

Essence of Peaceful Coexistence in the Light of Holy Qur'an

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Abstract

Holy Qur'an as a divine book, includes at its core, significant training for guiding the human being. It is an absolute prescription which considers all aspects of human life and precepts pertaining to this world and hereafter. One of these important trainings is about the essence of peaceful coexistence in Holy Qur'an. The aim of this study is to survey the various sacred verses concerning peaceful coexistence and bilateral sanctity in Holy Qur'an. A descriptive method is used in this work. The findings of this study highlight the importance of social interaction and bilateral sanctity. Furthermore, the researcher concludes that multi-racial generation can have the best life circumstances, if the essence of peaceful coexistence is deeply found. The researcher also suggests the need for more conception, coordination and altruism between different national groups.

Keywords: Quranic verses, essence, peace, conflict, bilateral sanctity

Introduction

Essence of peaceful coexistence with all racial and geographic differences (in terms of culture, language and etc), all humans come from one source and reality, they have the same rights and they don't have any difference, unless in according of virtue. That would be the core Islamic idea which considered in different Quranic verses according various methods.

This research is concerning about the essence of peaceful coexistence in Holy Qur'an and the aim of work is to determine the sacred verses are pertaining to this important issue in multi-racial communities.

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The objective of study is to provide the significant approaches for achieving the venerable goal in any nation. Descriptive method would be used as a research methodology in this investigation. And the structure of the research is based on various analysis and discussions that researcher was able to notice to this critical issue with its all dimensions. There is a critical issue in this part, that it implies the basis of the general and preferred rule in relations of Islamic government and Muslims with non- Islamic governments and non-Muslims. These relations are based on peace and coexistence. It should be noted that the theory of peace has considerable magnitude.

Essence of Peaceful Coexistence

This research is concentrated the most important issues of essence in peaceful coexistence in Holy Qur'an. Some of distinguishing characteristics are shown as following:

1. Innate Generosity

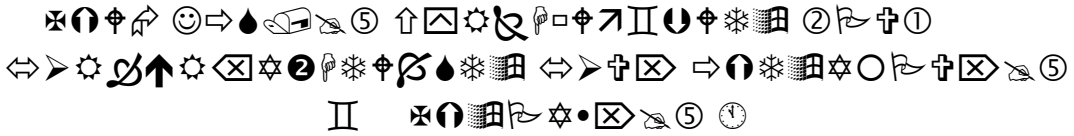
This kind of generosity is a generosity which is donated from God for all people. In this kind of generosity, all humans are equal and they don't have any priority over others, so they are equal in social and general rights. Thus, here, God created people such as they enjoy some special talents and potentialities, in compared with other creatures – in terms of structure and constitution, showing that God has a special favor to human kinds and all people – with any color, race and gender – enjoy it. After creation of human, God said that (Q23: 14):



Some other verses refer to innate generosity of human. Human is the only merit creature who knows God's names.

Caliphate: according Qur'an, human has a comprehensive personality, and this important characteristic deserved a personality, and this important characteristic deserved a place of caliphate (Q2: 30);

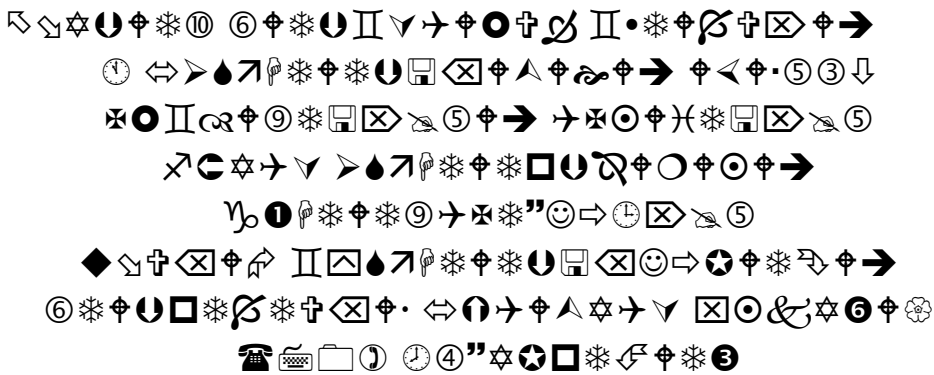
When we accept that human is a valuable and generous jewel, we believed that not only freedom, security and act are his right, but also these rights should be regulated based on his generosity. It is notably that many verses of Qur'an emphasizes on respecting to non- Muslims [Q60: 8]:



