

Islam and Hated Intolerance: In the light of teachings of Holy Qur'an and Prophet Muhammad's Sunnah (A Descriptive and Analytical Study)

Dr. Tonang Lubis

Lecturer, Faculty of Fundamentals of Religion,
(UIN), Medan, Indonesia

ABSTRACT

Islam does not allow the nervousness and the mutual contempt and hatred that follows it between the tribes, peoples and nations, but rather, on the contrary, heralds the friendship and brotherhood among Muslims, tolerance of religions and dialogue between the human beings. Islam has achieved the compatibility and harmony between a large numbers of people of different races and lineages. So Islam liberated the individual from the narrow tribal framework in a wider and welcoming society that included the tribe members as well as the members of other tribes. When Islam included the tribes in a society, its concern was to fight nerve tendencies and the tribal spirit. It made the original principles not to differentiate between the people on the basis of genealogy or the races or the colors, because the differentiation in Islam is based on the faith, piety and goodness. In this article, we dealt with the definition of nervousness in terms of language and convention, a historical background of the intolerance and its origin, signs of intolerance, causes of intolerance, types of intolerance: Intellectual intolerance, doctrinal intolerance, gradient or class intolerance, intolerance to sanctify the inherited past, partisan intolerance, and tribal intolerance. Tribal intolerance is from the pre-Islamic biography, then we dealt with the issue of treating hateful intolerance mentioned in the Holy Qur'an and the noble Prophet's Sunnah. At the end of the article, we mentioned a number of results for this research.

Keywords: 1. Intolerance 2. Nervousness. 3. Races 4. Colors 5. Languages 6. Religions.

INTRODUCTION

Islam has forbidden the bragging between the people that leads them to the nervousness or tribalism or nationalism that leads to discord and disagreement between the people, and the distinction between the members of one community and even leads them to break the link and love between them and even worse to the war and fighting.

Islam has shown the people that different colors, tongues, tribes, and nations are not but a manifestation of God. Islam has described that anyone who violates this rule, has as the ignorant habit or has the tendency of pre-Islamic era. Among the most prominent principles of Islam is the

settlement between the peoples, recognizing the differences that the people are accustomed to recognize and deal with on their foundations. The Noble Qur'an made clear to all people that their origin is the same with their diagonals diverging, their languages varied, and their forms and colors are different. As God Almighty says: "O people, we created you from a male and female, and made you peoples and tribes to let you know each other, the most honorable person of you to Allah is the man who believes in Allah and fears" (Al-Hujrāt:13). This noble verse has made clear that the wisdom in finding the peoples and tribes is the acquaintance, not the boasting.

Islam does not allow the nervousness, the mutual contempt and hatred that is found among the tribes, peoples and nations. On the contrary, it preaches the friendship and brotherhood among Muslims, harmony among the followers of religions and dialogue among the human beings. Islam has achieved the compatibility and harmony among a large numbers of the people of different races and lineages. So Islam freed the individuals from the tribe's narrow framework and placed them in a wider and welcoming society, to which members of all tribes joined. When Islam included the tribes in a society, its concern was to fight the nerve tendencies and the tribal spirit, and it made the original principles not to differentiate among the people on the basis of the genealogy or races or colors, and the comparison is based on the faith, piety and goodness.

DEFINITION OF NERVOUSNESS

The nervousness in Arabic dictionary (Lisan Al-Arab): (Arab Tongue) means to save or defense. (1). The nervousness in terms of idiom, as it was stated by the tongue of the Arabs, is: "To call the man to support his gang and to pit with them, against those who oppose them, whether the gang is unjust or oppressed". (2)

Ibn Khaldūn defined it: "The shame on the relatives and the wombs of kinship is to give them a distress or a loss, the loyalty and oaths are also a part of this chapter, as each one blows his family on his loyalty and oath". (3)

However, every inclination is not nervousness. One of the principles of Islam is not to exaggerate everything, and it is not wrong for a person to love his family and companions on the condition that he does not follow them if they are wrong, as Ali bin al-Husain said when he was asked about nervousness. When Muḥammad the Messenger of God was asked about the nervousness he answered: "The nervousness is the league whose owner sinned is that the man see the evil of his people better than the best of other people. (It is not the nervous that the man loves his people, but it is nervousness to help his people against injustice)." (4)

Intolerance is a major scourge that has sown the bones of the Islamic nation, has torn its reunions apart, divided its word and made each other's enemies. Hateful nervousness and the arousal of pre-Islamic tensions was among the most important internal factors that made Muslims discordant repulsive sects, states and disharmonious groups until the situation reached the unfortunate reality that we live today.

