

## Die friedlichen Grundlagen der islamischen Sicht auf andere Religionen

Ali Akbar Alikhani

Associate Professor, University of Tehran, Iran

Empfangen: 01.12.2024; Akzeptiert: 06.01.2025

### Zusammenfassung:

Heute werden viele Kriege und Gewalttaten im Namen des Islam und mit islamischen Motiven geführt, teilweise aufgrund der Zurückweisung anderer Religionen. Dieser Artikel zielt darauf ab, die Sichtweise des Islam auf andere Religionen zu verstehen und zu analysieren sowie herauszufinden, wie diese Perspektive zum Frieden und zur Koexistenz beiträgt. Die zentrale Frage dieses Artikels lautet: Was sind die friedlichen Grundlagen der islamischen Sicht auf andere Religionen?

In diesem Artikel bezieht sich der Begriff Islam sowohl auf den Koran als auch auf die prophetische Tradition, die beide als Hauptquellen und Argumentationsgrundlagen dienen. Es werden drei wesentliche friedliche Grundlagen der islamischen Sichtweise auf andere Religionen und deren Anhänger erörtert: die Freiwilligkeit des Glaubens oder bestimmter Überzeugungen, die Anerkennung des Rechts des Einzelnen, seinen eigenen Glauben auszuüben, sowie die Unterscheidung zwischen Wahrheit und Realität als theoretischer Rahmen zur Interpretation bestimmter Koranverse.

Diese Forschung verwendet zwei Methoden: qualitative Inhaltsanalyse und grundlagentheoretische Forschung. Die Ergebnisse zeigen, dass die Perspektiven des Korans und der prophetischen Tradition auf andere Religionen aufklärend und realistisch sind. Sie bieten keine Rechtfertigung für Gewalt, sondern eine solide Grundlage für Frieden und Koexistenz.

**Schlüsselwörter:** Islam, Koexistenz, Frieden, Gewalt, Religionen



## The Peaceful Foundations of Islam's View on Other Religions

Ali Akbar Alikhani

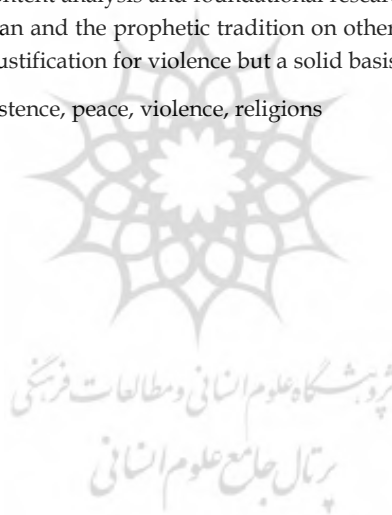
Associate Professor, University of Tehran, Iran

Received: 01.12.2024; Accepted: 06.01.2025

### Abstract

Today, many wars and acts of violence are carried out in the name of Islam and with Islamic motivations, partly due to the invalidation of other religions. This article seeks to understand and analyze Islam's perspective on other religions and to determine how this view contributes to peace and coexistence. The main question of this article is: What are the peaceful foundations of Islam's view on other religions? In this article, Islam refers to both the Quran as well as the prophetic tradition, both serving as the main references and arguments. Three significant peaceful foundations of Islam's outlook towards other religions and their followers are discussed: the non-compulsory nature of religion or specific beliefs, the acknowledgment of individuals' right to practice their own faith, and the distinction between truth and reality as a theoretical framework for understanding certain Quranic verses. This research employs two methods: Qualitative content analysis and foundational research. The results indicate that the perspectives of the Quran and the prophetic tradition on other religions are enlightening and realistic, providing no justification for violence but a solid basis for peace and coexistence.

**Keywords:** Islam, coexistence, peace, violence, religions



## Introduction

Part of the conflicts and violence in today's Islamic world depends on individuals' perspectives of other religions and adherents of religions. The violence of a Muslim against the "other" is legitimized and begins when they consider the "other" as deserving of deprivation of social rights, harassment, torture, or even annihilation. A significant portion of the judgments made by violent individuals about others relates to the religions and beliefs of those others. This article aims to understand and analyze Islam's perspective on other religions and how this view contributes to peace and coexistence. The article assumes that divine religions should rationally and logically base their tenets on humanitarian ethics and values and should not condone violence. The main question of this article is: What are the peaceful foundations of Islam's view on other religions?

In this article, Islam refers to the Quran and the prophetic tradition. During the time of the Quran's revelation and the Prophet Muhammad's life, only religious minorities, primarily Jews and Christians, lived in the Arabian Peninsula. Thus, the Quranic messages and the Prophet's interactions with other religions were about these religious minorities. However, due to the universality and eternal relevance of the Quran, this viewpoint may extend to minorities of other divine— and perhaps non-divine— religions. Since no other religious minorities resided in Mecca and Medina during the Prophet's time, they are not mentioned in the Quran.

This article discusses three significant peaceful foundations of Islam's perspective on other religions and their followers: the non-compulsory nature of religion or specific beliefs, the acknowledgment of individual practices according to their faith, and the distinction between truth and reality as a theoretical framework for understanding Quranic verses that affirm other religions. Relevant conceptual classifications will be provided under each topic.

The focus and aim of this article have been to demonstrate the peace-oriented foundations of Islam in its interactions with other religions. Naturally, some may critique this perspective or have expressed opposing views, or there may be rival and conflicting discourses. The goal of the article has not been to respond to critiques or compare discourses in this regard.

## **Research Method**

In this study, two methods have been used: first, qualitative content analysis and second foundational research method. In qualitative content analysis, the researcher seeks to identify the explicit and implicit messages of the text and sometimes interprets them. In this method, both inductive and deductive approaches are employed for analysis (Ghasemi et al., 2021, p. 270). If we consider qualitative content analysis a professional research method, the second method used in this research is the foundational research method, which occurs in three phases. The first phase involves designing the research based on certain principles and standards. The second phase includes data collection. In the third phase, the research is conducted following specific scientific guidelines (see Ali Khani, 2023, pp. 29-30).

## **Literature Review**

Numerous works have been published on Islam and peace. One of these works discusses the non-violent legacy of Islam. This article first refers to Islamophobia and various accusations that deem Islam a religion of violence. It then discusses specific verses and concepts in the Quran and Hadith to show that Islam is a religion of peace. Another part of the article mentions political groups and movements in the Islamic world and the Middle East that advocate for peace (Pal, 1917). Another article discusses the dimensions of war and violence in Islam, noting that while these aspects have often received attention, Islam has important and numerous theoretical foundations for peace. This article further discusses some of these concepts and principles as pathways to achieving peace and resolving conflicts within Islam (Ul Islam, 2024). Qazi bin Muhammad and colleagues have discussed war and peace in Islam, explaining misunderstandings and misuses of the concept of jihad (Bin Muhammad, Kalin, Kamali, 2013). Another paper explores human security and peaceful coexistence in the Quran and tradition based on covenants and agreements. Numerous verses in the Quran address the necessity of adhering to covenants under all circumstances. Upon entering Medina, the Prophet established many agreements with non-Muslims. This article discusses covenants in Islam as significant bases for human security and coexistence (Rane, 2024). Othman Sulayman has offered a general overview of peace and coexistence from the perspective of Islam in an article published in the European Journal of Theology and Philosophy.

