

**PEACEFUL CO-EXISTENCE IN THE LIGHT OF HOLY QUR'AN:
A CASE STUDY OF CHRISTIANS LIVING IN KUALA LUMPUR**

SAMAD YOUSEFI

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SAMAD YOUSEFI

**THESIS SUBMITTED IN FULFILMENT OF THE REQUIREMENT
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY**

**ACADEMY OF ISLAMIC STUDIES
UNIVERSITY OF MALAYA
KUALA LUMPUR**

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Field of Study: **AL-QUR'AN (RELIGION)**

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Position: **PROFESSOR**

Dedicated to:

My dearest father Haj Mohammad Yousefi, my dearest mother Seiyed Hajar Sadati, my dearest brother Shahid RajabAli Yousefi, my dearest father-in-law and mother-in-law.

ABSTRACT

Peaceful co-existence between religions in this contemporary age is both an individual and social necessity. It is particularly important given the interconnectedness of today's world in various areas such as politics, economics, society and culture. Isolation is not conducive to progress and development. In this context, the importance of research in the field of peaceful co-existence between Muslims and Christians is highlighted. In this research, Kuala Lumpur is selected as a case study of co-existence between Muslims and Christians due to it constituting a living city that exemplifies such co-existence. In addition, its inhabitants have managed, in spite of the difficult political, economic, cultural and social conditions, to provide the finest images of peaceful co-existence, and by virtue of this deserve to live in this blessed city. The aim of this study is to introduce a contemporary understanding of the concept of peaceful co-existence and religious tolerance among Muslims and Christians through a proper understanding of the provisions of Allah, the Lord of all divine religions through al-Qur'an. The research illustrates how religious co-existence is the means of communication between civilizations, cultural exchange, and the confluence of nations for the good of humanity. Furthermore, the research explores the historical and geographical importance of Kuala Lumpur among the followers of the Abrahamic religions as a living model worthy of emulation. This research adopts the applied descriptive approach to achieve the targeted.

Keywords: Holy Qur'an, Peaceful, co-existence, tolerance, Christians.

ABSTRAK

Perkongsian hidup yang aman dan sejahtera dalam kehidupan umat yang berbeza agama pada masa hari ini merupakan satu keperluan kepada setiap individu dan masyarakat. Ini adalah penting, kerana hubungan antara agama amat berkait rapat dengan kehidupan manusia di dunia hari ini dalam pelbagai bidang misalnya dalam aspek politik, ekonomi, masyarakat dan kebudayaan. Justeru, memencilkan diri dilihat sebagai suatu perkara yang tidak begitu kondusif kepada kemajuan dan pembangunan sesebuah negara. Untuk itu, pengkaji ingin menjelaskan betapa pentingnya komuniti Muslim dan Kristian meneruskan kelangsungan hidup bersama-sama dengan aman dan sejahtera. Dalam kajian yang dijalankan ini, pengkaji memilih Kuala Lumpur sebagai lokasi kajian kerana ia dilihat sebagai bandaraya yang menjadi contoh kepada kepelbagaian masyarakat hidup aman dan sejahtera; khususnya antara komuniti Muslim dan Kristian. Objektif kajian ini ialah untuk melihat kefahaman komuniti Muslim dan Kristian sebenar terhadap konsep perkongsian hidup bersama-sama berdasarkan kepada kehendak agama masing-masing. Bagi mencapai sasaran yang dikehendaki, pengkaji menggunakan pendekatan kajian bersifat deskriptif. Hasil kajian menunjukkan bahawa perkongsian hidup bersama komuniti Muslim dan Kristian di Kuala Lumpur dijadikan sebagai satu bentuk hubungan antara tamadun, satu wahana pertukaran budaya dan satu pertemuan antara umat beragama kerana ia memberi manfaat kepada manusia. Kajian ini mengkaji kepentingan hubungan antara agama dalam kalangan penganut agama Abrahamic yang sewajarnya boleh dijadikan model yang dicontohi dalam kehidupan masyarakat yang pelbagai agama.

Kata kunci: Al-Qur'an, Kehidupan bersama yang aman, toleransi, orang Kristian.

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TABLE OF CONTENTS

TOPIC	PAGE
Statement of Original Authorship	iv
Dedicated to	v
Abstract	vi
Abstrak	vii
Acknowledgement	viii
Table of Contents	ix
List of Figures	xvii
List of Tables	xviii
Appendix A: Various Questions of Christians' living in Kuala Lumpur	xix
Appendix B: List of Publications and Papers Presented	xix
Appendix C: International Conferences Participated	xix
List of Publications and Papers Presented	xx
International Conferences	xxi
Table of Transliteration	xxii

TOPIC	PAGE
CHAPTER ONE: PREFACE	1
1.1. Introduction	2
1.2. Statement of Problem	3
1.3. The Importance of Al-Qur'an	4
1.4. Research Questions	5
1.5. Research Objectives	6
1.6. The Significance of the Research	6
1.7. Research Methodology	7
1.7.1. Research Design	9
1.7.2. Description of the Data Collection Method	10
1.7.3. Instruments Used	10
1.7.4. Assessing the Reliability	11
1.8. The Background of Religious Diversity in Kuala Lumpur	12
1.9. Literature Review	14
1.9.1. Islam and the Necessity of Peaceful Co-existence from Qur'an Point of View	14
1.9.2. Peaceful Co-existence in the Era of Difference of Opinion	15
1.9.3. Islam Social Relations	16
1.9.4. The Rights of non-Muslims in Islamic Countries	16
1.9.5. Non-Muslims in Islamic Complex	17
1.9.6. Peaceful Co-existence	18

1.9.7. The Concept of Tolerance	19
1.10. The Limitation of the Study	22
1.11. Summary	23
CHAPTER TWO: THE CONCEPT OF PEACEFUL CO-EXISTENCE FROM THE PERSPECTIVE OF AL-QUR'AN	25
2.1. Introduction	26
2.2. The Lexical Definition of Peaceful Co-Existence	27
2.3. The Terminological Definition of Peaceful Co-Existence	27
2.4. Quranic Foundations of Muslim/Non-Muslim Relations	29
2.5. The Concept of Peaceful Co-Existence	33
2.5.1. The Principle of Universality of Islam	33
2.5.2. The Principle of Islamic Human Rights are Innate	34
2.5.3. The Principle of Invitation to Monotheism and Islam	35
2.5.4. The Principle of Attracting Hearts	44
2.5.5. The Principle of Freedom	46
2.5.6. The Principle of Human Dignity	48
2.5.6.1. Innate Dignity	51
2.5.6.2. Verses which Confirm Inborn Dignity	51
2.5.7. The Principle of Justice	54
2.5.8. The Principle of Cooperation and Partnership	57

2.5.9. The Principle of Righteousness	59
2.5.10. The Principle of Respecting Human Life	61
2.5.11. Reasons for Believing in Peace	62
2.6. Discussion	62
2.7. Summary	70
CHAPTER THREE: THE TERMS APPLIED IN THE	71
QUR'AN REFERRING TO NON-MUSLIMS	
3.1. Introduction	72
3.1.1. Blasphemy	72
3.1.2. The Application of Non-believer in the Qur'an	73
3.1.3. Pagan	78
3.1.4. Sabeians Have a Divine Book	79
3.1.5. Jews and The Children of Israel	81
3.1.6. Priests (<i>Ghessīsīn</i>)	82
3.1.7. Monks (<i>Rohbān</i>)	82
3.1.8. Apostle (<i>Havarien</i>)	83
3.1.9. Joined to God (<i>Rabbānīūn</i>)	83
3.1.10. Scholars (<i>Ahbār</i>)	84
3.1.11. Magus	84
3.1.12. Sabeian	85
3.1.13. Polytheism of People who Have a Divine Book from the	86
View of the Qur'an	

3.2. Classification of Non-Muslims into a Group of People Deserving	89
to be Fought and a Group of People not Deserving to be Fought	
and the Related Terms	
3.2.1. Non-believers Deserving to be Fought	89
3.2.1.1. Non-believers Deserving to be Fought are Divided	89
into Two Groups	
3.2.2. The Non-believers who Do Not Deserve to be Fought	91
3.2.2.1. Definition of <i>Ahd</i> (Contract) And <i>Aghd</i> (Tie)	92
3.2.2.2. Kinds of Contracts with Non-Muslims	93
3.2.2.3. Difference between Armistice <i>Hadneh</i> and Peace	93
3.2.2.4. <i>Aghd Dhemmeh</i> (Contract of Tribute)	93
3.2.2.5. The Difference between Armistice <i>Hadneh</i> and	94
Tribute	
3.2.2.6. The Contract of <i>Estīmān</i>	94
3.2.2.7. The Contract of Consolidation <i>Tahkīm</i>	95
3.2.2.8. Land Contract	95
3.2.2.9. National Contracts	95
3.2.2.10. Definition of Co-Signatory and its Groups	96
3.2.2.11. Co-Signatory <i>Moāhed</i>	96
3.2.2.12. Men of Armistice <i>Hadneh</i>	96
3.2.2.13. Non-believer who Pay Tribute (<i>Dhemmeh</i>)	96
3.2.2.14. The Difference of the Men of <i>Dhemmeh</i> with Co-	97
Signatory	

3.2.2.15. Summary	98
CHAPTER FOUR: CHRISTIANS' LIVING IN	99
KUALA LUMPUR	
4.1. Introduction	100
4.2. The History of Christians' living in Malaysia	101
4.2.1. Church Building	104
4.2.2. Language	105
4.2.3. Education	106
4.2.4. Christmas	106
4.3. Malaysia Demographic Profile	109
4.4. Statistical Analysis about Christians' living in Kuala Lumpur	110
4.4.1. The Reliability of the Study	110
4.4.2. Presentation and Analysis of Results	110
4.5. Providing the Descriptive Analysis of the Variables	111
4.6. Various Histogram Plots about Christians' living in Kuala Lumpur	116
4.7. Checking the Normality of Data, Inferential Methods (Kolmogorov- Smirnov Test)	122
4.8. The Survey of Research Hypothesis	123
4.9. Discussion about Christians' living in Kuala Lumpur	127
4.9.1. The Use of the Word Allah by Non-Muslims	128
4.9.2. Bible	129
4.9.3. Conversion	129
4.9.4. Does Touching a Dog Make One's Hand <i>Najīs</i>	131

4.9.5. The Ruling on Keeping a Dog	132
4.10. The Result of Peaceful Co-Existence and Christian's Living in Malaysia	132
4.11. How is the Tolerance among Muslims and Christians' Living in Kuala Lumpur?	134
4.12. Summary	137
CHAPTER FIVE: CONCLUSIONS AND SUGGESTIONS	139
5.1. Introduction	140
5.1.1. What Is the Real Concept of Peaceful Co-Existence in the Holy Qur'an	140
5.1.2. What Is the Concept of Relation between Muslims and non-Muslims from the Quranic Perspective	144
5.1.2.1. Moral and Social Relations	144
5.1.2.2. Truth and Loyalty to Contracts	146
5.1.2.3. Respecting Human Dignity	147
5.1.3. Are There Obstacles to the Relationship between Christians and Muslims in Kuala Lumpur?	148
5.1.4. What is the Best Strategy for better relations between Muslims and Christians living in Kuala Lumpur? (Suggestions for Removing Obstacles)	150
5.2. A Strategy for Tolerance	155
5.2.1. Belief in Origin	154
5.2.2. Belief in Prophethood	154
5.2.3. Belief in Judgment Day	157

5.2.4. Honouring Contracts and Promises	157
5.2.5. Abstinence from a Disagreeable Religious Dispute	159
5.2.6. Honouring Freedom of Thought and Avoiding Belief Imposition	162
5.2.7. Non-intervention in other's Affairs	165
5.3. Obstacles to Peaceful Co-Existence	169
5.3.1. Transgression	169
5.3.2. The Arrogant	173
5.3.3. Oppressive Treatment and Accepting Oppression	175
5.4. Implications	179
5.5. Conclusion	179
5.6. Recommendation	181
Bibliography	182

LIST OF FIGURES

Figure Title	Page
4.1: Gender	112
4.2. Age Range	113
4.3. Education	115
4.4. Peaceful Co-existence in Religion	117
4.5. Peaceful Co-existence in Economy	118
4.6. Peaceful Co-existence in Jihad	119
4.7. Peaceful Co-existence in Science	120
4.8. Peaceful Co-existence in Society	121
4.9. Peaceful Co-existence in Culture	122

LIST OF TABLES

Table Title	Page
4.1. Gender	112
4.2. Age Range	113
4.3. Education	115
4.4. Descriptive Analysis	116
4.5. Kolmogorov – Smirnov Test	123
4.6. The Test of Mean Comparison with Constant Digit	125
4.7. Friedman Ranking of the Indicators	126
4.8. Ranking	127

List of Appendixes

Appendix A: Various Questions of Christians' living in Kuala Lumpur	194
Appendix B: List of Publications and Papers Presented	198
Appendix C: International Conferences Participated	202