HISTORICAL BACKGROUND OF INTOLERANCE AND ITS GENESIS

Intolerance as a concept as we know it today appeared in the eighteenth century AD, and was put in place to denounce the religious adherence by (Zelot) the fanatic Jew.(5)

As for its roots, it has many insinuations in the Noble Qur'an, which showed us that from Adam to these days. Satan's intolerance and his refusal to prostrate to Adam, even though the prostration was by the command of God Almighty, as he said: "And we have created you, then photographed your image, and said to the angles to prostrate to Adam so they all prostrated, but Devil was not among them". (Al-A'rāf: 11), and God Almighty indicated the reason for his hating saying: "Then all of them prostrated, but only the devil asked "Do I prostrate who has created from the mud". (Al-Isrā': 61), and saying: "He said: "I am better than him as you created me from the fire and him from the mud. (Al-A'rāf: 12).

Cases of intolerance did not end after the departure of Satan from the heaven, but continued to Adam's son Cain and Abel until Cain killed his brother Abel and remorse after killing him and the Almighty said: "Narrate to them the true news of Adam's two sons when they both sacrificed as the sacrifice was accepted from one of them and not accepted from the other, he said: I will kill you surely, he said, but God accepts only from those who fear the God almighty. (Al-Mā'idah: 27) and the Almighty said: "He avowed himself to kill his brother, then he killed him, so he became the one of the losers". (Al-Mā'idah: 30).

Moreover, all the messengers and prophets were confronted the stubbornness and fanaticism by their people through all of the means and methods.

HATED FANATICISM AFTER THE DEATH OF MUHAMMAD THE MESSENGER

After the death of Muhammad the Messenger of God, Muslims did what they were warned of the intolerance, conflict and division, starting with the events of Thaqifah bani Sa'idah between the supporters and the immigrants in choosing their leader after the death of Muhammad the Messenger of God until the present time, then the events of the dispute between the sects of 'Alī and Mu'āwiyah or sects of Umayyads and Abbasids. Then two major sects are the Sunni community and the Shiite community, where Yāqut al-Ḥimawī (d. 626 AH / 1238 CE) states in his lexicon that in the year (617 AH) he passed over the city of al-Rayy, and found the most ruined ones, and when some of the wise men of the city asked about the reason, he answered that there were three sects in the city: Shiites, Ḥanafis and Shāfi'is Ḥanafis allied with Shāfi'is against Shiites, and the fearful wars took place between them, until they did not leave the Shiites, but only those who survived himself, but in the end, a war between Ḥanafis and Shāfi' also occurred, and Shāfi'is defeated Ḥanafis.

The situation did not remain as it is said, but it has evolved to include the intolerance among the members of the same sect, and we will mention the two most important sects, namely:

1. Temptation of creation of the Qur'an: This temptation occurred among the followers of the Sunni sect, which was a great temptation and one of the greatest and most famous temptations among the Muslim sects, as hundreds or thousands of Muslims were killed as a result of this temptation that reached its height in the year 218 AH and continued for more than 15 years, to the extent that a Muslim was killed just because he said that the Qur'an was created rather than being inspired by the heaven...
2. The conflict among the narrators, news tellers and fundamentalists: This fanatic intellectual struggle occurred among the members of the Shiite community itself, at the beginning of the emergence of the news tellers at the beginning of the eleventh century of migration, on the hands of Shaikh Muhammad Amin al-Istrabadī (d. 1033 AH), but it was renewed strongly in the end of twelfth century, as the battles took place among them and the news tellers,

narrators and fundamentalists in Karbala, led by the religious people, senior figures and personalities, it was not restricted to the scientific community only, but this intellectual conflict leaked among the common people, which led to disregard for the science and underestimation of religion, ending with the killing of Muḥammad Nishāpuri (d. 1232 AH) known as the news teller, and his senior son, with an attack on his house in al-Kādhimiyya by the hands of common people.

