في هذا العدد:

Coexistence in Qur'anic Discourse: An Analytical Study of Selected Islamic Etiquettes

[التعايش في الخطاب القرآني: دراسة تحليلية لبعض الآداب الإسلامية المختارة]

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Abstract

Coexistence is presented in the Qur'an as a foundational principle for any diverse society, even amidst religious differences. This value was exemplified in the life of the Prophet Muḥammad ﷺ in Madinah, where he lived peacefully alongside non-Muslims, particularly the Jews. His conduct provided a timeless model for harmonious living. The Qur'an prohibited initiating warfare without provocation, as stated: "And fight not with them at Al-Masjid-Al-Ḥarām (the sanctuary at Makkah), unless they (first) fight you…" [al-Baqarah: 191], emphasizing security over violence. Furthermore, the Qur'an encouraged justice and kindness toward peaceful non-Muslims: "Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allah loves those who deal with equity..." [al-Mumtaḥanah: 8].This study explores the Prophet's approach and Qur'anic guidance on peaceful coexistence, highlighting Islam's emphasis on stability, justice, and mutual respect. Using inductive and analytical methods followed by evaluation, the research concludes that Islamic law promotes peaceful coexistence and remains relevant across time and place. It underscores the necessity of appreciating the flexibility within Islamic teachings, reflecting their divine origin and the Prophet's authenticity.

Keywords: Qur'anic Discourse, Coexistence, Islamic Etiquettes, Prophetic Model

الملخص

التعايش مبدأ أساسي لأي مجتمع متنوع، لا سيما مع وجود الاختلافات الدينية، وقد تجلّى هذا المبدأ جليًا في حياة الرسول ﷺ في المدينة المنورة، حيث عاش بسلام مع غير المسلمين، وخاصة اليهود منهم، ويُعدّ سلوكه نموذجًا خالدًا للتعايش والتناغم. وينهى القرآن الكريم عن بدء القتال بدون مبرر، مؤكِّدًا على حفظ الأمن بدلاً من اللجوء إلى العنف، كما في قوله تعالى: ﴿وَلَا تُقَٰتِلُوهُمۡ عِندَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ حَتَّىٰ يُقَٰتِلُوكُمۡ فِيهِۖ فَإِن قَٰتَلُوكُمۡ فَٱقۡتُلُوهُمۡۗ كَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ ۝﴾ [البقرة: ١٩١]. كما يحث القرآن على العدل والإحسان تجاه غير المسلمين المسالمين، حيث يقول تعالى: ﴿لَّا يَنۡهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمۡ يُقَٰتِلُوكُمۡ فِي ٱلدِّينِ وَلَمۡ يُخۡرِجُوكُم مِّن دِيَٰرِكُمۡ أَن تَبَرُّوهُمۡ وَتُقۡسِطُوٓاْ إِلَيۡهِمۡۚ...﴾ [الممتحنة: ٨]. تستعرض هذه الدراسة منهج النبي ﷺ وإرشادات القرآن الكريم في التعايش السلمي، مع التأكيد على الاستقرار والعدل والاحترام المتبادل في الإسلام. وباستخدام المنهج الاستقرائي والتحليلي، يليه الترجيح، تستنتج الدراسة أن الشريعة الإسلامية تدعم التعايش السلمي وتظل صالحة لكل زمان ومكان، مع التأكيد على ضرورة فهم مرونة التعاليم الإسلامية، مما يعكس أصلها الإلهي وصحة الرسالة النبوية.

الكلمات المفتاحية: الخطاب القرآني، التعايش السلمي، الآداب الإسلامية، النموذج النبوي.

1.   INTRODUCTION

In every pluralistic society, the principle of peaceful coexistence stands as a vital pillar for collective well-being and stability. Islam, as both a faith and a legal tradition, has long emphasized this value—rooting it in divine revelation and prophetic practice. The city of Madinah, where the Prophet Muḥammad ﷺ established the first Islamic polity, serves as a historical testament to this principle. Despite the presence of diverse religious groups, including the Jews, the Prophet ﷺ maintained a just and peaceful relationship with them. His conduct reflected both strategic wisdom and deep moral integrity, offering humanity a practical model for harmonious living amidst religious and social differences.

Among the clearest indicators of Islam's commitment to peace are the Qur'anic injunctions concerning warfare and justice. Warfare, in Islamic law, is strictly conditional and defensive in nature. The verse, "And fight not with them at Al-Masjid-Al-Harâm (the sanctuary at Makkah), unless they (first) fight you…" [al-Baqarah: 191],[1] exemplifies this restraint, prohibiting aggression even in the most sacred space unless Muslims are first attacked. Another foundational verse declares, "Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity..." [al-Mumtaḥanah: 8], affirming that kindness and fairness are not only permitted but encouraged toward peaceful non-Muslims.

This study aims to explore the Qur'anic vision and prophetic model of coexistence, emphasizing how Islamic teachings promote societal harmony and moral responsibility. It employs an inductive, analytical, and comparative methodology to trace the textual, historical, and legal foundations of this principle. By examining the Prophet's relationship with the Jewish communities of Madinah and the broader Qur'anic discourse, the study reveals that peaceful coexistence is not an incidental feature of Islamic civilization—but a core objective grounded in revelation, reason, and prophetic wisdom.

