

التعايش السلمي وأسسها الفقهية

زينب موسوي سادات^١، و سيد علي موسوي اصل^٢

١. الكاتب الرئيسي، أستاذة مساعدة، قسم الإلهيات، الفقه والحقوق الإسلامية، جامعة پیام نور، طهران، إيران، بريد إلكتروني: zn_mosavisadat@yahoo.com
٢. أستاذ مساعد، قسم علم النفس، جامعة پیام نور، طهران، إيران، بريد إلكتروني: samusavi@pnu.ac.ir

المخلص

معلومات المقال

تهدف هذه الدراسة إلى استقصاء مفهوم التعايش السلمي وأسسها في الفقه الإسلامي. وباعتماد المنهج الوصفي التحليلي والاعتماد على البحث المكتبي، تكشف الدراسة أن الإسلام، انطلاقاً من التوجيهات الدينية واستناداً إلى الآيات القرآنية وتعاليم المعصومين وآراء العلماء والممارسة العقلانية، يُشجع على الحوار والتواصل البليغ. ويقدم حلولاً قائمة على العدل والمصلحة والصُلح مع مختلف الأمم والجماعات العرقية والأديان والمذاهب. إن الإسلام لا يقتصر على الاعتبار البراغمية فحسب، بل يستخدم منهجيات متنوعة لتأكيد حقيقته مع تجنب الوعي للظلم والعدوان والجور والإكراه - وهي عوامل من شأنها أن تنفّر الناس من الدين. كما يُعزز بقوة الوحدة بين المسلمين وإقامة مجتمع إسلامي عالمي، مؤكداً على حياة مشتركة تقوم على المودة والحوار الصادق. إن تحقيق الوحدة بين المذاهب الإسلامية المختلفة، وكذلك تعزيز الانسجام بين الإسلام والأديان الأخرى، يتطلب تضامناً فكرياً وعقائدياً وسياسياً ودينيّاً وعرقياً واقتصادياً وثقافياً. ويبحث المسلمون على العمل بجد نحو هذا الهدف لبناء وجود إسلامي عالمي قوي ومؤثر.

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١. المقدمة

يُقصد بالتعايش السلمي التوافق والتعامل القائمين على الهدوء والسلام والمصالحة بين البشر، بصرف النظر عن معتقداتهم وأديانهم المختلفة. وقد أقرّ الإسلام مبدأ السلام والتعايش مع سائر الأديان والأمم كأصلٍ أساسي في إطاره الحقوقي، وعدّ الحرب أمراً جائزاً في الحالات الضرورية والدفاعية فحسب.

ومع الأسف، فإنّ الإسلام الرحمانيّ الأصيل، بعد عصر النبي (صلى الله عليه وآله)، تحوّل في بعض المراحل إلى أيديولوجيا نضالية، استُخدمت أحياناً كوسيلة لفرض العقيدة، في حين يؤكّد القرآن الكريم بوضوح قوله تعالى: ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾ (البقرة: ٢٥٦). وفي عصرنا الحاضر، استغلّت بعض الجماعات المتطرّفة ظاهر بعض التعاليم الإسلامية لتبرير إشاعة الحروب وسفك الدماء في المجتمعات الإسلامية، فاعتدت على الأنفس والأموال والأعراض. ويؤكد هذا البحث أنّ الإسلام يعترف بحقّ التعايش السلمي بوصفه مبدأً جوهرياً، ويعتبر الحرب وسيلة استثنائية لا تلجأ إليها إلا بعد فشل الحلول السلمية. فالقرآن الكريم لا يجيز القتال إلا لأسباب محدّدة، كدفع العدوان، ورفع الفتنة، والدفاع عن الوطن، ومواجهة ناقضي العهود.

إنّ الإسلام دين الوحدة والسلام والمصالحة، يدعو الإنسانية جمعاء إلى هذه القيم، ويرفض العداوة والبغضاء والخصومة. وتشير آيات كثيرة من القرآن الكريم، منها الآية ١٠٣ من سورة آل عمران، إلى أنّ الإسلام يدعو الناس جميعاً إلى تكوين أمة واحدة، وأنّ هذه الوحدة لا تتحقّق إلا من خلال المصالحة والتفاهم المتبادل. وإنّ فهم هذا المفهوم ونقله إلى المجتمعات الأخرى يُعدّ شرطاً أساساً لتحقيق الأمن والاستقرار الاجتماعي، والتقدّم الفردي والجماعي.

