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Quranic Doctrine in Peaceful Coexistence

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Abstract

There are many important teachings in Islam. The human beings can have peaceful coexistence and abundant understanding if the Islamic precepts would be done in all aspects of daily life relationships. One of the sacred precepts is about Quranic doctrine in peaceful coexistence. This study depicts this critical issue based on various verses in Holy Qur'an. Definitely, each of the Quranic teaching has significant impact on the human living in Islamic country. This research implements descriptive methodology to reveal this truth. The results suggest that social interaction, mutual respect, harmony, friendship, understanding and daily life engagement have an important role on the peaceful coexistence, especially altruism provides immense tolerance.

Keywords: Quran, Doctrine, Multi-racial races, Peaceful coexistence, Tolerance.

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Introduction

Regarding peaceful coexistence according to Quranic doctrine, with all racial and geographic differences (in terms of culture, language), all humans come from one source and reality, they have the same rights and they don't have any difference, unless their good deeds and virtue. Qur'an says that (4: 1): *People, abstain from your God, He created all of you from one human (soul) and created his wife from his nature, and also he created many men and women from these two persons. And abstain from your God that you ask from each other with his name and about your families, God is altering about your affairs.*

One of the characteristics of Islamic human rights is that these rights are based on human's nature; this nature is common among all humans. Some parts of Islamic duties and responsibilities are related to Muslims and believers, such as: prayer and fasting; Qur'an and traditions refer to this person in this manner. Although all humans are bound to this religion, at first they need to adhere to monotheism and prophethood and then these orders address them. Some orders are depend on humanity, not on the faith, such as: observance of justice, respect to parents. Therefore, right of life, right of generosity, right of education, right of responsible freedom, Qur'an are related to all humans and can be generalized to all nations and tribes. Thus, as the base of divine religions, they direct human towards achieving maturity and impeccability. For this purpose, God sent the primal principles of these innate rights to all humans by religions; therefore, human rights back to divine religions.

Quranic Doctrine of Peaceful Coexistence

Quranic doctrine regarding peaceful coexistence can be summarized as following:

Universality of Islam

Islam is a universal religion and it isn't only for some people and nation. From the beginning of advent of Islam, it claimed to be universality, and the verses that were descended in Mecca and before departure, are confirmed this claim (Quran, 7: 158):

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ
النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Say that: people, I'm the messenger of God towards you; that God who is the governor of the earth and skies. There isn't any deity except him. He revives and kills. So, believe in God and his messenger who is uneducated and believes in God and his words, and follow him to find salvation. In Islamic thought, human rights are universal, because of involving innate and human principles, and the most important of these principles are these principles:

Islamic Human Rights are Inborn

There are many reasons for generality of these rights, we mention some of them (Quran, 60: 8):
لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّنْ دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ: (8)

God has not forbidden you from benefaction and justice towards people who are not at war with you and have not driven out you from your cities.

It is Qur'an unite clear that this issue as a rule is accepted by clear-sighted persons, such that whenever benefaction and the latest in accordance with law become necessary. Is the reward of benefaction, except good deed and good behavior?

It is clear that no mercy, grace and affection forwards people is not upper than all of them obtain their natural and innate rights. In fact, this important doctrine means human's right of generosity and the duty of governors about honoring of them in all religions and beliefs; i.e. because they have the name of "human", so they have these rights, unless they deprive themselves from this generosity by their own bad behaviors and actions.

Easiness and generosity of Islamic rights another feature. Islamic rights have non-imposition of Islamic culture on followers of other religions and respect for the rule of peaceful coexistence. Jafari (1991) writes about this issue: about the rights and duties of other nations and societies which are based on the culture and other factors and also their important successes, Islam not only does not impose its legal and obligatory rules on other nations, but also in accordance with verses of Qur'an and other jurisprudence principles, it gives them freedom in their thoughts and behaviors. When the error and mistake of people about their beliefs and rules are proven, Islam undertakes to guide and advise them, based on improvement of human and humanity and with the best method. We can claim some clear reasons for this issue. The verses of Qur'an (3: 64):

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

Say that: people who have a divine book! Let's come into agreement about one common word: let's not worship except God and not make anything his partner, and let's not choose another as our God.