The article initially addresses the social goals of Islam. Then, it discusses the importance and necessity of peace, coexistence, principles, and skills for peaceful relationships with others, oneself, nature, etc., based on the Quran and tradition (Sulayman, 2024). Nasir Hasan Wani discusses peace in Islam from the perspective of the Quran and Hadith, focusing on the concept of humanity and striving to show how Islam's view of humanity fosters peace and coexistence for human societies from various aspects (Wani, 2023).

The foundations of Islam's peaceful perspective on other religions will be discussed in three sections below.

### **Non-compulsory Nature of Religion or Specific Beliefs**

The first peaceful foundation of Islam concerning other religions is the belief in the non-compulsory nature of any religion or belief, including Islam. A portion of violent actions rooted in religion seeks to compel others to accept a particular religion or doctrine or to deem others as invalid and worthless based on their own religious beliefs. There are numerous reasons in the Quran and the prophetic canon indicating that acceptance of any religion or belief is not obligatory. If it were enforced, it would fundamentally lack legitimacy and value. Several of these reasons are elaborated below.

#### **1. Freedom of Choice in Religion**

A person's value exists before they choose a religion. The significance of humanity in the Quran is so pronounced that it is regarded as "the crown of creation" (Izutsu, 2009, pp. 93-91). Some Quranic verses and Islamic teachings demonstrate the inherent dignity of humans, not least the notion that God breathed His spirit into humans upon their creation<sup>i</sup> and granted them dignity, making them superior to other creatures.<sup>ii</sup> Human dignity is associated with the soul (Jawadi Amoli, 2009, pp. 80-79). The Quran explicitly states that there is no compulsion in acceptance of religion<sup>iii</sup> and notes that if God had desired, He could have made all people believers or Muslims.<sup>iv</sup> This verse and the subsequent one address the Prophet Muhammad (PBUH), stating that your duty is merely to remind and convey the message, and you cannot force people to accept Islam.<sup>v</sup> If the Prophet of God, directly appointed by Him and endowed with a mission, has no right to compel people to accept a religion, then others certainly do not have that right as well. The Quran advises people not to compel each other to accept a particular religion or belief, perhaps advocating for everyone to choose their

faith through understanding and awareness and to let each person attend to themselves since God has willed people to choose their paths and witness the consequences in the Hereafter.<sup>vi</sup> According to another verse from the Quran, everyone is responsible for their actions. If one chooses the correct path and religion, they act to their benefit, while anyone who disregards the truth shall suffer the consequences.<sup>vii</sup>

Thus, religious beliefs and practices are the responsibility of individuals, and according to the aforementioned verses and other Quranic passages, no one has the right to seek to change others' beliefs forcefully, compel them to perform religious practices, or to prohibit them from performing their own religious rituals. Compulsion and coercion in matters of faith are unacceptable and fundamentally negate the essential redemptive purpose for which religion was revealed. Even outwardly converting to a religion lacks value; the essence of the matter is that individuals must sincerely believe and harbor that faith deeply; it should penetrate the core of their thoughts and beliefs. The Quran states that some Bedouins claimed they believed; tell them they have not truly believed, but rather they have accepted Islam, as faith has not yet entered their hearts, and their actions are of no benefit.<sup>viii</sup> Motahari asserts that a student must solve a mathematical problem independently; it serves no purpose if others solve the problem for him. Islam clearly states that the declaration of "There is no god but God" is a problem that each person must resolve themselves. After the oneness of God, prophethood and resurrection are individual concerns that everyone must contemplate and address with their own understanding and belief. Not only is coercion and compulsion not permissible, but imitation is also unacceptable (see: Morteza Motahari, *On the Islamic Republic*, pp. 94-97).

It is evident that heartfelt faith results from individuals' choice and will to accept, reflecting their conscious selection of religion (Sashadina, 2007, pp. 172-170). God tells the Prophet Muhammad (PBUH) that if you are denied, say: "My actions are for me, and your actions are for you. You are disavowed from my actions, and I am disavowed from yours."<sup>ix</sup> This verse implies that we must accept the actions and practices of each individual and group without making value judgments, deeming them right or wrong, or approving them. Another verse reaffirms this point by stating that each person's views, behaviors, and actions are their own.<sup>x</sup> This does not mean that all behaviors and views are correct; rather, the verse considers the views

and actions of each individual within their logic and context. Naturally, everyone will be responsible for themselves and see the consequences of their actions, with no one accountable for another's actions. Therefore, from an Islamic perspective, no one has the right to compel others to adopt a specific religion or belief, even if it is deemed true and correct.<sup>xi</sup>

It is appropriate for each individual to determine the validity and correctness of any faith or way of life. According to Quranic verses, the mission of the Prophet Muhammad (PBUH) was merely to convey and clarify so that the correct from the incorrect might be recognized, and the end of each path and belief might become clear.

## 2. Muslims Today

The Quran and Islamic texts recommend Muslims engage in understanding their faith, enjoining what is right and forbidding what is wrong, or inviting others to Islam. However, this relates primarily to internal matters within Islamic communities and does not imply obliging people to accept Islam or act according to Islamic practices. The rules and conditions under which understanding and calling others to Islam are to be practiced must not involve compulsion. The invitation to non-Muslims to Islam, however, interpreted, cannot equate to or exceed the mandates that were placed upon the Prophet Muhammad (PBUH), who was infallible and directly commanded by God to proclaim Islam through Divine guidance. No other Muslim possesses such characteristics and, therefore, cannot surpass or assume a role beyond the Prophet's.

According to Quranic verses, the Prophet Muhammad (PBUH) was only responsible for conveying the faith and had no authority to compel people to accept it. It is clear that if the Prophet Muhammad (PBUH) could not force people to accept Islam, then no other Muslim possesses such a right either. The responsibilities of other Muslims are even less than that, as God directly commissioned the Prophet to guide humanity, supplemented by Divine revelation. In contrast, no other individuals possess a similar mandate or divine message. Furthermore, while Islam considers itself the right religion but does not impose itself, nor does it permit the Prophet Muhammad (PBUH) to enforce it on others, it follows that other Muslims also do not have the right to impose beliefs or compel others regarding their beliefs or practices.