٢. منهج البحث

اعتمد هذا البحث المنهج الوصفي-التحليلي، مستنداً إلى الدراسة المكتبية. وقد جُمعت البيانات اللازمة من خلال قراءة وتحليل معمّق للنصوص الإسلامية الأصيلية، ومنها آيات القرآن الكريم، وروايات المعصومين (عليهم السلام) في المصادر الحديثية المعتبرة لدى الشيعة، مثل الكافي، وبحار الأنوار، وتحف العقول، ونهج البلاغة، إضافةً إلى آراء العلماء المتقدمين والمعاصرين، كالعلامة الطباطبائي، والإمام الخميني، والشيخ محمد بهار الهمداني وغيرهم، وكذلك من خلال المراجع الفقهية والتفسيرية.

وقد قام الباحث بجمع المعطيات المتعلقة بمفاهيم التعايش، والسلام، والكرامة الإنسانية، وأسس التعامل الفقهي مع غير المسلمين، مبيّنًا هذه المفاهيم في إطار المنظومة القيمية للإسلام، ومستندًا إلى الأدلة النقلية والعقلية لاستنباط النظرية النهائية وبيانها.

٣. نتائج البحث

يمكن تصنيف نتائج هذا البحث في عدّة محاور رئيسة كما يأتي:

أ. الرؤية الإسلامية حول التعايش السلمي

١. رؤية عدم التعرّض

يضع الإسلام في بعض المواضع الأصل على عدم التعرّض، أي العيش السلمي دون ترجيح طرفٍ على آخر. وتظهر أسس هذه الرؤية في الآيات ١ إلى ٦ من سورة الكافرون: ﴿لَكُمْ دِينُكُمْ وَلِيَ دِينِ﴾، وكذلك في الآية ٨ من سورة الممتحنة التي تنهى عن معاداة من لم يقاتل المسلمين.

٢. رؤية التعاون والخدمة

يرى الإسلام أنّ خدمة جميع البشر، لا المسلمين فقط، عملٌ محمود. فقد عدّ النبي الأكرم (صلّى الله عليه وآله) الإحسان إلى الناس «أفضل الأعمال العقلية» بعد الإيمان بالله، كما أكّد الإمام علي (عليه السلام) على نشر الإحسان إلى جميع الناس.

٣. رؤية الوحدة

يعتبر القرآن الكريم في الآية ١٠٣ من سورة آل عمران الوحدة نعمةً عظيمة، ويحذّر من التفرقة. وقد أوضح الإمام علي (عليه السلام) في عرضه لتاريخ الأمم أنّ الوحدة سبب العزّة والقوّة، بينما التفرقة منشأ الذلّة والانحطاط. ويرى علماء الإسلام أنّ الوحدة والتماسك هما الضمان لاستمرار الأمة وتقدّمها.

ب. المبادئ الأساسية للتعايش السلمي

-الإيمان بكرامة الإنسان الفطرية

تؤكد آيات كثيرة من القرآن، مثل الآية ٤ من سورة التين، والآية ١٤ من سورة المؤمنون، والآية ٧٠ من سورة الإسراء، على شرف الإنسان وكرامته الذاتية، وهي كرامة متأصلة في الفطرة الإلهية التي خلقت عليها، وتشكل أساس السلوك القائم على العفو والتسامح.

- الإيمان بوحدة أصل الخلق

يصف القرآن مراحل خلق الإنسان من التراب والطين إلى النطفة والعلقة، مؤكّداً وحدة الأصل لجميع بني البشر. كما تشير روايات الأئمة (عليهم السلام) إلى أن جميع المخلوقات خالقها واحد.

-حرية العقيدة والتعبير

يرى الإسلام أن احترام الأديان السماوية الأخرى وأنبياؤها وكتبها جزءٌ من عقيدته. وقد جعل الإيمان بالأنبياء السابقين معادلاً للإيمان بنبي الإسلام، واعتبر التوراة والإنجيل كتباً منزلة. ويقتر أتباع الديانات الأخرى بحق الحوار والدفاع عن معتقداتهم في جوٍّ من الحرية والعقلانية.

-احترام حقوق الأفراد وأعمالهم

يشير القرآن الكريم إلى حرمة النفس والمال والعرض. وقد أوصى بالعدل والإنصاف والوفاء بالعهد والأمانة حتى مع أعداء الإسلام، لأنّ هذه الأخلاق قد تكون سبباً في ميلهم إلى الحق. وقد شدّد الإمام علي (عليه السلام) في عهده لمالك الأشر على ضرورة حسن التعامل مع الناس كافة.