They show the effort of Islam and Qur'an on human's generosity, and we should refrain from going to extremes. In interact with Muslims, believers and non-Muslims. But it doesn't show that all humans enjoy generosity in any situation, it is possible that humans deprive from generosity because of the committing of a crime on themselves or others, and take away generosity from themselves with their own behaviors.

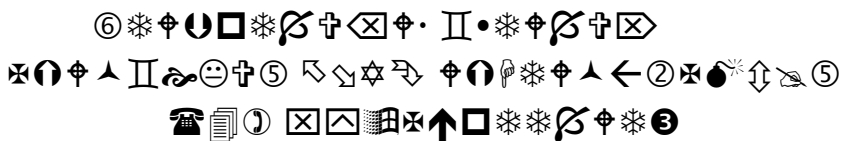
Verses which Confirm Inborn Generosity

A) Verses which refer to inborn generosity clearly [Q17: 70]:



And truly, we honored offspring of Adam, and in land and on sea, we seated them on horses and ships, and provide them with proper things, and give them clear reference over other creatures. This verse indicates inborn generosity for some reasons:

- 1- This verse explains about the generosity of all humans, so as shown, unlike acquired generosity, inborn generosity is related to all humans.
 - 2- Inborn generosity refers to preference and generosity of humans over other creatures, while acquired generosity and altruism refers to preference of some people over others.
 - 3- The reason of generosity can be confirmatory to this issue. Because the reason of human's generosity is enjoying a free will which he can travel in land and on seas with using his talents and abilities and uses some good sustenance's.
 - 4- Regarding to the following this verse which refers to the gifts of this word and these gifts aren't allotted to believers, it becomes clear that this generosity is inborn and it is general and isn't allotted to believers. Thus, human was created with generosity and this generosity is allotted to all humans.
- B) Verses which refer to human's creation and in the best way and in the best form [Q95: 4]:



Truly, we created human in the best stature and order. And he portrayed and beautified your faces. After referring to the quality of creation, God praises his own good work.

- c) Many verses which refer to conquering and creation of all things for human [Q2: 22]:



- d) Another reason for inborn generosity is the verses that refer to presence of some talents which were put in their souls for reaching to high ranks of perfection and God affinity.

This verse clearly refers to the kind of divine nature in human, meaning that human was created with kind of nature which is acquainted with God inborn, and there is a tendency towards monotheism in his nature.

3. The Essence of Cooperation and Partnership

Another essence of coexistence rule is international partnership and cooperation. Cooperation lexically means help together [5]. And partnership means mutual participation in performing a responsibility [Q5: 2].

Cooperation and partnership have different dimensions, which the most important dimension is international cooperation for securing peace and coexistence; because peace is a necessary thing for all humans and everybody should attempt to secure it. This essence primarily is a rational essence, and certainly it is approved by Islam; but it gave a certain direction (virtue) to this essence and prohibited from a partnership which is in order to sin and oppression.

Virtue and goodness are two comprehensive words that Qur'an used them for explaining about basic axes of cooperation and partnership. These two words include the whole value system of Islam, and the privilege and contents of these words is that while they have comprehensiveness and universality, but understanding and recognition of them is easy for all people. Every person can recognize virtue based on his value system, and set common values as criteria for recognizing virtue. Justice, equality, peace, altruism, bilateral sanctity, security and development towards human advancement are clear meaning of virtue in a universal scale.

