

Moslem and Non Moslem Tolerance: a Comparison Study

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Summary

This study is based on the issue of Moslem and non Moslem tolerance-a comparison study- that is through the accredited evidence of Moslems and non Moslems. The researcher in this study dealt in this comparison the definition of moslem tolerance in the one hand and Jews and Christians in the other hand in language and convention and the evidence of tolerance of the two sides and the differences in the field of application, that is through an introduction five requirements which divided into issues and an end crowned by results and recommendations. The aim of the research is to clear out the points of similarity and difference in theory and application of non Moslems So it will be a key for researcher in those useful comparisons.

Keywords: Tolerance: in language and convention, Theory, Application, Moslem And Non Moslem Tolerance, A Comparison Study

Introduction

Thank God and prayer be to the Prophet

The Mighty God lawed for Mankind a straight forward religion and guided them a straight path, whoever followed it is wise and well guided and whoever astray obviously lost, that religion the master of messenger was sent for, is an overwhelming on all religions before it is the ending it is the message up to the reckoning day. This required to have in this message features and characteristics which make it good for all times and places for all Human Beings. The greatest of all these features is tolerance and easy in any life affair in worship and treatments, morals, politeness with Moslems and non Moslems.

God's law required that the existence of people on this earth to be in human gatherings. It is despite what they have in common of the unity of origin and the need for gathering and the need for survival, and the wish to have life being, and the seek of raising cities, and the desire for promotion and advancement they differed in each specialty of athenic, religious and cultural environment. The Glorious Quran stated this fact God Said (1):

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious). See V.2:2)]. Verily, Allâh is All-Knowing, All-Aware. ...49:13

So we notice that the purpose of the difference of mankind being peoples and tribes, and their variety to people and tribes, and being cultures and civilizations is to know each other not to dispute, and coexistence not to fight each other, cooperation not to compete, and completing each other not to opposition. It is clear the importance of religious tolerance is necessary as the necessity of existence itself.

In reality existing, emphasizes the clear differences between theory and application of Moslem and non Moslem, that is what called the researcher to navigate into this issue, he dealt with it as a comparison study, using the evidences and proofs to emphasize the correctness of what he reached.

Why is this Subject Chosen

A deep look in the nowadays world's status is shocking at seeing the world's fight and conflicts, and the love of domaining, and the conflict for power and the greediness for others fortunes without religious restrain all this is due to low morals and the loss of values on top of all tolerance and forgiveness. This is what called the researcher to grab this subject to clear out it's importance and it's impact on the life of individuals, societies and nations alike.

Research Questions

- 1-What is tolerance?
- 2-What is the contrary word for tolerance?
- 3-Did all all religions urge for tolerance?
- 4-What are the reasons calling for not to tolerate?
- 5-How do we tolerate?
- 6-What is our evaluation for tolerance nowadays?

To make the research easier, and make it understandable, the researcher determined to divide it into the following requirements and issues:

First requirement: Tolerance, definition and clarification, there are two issues:

Second requirement: Tolerance in other religions.

Third requirement: Tolerance between theory and Practice, here are two issues.

First requirement: Definition and Clarification, there are two issues:

First issue: Definition of tolerance in language:

Tolerance: Indicates easiness and smoothness (2):

It is also said tolerant, if generous for it is being easy for him.

Aljawhari said: Tolerance is generosity, generous, allowed me and gave me and who was generous, tolerance is giving, tolerate is be easy(3):

Forgiveness is to skip guilty and ignore punishment and the origin is to erase.(4)

Definition of Tolerance in Convention

Tolerance in convention is said in two ways:

First: Generous in giving.(5)

Second: Tolerance with the others in different treatments, this is done in making things easy, this is clear in easing things and making them available without complications, and the tolerance of Moslems is obvious in their different treatments, both among themselves or others from other religions.