-الالتزام بالعهود والمعاهدات الدولية

يرى الإسلام أن الأصل في العلاقات بين الدول هو السلم، وأنّ المعاهدات الدولية وسيلة لتحقيقه. وقد اعتبر الإمام علي (عليه السلام) الوفاء بالعهد من أهمّ الالتزامات الإلهية، فيما وجّه الإمام الخميني نقداً إلى النظام التنافسي للقوى العظمى الذي ينتهك حقوق الشعوب المستضعفة.

ج. الأسس الفقهية للتعايش السلمي

- الأسس القرآنية

أكد القرآن الكريم في مواضع عديدة على التعايش السلمي، كدعوة أهل الكتاب إلى الوحدة، وإقرار حرية الاعتقاد في قوله تعالى ﴿لَا إِكْرَاهَ فِي الدِّينِ﴾، والخطابات العامة مثل ﴿يَا أَيُّهَا النَّاسُ﴾ و ﴿يَا بَنِي آدَمَ﴾. وإذا مال العدو إلى السلم، فلا يجوز الاعتداء عليه.

- الأسس الروائية

وردت في الأحاديث الشريفة نصوص كثيرة تحضّ على التعايش السلمي، منها قول النبي (صلى الله عليه وآله): «من أذى ذمياً فأنا خصمه يوم القيامة». كما أوصت الروايات بإعطاء الصدقات لفقراء جميع الأديان. وتشهد سيرة النبي والأئمة (عليهم السلام) على حفظ وجود الأقوام والأديان الأخرى في ظل الدولة الإسلامية.

- ردّ الادعاءات العدائية

يستند بعض المنتقدين إلى آيات الجهاد، كآية ٢٤٤ من سورة البقرة وآية ٢٩ من سورة التوبة، أو إلى آراء بعض المفكرين الغربيين كمنسكيو، لتصوير الإسلام ديناً عنيفاً. غير أنّ هذا البحث يثبت أنّ القرآن لا يُجيز القتال إلا في حالات محدودة، كالدفاع عن النفس، ونصرة المستضعفين ضد الظلم، وضمان الأمن وحرية المعتقد. فالأمر بالاستعداد القتالي لا يقصد به العدوان، بل تقوية القدرة الدفاعية للمجتمع.

د. آليات الإسلام لتحقيق التعايش السلمي

- تأليف القلوب

يعمل الإسلام على ترسيخ التعايش من خلال مبدأ تأليف القلوب، حيث خُصّص جزء من الزكاة لاستمالة القلوب وتقريب الناس بعضهم من بعض، حتى من غير المسلمين. وقد رأى الإمام الخميني أنّ هذا الحكم لا يختص بزمان النبي (صلى الله عليه وآله) بل يشمل جميع العصور.

- تأليف القلوب

يدعو القرآن الكريم صراحة إلى الصلح والمهادنة، كما في قوله تعالى: ﴿وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا﴾ (الأنفال: ٦١). وقد أقرّ الفقه الإسلامي هذه المعاهدات المؤقتة (الهدنة والمهادنة).

-الوفاء بالعهد-

يعدّ القرآن والسنة الوفاء بالعهد من علامات الإيمان والتقوى. وقد أكد النبي (صلى الله عليه وآله) والإمام علي (عليه السلام) على وجوب الالتزام به حتى مع الأعداء.

-تحقيق العدالة الاجتماعية-

يضمن الإسلام العدالة الاجتماعية لجميع سكان الدولة الإسلامية، مسلمين وغير مسلمين. ويُعدّ عهد الذمة من أبرز النماذج التي تكفل حقوق غير المسلمين. كما يوصي القرآن في مواضع عديدة، منها الآية ٥٨ من سورة النساء، بضرورة الحكم بالعدل عند وقوع الخلاف.

٤. الخاتمة

يتناول الإسلام قضية التعايش الإنساني انطلاقاً من مفهوم الفطرة الإلهية، ونظرة واقعية إلى الطبيعة البشرية. وباعتباره رسالة عالمية تهدف إلى سعادة الإنسان وكماله، يسعى الإسلام دائماً إلى إقامة العلاقات السلمية مع جميع بني البشر.