Islam intends individuals to embrace the truth and faith through reason, knowledge, and genuine conviction rooted in their nature and without fear or coercion because such belief lacks intrinsic value and results in no real benefit. Imam Ali (PBUH), replying to Muhammad Ibn Abu Bakr, the governor of Egypt, regarding sun and moon worshippers, advised that they be left alone to worship as they desire (Abu Ishaq Isfahani, 1976, Vol. 1, pp. 231-230; Al-Hurr al-Amili, 1989, Vol. 28, Chapter 50, p. 152).

The Quran's rejection of coercion in accepting any religion and its allowance for humans to choose any faith they wish, along with the consequences of that choice, represents a significant and profound view of humanity and human society that has become increasingly clear today. Alongside the option to choose any religion, respect for all thoughts and views, the necessity of refraining from insult even to polytheists and atheists,<sup>xii</sup> and similar issues posed by the Quran form fundamental principles necessary for the establishment, sustainability, and progress of peaceful societies. Some may argue that the Quran only endorses divine religions with sacred texts and not others; in response, it can be stated that in some instances, the Quran validates other divine religions as legitimate systems and recognizes their commands as divine statutes. Yet, in many other cases, such as the non-compulsory nature of accepting religion, avoidance of insult, respect for humanity, and performing good actions, the Quran broadly encompasses all individuals across religions and beliefs beyond mere religious minority concerns.

It may be difficult for some contemporary Islamist discourses to accept this degree of freedom and respect for non-Muslims, which stems from limitations in human understanding. Only God, as the absolute Creator, can truly understand humans – those He has created and the nature and essence He has imbued within them and establish doctrinal requirements. This divine perspective of humanity contrasts sharply with limited, superficial, self-serving, and sometimes objectifying views. God has intricately created the nature and spirit of humans, entrusting many requirements and implications to them, providing them with levels of discernment. He has also revealed His holy books in accordance with this nature, leading to divine accountability on Judgment Day. Much of this complicated being and process, including the freedom to choose one's religion, is beyond human comprehension.



### 3. Types of Divine Guidance

Additionally, a further reason preventing anyone from compelling others to accept faith and necessitating respect for their choices is the understanding that God has guided humans through various means and knows how to interact with them. No Muslim represents God on Earth. Some Quran interpreters and scholars have divided divine guidance into four categories:

Firstly, intrinsic guidance is achieved through innate human desires and natural inclinations encompassing all individuals.

Secondly, sensory guidance through sensory perception and a type of inner inspiration.

Thirdly, rational guidance through the power of cognition and thought.

Fourthly, religious guidance through the sending of divine prophets.

The first three types of guidance are general and universal, encompassing all humans simply as beings. The fourth type is a completion of the prior forms through messengers and religions (Rashid Riza, Vol. 1, pp. 64-62). Given the four types of guidance, three important points arise:

First, if someone does not accept the fourth form of guidance and rejects any religion, they are still encompassed by the first three types, and as a human, they cannot escape from them; they cannot voluntarily ignore or alter their innate nature and understanding unless they display obstinacy and deliberately act against their insights, in which case they remain accountable to the Quran's meaning of *Kafir* -disbeliever-, meaning they conceal the truth. The severe punishments promised in the Quran for the Hereafter<sup>xiii</sup> are specifically for such individuals.

Second, asserting complete freedom and choice for humans in selecting their faith in light of the fourth form of guidance follows the premise that the first three forms have already taken place. If people do not accept the fourth type of guidance, they will still be accountable for the actions they have taken based on the first three types in the Hereafter.

Third, the Quran repeatedly mentions that God will misguide or deprive the disbelievers of guidance, which pertains to the fourth type of guidance. According to the views of certain interpreters, including Allameh Tabatabai, the individuals who adhere to the first three types of guidance, particularly

the innate guidance, will progress to higher stages of guidance and salvation, and these stages will serve as rewards for acting based on their nature and intellect. However, those who act against innate guidance and disregard the path leading to truth will face loss and penalties imposed by God and may encounter even greater divine punishments in the future (Tabatabai, 1988, Vol. 20, p. 196).

### **Acknowledgment of Individual Practices According to Their Faith**

Another peaceful basis Islam holds regarding other religions is recognizing and honoring the practices of each individual according to their faith. Supporting documentation and arguments for this are as follows.

#### **1. Primacy and Authenticity of Faith and Good Actions**

According to Islamic thought, all humans are equal, and it is famously stated by the Prophet Muhammad (PBUH) that "All humans are like the teeth of a comb" (Harani, 1984, p. 368; Ibn Babawayh Qummi, 1998, Vol. 4, p. 379). During his last sermon, the Prophet emphasized that the God of all is one, all humans share Adam as their forefather, who was created from clay, and no individual has superiority over another (Al-Haraini, 1984, p. 34; Ahmad ibn Hanbal, 1999, Vol. 14, p. 394, Hadith 8736 and Vol. 16, p. 486, Hadith 10781; Abu Naim, 1987, Vol. 3, p. 100; Ibn Abi Al-Hadid, 2008, Vol. 1, p. 128).<sup>xiv</sup> Imam Ali (PBUH) has repeatedly emphasized that all humans are equal and no individual or race is superior to another (Al-Hurr al-Amili, 1989, Vol. 15, p. 107; Hilal Thaqafi, 1990, Vol. 1, p. 46; Ibn Abi Al-Hadid, 2008, Vol. 2, p. 201).<sup>xv</sup> Some Islamic teachings explicitly state that doing good and being righteous holds significant value and importance. While the Quran recognizes Islam as the accepted religion of God,<sup>xvi</sup> it also states that followers of other religions, if they sincerely believe in God and do good deeds, will be saved, and their rewards are with Him.<sup>xvii</sup> Allameh Tabatabai asserts that salvation and happiness are not exclusive to specific individuals or merely Muslims, but anyone who truly believes in God and performs good deeds will be granted salvation. Although Allameh Tabatabai considers the pre-Islamic religions distorted or altered, he does not deem them abrogated but rather identifies some of the Quranic rulings as abrogating certain preceding laws (Tabatabai, 1985, Vol. 1, p. 239). Rashid Riza also implicitly regards the faithful followers of Judaism and Christianity as salvaged (Rashid Riza, Vol. 1, pp. 281-278). The Quran regards other heavenly books

as possessing light and guidance and calls upon their followers to adhere to and act upon them.<sup>xviii</sup> Moreover, one verse of the Quran highlights that the command of God was also present in the Torah.<sup>xix</sup>

