Peaceful Coexistence And Its Role In A Moral Society

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Abstract
This article attempts to highlight the principles of peaceful coexistence in a society. In recent times, the world has become a global village and boundaries are being shirked electronically as well as rationally. Humanity is in thirst for peace, love, and kindness. No religion calls towards terror, horror or compulsion. Islam has clearly ordained: “There is no compulsion in the matter of faith” (The Quran, 2:256). In way to build the world a family with all its differences and beauties, peaceful coexistence is of paramount significance globally. International societies are starving for peaceful living while respecting others’ religion, language, and nationality. Islam, predominantly calls for a peaceful coexistence between Muslim and non-Muslim societies by highlighting the importance of justice to all, covenant with non-Muslims, ensuring the general rights all people, and finally peaceful coexistence with other societies under certain principles. This article throws light on the importance and principles of peaceful and harmonious coexistence in a society within an Islamic realm. This study will be carried out from the Quran and the Sunnah of the Prophet Muhammad (peace be upon him) and will be beneficial for both Muslim and non-Muslim societies for peaceful coexistence and harmony in a society.

Introduction:
Keeping in view the current changes in paradigm shift at international level, need for the peaceful coexistence is occurring all over the world both from individual and social perspective. Experts from all groups of social sciences are trying to find out the way or force for effective use of peaceful coexistence. Hence, numerous articles have been written to discuss the semantics and etymology of peaceful world with mutual coexistence (Muftic 2015) and to propose alternative terminologies in this regard. Under the need and change of this paradigm shift number has been increased for the use of force in promoting programs and policies for a peaceful and violent free environment (Klug 2012). Many social services groups, agencies, and communities are conducting workshops, trainings, programs, and policies for peaceful coexistence and its mobilization at both social and international level (Bleich 2011). In this regard scholars and practitioners are trying to seek and integrate some practical and sound methods of conflict resolution and its application from all experts of social sciences.
In such efforts which are disseminating for a peacefull coexistance, practitioners have carried out some allegations to Muslim communities that Islam as religion and culture controvert the codes of peacefull environment, peacefull coexistance and even democracy (Allen 2010).

Through this article an attempt has been made to give picture of teachings, values and norms from an Islamic perspective in a way to provide some models, structures, and practical strategies from Islamic history for peacefull coexistence in an ideal society. Objective of presenting this research works is nothing to do with defensive perspective from teachings of Islam rather an offer of making a coalition with social scientist to work on peace policies and value based social structure from an Islamic perspective. In descriptive form of research I have tried to find out some Islamic values from History which are practical to support the peacefull coexistence at both individual and social level. This paper will highlight some assumptions, policies, and methods which have been taken from Islamic teachings. Such assumptions and models may be helpful for the application of peace building and peacefull coexistence. The discussion of the paper will ended up with some functions and models for social frame work of peace making polices from an Islamic perspective.

Religion and peacefull coexistence:
In todays globalized framework frm few alysis religions especially Islam is assumed as single monolithic bloc, static and unresponsive to new realities, Separated not having any aims or values in common with other cultures, Inferior, barbaric, Violent, aggressive, threatening, supportive of terrorism, A political ideology, used for political or military advantage. (Alexander, H. A. 2018).
However in true picture from experts of Islam is seen as diverse and progressive, interdependent with other faiths and cultures having certain shared values and aims enriching as distinctively different, but not deficient, and as equally worthy of respect (Raimon Panikkar 1978). Islam an actual or potential partner in joint cooperative enterprises and in the solution of shared problems. And genuine religious faith, practiced sincerely by its adherents and do not diminish efforts to combat discrimination and exclusion (Linda K. Trevino and Katherine 2010).
In regard to the recent work for establishing theoretical framework and its application for peace making policies and peaceful coexistence has been taken from the study of religion and peace. So it can be said that expansion of religion and peace are the areas of interest for policy makers and practitioners in making research and application for the use of religion in peaceful coexistence. Scholars and experts have started searching out the role of religious teachings and followers in making out models in this field (Attia 2007). This type of research has made it possible to change the perception about religion as force and obstacle in peace making policies and nonviolent change in society. Islam as religion in this regard can play a vital role for peace making and peacefull coexistence. Muslim scholars and experts of Quranic and Hadith sciences are putting their efforts in formulating and applying such policies and strategies taken from Islamic culture and history (Wahiduddin Khan 2000). There is no point of doubt in the role of religion especially Islam for establishing and implementing theoretical framework for peace making policies and peaceful coexistence. All religious teachings are enough rich to give sources of their belief systems, values and social norms which can promote peace and peace full coexistence in Society.