2.   PROBLEM STATEMENT

Despite the clear emphasis of the Qur'an and Prophetic practice on peaceful coexistence with others, including non-Muslims, there is still widespread misunderstanding and misuse of these principles in both Muslim-majority and minority contexts. Some interpret Islamic teachings as rigid or aggressive toward others, overlooking the flexible and ethical guidance found in the Qur'an and Sunnah. This study addresses the need to reexamine and highlight the Qur'anic discourse and Prophetic conduct that model peaceful coexistence and mutual respect.

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[1] See Ibn ʿĀshūr, At-Tahrīr wa at-Tanwīr, vol. 2, p. 205; al-Ṭabarī, Jāmiʿ al-Bayān ʿan Taʾwīl Āy al-Qurʾān, vol. 3, pp. 568–569. This verse was revealed in the context of the Treaty of Ḥudaybiyyah, prohibiting Muslims from initiating combat in the Sacred Mosque unless attacked first. Later verses such as al-Tawbah: 5 partially abrogated it for other contexts, but the principle of defensive warfare and the inviolability of the Haram remains. Scholars differ: Malikis and Shafiʿis interpret partial abrogation, whereas Hanafis maintain the Haram's inviolability for non-aggressive individuals. If the enemy ceases fighting, forgiveness should be extended, reflecting Allah's attribute of Ghafūr and Rahīm.

3.   OBJECTIVES

This study aims to explore the Qur'anic and Prophetic perspectives on peaceful coexistence, particularly through selected Islamic etiquettes. The main objectives are:

i.   To explore the Qur'anic foundations for peaceful coexistence with non-Muslims.
ii.   To analyze the Prophetic model of coexistence in Madinah, especially with the Jewish communities.
iii.   To clarify misconceptions about Islam's stance on interfaith relations and warfare.
iv.   To demonstrate the moral and legal framework of Islamic teachings promoting harmony, justice, and mutual respect.

4.   METHODOLOGY

This study follows an inductive, analytical, and comparative methodology. It begins by collecting relevant Qur'anic verses and Prophetic practices related to coexistence, then analyzes their meanings and implications in context. Finally, the study compares these principles with real-life applications during the Prophet's time, particularly in Madinah, to evaluate their moral and legal impact.

5.   FINDINGS

The study has led to several significant findings regarding the Qur'anic vision of coexistence and the Prophetic model in practice. The key findings are as follows:

I.   The Qur'an encourages justice, kindness, and peaceful interaction with those who do not show hostility.
II.   The Prophet Muḥammad ﷺ upheld peaceful coexistence and entered covenants with non-Muslim communities.
III.   Islamic law does not support offensive warfare and prohibits aggression.
IV.   The Prophetic model is morally grounded and legally flexible, applicable across various times and societies.
V.   Misunderstandings about Islamic teachings often arise from selective readings or socio-political misuses of the texts.

6.   Section One: Defining Key Terms in the Study

First: The Concept of Coexistence—Linguistic and Technical Definitions
a. Linguistic Definition of "Coexistence"

The Arabic root for *coexistence* is derived from the verb *ʿāsha–yaʿīshu* meaning *to live*, from which are formed terms like *ʿaysh*, *ʿīsha*, *maʿīsh*, *maʿāsh*, and *ʿayshūsha*. The term *taʿāyush* (coexistence) is a verbal noun formed on the morphological pattern *mufāʿala*, indicating reciprocal action between two individuals or groups existing simultaneously in a shared space. This implies familiarity, affection, and mutual understanding within a single community. The renowned Arabic linguist Ibn Fāris al-Rāzī noted that the root letters *ʿayn–yāʾ–shīn* (ع–ي–ش) denote life and continuity. Al-Khalīl ibn Aḥmad further explained: *ʿaysh* and *ḥayāh* refer to life, while *maʿīsha* (livelihood) refers to what sustains human life—such as food, drink, and all necessities. One may describe someone as enjoying a good and wholesome life (*ʿīsha*

ṣāliḥa wa ṭayyiba). Anything by which life is sustained is described as *maʿāsh* (means of living).[2]

As the Qurʾan states: *" And We have made the day for livelihood." (al-Nabaʾ: 11)*, indicating that Allah has made the day a time in which humans pursue their sustenance through lawful means.

Elsewhere, the Qurʾan describes the livelihood of those who turn away from divine guidance as one of hardship and adversity: *"But whosoever turns away from My Reminder (i.e. neither believes in this Qurʾân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection." (Tā-ha: 124)*.

This suggests that those who disbelieve and abandon Allah's guidance will face a life of hardship and difficulty, particularly in the Hereafter when wealth and children will be of no avail except for the one who approaches Allah with a sound heart.

From this, it can be understood that the purpose of *coexistence* (*taʿāyush*) is to maintain life and ensure its continuity. Whatever supports human survival is considered *maʿīsha* (livelihood) or *ʿaysh* (life), whether it is food, drink, or other necessities that lead to a wholesome and dignified life. This includes the land, and all means that enable a suitable existence for humanity.

Allah Almighty has also reminded humanity of His blessings, among them the ability to live and settle on Earth: *"And surely, we gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give." (al-Aʿrāf: 10)*.