Islam endorses other religions and divine prophets, with a Quranic verse addressing the Prophet Muhammad stating, "We have revealed to you as We revealed to Noah and the prophets after him – and to Ibrahim, Ismail, Ishaq, Yaqub, and the descendants – and Isa, Ayyub, Yunus, Harun, and Sulayman, and We gave Dawud the Psalms"<sup>xx</sup>. This reveals that all previous prophets are affirmed by the Quran, with the Prophet Muhammad recognized as the last bearer of a complete religion. Additionally, the Prophet has stated that "All of us prophets are brothers, and our faith is one" (Ibn Kathir, 1998, Vol. 1, p. 320 and Vol. 3, pp. 117, 339, 344; Vol. 4, p. 247; Vol. 5, p. 326; Vol. 7, p. 178). This highlights the shared essence of divine religions while acknowledging that the Quran refers to Ibrahim as the first to submit and profess monotheism.<sup>xxi</sup>

Recognizing that all prophets and the principles mentioned earlier are part of one continuum naturally leads to the understanding that they have unified objectives and fundamentally do not differ in their premises and principles, even though Muslims believe Islam is the most complete religion. According to Quranic verses, the other religions cannot be wholly rejected, as they may contain truths. Nevertheless, they also might have encountered erroneous teachings outside the scope of religion that have been mistakenly incorporated as beliefs. If this were to happen within Islam, it would not be accepted. Another Quranic verse explicitly notes that it has been revealed to the Prophet Muhammad that "We have sent down this Quran with the truth confirming the Scriptures which came before it" (Quran 2:97). God could have made all people a single nation with one religion. However, He did not desire this, as it serves as a test for humanity (Quran 5:48). The requisite behaviors should encourage charitable actions and cooperation in doing good, integral to all divine faiths, transcending ethnic and religious divides.<sup>xxii</sup>

The Quran encourages all believers to strive for goodness and act kindly towards others, providing a significant opportunity for peaceful coexistence among diverse religions and beliefs while maintaining inherent freedoms of worship and respect for different beliefs. Moreover, the superiority of individuals lies only in the realm of piety<sup>xxiii</sup> and has no impact on the

political rights or social standing of individuals in this world (Ibn Abu Al-Hadid, 2008, Vol. 7, p. 37; Mohammad Al-Rishehri, previously, Vol. 4, pp. 7-106), even though the effects of piety do manifest in this world and political realms as well. The rule of obligation is a jurisprudential principle that dictates that judgments in legal disputes or similar situations must conform to the belief systems of each minority (Bojnourdi, 1999, Vol. 3, p. 179 and Vol. 26, p. 319, Hadith 33077). Imam al-Baqir (PBUH) further noted that what is deemed permissible by practitioners of any religion is acceptable (Hurr Amili, 1989, Vol. 25, p. 159, Hadith 32711).<sup>xxiv</sup>

## 2. Islam as a Complete Yet Voluntary Religion

Adherents of each faith tend to view their religion as the most complete and the best, and Muslims are no exception. Considering the discussions regarding respect for other religions and their salvation for adhering to their religious directives, a question arises about verses in the Quran that affirm that the correct religion with God is Islam<sup>xxv</sup> and that anyone who adopts a religion other than Islam will not be accepted by Him.<sup>xxvi</sup> How do these coexist? Taking into account the other Quranic verses regarding divine religions, it might be interpreted that Islam is, indeed, God's most complete, comprehensive, and correct religion; hence, it makes sense that it would be divinely accepted; however, each of the divine religions contains aspects of truth and merit, having various divine commandments they emphasize.

When it states that anyone choosing a religion other than Islam will not be accepted, this may refer to instances where an individual has known Islam and recognized its completeness and superiority yet consciously remains obstinate in rejecting it. If someone does not mentally or morally conclude that Islam is complete, they cannot be reprimanded for such. Furthermore, since Islam is a complete religion, adherence to it carries corresponding worldly and otherworldly consequences. Thus, those who do not accept the complete religion will face forfeiture of its benefits proportionate to this rejection. They cannot expect rewards for adhering to the complete faith when they have not accepted it. Some argue that "Islam" in these verses does not specifically refer to the faith of Islam but rather denotes submission to God's will and obedience to Him (Sashadina, 2007, pp. 89-88). Their reasoning rests on earlier verses in which the terms "Islam" and "Muslimoon" signify surrendering.<sup>xxvii</sup>

Allameh Tabatabai contends that the "Islam" in verses 19 and 85 of Surah Al-Imran specifically refers to the religion of Islam as the last link in the chain of divine religions (Tabatabai, 1989, Vol. 3, pp. 520-513). However, an essential aspect related to our discussion, which the Quran emphasizes, is that this matter primarily concerns the Hereafter. Ultimately, God accepts or rejects an individual's faith, not others. Conversely, those choosing not to follow the correct and complete path will undoubtedly be among the losers in the Hereafter. However, according to Islamic teachings, no one has the right to impose the complete religion upon another in this world or to forcibly attempt to rescue them from the losses of the Hereafter.

### **Distinction Between Truth and Reality: A Theoretical Framework for Understanding Certain Quranic Verses**

While asserting itself as the complete religion and presenting it as the sole accepted creed of God, the Quran acknowledges other religions and assures them of salvation in the Hereafter, leading to questions or ambiguity. To understand and clarify this ambiguity, the author proposes the conceptual framework of "distinction between truth and reality" (see: Ali Akbar Ali Khani, 2023, pp. 270-267). According to this framework, Islam adopts two methods of "enlightenment" and "realism." Within this theoretical framework, every phenomenon can be examined and analyzed from two viewpoints, either concerning its correctness or legitimacy, and second, from the perspective of its objective and external existence as a reality. The discussion of which religion is more accurate and complete pertains to "truth," which Islam has elaborated upon. On the other hand, recognizing the existence of various religions relates to "reality," which Islam acknowledges amicably and peacefully. In the context of peace and peaceful coexistence, the existence of diverse religions, sects, and ideologies as a reality is paramount. Islam's realism can be explained through the following two points:

#### **1. Realism concerning Other Religions**

Many verses in the Quran adopt a realistic approach to the phenomenon of multiple religions and sects. There are verses that, in some way, recognize other religions as a reality and ask their followers to adhere to the principles of their respective faiths.<sup>xxviii</sup> Even for those who do not accept the Prophet Muhammad's (PBUH) invitation to Islam, God passes by,<sup>xxix</sup> allowing individuals to act as they wish while holding them accountable for their

actions. This perspective does not contradict the verse stating that the only true religion in the eyes of God is Islam.<sup>xxx</sup> The essence of Islam and the Quran holds that it recognizes Islam as the most complete and superior faith, reminding others of this. Others following different religions also view their beliefs as superior and correct; if that belief were absent, the very basis for their religion would come into question. Importantly, the declaration in the Quran about Islam's superiority does not impede the respect towards other beliefs and ideologies or even towards all people.