SIGNS OF INTOLERANCE

First: lineage

Arabs have been concerned since the pre-Islamic era to preserve their genealogy and pride it in the poetry, which contained the exploits of the tribes, their original roots, the heroism and generosity of their men. The narrators and poets had a distinguished place among the tribes. These cultural trends have aroused the tribal nervousness and resulted in some wars between the tribes.

When Islam appeared, it prohibited the tribal nervousness. In the noble Hadith: “Who called for the nervousness does not belong to us, and who fought for the nervousness does not belong to us, and who died on the nervousness does not belong to us” (Abu Dāwūd narrated it in his book of Sunnah: 5123) and disbanded the religious link, and made it above every attribution. Even it became a balance for the peoples and individuals to follow the words of God Almighty: “The honest one of you to Allah is who believes in Allah.” (Al-Ḥujrāt: 13), but Islam did not prohibit caring for lineage because it is a means of acquaintance, and it is the goal of making the mankind in the form of people and tribes”, as it is mentioned in this verse: “O people, we created you from a male and a female, and made you the peoples and tribes so that you know each other by them”, (Al-Ḥujrāt: 13). As well as, the knowledge of the lineage enables the connection of the wombs that is emphasized by Islam, and it can be also possible to apply the provisions of the Sharia law, which are glorified in the marriage, inheritance, and strongholds.

So Muḥammad the Prophet had the knowledge of lineage of the Arab tribes, and some of the companions that were related to the prophet. Once Sā’d b. Abī Waqqās asked the prophet about his lineage and he replied: “You are Sā’d b. Mālik b. Wahīb b. Abd Manāf b. Zahra, and Abu Bakr was the most knowledgeable of the Quraysh about its lineage., and this saying is reported from ‘Umar b. al-Khaṭṭāb: “Learn from the lineages about your wombs, so that you can know who is permissible for you and who is forbidden to you from the women to marry, then you can be careful, then you cannot choose who is forbidden woman to you”, but his saying is ended with any pride that leads to the nervousness. (6) Bureau of the Soldiers that was established by Umar was arranged on the basis of the tribes, so it was the first genealogical record.

Hence, it is necessary to differentiate between the genealogy that connects the society and achieves the interdependence among its children, and the nervousness that separates the members of one society and tears its bonds.

Second: Boasting

Ibn al-Athīr said: Pride is claiming greatness, arrogance and honor. (7) Pride is mentioned in the Qur’an, all of the places it came in the sense of slander but it is combined with an approach similar to the undesirable qualities, such as joy and deception, as the God Almighty says: “Let him say that

the bad things are gone from me, he is proud of happiness for it". (Hūd: 10). The word joy in the Qur'an, if mentioned in absolute meaning it is reprehensible, as Rāghib al-Asfahāni mentioned God Almighty's saying: "And God, does not like each fool who is proud". (Al-Ḥadīd: 23).

If it is supposed that the place of pride is found in the person who is proud, but he should not pretend in front of the people with the manifestations of the greatness and pride, therefore, it is mentioned in the Noble Ḥadīth that the Prophet Muḥammad said: "I am the master of Adam's generation and there is no pride" (Ibn Mājah brought it out under No: 4308).

Sunnah of the Prophet Muḥammad is full of warning and alienation from the pride and bragging, including what was narrated by Muslim: 2865: that Muḥammad the Messenger of God said: "(God has inspired me to be humble so that no one can be proud against anyone, and no one would be tempted by anyone", and Abu Dāwūd narrated that Muḥammad the messenger of God said: "There is no one of us who has called for any kind of nervousness, and none of us has had fought because of the nervousness, and none of us has died believing in the nervousness".

Pride and nervousness, as they are two bad habits that expel the human being from the circle of reason and balance to the circles of uncontrolled instincts. Therefore, the man may behave without reasoning and rationality then there will not be any standard of truth and justice at that time, and these two bad habits will take the man to lye and deceit, as well as, to the exaggeration and intimidation or underestimation, and their effects are extremely dangerous. They may result in insults and curses, hatred and emigration, rather, the war and fighting. In the era of Muḥammad the Prophet, there was a splendor between the immigrants and supporters, which almost caused the war between them, but the prophet defused it immediately. An immigrant man swept a man from the supporters, then the supporter called the supporter: and the immigrant man called the immigrant men, then the prophet heard that and said: What is wrong with the people of ignorance era? Then he said: What do they do? Then he was informed about them, and he said: Leave it (the ignorance character), because it is malicious. (8)