Tolerance in it's most common definition is to respect others freedom, their ways of thinking and conduct and their political and religious opinions.(6)

Respect in this concern means to accept the other opinion even if it is different from your opinion without adopting that different opinion or leave the personal opinion. What is obvious that the concept of tolerance in the origin of language is let the others free in an easy way, with some self pressure, that is what we understand from the indication of the verb tolerate (tolerrer) this was borrowed from Latin language in the year 1393 AC it meant then bear and endure, the verb was transferred to the French Language carrying the latin meaning (bearing in toil) and carried in other periods of time other meanings.

In the end of the 19th century, it restored it's first use (to endure something) in the year 1872 AC (7).

We can define tolerance as a behavior as to leave others express their opinion which you disagree with and let them live according to principles you do not adopt (8).

But as for the concept Tolerance had many definitions subject to the side of definition maker, his philosophy and knowledge and interest, the variety of definitions does touch essence of the idea in regards of the acceptance of others being different, in religion, race or politics, or to prevent them to be others or force them to abandon them being others .

According to Tolerance Principles Declaration issued by UNESCO(9), Tolerance means respect, acceptance and appreciation of the rich cultures of our world and the forms of expression, this tolerance is enhanced by knowledge, opening, communication and the freedom of thinking and conscience and belief.

It is essential for the researcher in the connection between tolerance and freedom to recall the historical course where this connection is fixed in Europe after the religious wars when the followers of the two sectors followers catholic and protestant fought, the Europeans experienced the disaster of religious figotion, and they paid a high price to reach the stage to be convinced that the only solution is tolerance with the political, thinking, belief and political differences.

In this concern Ali Omleel goes to the concept of (tolerance) is the outcome of the religious reform in Europe, and rose up as of the mentality change resulting from a new relationship. It is the relationship of mutual recognition between the powers continued the conflict all through the 16th century i.e during the European religious wars, a crack occurred in the one religion, it was jumped over by the recognition of the right of difference in belief and the freedom of thinking in general (10).

The Second Requirement: Tolerance in Other religions:

As related to Heaven, it only orders for good and right, it only calls for generosity love and benevolence it recommends only security and peace, it was not an obstacle for exchange of culture, or for coexistence knowledge of one another and dialogue, the obstacle is only those who think they know the absolute truth and use religion to play with the fate of people and it is in barrenness to let those understand, and the differences between principals and practice here and there are countless (11).

Islam is not the only religion containing the principles of tolerance, as we pointed out, Christian religion which Bibles say: It was formerly said to you tooth for tooth and nose for nose, and I say to you do not resist evil by evil, but who slam your right cheek turn your left cheek for him, who took your gown, give him your shirt and who used you to walk with him one mile walk two miles with him (12).

-Whoever asked for forgiveness he defeated devil.(13).

-Treat people in a way if you live they mercy you and if you die they weep for you.(14).

Those texts are taken from the Bible (the holy book), it includes the principles of tolerance in it's best ways, and it is above human ability, this is another evidence of the participation of heaven religions in this virtual of life sides, no wonder in this because the God is one, despite the variety of prophets and religions and also Judism call for tolerance if you look into those recommendations:

-If you hate what others do, do not make to others (15).

-Bathe and be pure, remove your evil thinking, learn benevolence, and seek justice (16).

So it is clear that Tolerance is a human requirement all religions called for it, why not the heaven wisdom wanted it, and the human nature required it and the social rise required it and the civil societies made it a must. And made it mandatory and what it needs of civilized noble values.

The third requirement: Tolerance between theory and practice. Here are two issues:

First Issue: Western Tolerance

One cannot find it hard to prove the Western failure in the harmony between theory and practice on the reality, the gap between them is deep and the difference is wide, this made judgment easy.

Theory says that tolerance is a stand clear in readiness to accept different points of view in regard of conduct and opinion without agreeing on them and says to respect and appreciate the rich variety for our world rich cultures, and to accept the different ways of life and the different behaviours among mankind about life, practice destroys this image in all it's indications, meanings and the bases it was built on.