University of Malaya

LIST OF PUBLICATIONS AND PAPERS PRESENTED

1.	Papers	Page
1.1.	Paper: 1	198
1.2.	Paper: 2	198
1.3.	Paper: 3	198
1.4.	Paper: 4	198
1.5.	Paper: 5	198
1.6.	Paper: 6	198
1.7.	Paper: 7	198
1.8.	Paper: 8	198
1.9.	Paper: 9	199
1.10.	Paper: 10	199
1.11.	Paper: 11	199
1.12.	Paper: 12	199
1.13.	Paper: 13	199
1.14.	Paper: 14	199
1.15.	Paper: 15	199
1.16.	Paper: 16	199
1.17.	Paper: 17	199
1.18.	Paper: 18	200
1.19.	Paper: 19	200

2. International Conferences	Page
2.1. International Conference: 1	201
2.2. International Conference: 2	201
2.3. International Conference: 3	201
2.4. International Conference: 4	201
2.5. International Conference: 5	201
2.6. International Conference: 6	201

University of Malaya

TABLE OF TRANSLITERATION			
Arab/Persian Letter	Roman Equivalent	Arab/Persian Letter	Roman Equivalent
ء	E	ض	d
ا	A	ط	t
ب	B	ظ	z
ت	T	ع	e
ث	Th	غ	gh
ج	J	ف	f
چ	Ch	ق	q
ح	H	ك	k
خ	Kh	گ	g
د	D	ل	l
ذ	Dh	م	m
ر	R	ن	n
ز	Z	ه	h
ژ	Zh	و	w
س	S	ی	y
ش	Sh	ة	h or t
ص	S	پ	p

Short Vowels	Roman Equivalent	Long Vowels	Roman Equivalent	Diphthongs	Roman Equivalent
اَ	A	آ	ā	اَوَ	aw
اُ	U	اُو	ū	اَيَ	ay
اِ	I	اِي	ī	يَ	yi

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CHAPTER ONE

PREFACE

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1.1. Introduction

Religious diversity in Kuala Lumpur can be a vital instrument in unifying its residents. However, it can also become the main challenge to peaceful co-existence because religious sentiments can easily be debated and prove difficult to manage. Therefore, it is essential to manage religious issues wisely as conflicts in religion are a source of major instability¹. It is not easy to achieve unity among different ethnicities and religions in Kuala Lumpur. Unity does not only depend on macro factors such as political changes, economy, social, and historical factors, it also involves micro factors that occur in daily interactions². Hence, efforts toward achieving peaceful co-existence are a social responsibility that has to be worked on collectively and transcends one's religious beliefs. Unity among different religions and ethnicities depends on people's attitudes toward inter-religious relations.

Harmony in socialization, integration, and cooperation among religions is significant in for sustained daily interaction among Muslims and non-Muslims which have brought peaceful co-existence among the different religions in Kuala Lumpur based on the light of al-Qur'an which emphasises the peaceful co-existence and harmonious relations among religions. Dialogue of *al-Hikmah* as a Quranic attitude is advancing agreement in the Muslim non-Muslim relationship as well as *tasamuh*

¹ Aenon Kuntom, (2003), *Basics of Religious Unity*, (Jaffary Awang Mohd Nasir Muda @ Ismail Omar and Abdul Rahman. Religious and racial unity in Malaysia

² Budi Anto Mohd Tamra, (2008), *Influence of Religion on Interaction and Ethnic Tolerance*, A Case Study of Students in the University Malaysia

(tolerance) are emphasised in this research. Living together harmoniously is essential for a shared existence made up of a myriad cultures and religions. Efforts to create harmony can be realised through the means of dialog of *al-Hikmah* and inculcating it as the culture in daily interaction. Besides that, *tasamuh* (tolerance) is a popular issue often discussed in inter-religious relations. Religions and ethnic variations demand that tolerance becomes a culture in ensuring the continuance of co-existence. The world will become a better place if the culture of tolerance is developed. The culture of tolerance is significant in shaping the minds of society that prioritise humanistic principles – love for peace and understanding. The importance of tolerance is accentuated when there is religious disagreement. The culture of tolerance, when practiced, is able to motivate the spirit of mutual respect toward core religious beliefs that are the foundations of a religion.

1.2. Statement of Problem

Humanity lives today in a global village where no people or nation can live in isolation from and indifference to what goes on elsewhere. Our world is so interdependent and so inter-related that peaceful co-existence has become an imperative. In spite of the general erosion of commitment to religion, however interpreted or misinterpreted, it still plays a pivotal role in shaping people's attitudes and influencing their behaviour. In spite of serious instances of abuse of various religions by some of their claimed followers so as to justify or instigate acts of brutality and bloodshed, there are positive and helpful common themes shared by many religions. Therefore, peaceful and intra-

and inter-faith dialogues may be helpful in clarifying issues of concern to all. This study examines the nature and parameters of the normative relationship between Muslims and non-Muslims especially Christians living in Kuala Lumpur. It is based mainly on an attempt to understand the Qur'an in its own textual and historical context. To do this, it is necessary to begin with the methodology as well as objectives and assumptions that underpin the thesis.

1.3. The Importance of Al-Qur'an

In the case of Islam, there is no dispute about its primary sources the Qur'an and authentic [or sound] Hadeeth [or Sunnah]. The Qur'an, for Muslims, is God's revelation to his final messenger to humankind, Prophet Muhammad (PBUH). It is an imperative pillar of faith in Islam to accept the Qur'an as the verbatim word of God³ dictated to the Prophet by Gabriel [Jibreel], the Angel of Revelation. Being revelation in meaning as well as exact wording, the Qur'an is regarded by Muslims as the highest and final authority in learning about Islam and its stances on various issues and queries. Hadeeth refers to the words, actions and approvals of Prophet Muhammad [PBUH] in matters relating to the teaching of the faith and its implementation. Hadeeth is similar to the Qur'an, being a form of revelation and hence a primary source of Islam. It is different, however, in the fact that it is a revelation in meaning only. The words of the spoken part of Hadeeth are the Prophet's not God's. Furthermore, the

³Jamāl Badawī, (2005), *Muslim and Non-Muslim Relations Reflections on Some Qur'anic Texts*, Saint Mary's University, Halifax, Nova Scotia, Canada

Qur'an is fully authentic and as it has been meticulously preserved by committing it to memory by masses of people, in addition to its preservation in writing from the very beginning. Hadeeth, on the other hand, varies with respect to its degrees of authenticity [soundness]. As such, Hadeeth must be understood in the light of the Qur'an and interpreted in a way that does not contradict any established Qur'anic principle. On the other hand Hadeeth serves also as elaborator, clarifier and explainer of the Qur'an. This means that the text of the Qur'an and relevant authentic Hadeeth in a given topic must be studied in an integrative manner.

The Qur'an explains itself. Since the Qur'an is not ordered by topic [like textbook chapters], it is necessary for a scholar to be thoroughly familiar with other texts in the Qur'an, which deal with the same topic or relate directly to it. Failure to do so may lead to selectivity, which may distort the overall message of the Qur'an concerning that topic. In fact, other texts in the Qur'an may be highly significant in determining the true meaning of a given text.

In addition to the overall Qur'anic context, consideration should be given to the section in which a particular verse occurs. One of the most common serious mistakes is to quote only a part of a verse or one verse in an interrelated section of a Surah [chapter] in such a way as to change its meaning.

1.4. Research Questions

The research questions guiding this are:

1. What is the real concept of peaceful co-existence in the Holy Qur'an?

2. What is the concept of relation between Muslims and non-Muslims from the Quranic perspective?
3. Are there obstacles to the relationship between Christians and Muslims in Kuala Lumpur?
4. What is the best strategy for forming good relations between Muslims and Christians' living in Kuala Lumpur?

1.5. Research Objectives

The research seeks to achieve the following objectives:

1. To define the concept of peaceful co-existence from the Quranic perspectives.
2. To study the relations between Muslims and non-Muslims from the Quranic perspective.
3. To analyse the relations between Muslims and Christians living in Kuala Lumpur.
4. To propose the best strategy for good relations between Muslims and Christians living in Kuala Lumpur.

1.6. The Significance of the Research

Kuala Lumpur is a city in which its inhabitants have managed by virtue of their conscience, sense of brotherhood, and love, despite all kinds of division, and in spite of the different political, economic, cultural and social conditions, to provide a shining example of peaceful co-existence and by virtue of this deserve to live in this blessed city. The overall benefit of this research will be for the Malaysian government. The results of this study will hopefully increase the government's knowledge and

understanding of how to increase religious tolerance and its facilitating factors and conditions. Below is a list of the key benefits and importance of this research:

1. The findings of this study will provide useful information about the relationship between Christians and Muslims in Kuala Lumpur.
2. The findings of this study may help determine the best strategy for good relations between Muslims and Christians living in Kuala Lumpur.
3. This research will provide comprehensive information to researchers for further research concerning peaceful co-existence in the Holy Qur'an and the dynamics of inter-religious relations in Kuala Lumpur. This study is important because it will serve as a guide and reference for future researchers to examine the relationship between Christians and Muslims in similar contexts.

1.7. Research Methodology

This research adopts the inductive approach by extrapolating the Quranic verses and the sources of Islamic heritage to determine the opinions and statements of Muslim scholars regarding forging inter-religious relations. To this end, it engages in historical and textual analysis of written materials.

The analytical method is also applied by studying the responses from the collected questionnaires concerning peaceful co-existence and its implications in the light of the Holy Qur'an and Christian minorities in Kuala Lumpur. A descriptive

survey is utilised to ascertain how peaceful co-existence is applied in the Holy Qur'an, and its impact on Christians living in Kuala Lumpur.

The research method is based on the summary of the systematic investigation, procedure, sample selection, and analysis used in the research (Martin & Guerin, 2006). Leedy & Ormrod (2001) stated that research methodology can be defined as the general approach the author takes to accomplish the research project. The two types of research approaches usually used are inductive and deductive. Generally, deductive approach is related to quantitative research while the inductive approach is related to qualitative research (Finn et al., 2000). The research methodology was described in order to make sense of the literature review. Research methodology consists of research design, description of the data collection method, instruments use, sample determination, data measurement scale, analysing procedures, and hypothesis development. Quantitative method is a popular method in education used in this research. It focuses on the individuals' description of social phenomenon and multiple realities (Firestone, 1987). It is also called the inductive approach which is related to the theoretical or anecdotal analysis (Finn et al., 2000).

Choosing between quantitative and qualitative approaches or a mixture of both is determined by the research. Quantitative research expresses the positivist model which is related to objective facts (Firestone, 1987). It is also called a deductive approach commonly associated with statistical analysis (Creswell, 2005; Finn et al., 2000). Dew (2007) stated that a quantitative or deductive research was a formal

method that tests and develops hypotheses. However, in this research, the deductive approach or quantitative research is applied on data analysis and to discuss the results. The study begins with theoretical and empirical evidence to improve the theory and is an exploratory research aimed at measuring peaceful co-existence in the light of the Holy Qur'an. Therefore, the quantitative research approach is the most appropriate for this research.

1.7.1. Research Design

Research design is the plan and strategy of conducting a research project. It is the foundation of an evidence-based design practice used to improve value of life (Martin & Guerin, 2006). It is also an art and science formed via research which is interpreted for application. In this research, the primary data was collected by visiting Christians living in Kuala Lumpur. The data was analysed by using software package used for statistical analysis (SPSS). The primary data examines peaceful co-existence in the light of the Holy Qur'an with a focus on Christians living in Kuala Lumpur. Appropriate questionnaire design and data collection technique are very important issues in quantitative research. In this study, primary data is collected via distributing self-administered questionnaires using the random sampling method, as it is easy to understand and helps the respondents save time. In this survey, respondents were not asked to reveal their personal information. The questionnaires were comprehensive, brief, and simple, for ease to understand and to invoke the interest of the respondents.

The questionnaires focused on six core dimensions of Christians living in Kuala Lumpur. These dimensions consist of religious, scientific, economic, social, cultural, and Jihads. Under each core variable, there were some straight forward questions to better explain how Christians live in Kuala Lumpur. To further simplify these survey questions, the respondents were requested to rate the important variables accordingly with their level of satisfaction or agreement by applying a 4-point Likert scale that ranges from 1 to 4, where, 1= Completely agree, 2= agree, 3= No idea, 4= Disagree.

1.7.2. Description of the Data Collection Method

In this research, the primary data is relevant to this empirical study and is collected through interactions or communications using a random sampling method. Questionnaires were distributed among 537 Christians with a completion of 384 people questionnaires returned. The random sampling method has at least two advantages. First, they are unbiased and representative of the population in a probabilistic sense. Second, we can estimate the amount of error involved in using the statistics we get from the sample as estimates of the values we would obtain if we observed the entire population. Moreover, random sampling method is the best way of getting respondent's data or the right information rapidly and efficiently (Thyer, 2009). For this survey, the primary data is needed to accomplish the research objectives and answer the research questions. There are several methods of collecting information from the respondents, one of which is the questionnaire which is widely used by many researchers as it effectively and efficiently simplifies data collection in a much shorter

time frame. In addition, the questionnaire is the main tool to determine the views of Christians living in Kuala Lumpur.