وفي علاقاته مع المجتمعات الأخرى، يُعدّ التعايش السلمي أصلاً، في حين تُعتبر الحرب استثناءً محدوداً مشروطاً بالضرورة. وتُظهر دراسة السيرة النبوية، وروايات المعصومين (عليهم السلام)، والأسس القرآنية، بوضوح أولوية الصلح والمصالحة في العلاقات بين الأمم، وتفند الادعاءات العدائية لبعض المستشرقين حول نزعة الإسلام إلى العنف.

فالإسلام دينٌ شامل يتجاوز القوميات والحدود، وينظر إلى الإنسان ككائن اجتماعي يدعو إلى التعاون والتعايش مع الآخرين. إنّ الأخوة، والعواطف الإنسانية، والتقارب بين الأديان التوحيدية، واحترام الأقليات الدينية، وضمان أمنها السياسي وحمايتها وفقاً للعهد والميثاق، والالتزام بحقوقها المدنية والاجتماعية، واحترام ملكيتها، جميعها شواهد على اهتمام الإسلام بالكرامة الإنسانية وقداصة الحياة البشرية.

ويهدف الإسلام إلى توعية الإنسان بقدراته الحقيقية، والتأكيد على مبدأ المساواة في الخلق، وإحياء أسس العلاقات الإنسانية العادلة على المستوى العالمي، من خلال ترسيخ القيم الأخلاقية والدعوة إلى الحكم العادل والإصلاح الاجتماعي.

Peaceful Coexistence and Its Jurisprudential Foundations

Zeinab Mousavi Sadat¹ , and Seyed Ali Mousavi Asl² 

1. Corresponding Author, Department of Islamic Jurisprudence and Law, Payame Noor University, Tehran, Iran. Email: zn_mosavisadat@yahoo.com
2. Department of Psychology, Payame Noor University, Tehran, Iran. Email: samusavi@pnu.ac.ir

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ABSTRACT

This study explores the concept of peaceful coexistence and its jurisprudential foundations within Islamic thought. Employing a descriptive-analytical methodology and relying primarily on library research, it demonstrates that Islam—based on Qur’anic injunctions, the teachings of the Infallibles, scholarly interpretations, and rational deliberation—advocates dialogue, moderation, and eloquent communication as instruments for achieving social harmony. The study reveals that Islam provides comprehensive solutions rooted in justice, expediency (maṣlaḥa), and reconciliation in dealing with diverse nations, ethnicities, religions, and sects. Far from being a merely pragmatic stance, this principle stems from Islam’s ontological and ethical foundations. The religion upholds truth while consciously rejecting oppression, aggression, injustice, and coercion—factors that alienate hearts from faith. Islam strongly promotes unity within the Muslim Ummah and the establishment of a global community bound by friendship, cooperation, and sincere dialogue. Achieving such unity among Islamic schools of thought, and fostering harmony between Islam and other faiths, necessitates intellectual, ideological, political, and socio-cultural solidarity. Muslims are thus enjoined to strive collectively to establish a robust and influential global Islamic presence.

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Introduction

Peaceful coexistence denotes any form of social harmony and mutual accommodation aimed at achieving peace, reconciliation, and security among people regardless of their religious or ideological affiliations. Islam enshrines peace and coexistence with other religions and nations as a fundamental legal and ethical principle, permitting warfare only in cases of necessity and legitimate defense. However, historical developments following the Prophet's era led to distortions wherein the merciful and rational essence of Islam was replaced, in some quarters, with a militant interpretation that sought to impose faith through coercion—despite the Qur'anic injunction, “There is no compulsion in religion” (Qur'an 2:256).

In contemporary times, certain extremist movements have exploited Islamic rhetoric to justify violence, sowing division and shedding the blood of fellow Muslims under the pretext of defending religion. Islam, however, recognizes the right to peaceful coexistence as a divine principle, while sanctioning war only as an exceptional recourse when peaceful avenues have been exhausted. The Qur'an legitimizes fighting solely for reasons such as repelling aggression (2:190), removing sedition (*fitna*) (2:193), defending the oppressed (4:75), safeguarding the homeland, and countering treaty violators or aggressors.

Islam is fundamentally a religion of unity, reconciliation, and social solidarity. It invites humanity to peace and brotherhood while condemning enmity, hatred, and hostility. Whether in familial, communal, or political contexts, the Qur'an consistently commands reconciliation: “And hold firmly to the rope of Allah all together and do not become divided” (3:103); “Indeed, this religion of yours is one religion, and I am your Lord, so worship Me” (21:92); and “Do not be among those who have divided their religion and become sects” (30:31–32). These verses collectively emphasize Islam's universal call to unity and mutual understanding among all peoples.