Islam and peacefull coexistence:
As a matter of fact Islam and Muslims today have become a global topic of debate,with debates and questions of how to integrate Muslims, how to accommodate the Islamic religion, and how
hypothetically Islam may be helpful to the achievement of peace on earth appear to be widespread. How one should think about Islam and Muslims has become a relevant political, social, economic and moral position they ought to have. Frequent public debates have kept the figure of the Muslim in the spotlight including terrorist attacks, wearing Hijab, Muslims women marriage issues with non-Muslims are bestselling books, or events. As a consequence, an impression is created about what is really at stake concerning an imagined “real Islam” and “real Muslims.”

As far as Islam is concerned teachings of Quran, Hadith of Prophet Muhammad (SAW) and the early Islamic epoch is requisite for presenting Islam as a peaceful religion for peaceful coexistence and peacemaking process. Undoubtedly all these teachings and traditions play a vital role to provide an archetype for mimicry by Muslims and Islamic teachings which can be traced by every philosopher, social scientist, and scientific expert of any society (Hafez, F. 2017). The impression of such teachings and practices is clearly discernable in peaceful coexistence and non-violent policies and practices in society.

During time of Prophet Muhammad (SAW) Muslims' relations with non-Muslims characterized in general by mutual goodwill, friendship, and preference for reconciliation, peaceful coexistence and amity. During establishment of first Islamic society in Madinah, freedom to practice one's faith, pursuit of social justice, equality, brotherhood and the preservation human dignity had become paradigmatic element of peaceful coexistence (Hisham 2002).

These Islamic teachings through Quran and Hadith provide a strong base for a solid peaceful coexistence with other people of different faiths. As human nature is to desireious to attain peace but not to war or violence. Human beings always pursue harmony and peace with other living beings. Since human nature is peaceful especially in coexistence with other fellow beings living in a society because they are born innocent not evil. If the conflict is also part of human nature and behavior, so those who reject Islamic teachings and commandments of Allah Almighty are accepted as rejecters, non-believers and infidels in Islamic domain of teachings. In opposition to rejecters there is a group called believers and Muslims who obey the teachings of Islam and attain internal and external peace (Wahiduddin Khan 2000).

**Examples of Peaceful coexistence from Quran:**

The Qur'anic teachings presents a world in which people, regardless of their differences, are united by their devotion to Allah. This concept has given in Quran with these words: "Surely this community of yours is one community, and I am your Lord; so worship me" (Al-Qur'an 21:92). The emphasis on the universality of Allah's message is reflected in the Qur'an's fundamental teaching that Allah has revealed it to all peoples and to all cultures; not a single people or nation has been forgotten (M.H Hykal 1976).

The idea given by the above mentioned verses is universal, but its manifestations are plural, provides the basic underpinning of the manner in which the Qur'an relates itself and the faith it preaches to the religious traditions that preceded to all human kind. Similar affirmative and pluralistic stance is this command is given to believers by another verse of the Quran that: "Say: we believe in Allah and what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the tribes, and in what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between one and another among them and to Him [Allah] do we submit" (Al-Qur'an 2:136). There is another term used in Quran for Jews and Christians as “Ahi al-
“kitab” or People of the Book. This is trm is an umbrella used in the Qur’an which refers to those who have received revelation in the form of scripture. It is commonly used to refer to Jews, Christians, and Muslims. The peaceful coexistence of living with one Faith in nature of this term is evident of the noun Book in the singular rather than the plural, to emphasize that Jews, Christians, and Muslims follow one and the same Book, not various conflicting scriptures (Meer, N., and T. Modood. 2009).