The call to mingle in the Western society which means to melt in the culture and civilization of the society, that leads to have the Moslem leave his identification i.e his belief and culture and values, this is contrary to tolerance theory which the West looked at it by his thinkers and local and international organizations.

When we refer to the idea given by Voltare (17), where he asked about the concept of tolerance and (what is tolerance) he answers it is a result of a combination to our human being, we are all a result of weakness, we are all crunchy and tend to make mistakes, so let us tolerate each other and tolerate the foolishness of each other in a mutual way, we try to question culture which produced it, and the civilization he was brought in it's lap, to the western world saturated by the Roman culture characterized by domain and force this culture which interfered clearly in the forming of the Western mentality and the leading in the modern history which his thinkers called for with what it excelled, in thinking, economy and technology, but to what extent the Western thinking was loyal to it for his civilized values which his thinkers called for? The issue here does not require deep thinking, it is enough to read some events in the international scene old and to come to the conclusion that thinking and practice of the West there is a big gap between them.

As an example the French Revolution Declaration Says: (People are born and remain free equal in the rights (18), but in practice the idea of slavery and arrogance idea is prevailing, in our countries is the best proof for the colonial treatment, and the use of it's fortune in a way that undermine the theories of enlighten thinkers in the heart.

The continued campaign on Islam in the West is a clear evidence on this contradiction between the thinking and practice and what is seen of maiming the Islam image in the media and the daily declarations stapping in Islam and Moslems does not absolutely lead to the respect and appreciation for cultures other than the West cultures.

The veil issue which lately rose in the West countries is an obvious violation for a theory based on freedom of religion which states that tolerance means that we accept that human being nature is to be different in appearance, state, conduct and values, and the most strange is to forbid veil, is point of view of Ravran France Prime Minister who considered the Islamic veil in the state schools became a political challenge for the French basic values represented by openness and tolerance (19). This is fake beyond all limits on what to be imagined from contradiction of theory and practice..

What USA and Britain do in Iraq, and what is planned for the Islamic world, a campaign to implement democracy and lacism and the change of education curriculum not excep totalitarianism (20), It is a way to impose a certain ideology on the nations to control their power and resources.

It was hard for the west to compares between the tolerance theory and the national security (Doctrine of American National Security) which believes the oil in the Islamic world (AGod Mistake) or to compromise between the moral tolerance and the basis of politics represented by Mekafilism which prefers cheating, evasing and postponing, bad intentions and cunning and egoism to achieve the deisired goals without considering what conscious calls for or the principles of religion morals on the base of the aim justifies the means(21).

So the West had to choose either tolerance or self interest, and chose the self interest and occupied Afghanistan and Iraq and supported the Zionist entity and dictators in the Islamic world.

The Tolerance theory they did not delete it or stop calling for it, but used it according to their benefit measures as fake shield to cover their real colonial goals and to cover their capital greediness, it is like the Bible of the white man, where Simonz said: (The white man came with the Bible in his hand, after a few decades, land became for the white man and the bible in the hands of the black man).

The Second Issue: Moslem Tolerance

Islam which the human being messenger Mohammad (God pray on him) came with it several important laws, did help in it's spread in all the greater universe.

The most famous of those laws is the law of tenderness, non violence and tolerance which emphasized by the blessed Ayat in addition to the honored sayings of the prophet.

The Glorious Quran urged for tolerance through the call for Moslems to be committed with several concepts and values and rules that embody tolerance as a religious, moral, and social value, of which is entrust pluralism as glorious God said (22):

but they will not cease to disagree... Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islâmic Monotheism) 11: 118- 119

And the forming pluralism, God said (23):

We have created you from a male and a female, and made you into nations and tribes, that you may know one another... 13:49

We still see in the glorious Quran the best scientfic practical call to nonviolence an peace, and in referring to endexed dictionary, the researcher DR. Wanees Al-Tahir Amir (44) found a verse (AYA) declares forgiveness and tolerance (24) of which are those Ayat (verses) God says (25):

Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better...16:125

And God Says (26):

...and when the foolish addresses them (with bad words) they reply back with mild words of gentleness. ...25:63

And God Says (27):

And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islâmic Monotheism with His Verses),...29:46

And God Says (28):

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them). ...7:199

And God Says (29):

And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge....6:108

And God Says (30):

And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them;...3:159

God Says (31):

Let them pardon and forgive. Do you not love that Allâh should forgive you?...24:22.