This verse affirms that the Earth is the place where humanity is meant to seek their livelihood, using permissible and dignified means to do so.

Furthermore, the Qurʾan emphasizes that sustenance is the sole prerogative of Allah: *"And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals]." (al-Ḥijr: 20)*.

This confirms that Allah alone has created the diverse means of livelihood, tailored to the preferences and needs of individuals according to their nature and habits. Provision comes from Allah alone, not from other created beings.

Therefore, Islam forbids practices such as infanticide or abortion due to fear of poverty, under the mistaken belief that life has become too expensive or burdensome. This is clearly refuted in the verse: *"kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawâhish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand." (al-Anʿām: 151)*.

This noble divine command prohibits associating others with Allah, condemns the killing of children out of economic fear, and urges the believer to have faith in Allah as the ultimate Provider. A Muslim must rely on Allah—just as the birds rely on Him for their sustenance.

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[2] See: Ahmad ibn Fāris ibn Zakariyyā al-Qazwīnī al-Rāzī, *Muʿjam Maqāyīs al-Lughah*, ed. ʿAbd al-Salām Muḥammad Hārūn (Beirut: Dār al-Fikr, n.d., 1399 AH / 1979 CE), vol. 1, p. 3; Muḥammad ibn Mukarram ibn Manẓūr al-Ifriqī, *Lisān al-ʿArab* (Beirut: Dār Ṣādir, 1st ed., n.d.), vol. 6, p. 321; Ibrāhīm Muṣṭafā, Aḥmad al-Zayyāt, Ḥāmid ʿAbd al-Qādir, and Muḥammad al-Najjār, *al-Muʿjam al-Wasīṭ* (Cairo: Dār al-Daʿwah, n.d.), vol. 2, p. 639.

B. The Concept of Coexistence in Terminological Definition

The terminological definition of *coexistence* does not significantly differ from its linguistic meaning. According to scholars in the field, coexistence refers, in terminology, to an ethical agreement, acceptance, and reconciliation among members of a single society in their worldly interactions, as they live together in the same time and place.³ From this, it is understood that coexistence entails mutual living between two groups in a state of mutual acceptance—regardless of whether they agree or disagree in opinion—on the condition that neither party harms or interferes with the other.

At the same time, it is not appropriate for a Muslim to participate in the religious festivals of non-Muslims, as Allah the Almighty states in the Qur'an: *"To you be your religion, and to me my religion (Islâmic Monotheism)."* [Al-Kafirun: 6]. This verse implies that Muslims are to remain firm in their Islamic faith, while non-Muslims maintain their own beliefs.

Another definition of coexistence is: *"The gathering of a group of people in a specific place, connected by the means of livelihood—such as food, drink, and basic necessities of life—regardless of religious or other affiliations, where each recognizes the rights of the other without merging or assimilation."* ⁽⁴⁾

This definition implies that diverse groups may live together in one locality, sharing certain aspects of life, such as places of earning a livelihood or receiving education—be it religious or worldly—regardless of whether they share the same beliefs or not.

In summary, coexistence refers to the state of security, stability, mutual understanding, and peace of mind experienced by individuals living together in one society or locality, despite differences in faith or standards of living. It is a form of living characterized by harmony, affection, and mutual respect.

Section Two: Fulfilling Trusts as an Islamic Ethical Principle for Coexistence

Trustworthiness (al-amanah) holds great significance before Allah Almighty. Therefore, Allah commands the fulfillment of trusts, as He says: *"Verily! Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer."* [An-Nisa: 58].

Allah commands Muslims to return trusts to their rightful owners and simultaneously commands justice in judgment, whether the trust belongs to a non-Muslim or the judgment is between a Muslim and a non-Muslim. Trusts must be returned to their rightful holders, and judgments must be rendered with fairness and equity. This noble Islamic ethic, when observed by any person—Muslim or non-Muslim—enables peaceful, loving, and stable coexistence.

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³ See: Aḥmad Mukhtār ʿAbd al-Ḥamīd ʿUmar, Muʿjam al-Lugha al-ʿArabiyya al-Muʿāṣira (Beirut: ʿĀlam al-Kutub, 1st ed., 1429 AH / 2008 CE), 2:1583; with slight adaptation by the researcher.

⁴ Ṣubḥī Afandī al-Kīsī and ʿAbd Allāh Ḥasan al-Ḥadīthī, "al-Wasāʾil al-Iqtiṣādiyya fī al-Taʿāyush maʿa Ghayr al-Muslimīn: al-Fiqh al-Islāmī," Majallat Midād al-Adāb, no. 3, 324.

Prophet Muhammad (peace be upon him) denied complete faith to anyone who does not fulfill trusts, saying: *"There is no faith for one who has no trustworthiness, and there is no religion for one who has no covenant."* [5]

This means that a person cannot be considered fully faithful unless they are trustworthy among people. This highlights the importance of trusts, as faith (iman) ranks higher than mere Islam (submission). Supporting this, the Prophet said: *"By Allah, he is not a believer; by Allah, he is not a believer; by Allah, he is not a believer." It was asked, "Who, O Messenger of Allah?" He replied: "The one whose neighbor does not feel safe from his harm."* [6] Here, the neighbor may be Muslim or non-Muslim, underscoring the concept of coexistence among people.