Quran gives a universalist perspective which does not deny the salvific value of the Judaic or the Christian traditions. Salvation, according to the Qur’an, will be granted to anyone who is a submitter to Divine Will of Allah (the literal meaning of the word muslim). Indeed, Islamic scripture regards Abraham, Issaq, Jaqub, and all the other prophets of the Judaeo-Christian tradition, including Moses and Jesus, as being muslim in the true sense of the word (Hafez, F. 2017).

**Social Model of peaceful coexistence from Islamic History.**

Islamic domain of social life guarantee a complete peaceful society for every individual weather Muslim or non-Muslim. In Islam religious differences and conflicts are perceived as challenge given by Allah Almighty which have to be addressed in a pragmatic way to live together with peaceful coexistence socially and morally but avoiding effect from the religious beliefs and practices. Teachings of Sura “Rome” from its start are the best example to be quoted in this regard where there is description of Underhand-Romans which describes the diversity of tongues and colors not in regard to Mecca but from the perspective of Roman who were far away from the land of Muslims (Wahiduddin Khan 2000).

Such description of Quran gives the idea of diversity in Islam that there are many different communities living in this world with their different faiths and practices and one cannot unite them with the use of force (Martin 2001). But this diversity is a challenge for human beings especially for Muslims to live with them and influence them through personal examples not by personal use of force.

For this reason Muslims initially separated themselves from the cruel culture and norms of Arab tribes and communities I order to make a peaceful model of social life under the instructions of Allah Almighty. So the migration of Medina has been made for this reason because while living in Mecca they were socially, politically, financially, and morally discriminated by the majority tribal system of Mecca. Later years have proved that after establishing a just and fair political strong society based on religion of Islam set and Ideal example and model for the future generations of Muslim community as particular and for all human societies in general that how a fair and just society can be established under the teachings of a religion (M.H Hykal 1976).

During the establishment of first Islamic state and society in Medina a great example can be the “Treaty of Medina” which had been made between the Muslim and Jewish communities of Medina. First time in human history two different faiths and communities were an equal part of a contract for the development and security of one state and one society. Both groups were equally facilitated and made liable as entity of this contract. Even this contract was open for all other communities of polytheists and Christians who would like to join this. According to the contract both Jews and Muslims were bound to obey the social, moral and political conditions of this convent. No group from both Muslims and Jewish side felt discriminated or inferior under the instructions of this contract. Consequently in spite of the 15 percent of this contract community
Muslims became the driving force of this contract because gradually majority population inclined towards Muslim Community (Hisham 2002).

Later years have proved that Muslims relations with Jews and christens were not that much close as they were having with Muslims but neither any non-Muslim community felt inferior as member of the contract or living in a society driven by Muslims. During the time of Prophet Muhammad (SAW) and later times of four caliphs these non-Muslim communities were living peacefully unless they have violated the conditions of contract and expelled from their places as punishment of violation of contract but not the violation of Muslim community or its social or political interests. Hence the spiritual and religious similarities cannot be possible among Muslims and non-Muslims yet here Quran has given the approach of “You have your way and I have mine” (Al-Quran 109:1).

This contract could not last very long due to the violation of contract from Jewish tribes especially during the times of war when the contract did not demanded them for force or financial help but moral support in terms of avoiding internal security of Medina. But various tribes of Jews made allies to the opposite group of Muslims and even tried to harm Muslim women and children kept in city for the sake of security. Even in some cases Muslims hardly capable to survive against their enemies in Wars due to their coalitions with the allied tribes of Jews group in Medina. Due to the result of such hostility from Jews some tribes were expelled from the city of Medina and ultimately ended up with the cancelation of this contract. However contract itself and its point are still valid in making a diverse society of different communities (Hisham 2002).