1.7.3. Instruments Used

Questionnaires can be efficient and administered personally in collecting information from respondents. Bradburn, Sudman, Wansink (2004) demonstrated that the research questionnaire is a pre-formulated written set of questions which clearly explained the questions in the questionnaire for ease of understanding in order to appropriately record the respondents' information. Self-administrated questionnaires were personally distributed to respondents and were structured in such a way to determine the peaceful co-existence in the light of Holy Qur'an between Muslims and Christians living in Kuala Lumpur.

1.7.4. Assessing the Reliability

Assessing the reliability and validity of the questionnaires is very important. Most research is evaluated using the terms 'reliability and validity' (Finn et al., 2000). Generally, reliability is associated with pretesting and multiple indicators in the survey questionnaires. Validity is defined by Malhotra (2007) as the extent to which different observed scale score ponder true differences among objects. Validity is related to the accuracy of the measurement or valid scale measure (Bollen, 1989). Walden (2012) indicated that construct validity refers to whether the operational definition of a variable actually reflects the theoretical meanings of a concept. Construct validity refers to how well you translated or transformed a concept, idea, or behaviour—that is a

construct—into a functioning and operating reality (Trochim, 2006). According to Babbie (2007), content validity shows the degree to which a measure covers the range of meanings included within a concept. Content validity considers whether the items on a given test accurately reflect the theoretical domain of the latent construct it claims to measure (Crocker & Algina, 1986; DeVellis, 1991).

In a validity perspective, content validity is achieved through careful research design but convergent validity is achieved when multiple indicators functions consistently. Multiple elements are used to measure all the constructs that can lead to accurate convergent validity. Construct validity occurs when data are statistically analysed, examined, and described. In this study, the instrument was evaluated and established primarily on the content validity. Content validity of the questionnaire will be determined by a consensus of the judgment of a panel of experts. Content validity was established by a panel of two experts in measurement and evaluation for assessing Christians living in Kuala Lumpur. The experts reviewed whether the items were grounded according to the theoretical construct it was supposed to measure. The experts passed judgment on how well items represent the intended content area. The feedback from the panel of experts was used to modify and clarify the instrument. Two questions were removed by suggestions of experts and three questions were revised.

1.8. The Background of Religious Diversity in Kuala Lumpur

The concept of Muslim-non-Muslim relation refers to the historical experience of people of different religions, whether in the trilogy of Jews-Christians-Muslims

relation or the bilateral relations, be it Jew-Christian or Muslim-Christian. History notes those Muslim-Christian relations took place in the form of mutual influence, cooperation, and confrontation (Goddard, 2008, 2001; Haddād, 1995; Siddiqui, 1997; Smith, 2007). Efforts to promote Muslim-Christian understanding and cooperation are well underway.

One recent development which proves the seriousness of these efforts is the document titled '*A general phrase among us and you*' signed on 13th October 2007 by representatives of the Sunni and Shi'i with Christian leaders. This document was specially created through the initiative of the Royal al al-Bait Institute for Islamic Thought, centred in Amman, Jordan, in order to attest to the fact that though differences exist, the basis for religious understanding and cooperation is essential for living together (Haddad & Smith, 2009).

Muslim-Christian relations are not only important in promoting universal peace; it is also relevant for national unity. In the context of Kuala Lumpur, Christianity is not only accommodated as the second highest religion after Islam, but also clearly illustrates the presence of both religions under the auspices of one family. This situation forms certain different approaches in the performance of religious practices, which demands tolerance between the two.

1.9. Literature Review

With regard to the importance of peaceful co-existence, numerous books, theses, and articles have been composed. It should be mentioned that this study investigates peaceful co-existence solely from the Quranic point of view. To the researcher's modest knowledge, no comprehensive and exclusive research has been carried out in this regard.

1.9.1. Islam and the Necessity of Peaceful Co-existence from the Qur'an Point of

View was written by Abbās Alī Amīd Zanjānī⁴. "Peace of the oldest sacred ideals of humanity. More than any other values are threatened or endangered. Humans have been obtained both theoretical and practical peaceful co-existence and they have been trying to get fixed. The political history of the world is witness multilateral agreements between governments. That represents there is human activity about the peace and peaceful co-existence. In the quest for peace, there was in parallel with efforts to aggression and wars between nations. In addition, there was fundamental research in the broad field of peace operations in international activities. In fact, Qur'an asks human beings to stick to this word and support each other in spreading and putting it

⁴ Amīd Zanjānī, Abbās Alī, (2001), *Minatory Rights Based on Contract Law*, Islamic Publication Center, P87, and Tehrān

into action"⁵ However, this book has not presented a compressive explanation about the People of the Book.

1.9.2. Peaceful Co-existence in the Era of Difference of Opinions

Edward Mc Vini⁶ (2000) authored this book and says, "War has always been disliked by human beings due to its bloodshed, plundering, and demolishing nature. For instance, in the past people were living in isolation and had a hostile view about each other. Every nation tried to defeat the other nations and war was the only means for achieving this objective. Ancient time was the period of brutal quarrels, killing unarmed people and prisoners of war and hurting the defeated commanders physically. Till the fourth century (B.C), peace treaty was signed only for a specific period, and therefore it can be concluded that "War State" has been the general state among nations. Middle Ages was the time of the defeat and collapse of the Great Roman Empire in the year 395 and its division into Eastern (Byzantine) and Western Rome. Afterwards, Western Rome was also collapsed and the new countries in the Europe continent were created".

The middle Ages are characterised by two major events. The first is the crusade wars and the second is the thirty years religious war between Protestants and Catholics.

⁵ Tabātabāī, S. Mohammad Hossein, (1976), *Almīzān fī Tafsīr Qur'ān*, Dārol Kitāb Islamīah, Tehrān V3, P127

⁶Edward McVaney, C. E. (2000), Freedom of Choice, *Upside*, 12(10), 44

However, the subject of peaceful co-existence from the Quranic point of view has not received due attention in this book.

1.9.3. **Islam Social Relations**⁷ was written by Seiyed Muhammad Hossein Tabātabāī. “The human right in Islamic thought is universal, because it comprises innate and humane principles. The most important principle is the innate and beyond-faith state of Islamic human right. One of the main characteristics of the Islamic human right is that it is based on human nature. This nature is common among all human beings. Some of the responsibilities and obligations are for Muslims and believers, such as prayer and fast, and the Qur’an and traditions have addressed the people with the expression: يا ايها الذين آمنوا Although all the human beings are obliged to perform this religious law, first of all they should believe in Oneness and prophethood. Some of the laws address the humanity of human beings not their faith, such as observing justice, respecting parents, and so on and human right is among. The right to life, education, freedom, and equality are basic human rights general to all nations.

1.9.4. **The Rights of Non-Muslims in Islamic Countries** (*hoghūghe ghairē Muslīmīn fī belāde Islām*) was composed by Sāleh bin Hossein Ayed⁸. “When does *Jizyah* become unnecessary? *Jizyah* is an exchange for the military protection provided by the Islamic state to its non Muslim citizens before other citizens. If the Islamic state ever

⁷ Tabātabāī, S. Mohammad Hossein, (1986), *Islamic Social Relationship*, Azādī, Qom

⁸ Ayed, Sāleh Ibn Hossein, (2002), *Non-Muslim rights in Islamic System*, Dārol-Ashbīlā, Rīyādh

becomes unable to provide this protection, then it no longer has the right to collect the *Jizyah* tax. And that what Abu Ubaidah ibn al-Jarrah did when he heard from his staff in Al-Sham provinces that Roman soldiers gathered in enormous numbers. So he wrote back to his staff ordering them to refund the *Jizyah* to everyone they took from, and to announce this declaration: “We only gave back your money after what we heard of a huge army being prepared to attack us, and because you claimed your right of being protected, but we are unable to do so. And we gave back what we took from you, and we are still committing to our responsibilities and to the covenant between us, if Allah grants us a victory over them” (reported by Abu Yūsof in his book al-Kharaj). And in many covenants written by Muslim Army commanders such as Khalid and others to non Muslim citizens, we read such an excerpt: “If we protect you, we have the right to take the Jizyah. Otherwise, we do not have this right until we can protect you” (as reported by Tabari in his Tareekh).

1.9.5. **Non-Muslims in Islamic Complex** (*ghairel Muslīmīn fī mojtameol Islāmī*) were authored by Yūsof Al-Qarzāwī⁹.

“Jurists have decided that non-Muslim citizens are treated the same as Muslims with regard to all legal, commercial and financial transactions. They made no exclusions except for the usurious contract which is forbidden for non-Muslim citizens as it is for Muslims. And it has been said that the prophet (peace be upon him) wrote to Magus of

⁹ Al-Gharzāwī, Yūsof, (1988), *Non-Muslim in Muslim Society*, Maktabatah Vahābah, Cairo

Heger “Either you quit usury or you are to have a war with Allah and his messenger”. Non-Muslim citizens are also not permitted to sell wine and pork in all Islamic states as well as opening bars for drinking, trading or importing wine to Islamic states, even if this is for their own private pleasure, preventing the corruption and giving no way for sedition. For all other situations except for those specified above, non-Muslim citizens have the right to enjoy their complete freedom in initiating businesses, industries and professions. Some specific professions were almost totally dominated by them such as banking and pharmacy and others. This continued until very recently in all Islamic countries. Non-Muslims amassed enormous wealth exempted from Zakat and any other taxes except for Jizyah which is a very small amount of tax imposed on men who can physically use weapons. Adam Metz said, “Islamic Legislation did not close any door before the ‘Ahlal- dhimma (non-Muslim citizens) in terms of employment. They had a firm foothold in many high-paying professions. They were bankers, traders, estate owners and doctors. They organised themselves in a way such that the most brilliant of bankers in As Sham were Jews, while most doctors and record keepers were Christians. In Baghdad, for example, the doctor of the Khalifa was a Christian”.

1.9.6. **Peaceful Co-existence** written by Agius & Ambrosewicz (2003)¹⁰ explains that tolerance is a formula to develop co-existence in a civilized way between sides that are different in terms of faith, beliefs, and views. Tolerance means that every individual or

¹⁰ Agius & Ambrosewicz, J, (2003), towards a culture of tolerance and peace, Canada: International Bureau for Children’s Rights

community has the same right to acknowledge the right of others to have a different opinion, desire, and behaviour. Based on the Declaration of Principles on Tolerance announced during the General Conference of UNESCO on October 25 1995, tolerance is defined as, “not merely a matter of recognising and respecting the beliefs and practices of others but recognising and respecting themselves, as an individual and as a member of the social or ethnic group or class to which they belong. This is particularly the case with tolerance of racial and sexual differences in which the targets are often individuals as representatives of their particular ethnicity or sex”.

1.9.7. **The Concept of Tolerance**¹¹ was penned by Associate Professor Dr. Khadijah Mohd Khambali @ Hambali. The literal and lexical meaning of tolerance means to bear, to endure or to put up with. Tolerance comes from Latin, *tolerantia* which means flexibility, softness of the heart broadmindedness and volunteering.

Tamring (2008), states that tolerance in general refers to the willingness of an individual to establish a relationship and co-exist with another individual of a different cultural and social background. The concept of tolerance explained by social sciences scholars is different according to their respective fields. Tolerance can happen in relationships of political, economic and social nature. Those who practice tolerance are able to accept difficulty and critics, being one true self and the same time sacrificing

¹¹ Khadijah Mohd Khambali@Hambali, (2013), The Concept of Tolerance, Department of ‘Aqidah and Islamic Thought, Academy of Islamic Studies, Universiti Malaya, Kuala Lumpur

oneself for others as well as being open and accepting. Tolerance certainly is a reciprocal process between two counterparts. The fact of tolerance is living side by side peacefully and appreciating between variations that existed. It can be said that without tolerance, the people of different affiliation will not enjoy the harmony of living together either as a friend, relative, coupling partner or member in the mix-faith family (Abdul Halim 2008). Abdul Halim (2008) explains that tolerance is equivalent to being positive and appreciating others in the frame of providing basic rights as human. There are two main models of tolerance: firstly, passive tolerance which means accepting differences as factual. Secondly there is active tolerance, which means being involved with others in the midst of differences and variations. The outcome of tolerance is living side by side peacefully and accepting variations that exist.