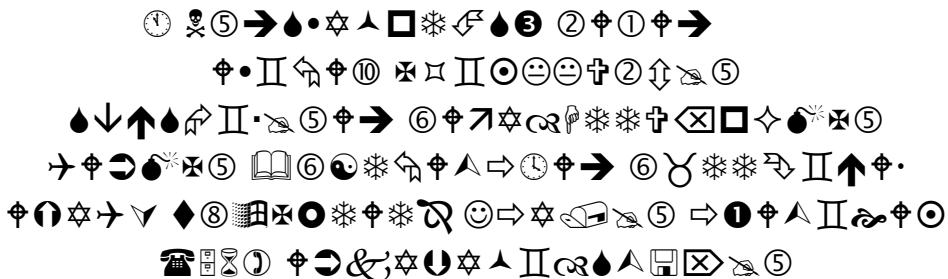
At that time, if some people of a tribe attacked to some people of another, the rest of people began to support them without any research about being justice or injustice of that attack. This essence rules over today's international relations, and most ally countries or those who have common interests, support each other about important universal issues without observance of justice and separation of oppressor from oppressed [6].

Islam nullifies this ignorance rule and orders that partnership of Muslims must be about good deeds and useful programs, not about sin and oppression and violation.

Many disorders become settled down, if this essence exists in Islamic societies and people cooperate with those who act positive and creative works, regardless any personal, racial and kinship relation, and also don't cooperate with oppressors and violators from any group and class [7].

4. The Essence of Forbidding Corruption on Earth and Respecting to Human's Life

Another essence which is used in related with coexistence rules from Quranic verses is the essence of forbidding corruption on earth. Being forbidden of these works is an inborn matter; because human's innocent nature invites to good deeds and forbids from bad deeds such as unjustified killing and corruption on earth, and since Islam and other monotheistic religion were coordinated with our nature and right reason, they strongly prohibited from corruption and general massacre [Q2: 60] such as Quranic verses promise torture to crime and malefaction; because they are away from God's mercy [Q13: 25] and God doesn't love malefaction and corruption [Q5: 64] because corruption is a characteristic of the most violent enemies, hypocrites and squanders. God tortured Paranoiacs for their corruptions and the torture of infidels will be added for such matter [Q2: 25]. Use the mentioned verses and other verses well, for example [Q7: 56]:



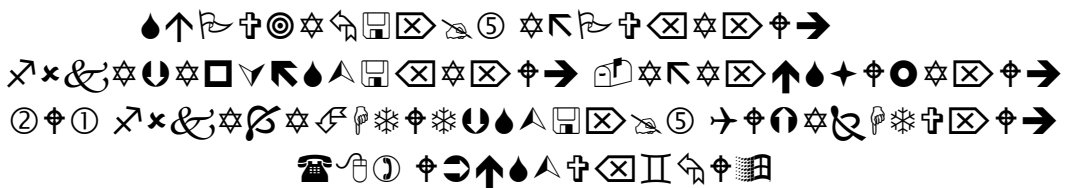
And you cause a mischief on earth after its reformation, call Him with fear and hope; God's mercy is near to beneficent. When the precept of jihad was established in Islam, it was based on this essence that some certain conditions and limitations was set, so that it becomes different from wars which their aims are avarice for people's property or nations' resources and or other aims, and it doesn't lead to corruption and destruction [8].

5. The Essence of Retaliation

One basic essence about relation with non – Muslims is observance of the general essence of retaliation. The meaning of retaliation is that a violation should be answered by a violation. Although Islam forbade bad from violation and introduced it as a bad work and mentioned that God doesn't love violators [Q2: 90] but it is considered as oppression and a bad work, if it isn't against an enemy's violation. But when an enemy begins to violate, violation is allowed for releasing from slavery and coming out from dominance of oppression and misery. This kind of violation truly isn't a violation, rather it is the punishment of violation, thus it isn't injustice, and rather it is the greatest justice.

