PBUH illuminated the globe with love by lighting the Rawadari candles at every turn. Even his harshest enemies received prayers from He SAW, and He granted their requests to free numerous captives while keeping their identities a secret until their passing. The Prophet PBUH then gave individuals His shawl to wear as a burial garment and never revealed their malicious intentions.

Furthermore, Saraqa, the greatest enemy of Islam, received good news from the Prophet PBUH that he would be wearing the bangles of the King of Iran. When Saraqa heard this she was shocked. When Iran was subjugated during Hazrat Umar RA's reign, the jewelry pieces of Shah-e-Iran were brought to him. He put them on Saraqa RA by himself and remarked:

In fact, the only deity deserving of worship is Allah, who took the jewelry from a non-Arab ruler and presented them to a destitute peasant named Saraqa RA.[26]

Muslims are not allowed to curse false gods:

Rawadari learned from the teachings of the Prophet PBUH that one should be respectful of other people & their faith instead of cursing false gods. The Prophet PBUH shown such a strong sense of Rawadari that he even begged not to blaspheme the false gods. Allah declares:

"Oh, Muslims Do not insult those who worship deities other than Allah, because then these individuals would unintentionally begin cursing Allah as well.[27]

Along the way to Taaif, Rawadari traveled with the Saqeef tribe. Legend has it that when the Prophet Muhammad (PBUH) called the Saqeef tribe to Islam, they responded negatively, mocking him and ordering the scoundrels to torment, torture, and mistreat him.

Allah dispatched angels from neighboring mountains, who requested permission from the Prophet PBUH to divide the Taaif population between two mountains that encircle the city. Prophet PBUH, however, stated that he did not wish to destroy them but rather hoped that someone would be

---

[25] Ahmad Bin Hanbal, Imam Almusanad, Dadulbaaz, Ansharo tauzee, Makkah tul Mukarima, V-3, p.153

[26] Badar ul Qadri, Islam and World Peace, (Mubarak Pur, 1989), p.301

[27] Al-Quran, Al-Anʿʿam:108

born among their ancestors who would worship just one god and not mix him with any other deity or creature. The inhabitants of Quresh had strong animosity towards the Prophet PBUH, and they would even go so far as to put spikes in His path, laugh whilst He was praying, throw a camel's stomach in front of him while he performed the Sajdah to Allah, and seize a shawl from him in a way that caused wounds on his neck. Whenever the prophet PBUH would go down the street, impoverished kids would follow him and yell at him.[28]

6. Abu Jahal with Rawadari:

Once, while the Quresh people were present at Masjid-e-Harm, the Prophet PBUH was praying. Abu Jahal hoped that somebody had gone to collect camel excrement, and that someone had put it on Muhammad SAW's neck when he entered Sajdah. After agreeing to carry out the assignment, Uqba bin Mueet brought camel excrement and laid it around the neck of the Prophet Muhammad (PBUH).[29]

7. Putting a rag to the Prophet PBUH's neck:

According to Urwa bin Alzubair RA, he once requested Abdullah Bin Umar-o-Al Aas to provide some information on the torment that Mushrikeen inflicted against the Prophet PBUH.

According to Abdullah Bin Umar-o-Al Aas, during the Prophet Muhammad's (PBUH) salat in Hateem, Uqba Bin Abi Mueet put a towel on the Prophet's neck and scratched it till the neck began to bleed. Upon observing that, Hazrat Abu Bakar moved forward, pushing the Uqba aside and uttering the following Ayah: "Do you want to kill someone because they say their God is the only God and they give you convincing arguments from your God that he is a Prophet of Allah?"[30]

8. Accusing the Prophet PBUH of putting camel's dung:

Abdullah Bin Masood tells the story of the Prophet PBUH once worshiping in Harm when Abu Jahal and his friends were there.

Is there a person who brings camel excrement and puts it on the neck of the Prophet PBUH as He enters Sajdah, Abu Jahal questioned them? Uqba Bin

[28] Nadvi Abu al Hassan, Nabi Rehmat, (Nazimabad, Karachi: Majlis-e-Nashriyat Islam, 1988), pp.188-987

[29] Nadvi Salman Syed, Molana Shibli, Seerat ul Nabi SAW

[30] Bukhari, Al Jamia ul Saheeh V-2, P.811; Tafseer Surah Momin, Kitab ul Tafseer

Abi Mueet was the worst individual in the country at the time. He got up and covered the Prophet PBUH's back with the camel dung. According to Abdullah Bin Masood, I was present for that scenario but was powerless to intervene. Conversely, Musrikeen were giggling and rolling around on the ground, staring at one another. While all of this was going on, the five-year-old Hazrat Fatima RA ran over to the Prophet PBUH and removed his excrement.[31]

9. Dissolution with Mushrikeen-e-Makkah & Banu Hashim's flight to Shaib abi Talib:

Muhsrikeen-e-Makkah made the decision in public to sever all formal and informal ties with the Banu Hashim tribe, including commerce, relationships, and discussions, until they gave them the Prophet PBUH. Once this resolution was signed by Quresh leaders, it was transformed into an agreement and put on display at Khana Kabah's entrance. Every Muslim every member of the Banu Hashim clan proceeded to the adjacent mountain known as Shaib Abi Talib, where they endured terrible living conditions and four years of intense hardship.