In different point of view, Sahib (2008) describes that the above definition confines tolerance to the domain of religion in a limited sense. The term, tolerance over the years and particularly in recent times, has taken on a wholly new set of meanings. Accordingly, this term, dictated by the demands of modernity, now refers to tolerating all manner of views, beliefs and practices of others that are varying and even diametrically opposite to one's own. This new sense of tolerance, according to Abdel-Haleem (2009), "is broadening so fast that there are people now, even in the West, who is worried about the extent of the new spirit of tolerance." Thus they feel that the redefined tolerance not only ask for accommodation of differences, "but often demands acceptance of the beliefs and practices of others." Sahib (2008) argues that there is a real problem in allowing the statement of "acceptance the beliefs and practices of

others”. It is because the term “acceptance” means “to consent to take what is offered”; “to view with favour”; “to admit the truth of, i.e. acknowledge.”

There is no harm in admitting partial truth as partial truth and accommodating it accordingly.

However, the difficulty arises when such truth is to be acknowledged as full truth. This may not be tolerated since acceptance of it as truth would mean to acknowledge it as equal to the truth one holds. This is one of the problems that arise from pluralism. Therefore, the concept of tolerance as viewed by the West is different from the Islamic point of view.

For Hinduism, as a religion whose beliefs are different either in terms of divinity and belief, Jayaram (n.d.) and Menski (2007) explained that diversity is indeed become the norm in the Hindu religion¹². The absence of a specific founder and by which have faith in the divine Trinity, Hinduism had demonstrated readiness in accepting diversity. For the Hindu, this religion is owned by individuals. This believer can take what is good from other religions such as Buddhism, Islam and Christianity and of its kind to be used together with Hindu beliefs. Although in history shows the tolerance of Hindu religion is not sacred in nature, it is only because of the individual's own claims. Khadijah Mohd Khambali @ Hambali (2008), stresses that Islam highly values *tasamuh* as one of the strengths of Islam. In surah *al-Muntahanah* 60:8, al-Qur'an explains that justice and goodwill towards others who are of different convictions is

¹² Khadijah Mohd Khambali @ Hambali, (2008), *Islam is the religion of mercy and tolerance: reality and challenges*, Kuala Lumpur

one of the main conditions that brought about tolerance. *Tasamuh* is closely related to the concept of *mahabbah* (love) that requires every individual to be broad hearted, rational and professional in a certain matter. Nevertheless, *mahabbah* has the meaning and approach that is more ideal than tolerance, as tolerance often raises confusion among the society; the question arises who should ‘give’ and who should ‘take’. Due to that, lately there have been certain parties who are bold in challenging the credibility and sublimity of *Perlembagaan Persekutuan* (National Constitution).

Based on the explanation above, the researcher found that the elements and explanation of religious tolerance in Islam, Christianity, Hinduism, Buddhism and Sikhism thus existed; therefore further research should be extended to identify the area and limitations on tolerance that has been provided by each of these religions to form the religious tolerance in Kuala Lumpur.

1.10. The Limitation of the Study

The limitations of this study are as follows:

This study is limited to peaceful co-existence in the light of the Holy Qur’an concerning Christians living in Kuala Lumpur. Data for this study was collected only in Kuala Lumpur and may not be generalized to other regions. The information gathered from the participants is based on their perceptions. Hence, the self-reported data is limited to the respondents’ abilities to formulate accurate evaluations of them. This study gathered data via survey, which relied on self-reported information. Hence, the study will not be able to assume that participants report their perceptions

accurately. Nonetheless, to enhance the honesty of the respondents, the researcher clarified in the questionnaire that there would be no right or wrong answers. Besides that, other limitations involve the self-reporting nature of the survey research. Confounding factors such as poor memory, social desirability bias, or misunderstanding of the instrument could also potentially limit the usefulness of the findings.

1.11. Summary

This chapter provided a brief summary of peaceful co-existence in the light of the Holy Qur'an. It determines its various perspectives and uses based on different stages. The research seeks to achieve its goals by specific rules of peaceful co-existence in the light of Holy Qur'an. The research investigates Christians living in Kuala Lumpur as a case study. We posit that peaceful co-existence is capable of leading society to unity and harmony. Examining the Quranic verses reveals that peace and peaceful co-existence with the followers of other religions is considered a vital principle and Jihad is acceptable only in case of sedition, oppression and so on. It can be claimed that other religions also have paid attention to peace and peaceful co-existence. However, investigating the Islamic teachings reveals that al-Qur'an has more verses in comparison with other divine books concerning peace and peaceful co-existence. Some believe that the principle of peaceful co-existence is not recognised in Islam, and the international laws and rights are most often based on war and disputes. Such people refer to the behaviour of certain rulers and governors throughout Islamic history as

supporting evidence. However, the original Islamic texts show the reverse. Islam considers peace and peaceful co-existence with the followers of other religions and nations as an important principle.

University of Malaya

CHAPTER TWO

THE CONCEPT OF PEACEFUL CO-EXISTENCE FROM THE PERSPECTIVE OF AL-QUR'AN

2.1. Introduction

All humans come from one source and reality; they have the same rights and differ in the eyes of Allah only in terms of virtue. The Qur'an says:

يَأْتِيهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ
بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا¹³

“O mankind! Reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women; - reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.”

Here we notice that the word of *nāss* does not refer only to believers, and also the order of abstinence from God does not apply to believers, and here it does not say that *Allah* and the like; because creation from on soul is not allotted to believers, however it is applicable to all humans, and also “creation” is one Quranic concept of

¹³ Al-Nisā(4): 1

divinity such that it is guardian of the matter of policy and completion, not one position of divinity”.¹⁴

2.2. The Lexical Definition of Peaceful Co-Existence

Peaceful co-existence is defined by Dekhoda (1994) as, “Co-existence means that living together, living two people or two groups together in spite of that perhaps they do not suit each other. The equivalent terms in Arabic language consists of: *tasāmoh* in the meaning of: To do good to each other, to make peace, ask for peace, adaptation; *tasāhol* in the meaning of: To talk easily with each other; *al-hayāto selmī* the meaning of: Peaceful living; but the most important term is used as equal of this word is *attayāesho selmi*.”

2.3. The Terminological Definition of Peaceful Co-Existence

The coexistence between Muslims and non-Muslims is a legal obligation in Islam. Islam took the utmost care to consolidate a set of principles, foundations, and general rules in the hearts of Muslims, through a number of Qur’anic verses and Hadīths, to achieve peaceful coexistence, the acceptance of others, and constructive cooperation. Peaceful co-existence and religious tolerance imply the capacity to live together in harmony. This calls for non-violent ways of resolving conflict. And relations between countries that their governments have different political and social systems; that is,

¹⁴ Tabātabāī, S. Mohammad Hossein, (1976), *Al-Mizān fī Tafsīr Al-Qur’ān*, Dārul Kitāb Islamīah, V9, p:303

observance of rulership and equality of rights, and territorial integrity, non-intervention in internal affairs of other countries, respect to all countries' rights to international matters by negotiation.¹⁵ The term peaceful co-existence is important in international relations and rights and is generally understood. However, in practice this term is a pretence used by governments and authorities to pursue votes and political resources. For scholars of international law is that, owing to this important international rule, countries in spite of different religions and opinions live peacefully and calmly and with mutual assistance to each other, and settle disputes peacefully. According to Islam, peace and peaceful co-existence is a value and objective. Peace is an important Islamic objective because it is more suitable to humans' innate self and in conditions of peace it is more possible to reach growth and realise true human potential. Muslims' relations with non-Muslims are based on peace and good behaviour¹⁶. Islam never allows its followers to kill and murder followers of other religions. The existence of opposing opinions is not an excuse for hostile behaviour. Rather, Islam orders its followers to behave with opponents based on justice and fairness. Regarding human dignity in Islam, because non-Muslims share in humanity with Muslims, they are respected although they differ in religion and opinion. In Islam, war is an exceptional state and occurs when strategies for peace are not successful.

¹⁵Aghābakhshī, Alī, (1995), *Dictionary of Political Science*, Ministry of Education, P192, Tehrān

¹⁶Amīd Zanjānī, Abbās Alī, (2001), *Minatory Rights Based on Contract Law*, Islamic Publication Center, P87, Tehrān

2.4. Quranic Foundations of Muslim/Non-Muslim Relations¹⁷

It should be noted from the beginning that the very term Islam implies that peace is the basis and the norm of Muslim/Non-Muslim relations. Islam is derived from the Arabic root [S-L-M] whose generic meaning includes the concepts “peace” and “submission”. From a spiritual perspective, Islam may be defined as attaining peace through submission to Allah or the state of peace in submission to Allah. Ample references in the Qur’an and Hadeeth reveal that this concept of peace embraces peace with God, inner peace as a result of that relationship with God, peace with humans, peace with the animal world, peace with vegetation and peace with the ecological order. For Muslims, this “generic Islam” has been the core of all prophetic teachings throughout human history. Key theological and eschatological Qur’anic terms are derived from the same Arabic root [S-L-M]. One of God’s names/attributes is “al-Salaam” meaning “the Peace” or “the source of peace”. Paradise is called the home or abode of peace. As they enter into paradise, angels greet believers with the greeting “peace be with you”; the same greeting that will be exchanged between the dwellers of Paradise. It is also the standard greeting among Muslims worldwide. Peace also lies at the heart of the universally accepted five major objectives [Maqasid] of Shari’ah [Islamic jurisprudence]; to safeguard faith, life, mind, honor and property.

Peaceful relationships among human beings include various circles such as family, commonness, society and humanity at large. It includes relationships with

¹⁷ Jamal Badawi, (2005), Muslim and Non-Muslim Relations Reflections on Some Qur’anic Texts

fellow believers in Islam and with humanity at large. The focus of this study, however, is on the universal concepts and values underlying the relationship and peaceful co-existence between Muslims and non-Muslims especially Christians' living in Kuala Lumpur. They include the following¹⁸:

Faith in the One Universal God [Allah in Arabic]: Islam is founded on the belief that there is only one God [Allah in Arabic], who is the universal Creator, Sustainer and Cherisher of all. Being the sole creator of all humankind precludes any notion of multiple, competing creators, each marshalling his creation against the other “gods” and their creation. Allah is one and is impartial toward His creation. He provides for all, including those who reject faith in Him, or even those who defy Him. He cares for the well being of all and gives them ample opportunity to repent to Him and end the state of separateness suffered by those who reject Him or are unmindful of Him. This belief implies that all humans are equal before Allah in terms of their humanity, irrespective of their particular beliefs. Only Allah is the ultimate judge of any person’s “theological correctness.” No human should be oppressed or mistreated by other fellow humans because of a perceived “theological incorrectness.”

Oneness and universality of the core teachings of all prophets: That core message is peace in submission to Allah; literally Islam. According to the Holy Qur’an,

¹⁸ Ahmad, T. (2010), Muslim Non-Muslim Relations, *Insights* (20724586), 3(1)

a Muslim must accept, revere and believe in all the prophets of Allah, without discrimination. They all represent one brotherhood of faith extending vertically to include many generations and horizontally to embrace all humanity. Universal justice: The Arabic term for justice is “Adl” means “to be in a state of equilibrium, to be balanced.” That balance is inherent in the cosmic order and ecology as much as it is inherent in spiritual and ethical values. The Qur’an warns against disturbing that balance¹⁹.

Universal human brotherhood: Addressing the entire human race, the Holy Qur’an states: “O humankind! We [Allah] have created you from a single [pair] of a male and a female and have made you into nations and tribes, so that you may come to know one another. Verily, the most honored of you in the sight of Allah is the most righteous [or Allah-conscious] of you. Surely, Allah is all-knowing, all-aware” Al-Hujraat (49):13. It must be noted that this verse does not address Muslims exclusively, but begins with the inclusive address “O humankind”, an address that embraces all. It reminds humanity that they belong to one family, with the same set of parents, a diverse family as it may be. This is a reminder that diversity in Oneness and Oneness within diversity is possible. Humanity is like a bouquet of flowers, in which each flower is beautiful in its own right, yet the combination of all flowers and the rich diversity of their colors is more beautiful. This sweeping statement in the Qur’an about broad human brotherhood is a profound basis for peace for and among all. Universal

¹⁹ Jamal Badawi, (2005), Muslim and Non-Muslim Relations

peaceful co-existence: The basic rule governing the relationship between Muslims and non-Muslims is that of peaceful co-existence, justice and compassion. The following two verses are key verses that embody that general rule: “As for such [non-Muslims] who do not fight you on account of [your] faith, or drive you forth from your homelands, God does not forbid you to show them kindness [also love and respect] and to deal with them with equity, for God loves those who act equitably. God only forbids you to turn in friendship toward such as fight against you because of [your] faith, and drive you forth from your homelands or aid [others] in driving you forth. As for those, from among you, who turn towards them for alliance, it is they who are wrong doers”²⁰.

This verse makes it a Muslim’s duty to treat peacefully co-existing persons with equity [Qist] and [also love and respect] [Birr]. The term Birr and its derivatives are the same expressions used in the Qur’an and Hadeeth to refer to one’s relationship with one’s parents. Such relationship is more than kindness, since it includes also love and respect²¹. Many English translation of the Qur’an have translated this Qur’anic term as kindness, a translation that falls short of the richer meaning of the original Arabic term. To ameliorate this problem, the bracketed statement [also love and respect] was added to the translation in this thesis. The term “Qist” has been translated as “justice”.