Allah has described humanity as unjust and ignorant because humans have taken something without fulfilling its rights, for which they are reproached. This reflects the gravity of trust before Allah, as stated: *"Truly, We did offer Al-Amânah (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results)."* [Al-Ahzab: 72].

Allah presented trust to the heavens, earth, and mountains, but they refused to bear it; then He offered it to Prophet Adam (peace be upon him), who accepted it. He was told that if he fulfilled it, he would be rewarded, and if he failed, he would be punished. Shortly after, between noon and afternoon, Prophet Adam committed a sin, for which Allah expelled him and his family from Paradise.[7] Thus, humanity—represented here by Adam as the father of mankind described as unjust and ignorant.

Scholars have offered various interpretations of the "trust" mentioned in this verse. Some say it refers to trusts of wealth or all obligatory duties, with financial trust being the most serious. Most scholars agree that everything entrusted to a person—be it related to commands, prohibitions, religion, or worldly matters—is considered a trust.[8] Others interpret it as fulfilling covenants, honesty in work, and acts of worship such as prayer, fasting, and zakat.[9]

Due to the importance of safeguarding trusts, Allah praised the people of understanding among the believers and the righteous for their fulfillment of trusts, saying: *"Those who fulfil the Covenant of Allâh and break not the Mîthâq (bond, treaty, covenant)."* [Ar-Ra'd: 20].

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[5] Abu ʿAbdallāh Aḥmad ibn Muḥammad ibn Ḥanbal ibn Hilāl ibn Asad al-Shaybānī, Musnad, ed. Shuʿayb al-ʾArnūṭ, ʿĀdil Murshid, et al., supervised by ʿAbd Allāh ibn ʿAbd al-Muḥsin al-Turkī (Beirut: Muʾassasat al-Risālah, 1st ed., 2001), 19:376.

[6] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol. 8, 10; no. 6016; and Aḥmad ibn al-Ḥusayn ibn ʿAlī ibn Mūsā al-Bayhaqī, *Shuʿb al-Īmān*, ed. Mukhtār Aḥmad al-Nadwī (Riyadh: Maktabat al-Rushd lil-Nashr wa-al-Tawzīʿ, 1st ed., 2003), vol. 12, 86; no. 9087.

[7] For detailed information and further reference, see: al-Ṭabarī, *Jāmiʿ al-Bayān fī Taʾwīl al-Qurʾān*, vol. 20, 338.

[8] Abū Muḥammad ʿAbd al-Ḥaqq ibn Ghālib ibn ʿAbd al-Raḥmān ibn ʿUṭayyah al-Andalusī, *al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-ʿAzīz*, ed. ʿAbd al-Salām ʿAbd al-Shāfī Muḥammad (Beirut: Dār al-Kutub al-ʿIlmiyya, 1st ed., 1422 AH), 4:402.

[9] For benefits and further information, see: Muḥammad al-Ṭāhir ibn Muḥammad ibn al-Ṭāhir ibn ʿĀshūr al-Tūnisī, al-Taḥrīr wa-al-Tanwīr (Tunis: al-Dār al-Tūnisiyya lil-Nashr, n.d., 1984 AH), 22:126.

Conversely, the opposite trait—betrayal—is linked to hypocrisy. The Prophet (peace be upon him) said: *"The signs of a hypocrite are three: when he speaks, he lies; when he promises, he breaks it; and when he is entrusted, he betrays."*[10]

This highlights the severity of betraying trusts, as the matter is of great importance among scholars and people of reason by the greatness of Allah.[11]

Summary:

Fulfilling trusts is a divine command, as Allah commands returning trusts to their owners, making it obligatory. The owners of trusts may be Muslims or non-Muslims, which indicates that adherence to fulfilling trusts promotes coexistence. At the same time, Islamic law forbids betrayal of trusts, equating betrayers with hypocrites, thus emphasizing the seriousness of trust violation. The completeness of a person's faith is closely linked to fulfilling trusts.

Section Three: Good Assumptions About Others as an Islamic Etiquette for Coexistence

Assumptions about others can be either good or bad, depending on a person's intention and belief about others. Allah condemns suspicion when it is used with ill intent, as stated in the Qur'an:

"And most of them follow nothing but conjecture. Certainly, conjecture can be of no avail against the truth. Surely, Allâh is All-Aware of what they do." (Yunus 10:36)

Here, Allah describes humankind as generally following assumptions, most of which are false and fabricated, as further explained: *"And those who worship and invoke others besides Allâh, in fact they follow not (Allâh's so-called) partners, they follow only a conjecture and they only invent lies."* (Yunus 10:66)

This means that those who worship others besides Allah follow their desires, which originate from unfounded assumptions—an undesirable and blameworthy trait.

Suspicion becomes a greater sin when a person suspects others of wrongdoing. Therefore, believers are commanded to avoid much suspicion: *"O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful."* (Al-Hujurat 49:12)

Here, believers are warned against negative assumptions, spying, and backbiting—actions that are sinful and harmful.