Peaceful coexistence thus occupies a central place in the Islamic worldview, grounded in principles of justice, cooperation, equality, and brotherhood. Understanding and effectively communicating these values are vital for Muslims seeking to uphold social stability and foster

mutual respect across civilizations. The study argues that peaceful coexistence forms a foundational pillar for social cohesion, ensuring collective security, moral development, and human flourishing. Given that every human being is endowed by God with innate dignity (*karāmah insāniyyah*), all people—regardless of creed—deserve respect and compassion. Recognizing this shared humanity promotes global unity, mitigates conflict, and curtails the tragic cycles of war that afflict modern societies.

Islamic Perspectives on Peaceful Coexistence

1. The Principle of Non-Aggression

The first jurisprudential basis of coexistence in Islam is non-aggression (*lā ‘udwāna illā ‘alā z-zālimīn*). This principle calls for peaceful cohabitation and refraining from hostility unless provoked. It is exemplified in the opening verses of *Sūrat al-Kāfirūn* (109:1–6), which advocate respectful separation in belief without coercion—“To you your religion, and to me mine.” Similarly, *Sūrat al-Mumtaḥanah* (60:8) commands Muslims to act with kindness and justice toward those non-Muslims who neither fight them nor expel them from their homes. These verses establish that peaceful relations and mutual respect are the default Islamic mode of engagement.

2. The Principle of Assistance and Benevolence

From an Islamic standpoint, serving humanity transcends religious boundaries. The Prophet Muhammad (peace be upon him and his family) declared: “After faith in God, kindness toward people—whether righteous or sinful—is the pinnacle of wisdom.” Likewise, Imam ‘Alī (peace be upon him) instructed: “Extend your goodness to all people, for no deed is nobler before God than benevolence.” This universality of compassion forms an essential ethical foundation of Islamic coexistence.

3. The Principle of Unity and Solidarity

The Qur’an envisions humanity as one community (*Ummah wāḥidah*), unified under divine guidance. Exegetes differ on whether

this unity refers exclusively to the community of believers or encompasses all humankind. Nonetheless, Sūrat Āl ‘Imrān (3:103) underscores unity as a divine blessing, warning against division and discord. Imam ‘Alī (peace be upon him) eloquently recounted how previous nations thrived when united but perished through internal fragmentation and rivalry. Thus, from both Qur’anic and jurisprudential perspectives, unity, empathy, and cohesion are indispensable for the survival and advancement of the Islamic Ummah.

Fundamental Principles of Peaceful Coexistence

One of the core principles is the belief in the inherent dignity of human beings. This belief in intrinsic human dignity stems from the divine nature bestowed upon humanity. Humans possess a unique dignity and generosity that, under the shelter of this divine gift granted by God, enables them to prioritize forgiveness and patience during hardships and difficulties. For example, in verse 4 of Surah At-Tin, it states: “We have certainly created man in the best of stature.” Surah Al-Mu’minun, verse 14, says: “Then We made him a different creation. So blessed is Allah, the best of creators.” Additionally, verse 70 of Surah Al-Isra declares: “And We have certainly honored the children of Adam.” These verses affirm the mastery of creation under human dominion and confirm the inherent and ontological dignity of humankind. Careful study of the traditions of the Prophet (peace be upon him) and the Imams (peace be upon them), which emphasize honor and dignity—through numerous hadiths addressing the respect for family, orphans and their financial rights, the weak and powerless, forgiveness in response to the loss of loved ones, rights of neighbors, and more—reveals the elevated status of dignity in their teachings and highlights its special importance.

The second principle concerns the belief in the unity of the origin of all human beings. In verse 5 of Surah Al-Hajj, the stages of human creation are described using the terms clay (turab), sperm (nutfa), a clinging clot (‘alaqa), and a lump of flesh (mudgha). In Surah Ar-Rahman, verse 14, the creation of man is referred to as dry clay or “salsal.” The Quran also speaks about the creation of man using other

expressions. For example, in Surah Al-Mu'minun, the embryonic development, the attachment of sperm to the egg and the uterine wall (fertilization) are described, and in verse 23 of the same surah, the phrase "Then We created him a new creation" refers to the breathing of the soul into man as the final stage of creation. Imam Sadiq (peace be upon him) says about this: "God Almighty said, 'O Muhammad (peace be upon him), I created you and Ali (peace be upon him) as light, that is, a soul without a body, before I created the heavens, the earth, the Throne, and the seas.'" By carefully examining the narrated hadiths, the view of the Prophet and the Imams becomes clear, and it can be understood that all creatures share a single origin and a unique Creator.