²⁰ Al-Mumtahina(60): 8-9

²¹ Suraya Sintang, (2014), Peaceful Co-Existence in Religious Diversity in Sabah, Malaysia

Justice, however, is closest to another Arabic word “`Adl”. `Adl however refers to giving others their rights²², no less and no more. Other scholars argue that the Qur’anic term “Qist” means going beyond justice by giving more than what is due to others.

2.5. The Concept of Peaceful Coexistence

In this section it would be tried to points the most important concepts of peaceful coexistence and the principles related this significant issue.

2.5.1. The Principle of Universality of Islam

Islam is a universal religion and it is not only for some people and nation. From the beginning of advent of Islam, it claimed to be universality, and the verses that were descended in Mecca and before departure, are confirmed this claim:

قُلْ يَٰٓأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَأَمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ
الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ^{٢٣}

“Say: “O men! I am sent unto you all, as the Messenger of Allah, to whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He

²² Al-Nisā(4): 134

²³ Al-A'raf(7): 158

that giveth both life and death. So believe in Allah and His Messenger, the Unlettered Prophet, who believeth in Allah and His words: follow him that (so) ye may be guided.”

The foundation of divine religions is guiding human beings towards achieving maturity and impeccability. God sent the primal principles for these innate rights to all human beings via the divine scriptures.

2.5.2. The Principle of Islamic Human Rights are Innate²⁴

One of the characteristics of Islamic human rights is that these rights are based on human nature common to all humans. Some Islamic duties and responsibilities are specific for Muslims and believers such as prayer and fasting. The Qur'an and prophetic traditions refer to these people in the manner of «يا ايها الذين آمنوا»²⁵ and similar phrasings. Some orders depend on man's humanity, not on his faith, such as observance of justice, respect to parents, and other Islamic human rights. The rights of life, dignity, education, and responsible freedom belong to all human beings. There are many reasons for generality of these rights, we mention some of them:

²⁴ Tabātabāī, S. Mohammad Hossein, (1986), *Islamic Social Relationship*, Azādī, Qom

²⁵ Al-Baqarah (2): 178

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ^{٢٦}

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”

The Qur'an acknowledges the fundamental right of human beings to life and respect for justice. Man must be honoured for being a human being who entitles him to certain rights.²⁷ This entails not coercing the Islamic culture on followers of other religions and to respect for right of peaceful coexistence.

2.5.3. The Principle of Invitation to Monotheism and Islam

One of the basic concepts in Muslim's relation with non Muslims is invitation to monotheism and Islam by peaceful ways, and if we can invite them to Islam by this way, this is more preferable than fight with them²⁸. Al-Bara'at which contains the final

²⁶ Al-Mumtahanah (60): 8

²⁷ Jones, Gavin W. et al, (2009), *Muslim-non-Muslim Marriage*, Political and Cultural Contestations in Southeast Asia, Singapore, Institute of Southeast Asian Studies

²⁸ Muhammad Haron, (2006), *the Dynamics of Christian-Muslim Relations in South Africa* (circa 1960-2000) From Exclusivism to Pluralism. *The Muslim World*, Vol 96 (3), pp. 423-467

precepts about Pagans, also contains the verse of *amān* (giving time)²⁹; and it ends with a verse which shows greed of our prophet to people's guidance.

Legitimacy of Pagans' asking time to listen God's words in battlefield in order to Pagans' guidance, is a strong reason for preference of invitation³⁰, and various verses and traditions and the practical strategy of our prophet and other prophets is confirmed this issue that the first concept in relation with Pagans is invitation to God and monotheism.

God never sends any prophets for fighting with people, rather in many verses He says to our prophet that:

“So if they dispute with thee, say: “I have submitted My whole self to Allah and so have those who follow me.” And say to the People of the Book and to those who are unlearned: “Do ye (also) submit yourselves?” If they do, they are in right guidance, but if they turn back, they duty is to convey the Message; and in Allah's sight are (all) His servants.”³¹

The prophet himself explained, “Say: “I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all well, and no evil should have touched me: I am but a warner, and a

²⁹ Al-Bara'at (9): 6

³⁰ Yūsuf (12): 103

³¹ Ali-'Imran (3): 20

bringer of glad tidings to those who have faith.”³² Some verses that include the principle of invitation are:

A verse that refers to invitation ways:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْ لَهُم بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ³³

There are many other verses pertaining to peaceful approaches to da’wah. Allah says, “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.”

In this verse, the address is towards our prophet, and the object of «ادع» was not mentioned, so it does not indicate "generality" and it does not include all people.

The meaning of «سبيل ربك» is Islam religion and Holy Qur’an has various explanations about it.

In this verse, God orders to our prophet to call upon people to Islam with three ways:

³²Al-A'raf (7): 188

³³ Al-Nahl(16): 125

1. Wisdom
2. Good advice
3. Better dispute

The meaning of "wisdom" is strong speech, such as a decisive reason and argument that results in truth, such that there will be no doubt and uncertainty any more.

The meaning of "good advice" is a speech that the listener enjoys and he becomes malleable to accepting the truth.³⁴

"Constructive argumentation" refers to convincing others of the truth of the Qur'an such that they reject falsehoods.

Among these three approaches, advice and argumentation are predicated on being "good", as some advice and arguments are destructive not constructive. This is a necessary qualification to reach the truth. Thus, this good advice is an advice which has a significant influence on causing others to accept the truth.

³⁴Amīd Zanjānī, Abbās Alī, (2001), *Minatory Rights Based on Contract Law*, Islamic Publication Center, P87, and Tehrān

Argumentation can be positive or negative. It is important to prevent the other party from holding grudges. One should not insult the other when applying this approach.

All three approaches are related to speech. From other verses, it is inferred that verbal invitation is preferable than invitation with arms.

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ
بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ
يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ^{٣٥}

“We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).”

The meaning of *bayyenāt* in this verse is *āyātbayyenāt*, which means clear reasons and signs which include miracles, rational reasons, and clear arguments.³⁶The meaning of *ketāb* is divine and inspirational education. The meaning of *mizān* is scale

³⁵ Al-Hadid(57): 25

³⁶Tabātabāī, S. Mohammad Hossein, (1986), *Islamic Social Relationship*, Azādī, Qom

and refers to a means of evaluating people's acts. The meaning of sending *hadīd* (iron) is strength, whereby iron is used in wars and defences.

According to this verse, we understand that Allah provides His prophet (PBUH) with clear reasons, divine books, and the scale for evaluating truth from falsehood. This implies that people should be educated so they become executives of justice. On the other hand, Allah sent iron in reference to enforcing justice through jihad. This jihad is against the factors preventing justice. Based on this verse, invitation to Islam is based on clear reasons, divine books, and a criterion for evaluating of values. If publicity is not effective and affairs reach a deadlock, while there is a movement to prevent to spread of Islam, then the use of iron is justified³⁷.

According to this verse, we understand that our God provides his prophet with clear reasons, divine books and the scale for evaluating of truth from false; and thus they educate people so they become executives of justice themselves. On the other hand, he sent iron, and the object of sending iron is jihad; and this jihad is against reasons that prevent from execution of justice thus, base on this verse, the invitation and publicity is based on clear reasons, divine books and a criterion for evaluating of

³⁷Tabātabāī, S. Mohammad Hossein, (1976), *Al-Mīzān fī Tafṣīr Al-Qur'ān*, Dārul Kitāb Islamīah, V: 19, P: 196

values. If publicity is not effective and affairs reach a deadlock and cruets prevent from prophet's publicity, then it is turn of the iron and arms³⁸.

The following verse refers to the importance of learning with the objective of publicity and invitation when Muslims are fighting with non-believers:

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ
لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ³⁹

“Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).”

The context of this verse shows that the meaning of *kaffah leyanfero* is “migration for jihad“ and the meaning of *ferghatan* is a majority group on and *tāyefeh* refers to a minority group and *nafar* refers to migration towards our prophet (PBUH).

Base on these issues:

³⁸ Tabātabāī, S. Mohammad Hossein, (1976), *Al-Mizān fī Tafsīr Al-Qur'ān*, Dārul Kitāb Islamīah, V: 19, P: 196

³⁹ Al-Bara'at(9): 122

1. Believers should divide into two groups: one group should migrate for jihad with Islam's enemies and religion, and the second group should migrate to Madinah and learn roots and branches of religion from our prophet.

2. Graduates of our prophet school, after learning roots and branches of religion, come back towards their fellow citizens and frighten them, prophets they fear and become virtuous.

Since the word of *lao'la* comes along with past tense verb and refers to chastisement for abandonment of this verse stresses on the importance of learning all education and migration for this certain object.

Here, the sentence of *lallahom yahzaroon* refers to the object of caution, and the object of publicity is frightening of people.

3. In this verse, martial jihad comes along with cultural jihad and the subject of this verse is learning of religion's precepts, and the next verse is concerning martial jihad.

Many verses emphasise that a group should be responsible for “enjoining what is right, forbidding what is wrong”⁴⁰:

⁴⁰Ali-'Imran(3): 110

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ⁴¹

“Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.”

This verse indicates the necessity of “enjoining what is right, forbidding what is wrong” through legitimate means. Ordering good works and forbidding bad works was central in the advice of Lukman Hakim. He orders the establishment of prayers.⁴² The Qur’an praises the group that orders good works and forbids evil,⁴³ and the prophet (PBUH) damned the group who abandons this principle.⁴⁴ This principle is central to the Islamic message and invitation:

Another verse says about the best way of invitation and publicity:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ⁴⁵

“Who is better in speech than one who calls (men) to Allah, works righteousness, and says, “I am of those who bow in Islam”?

⁴¹ Ali-'Imran(3): 104

⁴² Tā Hā(31): 31

⁴³ Ali-'Imran(3): 113,114

⁴⁴ Al-A'rāf(7): 157

⁴⁵ Fo'selat(41): 33

This verse mentions three features for eloquent persons:

- 1- Invitation to God's obedience
- 2- Good deed
- 3- Verbal admission of resignation to the will of God.

This verse indicates that if the inviter towards God invites people through good deeds and by resigning to the will of God, this is the best form of da'wah. People see that the inviter himself practicing what he preaches, it underscores honestly, and healthy beliefs and intentions.

2.5.4. The Principle of Attracting Hearts⁴⁶

One approach to inviting to Islam is through financial encouragement, so that their hearts lean towards Islam:

انَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمَلِينَ عَلَيْهَا وَالْمَوْلَفَةَ قُلُوبُهُمْ
وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ^{٤٧}

⁴⁶ Hosseinī Bahranī, Seiyed Hashem, (1996), *Al-Borhān fī Tafsīr Qur'ān*, Besat Institute, Tehrān

⁴⁷ Al-Bara'at(9): 60

“Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.”

Charity is only allotted to the empty-handed and helpless and its incumbents and people who are oppressed and to slaves, debtors, and mentally ill people.

This verse indicates application instances of alms, because hypocrite persons found fault with our prophet about the form of charity division and asked from him: why do not you give it to us?⁴⁸ This verse answers: the charity has certain application instances and these are precepts of God which are legitimated based on science and wisdom, and they are not changeable. Because their applications instances are precepts of God, so they cannot be changed with the will of hypocrite persons.

Mo'allafata gholūbohom is one of the categories and refers to non-believers whose hearts lean to Islam by giving alms to them. The object of giving alms to this group is that they are attracted to Islam through financial encouragement, and gradually appeal to Islam, and if they will not be Muslim, help Muslims fight non-believers. In addition to non-believers, jurists consider Muslims weak in faith as part of this category.

⁴⁸ Al-Bara'at(9): 59

Whether this precept is allotted to our prophet time or the time of an innocent presence, or is used to all times, some said that it is allotted to the time of Prophet Mohammad⁴⁹ and some said that it is allotted to the time of an innocent presence.⁵⁰

But according to this verse which it does not allocate these eight instances to a certain time and also according to scientists, commentators and jurists' views, and base on traditions, allocating these instances to a certain time is without reason.

This verse does not associate these eight categories to a specific time. According to Muslim scholars, commentators, jurists, and base on traditions, allocating these instances to a certain time is without reason.

Based on the above explanation and regarding that collecting and using of alms is one duty of an Islamic government, it is clear that Islam has paid close attention to da'wah to attracting people to this divine religion.

2.5.5. The Principle of Freedom

One principle “for Muslim coexistence with non-Muslims is prohibition from resorting to force. This principle is understood from many verses:

⁴⁹ Ravandi, Ghotboddin . 1985, feghhol Qur'an, volume: 1, p: 229

⁵⁰ Seyravi Meghdadebne Abdollah, 1991, *kanzal erfana*, volume: 1, page: 236

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ
عَلِيمٌ^{٥١}

“There is no compulsion in religion; Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things.”