However, assumptions can also be positive, as indicated in a Hadith Qudsi: The Prophet Muhammad (peace be upon him) said: *"I am as My servant thinks (expects) I am. If he thinks well of Me, he will find Me so. If he remembers Me within himself, I remember him within Myself. If he remembers Me in a gathering, I remember him in a better gathering. If he comes closer to Me with a hand's length, I come closer to him an arm's length; and if he comes closer to Me with an arm's length, I come closer to him a fathom; and if he comes to Me walking, I come to him running."*[12]

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[10] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol. 1, 16; no. 33; and Muslim, *Ṣaḥīḥ Muslim*, vol. 1, 78; no. 59; and Abū Muḥammad al-Ḥusayn ibn Masʿūd ibn Muḥammad ibn al-Farrāʾ al-Baghawī, *Sharḥ al-Sunnah* (Beirut: al-Maktab al-Islāmī, 2nd ed., 1983), vol. 1, 76.

[11] ʿAbd al-Raḥmān ibn Abī Bakr, Jalāl al-Dīn al-Suyūṭī, al-Durr al-Manshūr (Beirut: Dār al-Fikr, n.d.), 4:636.

[12] Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, vol. 9, 121; no. 7405; and Muslim, *Ṣaḥīḥ Muslim*, vol. 4, 2067.

(Reported in various Hadith collections and in another narration: 'Let him think whatever he wishes about me.') [13]

This confirms that assumptions about Allah and others can be good or bad depending on the believer's intention and attitude.

Following negative assumptions has led to polytheism in some societies, as Allah says: *"They are but names which you have named - you and your fathers - for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!"* (An-Najm 53:23)

This verse refers to idolaters inventing names for their Allahs without any divine proof, based solely on assumptions—a criticism of their wrongful assumptions about Allah and others.

Allah further clarifies the ignorance of the polytheists in their naming of idols: *"But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth."* (An-Najm 53:28)

Similarly, Christians (the followers of Jesus, peace be upon him) committed the crime of killing due to wrongful assumptions: *" and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. ʿÎsâ (Jesus), son of Maryam (Mary)], But Allâh raised him [ʿÎsâ (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allâh is Ever All-Powerful, All-Wise."* (An-Nisa 4:157-158)

They killed a man whom they mistakenly assumed was Jesus, Allah refutes this false assumption, highlighting the danger of wrongful suspicion and assumptions.

This serves as a warning to Prophet Muhammad (peace be upon him) and his followers: *"And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie."* (Al-An'am 6:116)

The Prophet and believers are advised not to follow the majority without sound evidence, as most people follow false assumptions and lies.

Allah also addresses the polytheists' claims about their ancestors and forbidden matters: *" Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.'"* (Al-An'am 6:148)

Here, the polytheists wrongly assume that disbelief and prohibitions are by Allah's will, when they follow their own desires and assumptions, leading to shirk (associating partners with Allah).

In summary:

Assumptions about others may have two meanings—good or bad—depending on their application. A person who thinks well of themselves, their Creator, and others may be rewarded, while one who holds negative assumptions about others may be sinful and punished. The sins of spying, backbiting, and bad assumptions are linked in the same category of prohibition. Following desires and wrongful assumptions can lead to shirk and even murder, while positive assumptions foster peaceful coexistence among people.

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[13] Abū Muḥammad ʿAbd Allāh ibn ʿAbd al-Raḥmān al-Samarqandī, *Musnad al-Dārimī*, ed. Ḥusayn Salīm Asad al-Dārānī (Riyadh: Dār al-Mughannī lil-Nashr wa-al-Tawzīʿ, 1st ed., 2000), 3:1796; no. 2773.

Section Four: Freedom of Belief as an Islamic Principle for Peaceful Coexistence

The fundamental principle in Islam is that human beings are inherently free—free in their lives, thoughts, and actions—so long as this freedom does not conflict with Islamic law. When individual liberty infringes upon the rights of Allah or the rights of others, it is limited or restricted. As stated in the Noble Qur'an: *"There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût [2] and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower."* (Al-Baqarah 2:256)

This verse affirms that human beings have been honored with the freedom to choose their beliefs. No one should be compelled or coerced to adopt a specific religion. The path to Allah is clear and distinct from the path of misguidance. Every individual is free to make personal choices regarding belief, though the consequences of such choices will manifest on the Day of Judgment.

According to Allah's cosmic decree and divine will (al-qaḍāʾ al-kawnī wa al-qadarī), humanity has been divided into believers and disbelievers. A Muslim should express gratitude for being guided to Islam. Faith or disbelief is ultimately determined by Allah's will, not by human efforts, as illustrated in the following verses: *"And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad) then compel mankind, until they become believers. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless."* (Yūnus 10:99–100)

If Allah had willed, He could have made all people believers. O Prophet Muhammad, you are not to compel others to believe; belief and disbelief lie within the will and decree of Allah. This divine truth is further emphasized in another verse: *"Verily you (O Muhammad) guide not whom you like, but Allâh guides whom He wills. And He knows best those who are the guided."* (Al-Qaṣaṣ 28:56)

Guidance and divine success come solely from Allah. He guides whom He wills and misguides whom He wills. None can reverse His judgment.