What has enabled the Quran to regard the diversity of religions and beliefs as a reality to be acknowledged and engaged with, thereby opening a path to peace and coexistence, is the fundamental existence of "diverse humans with various ideological and belief systems." From an Islamic perspective, "humanity" possesses intrinsic superiority, and regardless of the societal context, it retains its inherent worth. Concurrently, it presents itself as a reality that may generate a multitude of actions and transformations within society. Amidi Zanjani argues that from Islam's perspective, minorities living in a society are not seen as outsiders, foreigners, or aliens but as possessing a spiritual and intrinsic connection to the Islamic community (Amidi Zanjani, 2000, p. 30).

## 2. Islam's Realism Concerning the Non-Religious

The next step in Islam's realism encompasses individuals who do not adhere to any religion or worship any deity. When Muslims engage with such individuals, respect and peaceful coexistence manifest as essential because their existence constitutes a reality that must be accommodated, enabling individuals to act according to their beliefs. Imam Ali (PBUH) stated that a government is required under which "the believer can practice their beliefs, and the non-believer can receive their own benefit" (Nahj Al-Balagha, 1992; Sermon 40, p. 39). The Quran instructs the Prophet Muhammad (PBUH) to convey that, in confronting disbelievers, "I do not worship what you worship, nor do you worship what I worship. To you your religion, and to me my religion" (Quran 109:1-6).<sup>xxxi</sup> Here, the discourse does not revolve around right and wrong or the correct path versus the incorrect but rather describes a situation where groups acknowledge each other's differing beliefs and convictions and are steadfast in their views, unable to reach consensus through dialogue. The Quran's directive in these verses suggests that each

individual's faith should remain personal and that no one should interfere with or disrupt another. Allameh Tabatabai's interpretation asserts that this verse fundamentally concerns the absence of mutual conversion or persuasion and denotes the absence of willingness to accept each other's beliefs (Tabatabai, 1989, Vol. 20, pp. 645-648). Thus, each should continue on their path. This Quranic perspective is a significant strategy toward peace and coexistence, closing the route of "forcibly making others like us."

## Conclusion

Islam is a divine religion with inherent characteristics tied to its "religious" and "divine" nature. If these characteristics are stripped away or ignored by its adherents, Islam will lose its essence as a divine religion and become a mere tool in human hands. These characteristics include:

1. **Moral foundation:** Morality is both the foundation and an intrinsic part of religion.
2. **Faith-based nature:** Belief in religion is a matter of the heart and mind, requiring individuals to willingly and intellectually accept it.
3. **Voluntary acceptance:** Religion must be embraced with free will and enthusiasm.
4. **Rejection of violence:** Violence is the most unethical and inhumane phenomenon, and no religion inherently endorses it. If a religion does so, it loses its essential nature.

Despite these four characteristics, clashes in interpretation and perspective are natural, as within any other religion. During the Prophet Muhammad's (PBUH) lifetime, disputes regarding Islamic teachings and the Quran were minimal, as the Prophet was present to clarify ambiguities and answer questions. However, immediately after the Prophet's death—before his burial—political disputes emerged among his companions over leadership, marking the first major schism in the Muslim community. As time passed, these disputes deepened and expanded into all dimensions of religious understanding. While the Quran and the Prophet's Sunnah remain, diverse interpretations and readings of these sources have proliferated. Nonetheless, interpretations of the Quran and authentic Sunnah must align with the spirit of Islam and adhere to the frameworks and principles, including the four characteristics outlined above.

Numerous arguments and discussions demonstrate the incompatibility of Islamic teachings with violence (Ali-Khani, 2012; Sachedina, 2007; Shaltut, 1951; Saheb Nasi et al., 2020, pp. 42–63). The Prophet Muhammad's (PBUH) practice emphasized peaceful coexistence among people of diverse beliefs, ensuring their freedom to practice their rituals without interference or harassment (Hamidullah, 1995, pp. 169–170; Ali-Khani et al., 2007, pp. 270–290, 477–484). The Quranic verses on warfare and the Prophet's (PBUH) battles were entirely defensive, though further discussion on this topic lies beyond the scope of this article (see Shaltut, 1951; Sachedina, 2007; Ali-Khani, 2012).

The behaviors and ideologies of religious extremist groups reflect a three-stage process:

1. **Theoretical justification:** These groups justify violence on theoretical and religious grounds.
2. **Specific application:** They excommunicate individuals, deeming their blood and property permissible to seize.
3. **Acts of violence:** They engage in violent actions.

One primary cause of this process is their worldview regarding other religions and sects. This article has aimed to demonstrate that the Quran and the Prophet's Sunnah do not provide a basis for violence against other religions; instead, they form a strong foundation for peace and coexistence. Neglecting these epistemological foundations by certain extremist Muslim individuals and groups—combined with their misuse of religion to justify their actions, often driven by political motives, self-interest, or ignorance—has marginalized Islam's principles of peace and coexistence. The marginalization of Islam's peace-oriented foundations and its misinterpretation to justify violence can be attributed to several factors:

1. **Failure to reexamine Islamic principles and teachings** from primary sources, such as the Quran and authentic Sunnah, while distinguishing fabricated and incorrect elements falsely attributed to tradition.
2. **Failure to reinterpret Islamic principles and teachings** in alignment with contemporary circumstances and the rational spirit of Islam.



3. **Failure to conduct a profound and comprehensive reinterpretation** of Islamic principles and teachings by experts with decades of experience in Islamic sciences and modern knowledge.