According to Muslim scholars and commentators, this verse rejects compulsion in religion, meaning it is prohibited to force anyone to acceptance religion and faith.⁵² Faith and belief pertain to the heart. Thus, if a person is forced to verbally accept monotheism, it is not worthless and is not considered religion. If a Muslim is forced to blaspheme, he does not become a non-believer, because belief and faith originate in the heart and cannot be forced.

The verse *قد تبين الرشد من الغي* explains the reason of former command. The word *ghai* means deviation and error, and since it is in the definitive article, it means that guidance is manifest and easily distinguished from falsehood thereby not requiring force. If a person cannot or does not want to explain his belief, he resorts to force. This

⁵¹ Al-Baqarah(2): 256

⁵² Ebne kasir, Esmaeel, *tafsīr Qur'an azīm*, Volume: 1. page: 551

is clearly an erroneous approach to spreading belief which is based on proper reasoning and divine signs.

2.5.6. The Principle of Human Dignity

Human's dignity is an important subject in anthropology.

Human dignity is an important subject in anthropology. In divine religions, particularly Islam, dignity is highly valued attribute. This word and its derivatives were applied 47 times in Qur'an. Lexically, it means material or moral dignity, and *karim* is a divine name and means a merciful person who forgives the sins of his servants.

Ragheb Esfahani writes about *karam* in terms of human description, *karam* means "good" habit and deed "which is become apparent actually, and it is only applied to great virtues. Most philologists introduced *kerāmat* as meaning of nobleness and dignity, and in contrast with impudence and meanness, its real meaning is magnanimity, dignity and nobleness.

In contemporary law and social literature, human dignity is based on human's natural rights irrespective of colour, class, and creed.

Regarding all stated meanings, we can understand that most philologists introduced *kerāmat* in meaning of nobleness and dignity, and in contrast with impudence and meanness, its real meaning is magnanimity, dignity and nobleness, and other meanings are evidenced by this real meaning.

Javadi Amoli says about explaining the meaning of human dignity that: “dignity is avoiding meanness and baseness. Generous is different from the great and the grand.

Today, in contemporary law and social literature, human dignity is included that: the human is dear, noble and great parse, and in compilation of human rights, the basic basis is considering human based on that he is a human, not on some criteria such as, color, race, language, geography, social class and etc. Although the word of *kerāmat* were found in our religions literature, but its currency in law and human terms was after currency of human rights' terms. This word is turned back to an English word "dignity", and regarding to what is found in English texts and human rights' literature, it is this word “dignity ” that means prestige, dignity and or human rank. In declaration of human rights, human dignity is based on human's natural rights; that is humans have some rights because they are humans, and any external and accidental should not prevent them from their own rights and also their esteem, affection and dignity should be preserved. This word is applied in Asra sureh:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا⁵³

⁵³ Bani Isra'il(17): 70

“We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.”

Undoubtedly, the use of *banī ādam* refers to all human beings.⁵⁴ The use of *banī ādam* refers to the story of Adam’s creation which emphasise the innate dignity of mankind. This characteristic is common to all human beings and is not specific to believers and Muslims. Aloosi considers dignity for all people, good or bad, and he does not accept prioritising one group over another in regards to natural human dignity.

According to this verse: « ولقد كرّمنا بني آدم... », most interpreters consider humans with a creative and innate dignity. This dignity exists in all humans. While they do not deprive themselves from it by committing of a crime, are entitled to be honoring. Based on clear denotation of this verse, God honors humans essentially, and all humans should recognize this dignity for each other and change themselves with it. According to Zoheili: "Islam wants people become brothers cohorts of each other in the way of God and truth, it does not want put a group as servants and put another group as rulers; no one has any priority over others in terms of his race."⁵⁵

⁵⁴ Mohammadebne Taher Ibne Ashoor, (1995), *tahrīr va tanvīr*, Ghahereh, page: 45

⁵⁵ Zoheili, 2001, *al-ghaim ensaniah fi Qur'an karīm*, Dameshagh, page: 8.

2.5.6.1. Innate Dignity

This kind of dignity is a dignity awarded by God to all people. In this kind of dignity, all humans are equal and they do not have any priority over others. They are equal in social and general rights. God created people such as they enjoy some special talents and potentialities compared with other creatures in terms of structure and constitution, showing that God has a special favour to human beings irrespective of colour, race and gender. Allah says:

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ^{٥٦}

“Then we made the sperm into a clot of congealed blood; then of that clot we made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create!”

2.5.6.2. Verses which Confirm Inborn Dignity

Verses which refer to inborn dignity clearly:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا^{٥٧}

⁵⁶ Al-Mu'minun(23): 14

“We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation.” This verse indicates inborn dignity for some reasons:

1. This verse explains the dignity of all humans. Unlike acquired dignity, inborn dignity is related to all humans.
2. Inborn dignity refers to preference and dignity of humans over other creatures, while acquired dignity refers to the preference of some people over others.
3. The basis of human dignity is enjoying free will which he should use for good.
4. The special favours awarded to mankind are not faith specific, indicating the innate dignity natural to all human beings. Allah also describes mankind as a perfect creature in terms of natural constitution:

“We have indeed created man in the best of moulds.”⁵⁷ And, “And has given you shape, and made your shapes beautiful.”⁵⁸ Allah explains how He has subjected the world to man’s exploits for his benefit and responsibility:

⁵⁷ Bani Isra'il(17): 70

⁵⁸ Al-Tin(95): 4

⁵⁹ Al-Taghabun(64):3

“And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.”⁶⁰

“He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.”⁶¹

“And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.”⁶²

Another reason for inborn dignity is evidenced by the verses that refer to the presence of certain within human souls for realising his innate nobility:

“So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.”⁶³

This verse clearly refers to the divine nature in human, meaning that human beings were created with a natural acquaintance with God inborn and a tendency for monotheism.

⁶⁰Al-Jathiyah(45): 13

⁶¹Luqman(31): 20

⁶²Al-Baqarah(2): 29

⁶³Al-Rum(30): 30

2.5.7. The Principle of Justice

Justice is a principle often emphasised in the Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ ءَلَّا تَعْدِلُوا ءَعَدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۗ

“O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do. To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward?”

It is clear that this verse teaches that we should not be unjust. This belief influences all Muslims and Islamic societies. Another word which refers to this principle is the word *qest*. Some philologists consider *qest* as the just share of a person, while others consider it synonymous with justice.

Aboohelal Askari writes about the different between *qest* and *adl*: *qest* means clear and obvious justice, so we consider balance as *qest* because it illustrates *adl*⁶⁵. Justice is one of God's attributes, and the object of sending divine books and prophets

⁶⁴ Al-Ma'idah(5): 8, 9

⁶⁵ Aboo Helal Askari, 2002, *alforūghol ghavīah*, Ghadir, Qom, page: 194

is to establish just societies. The Prophet Mohammad (PBUH) was ordered to be just in all affairs.⁶⁶ According to the Qur'an, justice is not restricted to special cases and believers are asked to observe it in all affairs. For example, in verse 15 of Shura, God asks from our prophet to tell pagans that: I was ordered to behave justly among you «وَأَمْرٌ بِالْأَعْدَالِ بَيْنَكُمْ» and another verse says that: verily God orders to do justice and good deeds.

About just judgment among non-believers, He says that:

فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ⁶⁷

“(They are fond of) listening to falsehood, of devouring anything forbidden. If they do come to thee, either judge between them, or decline to interfere. If thou decline, they cannot hurt thee in the least. If thou judge, judge in equity between them. Allah loveth those who judge in equity.” He tells to all people:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا⁶⁸

⁶⁶ Al-Shura(42): 15

⁶⁷ Al-Ma'idah(5): 42

⁶⁸ Al-Nisa'(4): 58

“Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.”

The verse includes Muslims and non-Muslims and the address is general meaning that all are ordered to judge justly.

We can conclude that if observance of justice among Muslims is desirable for God, so this is the duty of an Islamic ruler and all Muslims; hostility of some group should not lead to commit of a crime and do injustice, so Allah says:⁶⁹

“O ye who believe, stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. Allah is well-acquainted with all that ye do.”

The first part of this verse orders Muslims to be just, and then forbids a witness from being unjust because of hostility to one party or in the case of dispute. Therefore, just behaviour towards enemies is a desirable matter and non-believer of non-believers does not merit injustice.⁷⁰ Another verse says about cosignatory non-believers that:

⁶⁹ Al-Ma'idah(5): 8

⁷⁰ Mohammadebne Ahmad Ghertebi, 2001, Al-Jameol Ahkamol Qur'an, volume: 6,pages: 109

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”⁷¹

According to this verse, just behaviour with a cosignatory non-believer is permissible. As observance of justice with Muslims is a desirable matter, so is observance with non-Muslims. Hostility between groups should not lead to do injustice.

2.5.8. The Principle of Cooperation and Partnership

Another principle of coexistence is international partnership and cooperation. Cooperation means helping one another, which partnership means mutual participation in performing a responsibility.

Cooperation and partnership have different dimensions. The most important dimension is international cooperation for securing peace and coexistence because peace is necessary for all human beings.

This is principle a rational principle approved by Islam. Islam gives direction (virtue) to this principle and prohibits partnership for sin and oppression:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ^{٧٢}

⁷¹Al-Mumtahanah(60): 8

“O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.”

Berr and *taghva* are two comprehensive words that the Qur'an uses to explain cooperation and partnership. These two words include the entire value system of Islam, and the privilege and contents of these words is that they are comprehensive, universal, and easily understood.

Every person can recognise virtue based on his value system. Justice, equality, peace, security, and development towards human advancement are clear meanings of virtue in a universal scale.

2.5.9. The Principle of Righteousness

This word stems from *hosn* which is opposite of *ghobh*. Regarding external and spiritual matters, speech, heartfelt qualities and practice, *hosn* is used as the opposite of *ghobh* and righteousness means doing well and doing work in the best manner. Some

⁷² Al-Ma'idah(5): 2

consider it as doing well to others. To illustrate the meaning of righteousness, the Qur'an refers to hardships, repression of angry, forgiveness and respect to parents are meanings of righteousness.⁷³ Righteousness means that you answer a good deed with a better deed and a bad deed with a less bad deed.

Many verses consider God as All Merciful. God sent our prophet as a mercy for all people and He ordered him to do well. This includes maintaining positive relations with others. Allah says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ
وَأَبْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ^{٧٤}

“Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious.”

“But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the

⁷³Ali-'Imran(3): 134

⁷⁴ Al-Nisa'(4): 36

return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did.”⁷⁵

Verse 90 of Nahl says that: «وإن الله يامر بالعدل و الاحسان» and another verse, after explaining about those who must be under doing well says that: «وقولوا للناس حسنا»⁷⁶

If non-Muslims are among those who deserve to be fought, they are enemies of God and God’s messenger, and righteousness and peace are not applicable to them. Thus, this principle is applicable only to those non-Muslims who do not deserve to be fought, as Allah says:

لَا يَنْهَىكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ⁷⁷

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”

As for the verses forbidding befriending non-believers, it refers to those who display open enmity to Islam and who have broken their alliances with Muslims. All

⁷⁵Luqman(31): 15

⁷⁶Al-Baqarah(2): 83

⁷⁷ Al-Mumtahanah(60): 8

other non-Muslims deserve respect with most interpreters considering them cosignatory non-believers.⁷⁸

2.5.10. The Principle of Respecting Human Life

The Qur'an encourages forbidding corruption and forbids unjustified killing. This orientation is part of innate human nature. Man is essentially innocent and abhors bad deeds such as unjustified killing and corruption. Since Islam and other monotheistic religion agree with correct human nature, they strongly prohibited corruption. The Qur'an tells stories of how the corrupt are punished and corrupt societies destroyed. Corruption is a characteristic of hypocrites and squanders. Similarly, it strongly condemns and prohibits the killing of the innocent such as in its prohibition of killing and burying alive girls.

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ
قَرِيبٌ مِّنَ الْمُحْسِنِينَ⁷⁹

“Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do well.”

⁷⁸Morvārīd, Alī Asghar, (1989), *Selseleh Al-Banabi Fiqhiyah*, Fiqh Shiah Institute, Beirut

⁷⁹ Al-A'raf(7): 56

When jihad was established in Islam, it was guided by conditions and limitations to differentiate it from wars which often seek corruption and destruction.

2.5.11. Reasons for Believing in Peace

The First Reason: the verses which invite to peace include:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ^{٨٠}

“O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.”

Salm is synonym with peace and means coexistence. Based on this verse, all believers were invited to peace and peaceful coexistence, then it prohibits from following Satan; because it is opposite of peace. It is clear that opposite of peace is just war. So, the war is following Satan and the preferred principle in relation with non-believers is based on peace.