The third principle is freedom of belief and expression. Islam regards respect for other divine religions, their prophets, and their laws as a fundamental part of its own beliefs, and this is mentioned in multiple verses of the Quran. In some verses, faith in the previous prophets is considered inseparable and equal to faith in the Prophet of Islam. The Quran introduces the Torah as a divine book containing God's law and true knowledge (Surah Al-Ma'idah, 5:44). It also recognizes the Gospel as the heavenly book of Christ, confirming the Torah and being a light and guidance from God (Surah Al-Ma'idah, 5:50). People of the Book can freely and rationally engage in dialogue about religious beliefs with Muslims and defend their own beliefs without prejudice, and in debates concerning Islamic beliefs, they should engage in the best manner. Among the rights of religious minorities is the freedom to perform religious ceremonies and rituals in their own places of worship. The Quran expresses the freedom of believers to express opinions and consult with the Prophet (peace be upon him) in this way: "By the mercy of Allah, you are lenient with them... and consult them in affairs..." (Surah Al-Imran, 3:159).

The fourth principle is respect for the actions of individuals. The Qur'an speaks beautifully on this matter and says: "The life, property, and honor of members of society are respected." God emphatically commands the Prophet and the believers in the Qur'an that, in addition to observing law, justice, fairness, fulfilling promises, trustworthiness, and respect for fundamental principles, they must also observe these

towards the enemies of the religion of Islam and strive to create intimacy, affection, and love among the people of society. Because this leads to their recognition of Islam and their inclination towards the religion of Islam. Imam Ali (peace be upon him), in a letter to the governor of Basra in the year 36 AH after the Battle of Jamal, orders him to treat the people of Basra kindly. Sheikh Muhammad Bahar Hamadani (may God have mercy on him) said: "Among the things that a scholar must observe is that in times of need and hardship, he should be a support and refuge for the people and Muslims."

The fifth principle concerns respect for international treaties and commitments. According to the teachings and instructions of the Qur'an, the fundamental principle in relations between countries is peace—a peace based on clear principles defined by the parties involved. Treaties and agreements between nations are one of the means to establish peace among countries. Imam Ali (peace be upon him) said: "If a treaty is made between you and an enemy, or if you grant them safety under your protection, be faithful to your covenant and trustworthy in what you have undertaken, and guard your life as a shield for your promise; for no divine obligation is like fulfilling a covenant, and all people of the world, despite their differences in opinions and desires, agree on this..." Imam Khomeini held a critical view regarding the competitive system among superpowers over transcontinental interests, because this system involves the wealth and resources of oppressed peoples who have rightful claims.

Jurisprudential Foundations of Peaceful Coexistence

The Holy Qur'an emphasizes peaceful coexistence in numerous verses. Among these are the call to the People of the Book to unity and common principles, and the emphasis on freedom of belief and thought. The Qur'an does not permit compulsion in religion because it clearly distinguishes the right path from the wrong. This heavenly book, addressing the noble Prophet of Islam, states regarding the non-imposition of faith in God: "If your Lord had willed, all who are on the earth would have believed, all of them entirely. So, will you compel people, until they become believers?" The creation of humanity from one man and one woman and their differences exist so that they may recognize one another, and the criterion of superiority is piety.

Differences in language and color are signs from God and means for people to recognize one another. In many verses, the Qur'an addresses humanity in its broadest sense by using expressions such as "O Children of Adam" and "O mankind", indicating God's attention to humanity as a common reality among the inhabitants of the earth. In the case of a proposal for peace, no permission is given to attack the proposer.

In numerous narrations, the topic of peaceful coexistence is addressed and emphasized. Among these, the Prophet Muhammad (peace be upon him) said: "Whoever harms the people of Dhimmah (Christians, Jews, and Zoroastrians), I will be his enemy; and whoever I am an enemy to, I will reveal my enmity toward him on the Day of Judgment." In another narration from the Prophet, it is stated: "Give charity to the poor from all followers of divine religions." The Sunnah and conduct of the Prophet aimed at preserving the existence of tribes, nations, and other religions. Islam not only attaches extraordinary legal value to international treaties and agreements to achieve peaceful coexistence and prevent hostile relations and bloody conflicts among nations, but it also fundamentally invites nations and other groups to conclude peace treaties. It advises the Islamic community to always take the lead in this regard, and this duty becomes even more emphasized when there is a willingness on the part of non-Muslim states and groups to enter into contracts of peace and coexistence. Imam Ali (peace be upon him), regarding those who drew their swords against him as the legitimate successor of the Prophet and considered his killing obligatory, and who had instigated rebellion, called them brothers who had revolted against him and did not deprive them of their political and social rights.