- i. وَ نَفَخْتُ فِيهِ مِنْ رُوحِي. حجر (15): 29. /فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ. ص (38): 72.
- ii. وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَ ... الإسراء (17): 70.
- iii. لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ. بقره (2): 256.
- iv. وَ لَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْفِرُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ. يونس (10): 99.
- v. ... وَ مَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ بِالْقُرْآنِ مِنَ بَحَاثٍ وَ عِبَادٍ. ق (50): 45. / فَذَكَرْ إِنَّمَا أَنْتَ مُذَكِّرٌ، لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ. غاشية (88): 22-21. ... أَفَأَنْتَ تُكْفِرُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ. يونس (10): 99. / با همين مضمون: فَإِنَّ حَاجُوكَ فَقُلْ أَسْلَمْتُ وَجْهِي لِلَّهِ وَ مَنِ اتَّبَعَنِي وَ قُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَ الْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ. آل عمران (3): 20. / وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ احْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ. مائدة (5): 92. / مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَ اللَّهُ يَعْلَمُ مَا تُبْدُونَ وَ مَا تَكْتُمُونَ. مائدة (5): 99. / وَ إِنْ مَا تُرِيدُكَ بَعْضَ الَّذِي نَعُدُّهُمُ أَوْ تَتَوَقَّعُكَ فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَ عَلَيْنَا الْحِسَابُ. رعد (13): 40. / قَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَ لَا آبَاؤُنَا وَ لَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَبِمَا قَدْ عَلِمْنَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ. نحل (16): 35. / فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ. نحل (16): 82. / قَالَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ مَا حَمَلْتُمْ وَ مَا عَلَيْكُمْ مِنْ حَمَلْتُمْ وَ إِنْ تُطِيعُوهُ تَهْتَدُوا وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ. نور (24): 54. / وَإِنْ تَكْتُبُوا فَقَدْ كَذَبَ أَمْرٌ مِنْ قَبْلِكُمْ وَ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ. عنكبوت (29): 18. / فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ وَ إِنَّا إِذَا أَنْزَلْنَا الْإِنشَانَ مِنَّا رَحْمَةً فَرَحَ بِهَا وَ إِنْ نُصِيبْهُمْ سِقِينَةً بِمَا قَدَّمْتُمْ أَبْيَدِيهِمْ وَإِنَّا نَحْنُ مُخْضَرُونَ. شورى (42): 48. / وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ. تغابن (64): 12.
- vi. وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَ مَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا. كهف (18): 29. / با همين مضمون: إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا. إنسان (76): 3.
- vii. قَدْ جَاءَكُمْ بَصَائِرٌ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَ مَنْ عَمِيَ فَعَلَيْهَا وَ مَا أَنَا عَلَيْكُمْ بِخَفِيظٍ. انعام (6): 104. / با همين مضمون: إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآجِرَةِ لِيَسُوءُوا وَجُوهَكُمْ وَ لِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَ لِيَتَّبِعُوا مَا عَلُوا لِيَتَّبِعُوا. اسراء (17): 7. / فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَ مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ. زلزله (99): 8-7. / يَوْمَ تَجِدُ كُلُّ نَفْسٍ مِمَّا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَ مِمَّا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا وَ يُحْذِرُكَ اللَّهُ نَفْسَهُ وَ اللَّهُ رَؤُوفٌ بِالْعِبَادِ. آل عمران (3): 30.
- viii. قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ نُؤْمِنُوا وَ لَكِنْ قَوْلُوا اسْلَمْنَا وَ لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَ إِنْ تُطِيعُوا اللَّهَ وَ رَسُولَهُ لَا يَلَيْتَكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ. حجرات (49): 14.
- ix. وَ إِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلِي وَ لَكُمْ عَمَلِكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَ أَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ. يونس (10): 41.
- x. قُلْ إِنحَاضُوا بِكُمْ فِي اللَّهِ وَ هُوَ رَبُّنَا وَ رَبُّكُمْ وَ لَنَا أَعْمَالُنَا وَ لَكُمْ أَعْمَالُكُمْ وَ نَحْنُ لَهُ مُخْلِصُونَ. بقره (2): 139.
- xi. فَإِنَّ حَاجُوكَ فَقُلْ أَسْلَمْتُ وَجْهِي لِلَّهِ وَ مَنِ اتَّبَعَنِي وَ قُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَ الْأُمِّيِّينَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَ اللَّهُ بَصِيرٌ بِالْعِبَادِ. آل عمران (3): 20. / مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَ اللَّهُ يَعْلَمُ مَا تُبْدُونَ وَ مَا تَكْتُمُونَ. مائدة (5): 99. / وَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ احْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا إِنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ. مائدة (5): 92. / فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا. شوري (42): 48.
- xii. وَ لَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَى رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ. انعام (6): 108.
- xiii. نمل (27): 14. / ملك (67): 21.
- xiv. قال رسول الله: يا ايها الناس، ان ربكم واحد و ان اباكم واحد، كلكم لادم و آدم من تراب ان اكرمكم عندالله اتفاكم، ليس لعربي علي عجمي فضل الا بالتقوي.
- xv. ... و الله لا اجد ليني اسماعيل في هذا الفءى فضلا
- xvi. ان الذين عند الله الاسلام و ما اختلف الذين اوتوا الكتاب الا من بعد ما جاءهم العلم بغيا بينهم. آل عمران (3): 19.
- xvii. ان الذين امنوا و الذين هادوا و النصارى و الصابئين من امن بالله و اليوم الآخر و عمل صالحا فلهم اجرهم عند ربهم و لا خوف عليهم و لا هم يحزنون. بقره (2): 62. / وعد الله الذين امنوا و عملوا الصالحات لهم مغفرة و اجر عظيم. مائدة (5): 9.
- xviii. اننا انزلنا التوراة فيها هدى و نور يحكم بها النبيون الذين اسلموا للذين هادوا و الراتبون و الاحبار بما استحفطوا من كتاب الله و كانوا عليه شهداء فلا تحشوا الناس و احشون و لا تستنروا باياتي تمنا قليلا و من لم يحكم بما انزل الله