The Rule of Obligation

Obligate anyone who is not co-school with you. The meaning of this rule is that: Muslims have to respect to rights and duties of non-Muslims, and observe this rule about them.

Justice

Justice is the base essence of Islamic mankind rights: in Islamic training, “justice” is the most appropriate base of the human rights. It was said by Mottahari (1984) that: the essence of “justice” is Islamic training level. Justice is set in chain of whatever the religion is said is not Justice; rather the religion says everything that is Justice. Although the basis of the first Islamic rights is religious will of God, which was sent by an inspiration and we can get it either by the prophet with right reason but the religious will of God is based on justice. Soul of Qur'an and Islam is invitation to justice. Qur'an introduced establishment of justice as one of the important objects of prophet's mission (Quran, 57: 25):

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

All of God's orders are based on justice. And God never be unjust, neither in religion nor in creation, even does not he decide to be unjust. The basis of existence, either in creation or in legislation system, is based on justice. Our prophet said that:

و بالعدل قامت السموات و الارض

And again he said that: justice is God's scale on earth and it was said that: justice is the basis and criterion of a precept.

The Necessity Principle of Invitation to Monotheism and Islam

One of the basic principles in Muslim's relation with non Muslims is invitation to monotheism and Islam by peaceful ways. Legitimacy of dualists' asking time to listen God's words in battlefield in order to dualists' guidance, is a strong reason for preference of invitation over jihad (Quran, 12: 103) and various verses and traditions and the practical strategy of our prophet and other prophets confirm this issue that the first principle in relation with dualists is invitation to God.

According to jurists, invitation is preference over jihad. God never sends any prophets for fighting with people, rather in many verses He says to our prophet that: *We sent you as a harbinger and frighten*. And also He says: *The mission of God's messenger is message conveyance and its publicity* (Quran, 3: 20). The prophet himself explained "giving good news and frightening" as his only duty (Quran, 7: 188). Other verses say that: the prophet calls upon his followers to words God and faith in God and guidance insightfully (Quran, 12: 108).

Another verse about invitation to jihad says that: God and his messenger call upon you to think that revives you (Quran, 8: 24), and many verses, on the one hand, stress on invitation precept and on the other hand, on variety and severalty of its instrument and selection of each one upon appropriate time and place. The God orders to the prophet that: invite people to God with various ways. Some verses that include the principle of invitation are:

a) A verse that refers to invitation ways (Quran, 16: 125):

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ

Invite people to God with wisdom and good advice and dispute with them with a better way. In fact, your God is wiser about a person who deviated from his way and also about God's wayfarers. In this verse, the address is towards our prophet and the object of "invite". It was not mentioned, so it does not indicate "generality" and it does not include all people. In this verse, God orders to our prophet to call upon people to Islam with three ways: 1. Wisdom, 2. Good advice, and 3. Better dispute.

The meaning of "wisdom" is strong speech, such as a decisive reason and argument that results in truth, such that there will be no doubt and uncertainty any more. The meaning of "good advice" is a good speech that a listener enjoys it and he becomes malleable to accept the truth. So, in advice we use some admonitory subjects which are appropriate for listener's state. The meaning of "better dispute" is a reason that is merely applied to dissuade other party from what the Qur'an tells with us about it, i.e. we take what he accepts and use it against him and reject his claim.