And God Says (32)(32):

...so overlook (O Muhammad صلى الله عليه وسلم) their faults with gracious forgiveness 15:85.

And God Says (33):

who repress anger, and who pardon men; verily, Allâh, loves Al- Muhsinûn (the good-doers). ...3:134

And God Says (34):

And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh. ...42:43

And other Ayat from the Holy Quran.

But the Sunna (The Prophet Sayings) has plenty of Ahadeeth (prophet sayings) that emphasize the concept of forgiveness and tolerance of the wrong deeds and not to oppress and the society sides built on good conduct and good morals.

Narrated by Jabir Bin Abdullah said the prophet said" May God be merciful for a man easy if sold, if bought and if judges"(35).

Ibn Masoud (May God Be Merciful to him) narrated from the prophet (God pray on him "Should I tell you who is prevented from fire" They said yes The prophet said" prevented from fire the easy and the tender and close" (36).

Aaeshah (May God be merciful to her) narrated The prophet never beat any thing by his hands, nor a woman, except jihad for the sake of God, and taking from him and to revenge from him unless violates God's forbidden limits, he revenges for God laws violations (37).

Ibn Masood narrated, he said as if I look to the God's messenger (God pray on him) talks to one of the prophet God pray on them was beaten by his men until bleeding he was wiping blood from his face and say"O God forgive my men they do not know"38).

Abu Huraira narrated that the prophet (God pray to him) said, "The strong is not the killer, but who restrain himself at anger" (39),

The prophet (God pray to him) clears out that forgiveness results in prestige, Abu huraira narrated, the prophet (God pray to him) said, "Wealth never decrease fom charity, and God's slave increases his prestige by forgiveness, and the humble for God raises in his prestige", (40).

The Prophet's patience was prior to his anger, the harder the increased ignorance to him increases his patience. The prophet (God Pray to him) forgive the Jew or the unbeliever wishing for them to be a Moslem, he also forgives the ignorant beduins until Islam settles in their hearts, and also he used to forgive his followers to increase their love to him, the examples for that are plentiful the research is not possible to mention. And the good followers, Islam experts, in other words the friends of the prophet, the followers and the followers of the followers, and after them the followers of the good followers those who represented Islam in the best manner in their faith, justice, and the good worship of God and good morals, and the good treatment, they became an example for this nation, follow their path and do as they did, we are capable-today's Moslems- to borrow some examples and follow them.

Ibn Masood wanted to buy some food, as he wanted to pay, he found his money were stolen, people cursed the thief, and Ibn Masood prayed for the thief and said, (O God if the thief stole for need may God bless the money, and if it is evil guilty may God make it his last guilty deeds)(41).

Moslem is easy, tender forgiver, friendly with people, giver, advising them seeking the excuses for their behaviours.

And Also Omar Bin Al-Khattab (May God be merciful to him) tolerate all people by saying: All people are released from me (42).

And also Omar Bin AbdulAziz (May God be merciful to him), to meet God and your cause as it is better for you than solving it by court (43).

Ibn AlQayyem (May God Be Merciful to him)"O son of Adam there are evil deeds between you and God only God knows them, you love God to forgive it for you, if you love God to forgive them for you forgive his slaves,if you wish God to tolerate you, you tolerate his slaves, the penulty is from the kind of work"(44).

Shafie'e (May God be merciful to him) said:

They said: you were their enemy and did not answer,

I said: the answer back is the key for evil (dispute), Forgiveness of the ignorant or stupid is polite,

Yes, in it there is the repair of honor,

Lions you are afraid of while they are silent, and you are afraid of the dog and stone it when it barks.