- فَأُولَئِكَ هُمُ الْكَافِرُونَ. مآئده (5): 44. / وَ لِيُحَكِّمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ. مآئده (5): 47. / قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَ الْإِنجِيلَ وَ مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَ لِيُزِيدَنَّا كَثِيرًا مِّنْهُمْ مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكَ طُغْيَانًا وَ كُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ. مآئده (5): 68.
- xix . وَ كَيْفَ يُحْكُمُونَكَ وَ عِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ. مآئده (5): 43.
- xx . إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَ النَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ وَ عِيسَى وَ الْيُوسُفَ وَ هَارُونَ وَ سُلَيْمَانَ وَ آدَمَ وَ إِبْرَاهِيمَ وَ دَاوُدَ وَ زُلَيْخَةَ وَ مَرْيَمَ وَ نَحْنُ عَلِيمٌ بِالَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ وَ كَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا، رُسُلًا مُّبْتَلِينَ وَ مُنذِرِينَ لِّأَنَّ الْإِنسَانَ لِرَبِّهِ لَكَنٌ خَاسِرٌ. نساء (4): 163-165.
- xxi . يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَ مَا أَنْزَلْنَا إِلَيْهِ الْكِتَابَ وَ لِمَ تُؤْفِكُونَ، هَا أَنْتُمْ هَؤُلَاءِ حَاجِجَتُمْ فِيهَا لَكُمْ بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيهَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ اللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ، مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَ لَا نَصْرَانِيًّا وَ لَكِن كَانَ حَنِيفًا مُّسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ. آل عمران (3): 65-67.
- xxii . وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَ مُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَ لَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَ مِمَّا حَاجَّاجَا وَ لَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَ لَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُم فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ. مآئده (5): 48.
- xxiii . إِنَّا كَلَّفْنَاكُم مِّن ذِكْرِ أُنثَى وَ جَعَلْنَاكُمْ شُرَعًا وَ قِبَالًا لِّتَعَارَفُوا إِنْ أَكْرَمَكُمُ عِنْدَ اللَّهِ أَتَقَرَّكُمْ حِجْرَاتٍ (49): 13.
- xxiv . امام باقر 7: تجوز على اهل كل دوى دين ما يستحلون
- xxv . إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. آل عمران (4): 19.
- xxvi . وَ مَنْ يَتَّبِعْ عِزِّيرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ. آل عمران (4): 85.
- xxvii . أَفَعِزِّرَ دِينَ اللَّهِ يَتَّبِعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طُوعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ، قُلْ أَمَّا بِاللَّهِ وَ مَا أَنْزَلَ عَلَيْنَا وَ مَا أَنْزَلَ عَلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطَ وَ مَا أَوْتِيَ مُوسَى وَ عِيسَى وَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَ نَحْنُ لَهُ مُسْلِمُونَ. آل عمران (4): 83-84.
- xxviii . إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ يُحَكِّمُ بِهَا النَّبِيُّونَ الَّذِينَ آسَلَمُوا لِلَّذِينَ هَادُوا وَ الرِّبَّانِيُّونَ وَ الْأَخْبَارُ بِمَا اسْتُخْفِطُوا مِن كِتَابِ اللَّهِ وَ كَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَ اخْشَوُا اللَّهَ وَ لَا تَسْتَبْرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ. مآئده (5): 44 . وَ لِيُحَكِّمَ أَهْلَ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ. مآئده (5): 47 . / قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُ عَلَى شَيْءٍ حَتَّى تُقِيمُوا التَّوْرَةَ وَ الْإِنجِيلَ وَ مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَ لِيُزِيدَنَّا كَثِيرًا مِّنْهُمْ مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكَ طُغْيَانًا وَ كُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ. مآئده (5): 68.
- xxix . قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَّبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَ مَنْ عَمِيَ فَعَلَيْهَا وَ مَا أَنَا عَلَيْكُمْ بِخَفِيظٍ. انعام (6): 104. / وَ إِنْ كَذَّبُوكُمْ فَقُلْ لِي عَمَلِي وَ لَكُمْ عَمَلِكُمْ أَنْتُمْ بَرِيحُونَ مِمَّا أَعْمَلُ وَ أَنَا بَرِيحٌ مِمَّا تَعْمَلُونَ. يونس (10): 41.
- xxx . إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ، إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَ مَا اخْتَلَفَ الَّذِينَ أَوْتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعَثًا بِبَيْنَهُمْ وَ مَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ. آل عمران (3): 19. / وَ مَنْ يَتَّبِعْ عِزِّيرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ. آل عمران (3): 85.
- xxxi . قُلْ يَا أَيُّهَا الْكَافِرُونَ، لَا أَعْبُدُ مَا تَعْبُدُونَ، وَ لَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ، وَ لَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ، وَ لَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ، لَكُمْ دِينُكُمْ وَ لِي دِينِ. كافرون (109): 1-6.

## References

Abu Ishaq Ibrahim ibn Muhammad Thaqafi Kufi Isfahani. (1976). *Al-Gharat* [The raids]. Tehran, Iran: Anjoman Athar-e Melli.

Abu Nu'aym. (1987). *Hilyat al-Awliya* [The adornment of the saints]. Beirut, Lebanon: Dar al-Kitab al-Arabi.

Ahmad Ibn Hanbal (1999). *Al-Musnad* [The Musnad]. Beirut, Lebanon: Maktabat al-Risalah.

Al-Harrani, Muhammad ibn Hasan ibn Sha'ba. (1984). *Tuhaf al-'Uqool* [Gifts of the Intellect] (A. A. Ghafari, Ed.). Qom, Iran: Intisharat Jama'ah Modarresin.

Al-Hurr al-'Amili, Muhammad ibn Hasan. (1989). *Wasail al-Shi'ah* [The وسائل of the Shi'ah]. Qom, Iran: Mu'assasah al-Al Bayt.

Alikhani, Ali Akbar, & colleagues. (2007). *Siyasat Nabawi* [The Prophetic Politics]. Tehran, Iran: Research Institute for Cultural and Social Studies.

Alikhani, Ali Akbar. (2009). *Barabari va Nabarabari Siyasi dar Andisheh-ye Imam Ali* [Political Equality and Inequality in the Thought of Imam Ali].

Ali Akbar Alikhan, et al., *Darvandi bar Nazariyeh-ye Siyasi Adalat dar Islam* [An Introduction to the Political Theory of Justice in Islam]. Tehran, Iran: Research Institute for Cultural and Social Studies.

Alikhani, Ali Akbar. (2012). *Islam va Hamzisti-ye Mosalemat-Amiz; Chalesh-e Jahan-e Modern baray-e Zendegi* [Islam and Peaceful Coexistence: The Challenge of the Modern World for Life]. Tehran, Iran: Nashr Be Afarin.

Alikhani, Ali Akbar. (2021). *Ravish Laye'i dar Andisheh-Pazhouhi* [Layered Approach in Thought Research]. Tehran, Iran: Nashr Negah Mo'aser.

Alikhani, Ali Akbar. (2024). *Tahaghogh-e Solh-e Irani-Islami; Az Ideaal ta Vaqeiat* [The Realization of Iranian-Islamic Peace; From Ideal to Reality]. In: N. Fazeli (Ed.), *Solh-e Irani* [Iranian Peace]. Tehran, Iran: Nashr Hamrakh.

Amid Zanjani, Abbas Ali. (2000). *Hoghoogh Ta'ahodat-e Baynal-Melali va Diplomasi dar Islam* [International Obligations and Diplomacy in Islam]. Tehran, Iran: Entesharat Samt.

Bejnordi, Seyed Hassan. (1998). *Al-Qawa'id al-Fiqhiyyah* [The Juridical Principles]. Qom, Iran: Nashr al-Hadi.

Hamidullah, Muhammad. (1995). *Nameha va Peymanha-ye Siyasi Hazrat Muhammad* [Letters and Political Treaties of Prophet Muhammad] (S. M. Hosseini, Trans.). Tehran, Iran: Entesharat Soroush.

Hilal Thaqafi, Ibrahim ibn Muhammad Sa'id ibn. (1990). *Al-Gharat* [The Raids]. Qom, Iran: Dar al-Kitab al-Islami.

HRH Prince Ghazi bin Muhammad, Professor Ibrahim Kalin, Professor Mohammad Hashim Kamali, (2013), *War and Peace in Islam; The Uses and Abuses of Jihad*, Jordan: MABDA (The Royal Islamic Strategic Studies Centre), ISBN (PAPERBACK): 978 1 903682 83 8.

Ibn Abi al-Hadid. (1967). *Sharh Nahjolbalagheh* [Commentary on Peak of Eloquence] (M. A. Ebrahim, Ed.). Beirut, Lebanon: Dar Ihya al-Turath al-Arabi.