Third: Acquaintance, not bragging

God almighty says: "O people, we created you from a male and female, and made you peoples and tribes to let you know each other, the most honorable person of you to Allah is the man who believes in Allah and fears, no doubt that Allah is a Knowledgeable Expert", (Al-Ḥujrāt: 13). When God told us that He made us into the peoples and tribes, He mentioned in the same verse three things that prevent us from the tribal boasting and nervousness, the first: "We created you from a male and female." It means that all of the people are from Adam, so in what logic do we pride each other and the origin is one!! Second: We must know the purpose, which is "Acquaintance, not bragging". Third: "The most honorable person of you to Allah is the man who believes in Allah and fears." so He declared the standard that can be for priority, and that standard is not the differentiation on the basis of Race or Tribe, but the faith, piety and goodness".

Fourth: Arrogance and Stubbornness

The Holy Qur'an showed us that the arrogance comes from inside the person and by his will, and it is a sign of intolerance. God Almighty said: "And when our verses are recited to him, and he becomes proud, as if he did not hear it, as if his ears are closed, so you warn him about the painful suffering". (Luqmān: 7).

Fifth: Mocking and playing

The mockery of the verses and the Messenger is from the intensity of intolerance, God the Almighty said: "If a verse of the verses comes to them from their Lord, they were against to them, when the truth came to them they belied that it is wrong, the news of their mockery that they were doing will come soon to them", (Al-An'ām: The cattle: 4-5).

Sixth: Sanctification of the past and imitation of the fathers

Among the things that the prophets and messengers were suffering from the polytheists, is their reverence for what they inherited from their fathers and grandfathers, and the blind imitation of them, and the lack of openness or accepting evidence and proofs contrary to what they inherited, and confronting them when they are unable to respond by saying: This is what we have found from our fathers, God the Almighty said to his Messenger: "They do not worship, but what was worshiped by their fathers before, we will fulfill their share completely without any loss.", (Hūd: 109).

This nervousness was the essence of the dispute that separated the matter of the Islamic nation, because Islam has fought the pre-Islamic nervousness with all the strength and uncompromising, the Messenger warned about it and blocked its windows, so there is no survival for the one nation with this nervousness as the Quranic text and the prophetic Sunnah indicates. Although Islam fought the hateful nervousness with a violent war, until the blind blood nervousness lost its intensity, but the roots of tribal nervousness did not disappear completely, as it emerged from time to time in different parts of the Islamic world.

CAUSES OF HATEFUL INTOLERANCE

Causes of intolerance are common to all types of intolerance, and the causes of intolerance can be summarized as below:

Self-esteem or to be proud of the self

This is one of the most prominent causes of intolerance. God Almighty did not create the people according to one style, but decided in them the phenomenon of in the tongues, races and colors, in addition to the laws and doctrines. God Almighty said: "One of His signs is the creation of the heavens and the earth and the differences among your languages and colors. These are signs for the scholars." (al-Rum: 22), but the one who has closed to himself, does not see, but only himself, hears only his voice, and does not recognize the right of the others to disagree and strive.

Lack of knowledge

Science is very important to educate the individuals and promote them to a high level of the literature and sophistication, because the lack of knowledge is one of the causes of intolerance, as it keeps the individual away from many important things that he must know, so what he thinks is pure right, can be pure error or at least it may be one of the right things, but due to his lack of knowledge, he maintains his wrong opinion and at the same time believes that he is right.

Absence of freedoms

Ibn Khaldūn says: "Injustice is the indicator of ruin in the construction."(9) This saying summarizes the catastrophic effects that result from the environment of injustice, domination, coercion and tyranny, in addition to the absence of freedoms, the lack of political horizons that allow pluralism,

dialogue, acceptance of the other opinion, and the release of talents and ideas from the restrictions of the fear and suspicion.

Family disorder

One of the main causes of intolerance is the family disorder, as if a child grows up in an unstable environment and full of many problems and disturbances, such as one of the parents dominates the other. This in turn undoubtedly leads to the emergence of children introverted or rebellious towards the others, and in these two cases they only consider their opinion and do not trust the others.