Some have, by citing certain verses of the Holy Qur'an and distorting their true nature, portrayed a harsh image of Islam. Among the verses referred to by this group are verse 244 of Surah Al-Baqarah: "Fight in the way of Allah" (وَقَاتِلُوا فِي سَبِيلِ اللَّهِ), and verse 29 of Surah At-Tawbah: "Fight those who do not believe in Allah nor in the Last Day..." (....قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ).

Montesquieu says: "Islam was imposed on people by the sword because its foundation relied on coercion and force, which caused

harshness and severity and made the morals and temperaments of people severe.” However, the Holy Qur’an permits warfare only in three cases: self-defense to repel oppression and aggression by the enemy, protection of the weak against tyranny and injustice, and ensuring security and preserving religious freedom and places of worship. Therefore, Islam’s command to prepare and strengthen defensive capabilities is not for conquest, but rather to bolster a society’s defense, maintain security, and suppress aggressors.

At the same time, an Islamic government is obligated to support and defend the oppressed people of the world. While it does not commit injustice itself nor submits to oppression, it strives to eliminate the conditions that enable oppression. Therefore, one of the fundamental principles of the Islamic government’s foreign policy is the principle of aiding the oppressed.

Islam’s Approaches to Peaceful Coexistence Islam’s approach to peaceful living is reconciliation and compromise with all sects and religions, to the extent that Islam even bears costs for it. Taliif al-Qulub (the reconciliation of hearts) is a method introduced and endorsed by Islam to bring hearts closer together despite differences in faith and religion. In this process, a prominent practice is allocating part of the zakat (almsgiving) to achieve closeness of hearts, compassion, and kindness among different groups. In verse 103 of Surah Al-Imran, it is stated: “When you were enemies, disbelieving one another, then Allah brought your hearts together so that you became brothers by the grace of Islam.” The late Allameh Tabataba’i, in his exegesis of verse 60 of Surah At-Tawbah, explains that the use of zakat includes attracting non-believers and encouraging their inclination toward Islam, repelling the enemies of Islam, and seeking their help in other religious needs (such as jihad). This allocation is not limited to the time of the Prophet or the Imams (peace be upon them) but should be reserved for this important purpose throughout all times.

The Prophet (peace be upon him), in numerous statements, referred to the topic of Taliif al-Qulub (reconciliation of hearts), saying: “The best among you are those with the best temperaments.” Those who form bonds of affection and are receptive to affection are the best believers.

The best believer is one whom other believers love, and one who neither loves others nor is loved by them is of no good. Imam Khomeini (may God have mercy on him) also considered the portion of zakat allocated for this purpose to include both Muslims and non-Muslims, and this allocation has not been abolished in the present era. It is permissible to spend a portion of zakat to attract non-Muslims and strengthen the faith of weak believers.

The Holy Qur'an contains numerous verses that indicate the permissibility of making peace treaties and living peacefully and interacting with the world of disbelief. In Surah Al-Anfal, verse 61, it states: "And if they incline to peace, then incline to it [also]." (This theme is also mentioned in Surah An-Nisa, verses 89 to 91, and Surah Al-Baqarah, verse 208, clearly inviting peace and reconciliation.) In Surah Al-Baqarah, verse 217, it says: "They ask you about fighting in the sacred month. Say, 'Fighting therein is a grave offense...'" When fighting leads to a ceasefire during jihad, in Islamic jurisprudence this is referred to as "muhadana" or "hudna". These terms mean a pause or calm and are used to describe a temporary peace between Muslims and hostile disbelievers. Therefore, it is also called "muwada'ah" or "mu'ahadah", indicating a temporary and unstable state. The Prophet Muhammad (peace be upon him) said: "A Muslim who wrongs his non-Muslim ally, breaks his covenant, overburdens him beyond his capacity, or unjustly takes from him, I will hold him accountable on the Day of Judgment."