To console the Prophet (peace be upon him) for those who reject faith, Allah says: *"Perhaps, you, would kill yourself (O Muhammad) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân)."* (Al-Kahf 18:6)

And similarly: "*It may be that you (O Muhammad) are going to kill yourself with grief, that they do not become believers [in your Risalah (Messengership) i.e. in your Message of Islâmic Monotheism].*" (Ash-Shuʿarāʾ 26:3)

From these verses, it becomes clear that the Prophet's role was only to convey the message, not to compel belief. In matters of creed, faith (īmān) and submission (islām) may be used interchangeably, though they have distinct meanings when mentioned together. This is summarized in the principle: *"When mentioned together, they differ; when mentioned separately, they encompass one another."* [14]

Allah's words further affirm this principle: *"To you be your religion, and to me my religion (Islâmic Monotheism)."* (Al-Kāfirūn 109:6)

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[14] Ṣadr al-Dīn Muḥammad ibn ʿAlāʾ al-Dīn ʿAlī ibn Muḥammad ibn Abī al-ʿIzz al-Ḥanafī, *Sharḥ al-ʿAqīdah al-Ṭaḥāwiyyah*, ed. Shuʿayb al-ʾArnūṭ and ʿAbd Allāh ibn al-Muḥsin al-Turkī (Beirut: Muʾassasat al-Risālah, 10th ed., 1997), 2:492; Tāmir Muḥammad Maḥmūd Mutawallī, *Manhaj al-Shaykh Muḥammad Rashīd Riḍā fī al-ʿAqīdah* (Iran: Dār Mājid ʿAsīrī, 1st ed., 2004), 893; and a group of scholars, *Kitāb Uṣūl al-Īmān fī Ḍawʾ al-Kitāb wa-al-Sunnah* (Riyadh: Ministry of Islamic Affairs, Endowments, Daʿwah and Guidance, 1st ed., 1421 AH), 244.

This verse articulates a foundational principle: no one is to be forced to adopt a specific religion. Muslims have their faith, and disbelievers have theirs. The final judgment of all will be with Allah on the Day of Resurrection. These verses demonstrate that neither the Prophet nor his followers are to impose Islam on others. Their role is to deliver divine messages. Guidance lies solely with Allah, who chooses whom He will to follow the straight path. This framework ensures peaceful coexistence without coercion, while maintaining religious distinction and avoiding religious compromise. The Qur'anic maxim is clear: *"To you be your religion, and to me my religion."*

In summary, Islam upholds the principle of freedom of belief to promote peaceful coexistence. Allah has made both paths—the path of righteousness and the path of misguidance—clear to humanity. Every individual is free to choose their course. No one has the right to force another into Islam. However, it is the duty of Muslims to clarify the straight path and convey the purpose for which humankind and jinn were created, as stated in the verse: *"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)."* (Al-Dhāriyāt 51:56)

This divine statement emphasizes that peaceful coexistence is the intended framework of human interaction.

Section Five: Interfaith Marriage as a Means of Peaceful Coexistence in Islam

Another pathway to peaceful coexistence between Muslims and non-Muslims lies in the permissibility of interfaith marriage. According to divine decree, humanity includes both Muslims and People of the Book—Jews and Christians. Allah willed that human life be grounded in harmony, happiness, and mutual understanding. To this end, He permitted marriage between Muslim men and chaste women from among the People of the Book. Allah says:

"Made lawful to you this day are At-Tayyibât [all kinds of Halâl (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers." (Al-Māʾidah 5:5)

This verse is definitive (muḥkama), indicating that the food of the People of the Book, once prohibited, has now been made lawful for Muslims for a greater divine purpose. Moreover, marriage to their chaste women—those not involved in illicit relationships or secret affairs—is permissible.

From this, it can be concluded that Islam permits the marriage of Muslim men to chaste women from the People of the Book as a means of fostering mutual understanding and respect. Such a union necessitates goodwill, communication, and cooperation between the two families—Muslim and non-Muslim alike—which aligns with the Qur'anic vision of peaceful coexistence.

Section Six: Gracious Forgiveness,[15] Pardon,[16] and Tolerance[17] — An Islamic Ethic for Coexistence

Islam is a religion of clemency, pardon, and tolerance. This is evident in the verse: *"And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad) their faults with gracious forgiveness. [This was before the ordainment of Jihâd - holy fighting in Allâh's cause]."* (Al-Ḥijr: 85)

Here, Allah assures His Prophet, Muhammad (peace be upon him), that the creation of the heavens and the earth is based on justice. He then informs him of the certainty of the Day of Judgment and commands him to adopt a gracious form of forgiveness toward the polytheists who harmed him and denied his message.[18] This command precedes the obligation of armed struggle and instead emphasizes overlooking their offenses with dignity and patience.

In another verse, Allah says: *"So turn away from them (O Muhammad) and say: Salâm (peace)! But they will come to know."* (Al-Zukhruf: 89)

This suggests that the Prophet is instructed to refrain from responding in kind to the harsh words of the disbelievers, and instead to pardon them in both word and deed — an expression of the Prophet's elevated character and of Islam's emphasis on ethical interaction.[19]

Allah also informs the Prophet Muhammad (peace be upon him) of the treachery of some among the Jews and the difficulties in dealing with them, saying: *"And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsinûn (good-doers)."* (Al-Māʾidah: 13)

Scholars differ on the interpretation of this verse. One opinion holds that the command to pardon and overlook is applicable if there is a covenant in place with them, especially if they are under Muslim protection. Another view considers this verse abrogated by what is known as the "verse of the sword."[20] The verse highlights that, despite the repeated treaty violations and consistent breaches by the Jews,[21] Allah still commands the Prophet to forgive and pardon — a striking indication of Islam's ethos of tolerance and peaceful coexistence with people of other faiths.