Ibn Babawayh Qomi. (n.d.). *Man La Yahzoroh al-Faqih* [For him who has no jurist to consult] (A. A. Ghafari, Ed., 2nd ed.). Qom, Iran: Office of Islamic Publications affiliated with the Society of Seminary Teachers of Qom.

Ibn Kathir. (1998). *Tafsir* [Quranic exegesis]. Beirut, Lebanon: Dar al-Kutub al-Ilmiyyah, Publications of Muhammad Ali Baydoun.

Izutsu, Toshihiko (2009). *Khoda va Insan dar Quran* [God and Man in the Quran] (A. Aram, Trans.). Tehran, Iran: Shahkat Sahami Enteshar.

Jawadi Amoli, Abdullah (2009). *Soorat va Seerat Insan dar Quran* [The Form and Character of Man in the Quran]. Qom, Iran: Markaz Nashr Asra.

Mohammadi al-Rishehri, Mohammad. (1984). *Mizan al-Hikmah* [The Scale of Wisdom]. Qom, Iran: Maktab al-Ilm al-Islami.

Mohammadi al-Rishehri, Mohammad. (2000). *Mawsu'at al-Imam Ali (a.s.)* [Encyclopedia of Imam Ali]. Qom, Iran: Dar al-Hadith.

Motahari, Morteza. (1988). *Piramon-e Jomhuri-ye Islami* [On the Islamic Republic]. Tehran, Iran: Entesharat Sadra.

Pal, Amitabh, (2017), A Religion of Peace? Islam and its Heritage of Nonviolence, *Diogenes*, Vol. 61(3-4) 2017, Pp. 71-8. Published online by Cambridge University Press: 01 January 2024. DOI: 10.1177/0392192116666469.

Payande, A. (Ed.) (1981). *Nahjolfasahe* [light of the holy prophet message] A. Payande, Trans.). Tehran, Iran: Javidan.

Qasemi, Hamid. (2021). *Marja' Pazhouhesh* [Reference Research] (19th ed.). Tehran, Iran: Nashr Andisheh Ara.

Rane, Halim, (2024), Human Security and Peaceful Coexistence in Islam: Analysis of Covenants in the Qur'an and Sunnah, *Journal of Pacifism and Nonviolence* 2(2):233-256. DOI: 10.1163/27727882-bja00028

Rashid Rida, Muhammad. (n.d.). *Tafsir al-Manar* [Exegesis of the Lighthouse]. Beirut, Lebanon: Dar al-Ma'rifah.

---

Razi, S. (Ed.) (1992). Nahjolbalagheh [Peak of eloquence] (S. J. Shahidi, Trans.). Tehran, Iran: Elmi Farhangi.

Saheb Nasi, Ahmad Ali, & others. (2020). *Bersi-ye Solh va Khoshounat dar Amouzesesh-haye Qurani ba Negahi be Khoshounat-e Farhangi va Sakhtegi-ye Johan Galtung* [An Investigation into Peace and Violence in the Quranic Teachings with a Look at Johan Galtung's Theory of Cultural and Structural Violence]. *Pazhuhesh Dini*, 19(40), 65-35.

Sashadina, Abdulaziz. (2007). *Mabani Hamzisti-ye Ejtemai dar Islam* [Foundations of Social Coexistence in Islam] (S. M. R. Hashemi, Trans.). Qom, Iran: Nashr-e Adyān.

Shaltut, Sheikh Mahmoud. (1951). *Al-Quran wa al-Qital* [The Quran and Fighting]. Cairo, Egypt: Matba'at al-Kutub al-Arabi.

Sulaman, Kabuye Uthman, (2021). An Islamic Perspective on Peaceful Coexistence, *European Journal of Theology and Philosophy*, Vol 1 | Issue 5 | October 2021, DOI: 10.24018/theology.2021.1.5.50

Tabatabai, Seyed Mohammad Hossein. (1983). *Tafsir al-Mizan* [Exegesis of the Scale] (M. B. Mousavi Hamadani, Trans.). Qom, Iran: Islamic Publications affiliated with the Society of Seminary Teachers of Qom.

Tabatabai, Seyed Mohammad Hossein. (1988). *Tafsir al-Mizan* [Exegesis of the Scale] (M. B. Mousavi Hamadani, Trans.). Qom, Iran: Islamic Publications affiliated with the Society of Seminary Teachers of Qom.

Ul Islam, Nazar, (2024), Peace and Conflict Resolution in Islam: A Perspective Building, **Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)**, Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS), Vol. 6 No. 2 (2024), DOI: 10.20885/ijjis.vol6.iss2.art2.

Wani, Nasir Hassan. (2023). Peace in: Islam In The Light Of The Holy Quran And Hadith. *LECTURES: Journal of Islamic and Education Studies*, 2(3), 162-170. Doi: 10.58355/lectures.v2i3.67

## مبانی صلح گرایانه اسلام در نگاه به سایر ادیان

علی اکبر علیخانی

دانشیار دانشگاه تهران

a.alikhani@ut.ac.ir

ORCID: 0000-0003-3014-5086

### چکیده

امروزه بسیاری از جنگ‌ها و خشونت‌ها به اسم اسلام و با انگیزه‌های اسلامی انجام می‌شود که بخشی از آن به دلیل باطل دانستن سایر مذاهب است. مسئله این مقاله فهم و تحلیل نگاه اسلام به سایر ادیان است و اینکه اسلام تا چه حد صلح و همزیستی را به دنبال دارد. پرسش اصلی مقاله این است مبانی صلح گرایانه اسلام در نگاه به سایر ادیان کدامند؟ مقصود از اسلام در این مقاله قرآن و سنت نبوی است که عمده استنادات و استدلال‌های مقاله به آن‌هاست. در این مقاله سه مبنای مهم صلح گرایانه و صلح جویانه اسلام در مورد نوع نگاه به سایر ادیان و پیروان آن‌ها بحث شده که عبارتند از: اجباری نبودن دین یا اعتقادی خاص، محترم دانستن عمل هر کس طبق دین خود، و تفکیک حقانیت از واقعیت به عنوان یک چارچوب نظری برای فهم برخی آیات قرآن. ذیل هر کدام از مباحث دسته‌بندی‌هایی ارائه می‌شود. در این تحقیق از دو روش استفاده شده است، نخست روش تحلیل محتوای کیفی و دوم روش تحقیق پایه. نتایج مقاله نشان می‌دهد نگاه قرآن و سنت به سایر ادیان یک نگاه روشنگرانه و واقع‌بینانه است و نه تنها هیچ‌گونه جوازی برای ارتکاب خشونت به دست نمی‌دهد بلکه اساس مستحکمی برای صلح و همزیستی است.

واژگان کلیدی: اسلام، همزیستی، صلح، خشونت، ادیان

ژورنال مطالعات فلسفی  
پرتال جامع علوم انسانی