One of the matters emphasized in social etiquette is fulfilling promises and being committed to what one agrees upon. This characteristic holds a special status in the Qur'an and Islamic narrations, to the extent that the Qur'an considers the signs of fulfilling promises to be faith and righteousness. According to the Qur'anic verses, making covenants is among the agreements approved by God, and its importance is clearly evident through these verses. Such perspectives have made Islam a chosen religion and have presented the best approaches for fostering bonds among people.

The Prophet (peace be upon him) said: "Whoever believes in Allah and the Last Day, let him fulfill his promise." Whoever has faith in God

and the Day of Judgment must fulfill their promises and covenants. Imam Ali (peace be upon him) also stated on this subject: "Faithfulness to a covenant is among the signs of the people of religion." Imam Khomeini, in explaining the meaning of a covenant and its relation to a contract, believed that a covenant is a true contract binding on the conscience and responsibility of the one who undertakes a task.

Islam guarantees complete social justice in an Islamic country not only for Muslims but for all its inhabitants, despite differences in sect, race, language, and color. The contract of Dhimmah or security is such that an ordinary Muslim, or the Muslim leader or his representative, grants protection to an individual or a group of strangers who have no other treaty with Muslims; based on this, all the rights of that individual or group are guaranteed. In verse 11 of Surah Al-Mumtahanah, the meaning of Muslim women seeking refuge with polytheists (the protection of Muslims from non-Muslims) is mentioned. Imam Baqir (peace be upon him) said: "If someone grants protection to a person and then betrays and kills him, on the Day of Judgment, he will enter the gathering as the standard-bearer of deceit and treachery."

From the Qur'an's perspective, justice is an inherent moral trait rooted in human nature. In this view, the principle of justice and the fight against oppression and injustice are ingrained in human disposition. This is expressed in verse 7 of Surah Al-Infitar: "[He] who created you, fashioned you perfectly, and gave you due proportion..." When disputes arise among people, society's goals and foundations must be strengthened through fair judgment and arbitration. The Qur'an in verse 58 of Surah An-Nisa states: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice." Peace among Muslims and other religions and sects is not possible without upholding the principle of justice. The Qur'an in Surah Al-Hujurat, verse 9 says: "If two groups among you fight, then make peace between them. And if one of them oppresses the other, fight against the one that oppresses until it returns to the command of Allah. And if it returns, then make reconciliation between them with justice." Imam Ali (peace be upon him) said: "Justice is the foundation upon which the world is established."

Conclusion

Islam, grounded in the concept of *fiṭrah* (innate human nature) and a realistic understanding of humanity, adopts a comprehensive and balanced approach to the issue of coexistence. In accordance with its universal mission of guiding all people toward felicity and perfection, Islam consistently strives to establish peaceful and constructive relations among all human beings. In its external relations with other societies, it regards peaceful coexistence as the normative state and considers warfare merely an exceptional recourse—permissible only under specific and necessary circumstances.

Islam places special emphasis on peace and tranquility across individual and social spheres, offering practical and context-sensitive solutions aligned with human needs to secure such peace. Attention to the conduct (*sīrah*) of the Noble Prophet (PBUH) in his interactions with leaders of other nations, his engagement with opponents and aggressors, as well as an examination of authentic Qur'ānic foundations and Prophetic traditions, all affirm the centrality of peace, reconciliation, and moral coexistence among communities.

Contrary to Orientalist claims that depict Islam as inherently violent or militant, the evidence from its primary sources indicates that peace is the foundational principle, while warfare is a secondary, conditional measure. Muslims, therefore, are religiously and morally obliged to preserve peace whenever possible.

Moreover, due to the comprehensiveness of Islam's message—which extends beyond tribal, ethnic, or geographic boundaries—it presents a universal program for human life. Islam views human beings as intrinsically social and emphasizes mutual cooperation and coexistence within society. Principles such as brotherhood, empathy, interreligious convergence among monotheistic faiths, respect for religious minorities, recognition of the authenticity of earlier divine scriptures, political and security guarantees based on treaties and truces (*muhādana*), the obligation to uphold civil and social rights, and the protection of property and ownership—all exemplify Islam's deep respect for the inherent dignity of humankind and the sanctity of human life.

Islam endeavors to awaken human beings to their true potential, enabling them to overcome weaknesses that hinder justice and fairness in dealing with others. The principle of the equality of all people in creation is among the foundational pillars of Islamic civil society and must be revived globally to heal divisions and restore harmony in human relations. Finally, Islam—while underscoring the necessity of just governance for the administration of human affairs—seeks to reform social misconduct through the promotion of ethical consciousness and virtuous behavior.

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