2.6. Discussion

The word of *salm* is synonymous with Islam and submission. *Kaffah* is the word of emphasis and means the whole. This verse orders all believers to submit to God's orders because Islam does not neglect any aspect of human welfare. This verse and the

⁸⁰ Al-Baqarah(2): 208

verse of⁸¹ « و اعتصموا بحبل الله جميعاً ولا تفرقوا » have identical meanings. All Quranic interpreters considered the context of this verse as an invitation to following God's command and avoid following carnal desires.

Therefore, the meaning of this verse is as following: O' you who believe! Enter perfectly in obeying God and follow not the footsteps of Satan. Verily! He is to you a plain enemy. And another verse says that:

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ⁸²

“But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things).”

The word of *jonūh* means to incline and *salm* means peace. In previous verse He orders to Muslims to make ready against enemy with all their power for defending from their crucial interests. Then He says: if your enemy inclined to peace and offered to it, you accept it too. Thus:

Firstly: Peace is depending on enemy's offer and Muslims are not allowed offer to peace, such as He says:

⁸¹ Ali-'Imran(3): 103

⁸² Al-Anfal(8): 61

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ
أَعْمَلِكُمْ^{٨٣}

“Be not weary and faint-hearted, crying for peace, when ye should be uppermost, for Allah is with you, and will never put you in loss for your (good) deeds.”

This verse prohibits offering peace in the state of weakness. Thus, when peace is in Islam’s and Muslim’s best interest, it becomes permissible.

Secondly: If the principle was based on peace and coexistence, He did not order to martial preparation

Thirdly: Islam is not opposed to peace and when circumstances require thus, it engages in peace.

The Second Reason: Prohibiting the use of force in religion.⁸⁴ Allah does not coerce non-Muslims to accept Islam and acknowledges their basic rights as human beings.

The Holy Qur’an sets four reasons for war: repelling aggression⁸⁵, removal of sedition⁸⁶, indigence of a country⁸⁷, removal of oppression from the oppressed⁸⁸, war

⁸³ Muhammad(47): 35

⁸⁴ Al-Baqarah(2): 255

⁶⁷ Al-Baqarah(2): 193

⁸⁶ Al-Nisa'(4): 7

⁸⁷ Al-Taubah(9): 13

⁸⁸ Al-Hajj(22): 39-40

with violators of agreement⁸⁹. The various verses of the Qur'an emphasise on agreement and peaceful co-existence with other religions and their followers. Allas says:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ
وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا

“Say: “O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with him; that we erect not, from among ourselves, Lords and patrons other than Allah.” If then they turn back, say ye: “Bear witness that we (at least) are Muslims (bowing to Allah's Will).”

«سواء» lexically means “equality”⁹⁰ and in this verse it means something which is practically and faintly common and equal between Muslims and others who have a divine book. The great scholar Tabatabaī writes about this verse: “The invitation which is ordered to it in this verse, actually is an invitation towards commonness in fact the Qur'an wants to say that: Let's grasp to this common word and assist and back each other in spreading and acting to its causes.”⁹¹ Because the subject of oneness was on the head of all common matters of divine prophets and is very important, Muslims

⁸⁹Al-Taubah(9): 13

⁹⁶Gharashī, Alī Akbar, (2008), *Qur'an's Dictionary*, V3, P115

⁹¹Tabatabaī, S. M. Hossein, (1976), *Al-Mīzān fī Tafsīr Al-Qur'ān*, Dārul Kitāb Islamīah, V3, P:125

do their best so that a Muslim becomes Christian. If they cannot succeed in this, they promote irreligiosity and cast doubt in faith.⁹³

Islam is a global religion for all times and contexts. The followers of Islam should spread and publicise Islam with its all dimensions and among various human communities. Explaining Islam is effective on followers of the great religions only if it is conducted comparatively and adaptively through wise words. Peaceful co-existence in the verses of the Holy Qur'an, in international relations, and the establishment of a global unitary society and government are based on peaceful co-existence. We examine the origins of this view in the light of the Holy Qur'an.

In part of the verses, there is this principle that essentially there is no coercion in the nature of heartfelt beliefs and moral matters. If a person accepts beliefs and commands of a religion, coercion is never a reason for acceptance of that religion. Internal and moral beliefs appear based on some special reasons and elements not coercion and pressure. "Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things."⁹⁴ Two following verses refer to this fact:

⁹³Moghniah, Mohammad Javād, (1981), *Tafsīr Kashef*, Dārol Elm Lelmalleen, Beirut

⁹⁴Al-Baqarah(2): 256

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ^{٩٥}

“There is no reluctance and coercion in religion, the ways of guidance and deviation was showed to everyone.”

If God pleases, all of the people on the earth convert. In this way, can you make then convert with reluctance? These verses decry that false and ignorant way and thought that throughout history was a reason for hostilities and bloody religious conflicts that is, putting pressure on followers of religions to change their heartfelt belief. The Holy Qur’an pays attention to this fact that these pressures have no power to change the beliefs and thoughts of persons and to change the policy of conscience, and the worthlessness of this matter is declared clearly by Qur’an so Muslim should not select the way of coercion in religion.

The second group of verses determines how the relations and behavior with followers of other religions should proceed, and teaches us the way of associating with them.

لَا يَنْهَكُمُ اللَّهُ عَنِ الدِّينِ لَمْ يُقْتَلُوا فِي الدِّينِ وَلَمْ يُخْرِجُوا مِنْ دِيَارِهِمْ أَنْ تَبَرُّوهُمْ وَتُقْسَطُوا إِلَيْهِمْ^{٩٦} إِنَّ اللَّهَ يُحِبُّ الْمُقْسَطِينَ

⁹⁵ Al-Baqarah(2): 256

God does not prevent you from doing well with non-Muslims who did not fight with you about religion and did not dismiss you from your country; God loves honest people, God prevent you only from making friendship with people who fought with you about your religion and dismissed you from your country and who insisted and supported in doing this work. Those who make friendship with them are oppressors. In these two verses, God praises doing good with non-Muslims, and prevents only from making friendship with people who fight and oppose with Muslims, who are enemies of Islam and exposed this hostility to the public view as an obvious aggression and or a hidden disloyalty. It is not recommended to have any friendly relations with them. We should alienate them, smash powerfully their forces and break up their commonness.

Other verses that emphasize religious co-existence with other religions are those verses about style of discussion and controversy with people who have the divine book. These verses suggest that the basis for discussing with them is the reasoning and logic method, and the objective is their internal and moral satiation; and the way of doing this work is based on the best and the most efficient ways and without any vengeance and coarseness arising from religious prejudices:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي^ج ٩٧

⁹⁶ Al-Mumtahanah(60): 8

⁹⁷ Al-Nahl(16): 125

Do not discuss and dispute with people who have divine book except with the best and the most efficient ways. Call people with the way of reasoning and clear cause and good advice, and discuss and dispute with them with the best way. The hostility and vengeance arising from religious prejudices never allows one to adopt such a peaceful and wise method. When Islam emphasizes that discussion and invitation should be made based on reason, reasoning and conscience satiation, in fact it shows a way contrary to these false prejudices. A discussion with pressure and force is a discussion and invitation that rejects logic clearness and attractiveness, and is accompanied with threat and intimidation, so that it often leads to more distance and dispute; because of this, Islam rejects this way forever.

2.7. Summary

For a country with such beliefs and principles, its very stability depends on its citizen ability to get along with one another, as unity is an essential foundation in the forming of a strong nation. The issue of peaceful co-existence is sensitive. In an era where freedom of speech and rights are highly exercised, it is all the more serious when certain individuals or parties attempt to manipulate issues to disrupt the relationships between citizens. Nevertheless, treating religious issues as sacred and a not-to-be-discussed matter does not contribute to better understanding or peaceful co-existence. Important issues should be clarified so that all parties understand and are willing to work together to prevent disparities in the community.

CHAPTER THREE

THE TERMS APPLIED IN THE QUR'AN

REFERRING TO NON-MUSLIMS

3.1. Introduction

Islam groups non-believers into those who deserve to be fought and those who do not. There are many contracts between Muslims and non-Muslim regarding those not deserving to be fought. Such contrasts include armistice, peace, tribute, consolidation, land contracts, national contracts and co-signatory. Non-believer is taken from *kofr* and in the view of etymologist's means: covering and hiding⁹⁸, opposite of faith⁹⁹, opposite of gratitude¹⁰⁰, and denial.¹⁰¹ The first meaning of *kofr* lexically is “hiding”. The farmer is *kāfer* because he hides the seed in the soil. A cloud that goes in front of the sun or covers the sky is *kāfer*.¹⁰² The dark night is referred to as *kofr* because it covers everything and everywhere.

3.1.1. Blasphemy

The biggest disbelief is concealing truth and denying God's Oneness, Islam, and the prophethood. A non-believer in the view of religious law consists of denial of whatever God considers fundamental such as divinity and monotheism. The terminological meaning of this term suits its lexical meaning, because a non-believer is who denies God.

⁹⁸ Frahīdī, Khaīlebne Ahmad, (1994), *Mufradāt Alfāz al-Qur'ān*, V5, P356

⁹⁹ EbneFārs, Ahmad ebne Zakariyā, (1990), *Al-Mojam Maghā'isol Loghah*, P: 451

¹⁰⁰ Tabarsī, Fazl Ibn Hassan, (1961), *Majma'ol Bayān fī Tafsīr Qur'ān*, Dare ehya Attraso Arabī, V1, P41, Beirūt

¹⁰¹ Rāghīb al-Esfahānī, (2010), *Mufradāt al- Alfāz al-Qur'ān*, Beirūt

¹⁰² The evidence of this meaning is the poetry of Labid, who said: At the night that clouds cover the stars.

3.1.2. The Application of Non-believer in the Qur'an

Based on verses of the Holy Qur'an, all pagans and people who believe in some prophets and not in others are non-believers. Allah says:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ
وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ^{١٠٣}

“Those who deny Allah and His messengers, and (those who) wish to separate Allah from His messengers, saying: “We believe in some but reject others”: And (those who) wish to take a course midway.”

Any person, who differentiates between God and his prophets and believes in some of prophets and not in others, does not believe in God and the prophets. Belief in God while not believing in the prophets is considered disbelief. All people with a divine book prior to the Qur'an such as the Jews who believe in Torah and Moses, but do not believe in Jesus and the Gospel and Prophet Muhammad and the Qur'an. Christians believe in Jesus and the Gospel, and do not believe in Prophet Muhammad and the Qur'an.

¹⁰³ Al-Nisa'(4): 150

Another verse that refers to the non-believers as those with a divine book is Al-Taubah (9): 29

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ

“Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.”

It is clear that people possessing a divine book but reject any of the prophets are non-believers. The Holy Qur'an considers Jews and Christians as people who have a divine book (a divine book descended from God to their prophets), this refers to their faith in divinity of only one God,¹⁰⁴ so how does this verse deny their faith in God? Although Jews and Christians believed in God and Day of Judgment, their belief was incorrect belief, and in the case of the future life, the Jews claim that they will not enter into the fire of hell except for a few days,

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً^{١٠٥}

¹⁰⁴ Al-Baqarah(2): 80, 111

¹⁰⁵ Al-Baqarah(2): 80

“And they say: “The Fire shall not touch us but for a few numbered days:” Say: “Have ye taken a promise from Allah, for He never breaks His promise? Or is it that ye say of Allah what ye do not know?”

Christians believe in *tafdīh* that is, Messiah Sacrificed himself against people’s sins and bought their pain, they will not enter into the hell.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا^{١٠٦}

“And they say: “None shall enter Paradise unless he is a Jew or a Christian.” Those are their (vain) desires. Say: “Produce your proof if ye are truthful.”

Another reason for denial of belief in God, from Jews and Christians, in addition to causing disunion among God’s prophets, is their false faith in monotheism and a future life. One of the verses that applies the term “non-believer” to people with a divine book is Al-Bayyannah (98): 1

لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ

مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ

¹⁰⁶ Al-Baqarah(2): 111

“Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence.”

If one says that in some verses, the term “non-believer” refers to people who do not have a divine book, as Al-Maeda (5): 57

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ
الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ

“O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed).”

The term “non-believer” is always applied in its terminological meaning and only in one case does the Qur’an use it in its lexical meaning,¹⁰⁷ Al-Hadid (57):20:

“Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong).

¹⁰⁷ Al-Fath(48): 29

And Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world, but goods and chattels of deception?”

In other cases it is used to refer to disbelief in prophets, disbelief in Judgment Day,¹⁰⁸ disbelief in divine verses¹⁰⁹, disbelief in God’s grace¹¹⁰, abandonment of God’s orders¹¹¹ and so forth.