Furthermore, Allah addresses the desires of some among the People of the Book, stating: *"Many of the people of the Scripture (Jews and Christians) wish that if they could turn you*

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[15] The linguistic meaning: to turn away from one's sin and abandon it; see Ibn Fāris, *Maʿjam Maqāyīs al-Lughah*, vol. 3, 293.

[16] Meaning: *ʿafā* (to pardon) means to leave something and restrain oneself from what should not be done. The Prophet, peace be upon him, said: "I have pardoned you regarding the sadaqah (tax) on horses." See *Maṣdar Nafsih*, vol. 4, 57.

[17] *Samaḥ* and *yasmaḥ*, from the root *s-m-ḥ*, meaning ease and generosity; see the previous reference, vol. 3, 99; and Majd al-Dīn Abū Ṭāhir Muḥammad ibn Yaʿqūb al-Fayrūzābādī, *Al-Qāmūs al-Muḥīṭ*, ed. Maktab Taḥqīq al-Turāth, Muʾassasat al-Risālah, supervised by Muḥammad Naʿīm al-ʿArqūsūsī (Beirut: Muʾassasat al-Risālah li-al-Ṭibāʿah wa-al-Nashr wa-al-Tawzīʿ, 8th ed., 2005), vol. 1, 225.

[18] Ibn Kathīr, *Tafsīr al-Qurʾān al-ʿAẓīm*, vol. 4, 545.

[19] See previous reference, vol. 7, 244.

[20] Abū ʿAbd Allāh Muḥammad ibn Aḥmad al-Qurṭubī, al-Jāmiʿ li-Aḥkām al-Qurʾān, ed. Aḥmad al-Bardūnī and Ibrāhīm Aṭfīsh (Cairo: Dār al-Kutub al-Miṣrīyah, 2nd ed., 1964), 6:116.

[21] Muḥammad al-Amīn ibn Muḥammad al-Mukhtār al-Shanqīṭī, *Aḍwāʾ al-Bayān fī ʾIyāḍ al-Qurʾān bil-Qurʾān* (Beirut: Dār al-Fikr li-al-Ṭibāʿah wa-al-Nashr wa-al-Tawzīʿ, n.d., 1995), 1:42; and Abū al-Qāsim al-Ḥusayn ibn Muḥammad, *Tafsīr al-Rāghib al-Aṣfahānī*, ed. Muḥammad ʿAbd al-ʿAzīz Bisyūnī (Cairo: University of Tanta, Faculty of Arts, 1st ed., 1999), 4:33.

away as disbelievers after you have believed, out of envy from their ownselves, even after the truth (that Muhammad is Allâh's Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command. Verily, Allâh can do all things." (Al-Baqarah: 109)

This verse acknowledges that certain Jews and Christians desired the Muslims to return to idol worship due to envy. Yet, Allah commands the Prophet and the believers to forgive and overlook until His divine judgment is enacted. This highlights that the ethic of forgiveness is not merely an individual virtue, but a divine mandate aimed at maintaining social harmony.

Allah also trains the Prophet and his nation in forgiveness through the guidance provided in marital matters: "*And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal-money given by the husband to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness). And do not forget liberality between yourselves. Truly, Allâh is All-Seer of what you do.*" (Al-Baqarah: 237)

Here, Allah encourages forgiveness and overlooking of rights even in emotionally charged situations like divorce, underlining that doing so is closer to Allah-consciousness (taqwa). This further affirms that forgiveness is not only a personal ethic but a foundational social value.

Moreover, in another verse, Allah states: "*O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.*" (Al-Taghābun: 14)

Allah alerts believers to the reality that family members may, at times, become a source of harm. Yet He still urges forgiveness, clemency, and seeking His mercy — all in pursuit of peaceful familial coexistence.

To reinforce this ethical directive, Allah also commands: "*Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).*" (Al-Aʿrāf: 199)

This divine instruction underscores the importance of overlooking harm, promoting virtue, and avoiding engagement with the ignorant — principles essential to fostering societal peace.

The evidence from these Qur'anic verses makes it clear that Islam encourages coexistence with others, regardless of their beliefs or religious practices. The Prophet Muhammad (peace be upon him) exemplified these principles in his dealings with polytheists and the People of the Book, serving as a model for his followers.

In conclusion, the concept of forgiveness, pardon, and tolerance in Islam reflects Allah's intent for human beings to live together peacefully. Despite the repeated hostility and betrayal of the Prophet by both the polytheists and some among the People of the Book, Allah commanded him to be patient, to forgive, and to exhibit noble conduct. These same ethics are meant to be practiced within the family, promoting peace, ease, understanding, and love — all for the greater aim of fostering peaceful coexistence among people.