TYPES OF INTOLERANCE

There are references to many types of intolerance in the Holy Qur'an, such as:

First: Intellectual Fanaticism

It is the most dangerous type of the intolerance that has been mentioned in the Holy Qur'an for many places, and the most dangerous of them, which is mentioned by God Almighty His saying: "Those people who are disbelievers, whether you have warned them or did not warn them, they do not believe." (Al-Baqarah/ The cow: 6).

The historian Abu Shāma Al-Muqaddasī (d. 665 AH) mentioned under the title: "Doctrinal Fanaticism" that the fanatical imitators of his time raised the imam's 'statements imitating them even they raised them to the holy status of the Qur'an and Sunnah, and God Almighty's saying: "They took their rabbis and their monks as gods without God and Christ, the son of Mary", (Al-Tauba/Repentance: 31) has become true about them. Their fanaticism reached this extent that if someone of them mentioned the evidence from the Qur'an and Sunnah, they would strive to push it with all distant interpretations in support of their doctrine. Then they ended up neglecting the sciences of the book and the knowledges of Sunnah, preferring what they are to be persevered, so they exchanged the good by the malicious, the truth by the false, and the guidance by the delusion.

Al-Dhahabi mentioned that one of the imitated fanatical scholars said: "The imitator who adheres to the imitation of his imam, is with his imam like the Prophet with his ummah, it is not permissible to violate him". As it was claimed by chief Justice 'Alī b. Muḥammad al-Damaghanī al-Ḥanafī (d. 513 AH) when he prevented the judiciary from judging without the opinion of Abu Ḥanifa and his companions: Imām Muḥammad and Abu Yūsuf, and declared before the public with his loudest voice that there is no one on the land any more can be said the diligent, but the diligent jurist, Abu al-Wafa b. 'Aqīl al-Ḥanbalī (d. 513 AH), denied what was claimed by him, and said that his words are very corrupt.

Doctrinal fanaticism throughout the history was and still is like a swirling swirl that engulfs everyone who approaches it, and how many great Imams faced the tribulations and adversities, such as: Bāqī b. Mukhallad, Ibn Ḥazm, Al-Ṭabarī, 'Abdul-Ghanī Al-Muqaddasī, Ibn Taymiyya, Al-San'ānī, Al-Shaukānī, and Al-Alusī to the present time, who were exposed to this tribulations and adversities, because of the doctrinal fanaticism and the scientific rigidity that was protected by the tradition protectors!

The fanatic will not get out of the prison of his thoughts and his desires except by the devotion and sincerity and following the prophetic method, the sectarian fanatics will not get out of their narrow horizon and speed of ripening except by the openness to the others and contact with the others; and through the dialogue, exchange of ideas, and discussion of the overall issues that concern to the nation. Dialogue and discussion at the time is like reopening a wound that has healed a corruption and needs cleaning and disinfection; otherwise, it will turn over the time into a chronic disease with which only cutting can be useful. Opening, cleaning and disinfection of the wound is very painful, but it guarantees the recovery and righteousness after the operation. As for the silence, it is a crime against the children of the nation and future generations.

Second: Intolerance based on the grade or category

This type of intolerance is seen in a person that is higher and better than the rest of his group of the people, with a superficial vision, as these proud fanatics refuse that the Prophet can be like them, for they ask that the Prophet must be a king or something similar to the king, as God the Almighty said: "So disbelievers of his nation said this is not but a human like you. He wants to be favored by you, and if God wanted, He would send angels, we have not heard of this in our forefathers", (The Believers: 24). Today, we have seen some countries divide the countries of the world into the first, second and third category. They take pride in one another and make the others smaller.

Third: Intolerance to sanctify the inherited past

We find that this intolerance exists throughout the ages, God the Almighty saying: "They asked did we come to worship Allah alone, and leave what was worshiped by our fathers. So bring us what you promise if you are one of the truthful persons", (al-A'rāf: 70).

Fourth: Partisan fanaticism

God Almighty said describing the fanatics to their parties by saying: "So they divided their command of every party with the brow of what they had, and they rejoiced", (the believers: 53).

Fifth: Tribal Intolerance (Colors, Tongue, Genealogy, and Homelands)

This type of intolerance is what we are live today, which drag us to the ravages of internal fighting among the people of one country. The Qur'an dealt with the words of God Almighty: "O you people, I created you from a male and female and made you into nations and tribes so that you know each other", (al-Ḥujrāt: 13).