6. The Relation of this Essence with Coexistence Rules

If the whole of this verse is considered and regarding to style of this verse, it is related to afterlife, but if this sentence is considered alone, it becomes general and consists of: religious law, this world and afterlife, the argument and domination, and taking one item among these items in to consideration is without reason [Q63: 8]. Only based on former explanations and reference to this verse, we can't get this rule, but with taking other reasons in to consideration, we can confirm this important essence; these reasons are included: the essence of non- friendship with infidels: based on this essence, about the relations of believers with infidels, believers shouldn't integrate with them, and in a result, heartily or apparently, they shouldn't make friends with them, shouldn't ask help from them and so shouldn't help them against Muslims, they shouldn't make peace with them and follow them about religious matters and they shouldn't be dominated by infidels. Thus, the verses related to prohibition from friendship with infidels, at first deny their domination over believers and Muslims. Following verse allocates esteem to God, his messenger and believers [Q63: 8]:



And the esteem is allotted to God, his messenger and believers, but the hypocrites don't know this. Lexically, the word of esteem means hardness and tightness, and the meanings of these two words are such as power and ability, winning and dominations; it is opposite of abjection [9] Based on this verse; domination of infidels over Muslims isn't allowed according to religious law; because it leads to meanness and lowliness of Muslims [10].

And from verses of Qur'an we clearly understand that believers are kind and humble with each other and are severe and proud against infidels. So that he says [Q48:29]:



Mohammad is a messenger from God, and those who are with him are severe with infidels and are kind among them. Soon enough God introduces a group whom he loves them and they love him. They are humble with believers and are severe and proud with infidels. Further these verses, jurists relied on many traditions and since on the one hand, abbreviation is the rule and on the other hand, this is a Quranic argument, we obtain from explaining traditions.

According to this essence, Muslims shouldn't be dominated by infidels and there shouldn't be any domination and supremacy for infidels, rather the ruling, domination and supremacy of Muslims should be protected. Anyway, the relation of Muslims with infidels shouldn't be in a manner that leads to meanness of Islamic society.

Thus, about any relation between two groups of Muslims and other groups, if we understand that this essence hasn't been observed and the Islamic society is becoming connected to infidelity's society, according to this essence, an Islamic society should stop this connection and dependence as soon as possible and return Islamic welfare to the society [11].

7. The Essence of Non- Friendship with Infidels

The meaning of guardian implies: close person, friend, helper, follower, true friend and chief. A comprehensive meaning which includes all of these meaning is that guardianship is kind of nearness to something, such that there isn't any obstacle between them. Then, metaphorically, this word was applied to two things which became near together in any way, whether relative or special nearness or status or friendship, and these are applied to any party of guardianship. This general application is regarding to this matter that every party has one special kind of connection to other party. If this connection and nearness is related to help and assistance, guardian is such helper that never stops his help towards a person who came near him, and if this connection is related to love and kindness, guardianship is such lover whom one can't stand with his will, and if this connection is related to kinship, guardianship is such person who inherits and nothing can prevent from his inheritance, and if this connection is related to obedience, guardianship is such person who orders to everything he wished [12]. Therefore, friendship has a basic meaning, but it can have numerous meanings and application. We can get meaning of each application based on verbal and actual evidences. Regarding to verses of Qur'an, we can understand that there are two kinds of friendship in view of Islam: positive and negative, that is on the other hand Muslims have been ordered to have kind of friendship and on the other hand they have been ordered to obtain from another kind of friendship.

One essence which should be considered about rules of coexistence with non-Muslims is non- friendship with infidels. It is an instrument for monotheism and numerous verses, especially Medina verses which were sent after being reinforced of Islam and Muslims, explain about it in different ways.

Findings

1. According to Holy Qur'an, conflict and peace depend on Islam and Muslim's interests. So, Islam isn't opposed of the peace and if circumstances demand thus, it makes peace.
2. Qur'an has suggested the general rules of coexistence with all groups of multi racial society and these rules consist of all close behaviors of Muslims with non-Muslims, either personal, social behaviors, and political relations.

3. In innate generosity, God has a special favor to human kinds. About acquired generosity, we accept human beings are sacred creature, and not only freedom and security are their rights, but also these facts should be regulated based on their dignity.
4. According to this study, the relations of Muslims and Non-Muslims are based on peace and good deed. And retaliation is the basis of society survival.
5. This study highlights the importance of bilateral sanctity. Researcher concludes that multi ethnic groups can have the best daily life activities, if the essence of peace is deeply found. Researcher also suggests the need for more altruism between various national groups.

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