They comprised women and children in addition to males. The Prophet PBUH persisted in publishing and inviting Muslims across mountains notwithstanding the extremely severe circumstances.[32]

10.Muslims being tortured:

The Mushrikeen were growing more vicious by the day as Islam expanded throughout the area and the number of Muslims rose. While Mushrikeen was powerless against powerful Muslims, the Quresh's of Makkah primarily targeted the destitute and weak for their brutality and torture. They abducted some, tormented others, and imprisoned them in dimly lit spaces. We shall now recount a few incidents that highlight the cruelty committed by Makkah's Quresh and Sahaba Karaam RA's endurance and tolerance.[33]

---

[31] Bukhari, Al Jamie ul Saheeh V-1, kitab Al wozo, (Lahore: Bashir Brother Urdu Bazar), chapter 167 v.236, pp.165-166

[32] Al Khasais ul Kubra, V-1, p.291

[33] Searate Mustaa , V-1, p.86

10.1. Bilal Bin Rabah (RA):

He was Umia bin Khalf's slave and a member of the Negro race. Bilal Bin Rabah was subjected to torture by Umia Bin Khalf, who would instruct his slaves to conceal Bilal down on hot stones during the hottest part of the day, telling him he would perish in this manner. Even at that time, Bilal mentioned only one God, Allah, thus if you wish to end this suffering, you should cease worshiping the Prophet Muhammad PBUH & begin to worship Laat o Azaa. Additionally, Bilal occasionally had to sit in the sweltering sun despite wearing iron armour or be wrapped in cow skin.

Bilal recited Ahad, He in this intense state of torture and trouble. Umia wrapped a rope around Bilal's neck and sent him to several boys to pull through the city streets when he saw the torture was not working. However, Bilal's tongue would not stop saying "Ahad, Ahad." Hazrat Abu Bakar witnessed Hazrat Bilal RA being tormented one day as he was passing by. Hazrat Abu Bakar was disheartened at Bilal's state and inquired of Umia:

"Do not ye fear about this destitute soul from Allah? When will this cruel treatment end? [34]

Hazrat Abdul Bakar RA ultimately made a sizable payment to free Hazrat Bilal RA of Umian enslavement.[35]

10.2. Ammar Bin Yasir, R.A.

Actually, Qahtani ul Asal was Ammar Bin Yasir RA. In addition to his two brothers, Maalik and Haris, his father Yasir traveled to Makkah in quest of his brother. While Yasir remained in Makkah and befriended Abu Huzaifa Makhzomi, Haris and Maalik left for Yemen. In the sweltering midday heat, Ammar would often be forced to lie down on the hot floor by Quresh people, who would repeatedly abuse him until he lost consciousness. Occasionally, they would submerge him beneath the water or set him over blazing embers. Yasir used to hear the Prophet PBUH advise him to be patient. The Prophet Muhammad (PBUH) would pray for him, asking Allah to pardon Yasir's family, or occasionally He would remark, "Yasir, I greet you for heaven's are waiting for you."[36]

---

[34] Hakem, Al Mustadrak, v.3 , p.284
[35] Ibn-e-Hashaam Seerat Ul Nabi V-1, p.240
[36] Ibn-e-Abdul Bar, Astiaab, V-1, p.178

10.3. Suhaib Bin Sanan (RA):

Suhaib was born and raised in the outskirts of Musal. Abla's leaders, his father and uncle, were from Kasra. During one of their attacks on these suburbs, the Romans also captured Suhaib as a captive. By then Suhaib was quite young. He was given the name Suhaib Roomi since he was raised around Romans. Quresh of Makkah questioned him when he made the decision to go, telling him that he could only do so if he left all of his belongings behind and that he would not be allowed to leave the city. Having accepted it, Hazrat Suhaib RA moved to Madinah, leaving behind everything materialistic. Upon arriving in Madina and informing the Prophet PBUH of this, he stated that Suhaib had, in fact, made the most benefit by opting for mortality over immortality[39]. At this point, Allah revealed an Ayah:

"And a few individuals are like that, who would give their lives to make their Allah happy, and Allah is really very good to his men."[37]

10.4. Khabab Bin-ul-Art (RA):

Khabab Bin-ul-Art RA is among the first people to embrace Islam. He is credited as being the sixth Muslim to join Islam prior to traveling to Dar e-Arqam. He was Ume-anmar's slave, and after he converted to Islam, Ume-anmar subjected him to cruel torture. Upon meeting Hazrat Khaba, Hazrat Umar RA bestowed upon him his seat and remarked, "No one is more deserving of this seat than you; however, Bilal, on this Khabab's words, O Ameer ul Momineen, is not more deserving than me since there were a few Mushrikeen e Makkah off the other side but I was left alone to face torture." Mushrikeen-e-Makkah once laid me down on hot coals; someone else placed his feet upon my chest to immobilize me, and Khabab later revealed his body's burn scars for Hazrat Umar RA after lifting his shirt.[38]

11.Conclusion

The article above serves as evidence that Islam is a religion of peace, tolerance, and abstinence from all forms of violence. Islam encourages tolerance for religious differences and calls for mutual consensus to settle any disputes. This is due to the fact that the Quran states as much, as Nabi

---

[37] Al-Quran, Al-Baqrah:207

[38] Ibn Al Hajer Al Asabah (2210) V-2 , p.195

Pak SAW likewise followed all of these teachings. The entire teaching of the Quran regarding religious tolerance, or wawadari, can be found in the prophet Muhammad's Seerah. There are innumerable instances of Rawadari, patience, and tolerance in the life of the Prophet PBUH in Makkah. In order to deter the negative effects of the West, Pakistanis in particular and the Muslim Ummah as a whole urgently need to abide by these regulations. The country can only flourish if the atmosphere of terror and torture is eradicated and people live in harmony while abiding by Rawadari's golden commandments. This is our society's and Islam's central message.