The Conclusion

From the above mentioned we come to the following conclusions:

- 1- The concept of tolerance is making matters easy and to be tender with them in the treatment of Moslems either with each other or others from other religions.
- 2-Tolerance is not limited to Islam religion, other religions also came with it, God's wisdom came with it, and the human nature wanted it, and the social rise had it as a must and the civil societies mandated it and what it needs of civilized values.
- 3-Tenderness and tolerance and forgiveness emphasized by Quran versses (Ayat), is the result of two types determinations:
 - a-The emphasis of the entrust pluralism.
 - b-The emphasis of forming pluralism.
- 4.Sunna has plenty of the prophet saying to emphasize the concepts of forgiveness and tolerance, and forgive the evil not to oppress, and patience when exposed to bad deed, and having the award from God and rising the society pillars on virtue, the good morals, the prophet followers made superior examples in tolerance in saying and doing, they became our example, we are guided by their opinions.
- 5-The west failed totally to consolidate between theory and practice in tolerance on reality, there is a deep gap between the two values that is because of saturation by the idea of arrogance and slavery in the Western mentality influenced by the Roman Culture characterized by domain and force.
- 6-But Moslems were absolutely successful to combine theory and practice on reality in field of tolerance, this availed for Islam the speed of spread and to be deep in it's believers hearts.

The End

Thank the Mighty God for enabling us to accomplish this humble work: (Moslem and non Moslem tolerance) a comparison study, we were through the definition and the concept of Moslem and non Moslem tolerance and focused on the extent of agreement between theory and practical application on reality and reached the following results and recommendations:

- 1-Tolerance is the climax of morals, with it Islam was able to be deep in the heart of Islam believers and not to abandon Islam under the hardest circumstances.
- 2- Islam is free of all accuses of terrorism and extremism.
- 3-Terror and extremism with some individuals and groups is because of the double standards which the West measures by, and not coming out of Islam itself specially if it concerns the Palastinan cause (The axle cause of the Arabs and Moslems).

- 4-Racism which we see today is the product the Western thinking saturated by the Roman culture characterized by slavery and arrogance, examples for that are countless on top of that the treatment of Europeans to the Red Indians in America and the blacks in South Africa.
- 5-Islam in it's dealing came from what The Mighty God said:"We made you peoples and tribes to know each other, the most preferred to God is the most pious, no differences in a religion, or sector, or athenic group, or colour, or race, or sex, all are equal and the examples for that are plentiful.

Recommendations

But for recommendations are in general as follows:

- 1-To raise the new generations on tolerance from an early age in theory and practice, this is the responsibility of mothers at home and the responsibility of teachers and education authorities in the education firms public and private firms.
- 2-The spread of tolerance culture among individuals and groups, this is the responsibility of mosque imams, preachers, caller for God and media in all it's kinds, vision, written and audio and all firms concerned.
- 3-The call for continuation of dialogues between religions, and to develop dialogue from time to time, through which the work to deny terror and extremism which are related to Islam untruly and by lies.
- 4-The work to assign one day per year to call it (TOLERANCE DAY), in that day individual review himself, may be he will discover he made a mistake with somebody by intention or non intention, he will apologize for that deed and ask to tolerate that person, by that hearts will be clean and hatred is abolished, persons will be pure.

Foot Note List

- 1) [Surat Alhujurat:13].
- 2) 2-Language Measures Dictionay-Ahmad Bin Faris Bin Zakariya Abu Al-Hasan (1979), Dar Alfikr99/3, Waqf Library.
- 3) 3- Al-Sihah Taj Ellughha, and Sihah Al-Arabiyah-Imam abu Nasr Ismael Bin Hammad Al-Jawhari 376/1.
- 4) Lisan Al-Arab-Ibn Manthur-Vol.15-Dar Sadir-Beirut P(72) aritice material.
- 5) 5-Alnihaya Fi Ghareeb Al-Hadeeth Wal Athar, Majd Eldeen Ibn Al-Atheer (1979), Al-Maktaba Al-Elmiya-Beirut 398/2.
- 6) See Laroose Little dictionary Paris-1990 P968.
- 7) See Voir Le Rrobert Français dictionnaire historique de la langue Française, Paris, 1995, t2, p212.
- 8) See Bernard Guillemain , idée de tolérance, Universalis, 22/713-714.
- 9) Para 1 from article one in the declaration about tolerance issued by the member states on UNESCO 16th November 1995.