Such examples of pragmatic approach adopted by Muslims are frame work and models for the contemporary social scientists in establishing a diverse culture and society.

In this regard a great example of the verse of Quran which invites jws and chirstinas on table talk and dialogue that “O 'People of the Book let us come to one point that we will worship only Allah, and that we will not associate anyone with Him, and that none of us shall set up mortals as gods besides Him.'If they refuse, say: 'Bear witness that we have surrendered ourselves to Allah” (Al-Quran 3:64).

Treaty of Hudabiyah can be another example of Islamic history as empirical evidence to be used for establishing model of peace making policies and peaceful coexistence. This contract was made between Muslim community and non-believers and polytheists of Mecca. Surprisingly this contract was desired and designed by polytheists of Mecca in order to harm Muslims from social and political perspective because a year before they have attempted to implement war on Muslims but could not succeeded to harm them. Now they have planned to destroy the social and political image of Muslims through this treaty but the conditions of this contract went in the favor of Muslims. Ultimately this contract was canceled by polytheists of Mecca through the violation of this conven (Hisham 2002).

Objectives of giving examples of above mentioned model is to give a cultural integration based on religious framework. Through this religious model of peaceful coexistence one may be able to extricate to what extnt any religion can be benify or harm the social peace making process and peaceful coexistance. These models have represented the most important examples of a peaceful coexistence with differne faiths and communities which were developed by intial Muslim society of Madinah under the supervision of Prophet Muhammad (SAW).
Findings:
The above discussion demonstrates the following findings of the paper:

1. Islamic teachings through practical case studies from history acknowledged peaceful coexistence of other faith in general and of Christianity and Judaism as special.
2. In spite of the ambiguity of relations between Islam and other religious traditions in matters of law.
3. Islamic tradition does not prevent Muslims to have good relations with the followers of other religions inorder to have a peaceful coexistence in Islamic society.
4. Muslims should try to have good relations with the people of the Book because of their agreement on the notion of oneness of God.
5. The early days of the Prophet(SAW)'s life in Madinah show that friendly and peaceful relations were developed with the followers of the other religious traditions in order to have a peaceful coexistence in Islamic state.
6. The constitution of Madinah and Hudabya are the early documents which recognized certain Jews and pagons of Makkah as a community that was included in the believers though their connection with the Prophet (SAW) and for a peaceful coexistence in society.

Conclusion:
The Islamic attitude for the peaceful environment and coexistence in regard to the followers of other religious traditions seen in the treatment of Muslims with them. The Jews and Christians have been called as people of Book in Quran and accommodated in the most within Islamic societies.

The paper has tried to give an overview of Islamic teaching which promote peaceful coexistence with people of other faiths and communities. Additionally provides a framework for the existence of diverse religions, communities and faiths. It confirms elements of truth in other religious traditions and accepts that those who used to follow these traditions correctly would attain salvation. On Islam does not de-link itself from previous revelations but it does distinguish itself from them. Islamic rules do not reject the possibility of the acceptance of the commands of previous revelations as relevant sources, if the Qur'an and the Sunnah of Prophet Muhammad (peace be on him), which are the basic sources of Islamic Shari'ah, approve it. Islamic Shariah recognizes the legitimacy of previous revelations and politically it has no objection to friendly relations with the followers of other religions who believe in them.

Need of having a peaceful environment with people of other beliefs and ideas requires Islamic model of peaceful coexistence established by initial periods of Islam. It is the need of our time that all believers, be they from any religious tradition, look for common ontological grounds on the basis of which they could understand each other and conduct a grand scale meaningful discourse on the shared teachings of spirituality, humanity and Divine guidance.

References

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