Among these three ways, advice and dispute are mentioned as stipulated to "good", because some advices are not good, because the object of advice –to cause to accept the truth by listener- is not obtained. Thus, this good advice is an advice which has a significant influence on causing to accept the truth by listener. Dispute is stipulated to "better", because dispute has three types: good, better and non-good. All of these three ways are related to speech, and the invitation is responsible for recognition the place of each of them, and based on present conditions, he uses some speech that has more influence. From other verses, it is inferred that verbal invitation is preferable than invitation with arms. In this case, Farrar writes: killing of fighter dualists, who did not hear the voice of invitation to Islam, is unlawful.

b) The following verse is one of the verses which write about preference of verbal invitation over invitation with arms (Quran, 57: 25):

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

Truly, we sent our prophets with clear reasons and sent some books and scales with them, so that people engage in justice, and we created the iron which has some advantages and hard risks for people, so that God determines who helps him and his prophets in his heart. Yes, God is invisible and powerful.

The meaning of "book" is divine and inspirational education which has enough competencies to convert in writing. The meaning of "justice" is its common meaning: scale and it means a way for evaluating people's acts. And this concept probability is more compatible with this context that explains about people state in terms of carelessness in religion. The meaning of sending "iron" is its creation.

According to this verse, we understand that our God provides his prophet with clear reasons, divine books and the scale for evaluating of truth from false; and thus they educate people so they become executives of justice themselves. On the other hand, he sent iron, and the object of sending iron is jihad; and this jihad is against reasons that prevent from execution of justice thus, base on this verse, the invitation and publicity is based on clear reasons, divine books and a criterion for evaluating of values. With another explanation, cultural jihad is preferable than martial jihad. If publicity is not effective and affairs reach a deadlock and prevent from prophet's publicity, then it turns to the iron and arms.

- c) The other verse refers to importance of learning with the objective of publicity and invitation when Muslims are fighting with infidels (Quran, 9: 122):

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

And it is not suit that all believers migrate (for jihad); so why (from each sect) one group does not migrate and other group does not stay there so that they come to know about religion and when the first group comes back, they frighten them from God's penalty.

Base on these issues:

- 1) Believers should be divided into two groups: one group should migrate for jihad with Islam's enemies and religion, and the second group should learn roots of religion.
- 2) Graduates of our prophet school, after learning roots and branches of religion, come back towards their fellow citizens and frighten them, prophets they fear and become virtuous.

Since the word of (if it was not) comes along with past tense verb and refers to chastisement for abandonment of this verse stresses on the importance of learning all education and migration for this certain object.

3) In this verse, martial jihad comes along with cultural jihad and the subject of this verse is learning of religion's precepts, and the next verse is concerning martial jihad. Thus, cultural jihad is preferable than martial jihad.

d) Many verses emphasize that some group of society should be responsible for "ordering to goodness and forbidding from badness (Quran, 3: 104):

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

And among you, one group should call people to goodness and make them good works, and should prevent people from badness, and they are saved persons.

This verse indicates the necessity of "ordering to goodness and forbidding from badness", such as: it is acceptable if performed only on basis as prescribed, no matter by whose hand it is performed. Ordering to good works and forbidding from bad works was one of the bases Luqman Hakim, he orders to say prayers (Quran, 31: 31) and Qur'an praises one group who orders to good works and forbids from bad works (Quran, 3: 113, 114) and also prophet's damned one group who abandons this base principle (Quran, 7: 157).

Results

1. According Quranic doctrine, social interaction, mutual respect, tolerance, harmony, understanding, friendship and daily life engagement have number one priority between various races society.
2. None of peace and war is not the objective of Islam, rather both them are in direction of invitation and publicity and are considered as instruments.
3. The principle of human's generosity over other beings refers to his inborn generosity. That is: creation ally, humans have more advantages in the terms of existence and facilities. He has given some special abilities and due to these features, he is superior to other being.
4. Justic» is another Quranic doctrine which Islam has been established on it and it runs in all Islam's precepts. The same as doing justice with non-Muslims is desirable for Allah, doing justice with non-Muslims is the duty of an Islamic ruler and all Muslims.

5. According to the Quranic doctrine, it is obligatory to keep every kind of contract and promise, either personal or as group, either among Muslims or with non-Muslims, either one who concluded that contract makes a profit or sustains a loss.

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