TRIBAL INTOLERANCE IS FROM THE PRE-ISLAMIC BIOGRAPHY

Muḥammad the Messenger of God said: "People of Islam will not leave three acts of the pre-Islamic era: Ascites from the planets, stabbing the lineage, and the mourning for the dead". (Narrated by al-Tabrānī in al-Mu'jam al-Kabīr: 2178). (10)

The tribal nervousness is one of the oldest types of intolerance, because the societies were composed of tribes at their beginning, and the national nervousness is only a form of the tribal nervousness. In pre-Islamic era, the Arabs were scattered and were living a hard life, and the tribal system was the master of the situation, as the strong man was oppressing the weak person, and the wars among them were destroying the causes of life, so the Basūs war between the two tribes, Bakr and Taghlab, was caused by a camel, but it continued for forty years, and it was not ended until it ate everything (the green and dry land). Then the war named Dāḥis and al-Ghabra between the two

tribes: 'Ibs and Dībyān, was caused by the interception of Qais b. Zuhair's horse named Dāḥis. This war ended with the heavy losses in the money and lives.

The Quranic verses and Prophetic Hadiths have urged the fraternal bonds that exist between a Muslim and his brother and that compose the hearts of all Muslims. God Almighty said: No doubt that the believers are brothers, make peace between your two brothers and fear Allah, you may be blessed". (Al-Ḥujrāt: 10) and called for the rejection of ardor of ignorance era and tendencies, and the abandonment of tribal nervousness, God Almighty says: Those who disbelieve made ardor of ignorance era in their hearts. So God sent His tranquility to His Messenger and to the believers, made word "the fear of God" compulsory to them, and they deserved to be owner of this word, and Allah had knowledge of everything", (Al-Faḥ: 26). It is mentioned in the speech delivered by the messenger of Allah on the day of the conquest, when he said: "God has departed from you the ardor of ignorance era and pride in the fathers, a pious believer and a naughty evil, you are the children of Adam, and Adam is from the dust..." (Narrated by Abu Dawūd in his book of Sunnah: 5118).

ADDRESSING HATEFUL INTOLERANCE BY THE HOLY QUR'AN AND NOBLE SUNNAH

The Holy Qur'an and the Noble Prophetic Sunnah have addressed the problem of intolerance in many, many ways and multiple styles, namely:

The principle of dialogue and discussion and the statement of the argument and evidence to face the hateful intolerance

God Almighty informed His Holy Messenger the trustable intellectual way to confront the fanatic infidels and the others by saying: "Call to the path of your Lord with the wisdom and good advice, and argue with them in the best manner. Your Lord knows best about who has gone astray, and he is aware of the guided ones', (the bees: 125).

The principle of no compulsion in the religion

The true Islamic religion is a religion that simulates the minds and hearts before anything else. People are not forced to enter this religion. God Almighty said: "No compulsion in the religion, the rationality has been demonstrated by the abuser", (Al-Baqarah: 256).

The way to confront the fanatics

In case of incompatibility with the fanatics, you should preach, guide and speak softly, we find God Almighty ordering His noble Messenger to be away from them in case they are not benefited by his advices, and God is the one who repays them about their fanaticism and stubbornness. He says to him: "So leave them and wait for them they are also waiting", (The Prostration: 30).

Communication

We mentioned that Islam and faith in it are not compulsion and coercion, so the duty of the Messenger is to present evidence, arguments and proofs, and then the guidance, faith and the ratification is optional. God Almighty said: "We have given you a book for the people with the truth, so who has taken this guidance taken it for himself, and who lost it, rather, he is the one who has forgotten, and you are not responsible about them", (al-Zumar: 41).

Opening the door to repentance and forgiveness for fanatics and the others

Islamic message remains based on the principle of mercy, forgiveness and repentance, for all human beings, but after they have to ask the forgiveness from God Almighty. God Almighty said: “We did not send a messenger except to be obeyed by God’s permission”, and if they did wrong to themselves, then came to you, and asked Allah’s forgiveness and the Messenger forgave them, they will find Allah a merciful repentance”, (An-Nisā’: 64).

Justice in the judgment

A story was revealed during the time of the Prophet that the Messenger has ruled with justice among the people. When a woman came (to the Messenger), she has stolen (something), they asked for the intercession from the Messenger by the Osama's mediation.