7. CONCLUSION

All praise is due to Allah, the Lord of the worlds, by whose grace all righteous deeds and acts of devotion are completed. It is through His bounty that humans attain their goals, express their views, and contribute intellectually. Thanks and praise are due to Him—openly and inwardly, in the beginning and at the end. Indeed, all praise, all thanks, all majesty, and all goodness belong to Him alone, and evil does not originate from Him. By His grace, the

researcher has been able to examine several relevant scriptural texts related to this topic. Based on this study, the researcher summarizes the main findings as follows:

•   Allah has created the earth as a stable dwelling place for humankind, allowing for the recognition of religious and ideological diversity with the aim of fostering peaceful coexistence and mutual respect. This is affirmed by the Qur'anic principle: *"To you be your religion, and to me mine religion"* (Al-Kāfirūn: 6), supported further by the verse: *"There is no compulsion in religion."* (Al-Baqarah: 256).

•   Among the ethical principles of Islam are the obligation to return trusts to their rightful owners, maintaining good opinion of others, and recognizing freedom of belief. Every individual is encouraged to uphold these universal values—treating others with justice and sincerity, avoiding deceit toward anyone, and refraining from coercion in matters of faith. The Prophet's mission was solely to convey the message clearly.

•   In the interest of peaceful coexistence and good neighborly relations, Islamic law permits Muslim men to marry chaste women from the People of the Book who uphold their faith with integrity.

•   The Qur'an emphasizes forgiveness, tolerance, and pardon as foundational principles for peaceful coexistence. Even when the Prophet Muhammad (peace be upon him) faced harm from some disbelievers and People of the Book, Allah commanded him to respond with peace: *"So turn away from them (O Muhammad), and say: Salâm (peace)! But they will come to know"* (Al-Zukhruf: 89). This illustrates that ethical conduct in interactions is central to harmonious relationships.

•   Islam permits cooperation with others, provided it does not hinder worship or contradict core Islamic principles. The Prophet ﷺ and his Companions' interactions with non-Muslims in Medina exemplify the Qur'anic guidance for tolerance, mutual respect, and ethical conduct.
•   Muslims may work for or learn from non-Muslims in ways that uphold Islamic ethical boundaries. These practices illustrate the application of Qur'anic principles for respectful interaction, demonstrating that ethical collaboration transcends historical and cultural contexts.
•   Islamic teachings discourage excessive argumentation, particularly among neighbors, as it can lead to hostility and envy. Fostering kindness and bringing joy to neighbors, within ethical limits, reflects the Qur'anic guidance for harmonious social relations.

This concludes the study to the extent possible. Any accuracy or success achieved is solely from Allah, without partner. Any errors, oversights, or shortcomings are due to human limitation. I seek Allah's forgiveness and turn to Him in repentance—indeed, He is Most Forgiving, Most Merciful. May blessings and peace be upon the Prophet Muhammad, his family, his noble Companions, and all those who follow his Sunnah until the Day when neither wealth nor children will avail, except the one who comes to Allah with a sound and pure heart.

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TRANSLITERATION

a. Consonant

Arabic	Latin	Example	
		Arabic	Latin
ء	ʾ	فَأْرٌ	faʾrun
أ	(a,i,u)	أَحكَام	aḥkām
ب	b	بَابٌ	bābun
ت	t	تَمْرٌ	tamr
ث	th	ثَلاَثَ	thalātha
ج	j	جَبَلٌ	Jabal
ح	ḥ	حَدِيث	ḥadīth
خ	kh	خَالِدْ	khālid
د	d	دِين	dīn
ذ	dh	مَذهَب	madhhab
ر	r	رَاهِبٌ	rāhib
ز	z	زَكِي	zakī
س	s	سَلاَم	salām
ش	sh	شَرَبَ	sharaba
ص	ṣ	صَدْرٌ	ṣodrun
ض	ḍ	ضَار	ḍār
ط	ṭ	طَهُرَ	ṭahura
ظ	Ẓ	ظَهْرٌ	ẓhohr
ع	ᶜ	عَبْدٌ	ᶜabdun
غ	gh	غَيبٌ	ghayb
ف	f	فَاتِحَةٌ	Fātihah
ق	q	قَبَسٌ	qabas
ك	k	كِتَابٌ	kitāb

ل	l	لَيلٌ	layl
م	m	مُنِير	munīr
ن	n	نِقَابٌ	niqāb
و	w	وَعَدَ	waᶜada
هـ	h	هَدَفٌ	hadaf
ي	y	يُوسُف	Yūsuf

b. Short Wovel

Arabic	Latin	Example	
		Arabic	**Latin**
◌َ	a	كَتَبَ	kataba
◌ِ		عَلِمَ	ᶜalima
◌ُ	u	غُلِبَ	ghuliba

c. Long Wovel

Arabic	Latin	Example	
		Arabic	**Latin**
ا ، ى	ā	عَالَم ، فَتَى	ᶜālam , fatā
ي	ī	عَلِيم ، دَاعِي	ᶜalīm , dāᶜī
و	ū	عُلُوم ، أُدعُو	ᶜulūm , ´udᶜū

d. Diphthong

Arabic	Latin	Example	
		Arabic	**Latin**
أَو	aw	أَوْلَاد	aulād
أَيّ	ay	أَيَّام	ayyam
إِيّ	iy	إِيَّاكَ	iyyāka