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- 10) Ali Omleel, Al-Islahia Al-Arabia and Rights national state, press 3, Beirut, Dar Altanweer 1985 p 111.Believers without limits web site.
- 11) Al-Jabiri, Nabil Nima (2008 AC) Al-Naba Information Net.
- 12) An Essay, for prof. Akeel Yousef Eedan In Islamic Philosophy and Arab Thinking from Kuwait.
- 13) Previous ref..
- 14) Holy Book for School and Family in the old and new testaments (old Testament) by care of Father Basilios Kanatri page 135.
- 15) previous ref.
- 16) Previous ref.
- 17) Voltaire, his real name is: (Francoi Mari Aroy), French Philosopher and thinker, his thinking activity is characterized by his hard hostility for religion and the call for civil life and lacism.
- 18) The First category of The Arab Declaration of Human Rights dated 1 December 1948.
- 19) Aljazeera net page 24.
- 20) Totalitarianism : It is one of governing forms based on individual submission to the state the strict domain on all life sides and it's productive power on the basis of ideological certain governing mandating that keeps practical leadership and impose it in a public openion by force on all people (Social Sciences Dictionary Dr.Zaki Badri P427)
- 21) The dictionary of Diplomacy and International Affairs By Samouhi FawqAl-Adah.p: 24, Lebanon Library (Nasheroun).
- 22) [Surat Hood: 118 and 119].
- 23) [Surat Al-Hujurat 13].
- 24) Dr.WaneesAl-Tahir Aamir,Forviveness In the Holy Quran,Al-Watan Newspaper Oman Voice in the World.
- 25) [Surat Al-Nahl (the bees) 125].
- 26) [Surat Alk-Furqan 63].
- 27) [Surat Al-Ankabut (Spider) 46].

- 28) [Surat Al-Araf 199].
- 29) [Surat Al-Anaam 108].
- 30) [Surat Al-Emran 159].
- 31) [Surat Al-Nour 22].
- 32) [Surat Al-Hijr 85].
- 33) [Surat Al-Emran 134].
- 34) [Surat Al-Shura 43].
- 35) Fath Al-Bari, Sharh Sahheh Al-Bukhari, Al-Buyoa Tolerance in the selling in buying No.2076.
- 36) Al-Tirmitheh Mohammads Bin Essa Bin Sarah, Sunan of Al-Tirmitheh No. 2488
- 37) Narrated by Moslem-Abu Alhussain Moslem Bin Al-Hajjaj Al-Nissabouri In Saheeh Moslem . no2328
- 38) Agreed upon (muttafaqun Alaih),-Saheeh Al-Bukhari No.,3477 and Moslem Saheeh Saheeh Moslem no. 1792.
- 39) Al-Bukhari,-Saheeh Al-Bukhari Mohammad Bin Ismael-Saheeh Al-Bukhari 1993 Dar Ibn Katheer No. 5763.
- 40) Narrated by Moslem-Abu Alhussain Moslem Bin Al-Hajjaj Al-Nissabouri In Saheeh Moslem . The Book of Birr and Silah And Adab No. 2588.
- 41) Al-Ghazali, Abu Hamid Bin Mohammad Al-Tousi, Ihiaa Oloum Al-Deen 1843.
- 42) Previous Ref.
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- 44) Hmaissah, Badir Abdul-Hameed Wal-Aafeen An Al-Nas, Said Al-Fawaed Web Site.
- 45) Al-Sane'e-Hana'a Bint Abdul-Aziz. Matha Tahtasibeen Fi AlAfou An Al-Nas Sayd Al-Fawa'ed Web Site.

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