It is mentioned by Bukhāri and Muslim and the others that ‘Āyisha told that the messenger of Allah said: «O people, those were destroyed who were before you, if the noble man was caught by the stealing was left, but if the weak person was caught by the stealing was punished, I swear God, If Fatima, the daughter of Muḥammad, had been stolen, I would have cut off her hand. (11)

The penalty shall not be more than the sin

When all solutions and remedies do not work with the fanatics in case they attack Muslims, then God commands that the punishment should not be more than the sin, WE have to know that the patience and delegating the matter to God is better, by His saying: “If you punish them, they will be punished by the same way you were punished by them, but if you are patient, it is better for those who are patient, (al-Naḥl: 126).

CONCLUSION

Finally, at the end of this article we mention here a number of the results that are as the following:

1. Intolerance has existed since God Almighty created Adam and Satan’s fanaticism started against him, which is the real disaster and the first enemy that all the messengers, prophets, righteous persons, and whoever followed their footsteps, are remaining in their attempts against the intolerance continuously to this day.
2. The Holy Qur’an and Noble Sunnah of Muhammad the Prophet gave a clear and understandable plan in dealing with the intolerance, starting by clarifying its signs and types, and ending with the methods of actual treatment for it.
3. Intolerance may be reprehensible and may be praised, but it is more reprehensible.
4. The Physical punishment, such as the killing and war, is the last solution that the Holy Qur’an used to confront the fanatics.

References

The Holy Quran

Al-Misri. Ibn Manzūr Muḥammad b. Makram b. Manzūr al-Afriqī, Lisān al-‘Arab. Beirut: Dār Sādir. First edition.

Ibn Khaldūn. Abd al-Rahmān Ibn Khaldūn. (1421 AH). History of Ibn Khaldun. Beirut: Dār al-Fikr.

Al-Jurjāni. Ibn ‘Uday Abdullah b. ‘Uday b. Abdullah b. Muḥammad Abu Ahmad. (1409-1988 AD). The Complete in the weak men. Investigation by Yahya Mukhtār Ghazzāwī. Beirut: Dār Al-Fikr. Third edition.

Bernard Chive. (2017). Mad Faith fanatics. Translated by Qāsim Al-Miqdād. Dār Nineveh.

Al-Sijistānī Al-Azadī. Abu Dāwūd Suleiman b. Al-Ashath Abu Dāwūd. Sunan Abī Dāwūd. Investigated by: Muḥammad Muhyuddin Abdul Hamīd. Beirut: Dār al-Fikr.

Al-Sam'ānī Abī Sā'd 'Abdul Karīm b. Muḥammad b. Mansūr al-Tamimī. (1408 AH-1988 AD). Genealogy. Commented by: 'Abdullah 'Umar al Bārūdī, Dār al-Jinān. First edition.

Al-Jazarī. Ibn Al-Athīr, Abu al-Sādat al-Mubāarak b. Muḥammad. (1399 AH-1979 AD). Al-Nihayah Fi Gharīb Al-Hadith Wa Al-Athar. Investigated by: Tāhir Ahmad Al-Zāwī Mahmūd Muhammad al-Tanahī. Beirut: The Scientific Library.

Al-Qazwinī. Ibn Mājah Muḥammad b. Yazīd Abu Abdullah. Sunan Ibn Majah. Investigated by: Muḥammad Fu'ād Abdul Bāqī. Beirut: Dār al-Fikr.

Al-Nishāpuri Muslim b. al-Hajjāj Abu al-Husain al-Qushairī. Sahīh Muslim, Edited by: Muḥammad Fu'ād Abdul Bāqī. Beirut: Beirut: Dār al- Ihya al-Turāth al-Arabī.

Al-Bukhārī. Abu Abdullah Muḥammad b. Ismā'il b. Ibrāhim b. al-Mughīra al-Jāfī. Sahīh al-Bukhārī. (1422 AH). Investigated by: Muḥammad Zuhair b. Nāsir al-Nāsir: Dār Tauq al-Najāt. Edition: First.

Al-Tabarānī. Sulaimān b. Ahmad b. Ayyūb Abu al-Qāsim. (1404 AH). The Great Lexicon. Investigated by: Hamdī b. Abdul Majīd al-Salafī. Mosul: Al-Zahra Library.