The term of “non-beliver” is always applied in its terminological meaning and only in one case of Qur’an application is applied in its lexical and original meaning,¹¹² Al-Hadid (57): 20:

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ

Hadid, verse 20 in other cases it is applied in the meaning of non-beliverity to prophets¹¹³, non-beliverity to Judgment Day non-beliverity to verses, non-beliverity to

¹⁰⁸ Al-Nisa'(4): 136

¹⁰⁹ Al-Kahf(18): 105

¹¹⁰ Luqman(31): 12

¹¹¹ Ali-'Imran(3): 97

¹¹² Al-Fath(48): 29

¹¹³ Al-Nisa'(4): : 136, 150

grace, abandonment of God's orders¹¹⁴ and so forth. Regarding the lexical meaning of this term and its applications in the Qur'an, we conclude that "non-beliverity" is adjectival and it has severity and weakness. And like faith, it has some ranks, and these ranks leads to various effects. The highest rank of non-beliverity is just its terminological meaning that we mentioned before.

3.1.3. Pagan

Pagan means taking partners onto God. The term of *moshrek* is taken from *eshrak* that means "to make partner."¹¹⁵Based on its lexical meaning, pagans are idolaters because they believe in God's plurality. Its technical meaning is being opposed to "monotheist" and refers to a person who believes in the plurality of God; that is, the person makes someone into a partner of God, or does not confess monotheism; or in his prayers, makes someone into a partner of God, or he believes in divinity without faith in monotheism; such as the idolaters who believe in God, but think that the idols are intercessors esteemed by God¹¹⁶.

¹¹⁴ Ali-'Imran(3): 97 Based on the verses of Qur'an, if a believer abandons one of the duties, such as Hajj, it is referred to "non-beliver", but it is not referred to terminological non-beliver

¹¹⁵ Ibn Fāres, Ahmad, (1980), *Mojam Maghā'isul Loghah*, dārul-Fikr Publication, P: 535

¹¹⁶ Aloosī, Mahmood, (1996), *Rohol Ma'ānī*, V16, P35, Beirut

أَنْ تَقُولُوا إِنَّمَا أُنزِلَ الْكِتَابُ عَلَيَّ طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ

كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ^{١١٧}

“Lest ye should say: “The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study.”

Regarding the style of the previous and future verses, it is clear that the meaning of طائفتين – two groups who have a book before Muslims – refers to Jews and Christians. Based on this verse and consensus of commentators and jurists, only Jews and Christians certainly have a divine book¹¹⁸ and these two groups share the same origin, the children of Israel as Jesus and Moses were their prophets.

3.1.4. Sabeians Have a Divine Book

There are many disagreements between scholars about Sabeians and whether they have a divine book. Most scholars think that they do not have a divine book¹¹⁹. Some emphasise that they are Pagans and only a few think that they have a divine book.¹²⁰

¹¹⁷ Al-An'am(6): 156

¹¹⁸ Najafī, Mohammad Hasan, (2010), *Javāherol Kalām*, V30, P44, Dārol-kitāb Islāmīah, Najaf

¹¹⁹Toosī, Aboo Jafar Mohammad Ibn Hasan Ibn Alī, (1988), *Attebyān fī Tafsīr Qur'ān*, V1, P125, Maktabol Aalām Islāmī, Beirūt

Sahib Javaher, before explaining the religion of the Sabeian, concludes that if Sabeian are included in one of the Jews, Christians and Magus Sects or they know themselves as Jew, Christian or Magus, and then the tribute is accepted from them. The Qur'an refers to Sabeians in three verses¹²¹.

Some commentators based on the verses of Qur'an (Sabeian comes with people who have a divine book), supported this probability that Sabeians have a divine book. They argue that in two verses of Qur'an (al-Baqarah and al-Maidah):

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ وَالنَّصَارَىٰ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ¹²²

“Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.”

Sabeian comes between two groups of people who have a divine book (Jews and Christians). The phrasing « إن الذين آمنوا و الذين ... » explains the previous verse that

¹²⁰Tabarsī, Fazl Ibn Hassan, (1961), *Majma'ol Bayān fī Tafsīr Qur'ān*, Dare ehyah Attraso Arabī, V1, P125, Beirūt

¹²¹Al-Baqarah(2): 62

¹²² Al-Ma'idah(5): 69

starts with « قل يا أهل الكتاب », supporting that Sabeians have a divine book.¹²³ In the third verse, Sabeians comes between two groups of people who have a divine book while on the other hand, there is “and” between pagans, Jews, Christians, Sabeian and Magus. Based on the syntax, “and” refers to a contradiction between the word referred to and the word referring to.¹²⁴ This does not support the argument that they have a divine book.

3.1.5. Jews and the Children of Israel

The followers of Moses are named Jews¹²⁵. Based on the view of lexicologists, the term *Hood* means returning and revoking. In verse 156, this is applied with this meaning.¹²⁶ Some believe that the terms *Hood* and other derivatives took from the previous term.¹²⁷ Jews are named Jewish because they repented for worshipping the calf and returned to God. Another etymology is that Jewish relates to *yahūdhā* the child of Prophet Yaghoob and while this word turned to Arabic, the letter “*dh*” changed to “*d*” the origin of Hood was Jewish and the letter “*y*” was removed because of or redundancy.¹²⁸

¹²³ Tabātabāī, S. Mohammad Hossein, (1976), *Almizān fī Tafsīr Qur’ān*, Dārul Kitāb Islamīah, V1, P194 and V6, P69, Tehrān

¹²⁴ Moghniah, M. Javād, (1981), *Tafsīr Kashaf*, Dārul Elm Lelmalleen, V14, P392 and V2, P 21, Beirūt

¹²⁵ They believe in the prophets who came before Muses, but do not believe in the prophets who came after Muses.

¹²⁶ Fīrooz Abādī, Mohammad Ibne Yaghoob, (1989), Ghāmoosol Mohīt, P535, Beirut

¹²⁷ Rāghīb al-Esfahānī, (2010), *Mufradāt al- Alfāz al-Qur’ān*, Alamīrā, p118, Beirūt

¹²⁸ Tabarsī, Fazlebne Hasan, (2000), *Majmaol Bayān*, V1, P111, Beirut

Nasārā are the people who have the Gospel. In various verses of the Holy Qur'an, the followers of Jesus are named *nasārā*; *nasārā* believe in Jesus (Isa) and his previous prophets. Their divine book is the four Gospels – Luke, Mark, Matthew and John – and the Old Testament, of course only the part of this book is blessed by the church.

The reason for naming Christians *nasārā* is that it is the plural of *nasrān* and with meaning of *nasrāī*, and some said that it is plural of *nasrī*. In a tradition, Prophet Jesus was named *naserī*, and his followers were name *nasārā*, because he lived in the city of *Nasereh*. Another term that refers to the followers of Jesus is *ahlol Enjil* which is used only in one verse of the Holy Qur'an (Al-Mai'dah, verse 47).

3.1.6. Priests (*Ghessesīn*)

The term *ghess* means searching and seeking.¹²⁹ The word *ghessesīn*, the plural of *ghessīsī* is applied one time in the Holy Qur'an and refers to a Christian religious leader. Some explained that it refers to an Arabian priest.

3.1.7. Monks (*Rohbān*)

Two terms *rahaba* and *rahab* refer to fear.¹³⁰ In some verses, this word is applied with this meaning.¹³¹ The term *rohban* is applied three times in the Holy Qur'an.¹³² This

¹²⁹Tabarsī, Fazl Ibn Hassan, (1961), *Majma'ol Bayān fī Tafsīr Qur'ān*, Dare ehyah Attraso Arabī, V2, P232, Beirūt

¹³⁰ Rāghīb al-Esfahānī, (2010), *Mufradāt al- Alfāz al-Qur'ān*, Alamīrā, p134, Beirūt

word is the plural of *rāheb* and *rāheb* refers to a person who renounced the world and is now a worshipper.¹³³

3.1.8. Apostle (*Havarien*)

Havarien is the plural of *havārī* and from *hūr* is applied four times in the Qur'an. For lexicologists, the term *hūr* means "severe white" and its verb mean "to whiten."¹³⁴ In the Qur'an it refers to the special apostles of Jesus because of their good intentions and purity of heart and because they cleanse the hearts of people from sin with their advice.¹³⁵

3.1.9. Godly (*Rabbānīon*)

The word *rabb* means correction of something and adherence to its training¹³⁶. The term *rabbānīon*, plural of *rabbān* or *rabbānī*, is applied three times in the Holy Qur'an.¹³⁷ Regarding its origin, this term was derived from *rabb* with the meaning of training and nourishing. In the verses it refers to those who abandoned this world for Allah.

¹³¹ Al-Hashr(59): 13

¹³² Al-Ma'idah(5): 82

¹³³ Tabarsī, Fazl Ibn Hassan, (1961), *Majma'ol Bayān fī Tafsīr Qur'an*, Dare ehya Attraso Arabī, V2, P232, Beirut

¹³⁴ Ibn Fāres, Ahmad, (1980), *Mojam Maghā'isol Loghah*, dārol-Fikr Publication, P296, Qom

¹³⁵ Toosī, Aboo Jafar Mohammad Ibn Hasan Ibn Alī, (1988), *Attebyān fī Tafsīr Qur'an*, Maktabol Aalām Islamī, V2, P218, Beirut

¹³⁶ Ibn Fāres, Ahmad, (1980), *Mojam Maghā'isol Loghah*, dārol-Fikr Publication, P378, Qom

¹³⁷ Al-Ma'idah(5): 44

3.1.10. Scholars (*Ahbār*)

In the view of lexicologists, the first and main meaning of the term *hebr* is “good effect”. The term then expanded to refer to ink for writing and to a pen that writes and puts a trace on paper. It then expanded to a scholar who pens good words or the positive effect of his knowledge and action on people’s hearts.¹³⁸ The term *ahbār* plural of *hebr* with the meaning of scientist, is applied four times in the Holy Qur’an.¹³⁹ This term is often used to refer to Jewish scholars.

3.1.11. Magus

The term “Magus” is used in one verse¹⁴⁰ and refers to a famous tribe which followed Zoroaster and their divine book is the “Avesta”. There is a dispute about the date of Zoroaster’s appearance.¹⁴¹ Based on a famous theory, he was born in 660 B.C. and he was appointed as a prophet when he was 30 years old. The Magus believes in two origins for planning the world, one is a good origin and other bad. The first is called God or light and the second is called Ahriman or darkness, and the existence of the world is based on “Ahoora Mazda.” Zoroaster believed that he received his religion from Ahoora Mazda to cleanse the world from darkness and lead it toward the practice of good words, good thought, and good behaviour. Based on traditions, God sent a

¹³⁸ Ibn Fāres, Ahmad, (1980), *Mojam Maghā’isul Loghah*, dārol-Fikr Publication, P275, Qom

¹³⁹ Al-Ma’idah(5): 44

¹⁴⁰ Al-Hajj(22): 17

¹⁴¹ The dispute about the date of Zoroaster is between 6000 years B.C. and 600 years B.C. Familiarity with the great religions, page: 62.

book and a prophet to them. Their book was presented to them in twelve thousand cow's hides and they killed their prophet and burned his book.

Zoroastrians are called with Geber, Fire worshipper, Persian, Magus, and Zoroastrian. The term *gabr* in Syria, means “non-believer” and refers to them. The term “Fire worshipper” is applied to them because of one of the important customs of Zoroastrians to respect the fire as a manifestation of the God of light, keeping the fire alight forever and performing special ceremonies around the fire in fire temples. Naming this religion “Persian” refers to its origin in Iran and the term “Magus” is found in the Qur’an.¹⁴²

3.1.12. Sabeian

There are many disagreements between researchers about Sabeians. These disagreements relate to the word *sābeī* and their religion and leader. Some commentators and lexicologists say that *sābeoun* is plural of *sābeeī* and *sābeī* is a person who leaves one religion and accepts another religion. The *sābeīn* left monotheism (the religions of Jews and Christians) and started worshipping stars as angels. Others took this word from *Sabā* with the meaning “to tend”. Some believe that the Sabeians worship stars while others believe they worship angels. Another group believes that they are Christians who believe their beliefs are those of Noah. Some believe they are Jews or Christians and some believe they are Magus. Some think they

¹⁴²Tofīghī, Hussein, (1990), *Introduction to Great Religions*, Samt publication, P62-63, Tehrān

are *haraniān* who called themselves people with a divine book to save their skin from Mamoon.¹⁴³ And some people think that they are followers of prophet John. Based on the Holy Qur'an, the Sabeian are people who have a divine book and they had a religion independent from Jews and Christians.¹⁴⁴

3.1.13. Polytheism of those with Divine Book according to the Qur'an.

In the Holy Qur'an, there are two groups of verses about people who have a divine book. One group supports polytheism and other group supports no-polytheism. Based on these two groups of verse, there are two theories about polytheism of people who have a divine book. Reasons for polytheism among those having a divine book:

- a) These verses specify the dualism of people who have a divine book. For example, this verse says that:

¹⁴³ When Mamoon wanted to fight with Rome, while he passed Harran, he met this group and asked them: "what is your religion?" They did not answer correctly, Mamoom said that: until we return from war, you should determine that you are Muslims or if you have a divine book, should determine your tribe and if you do not have a divine book, should determine your position otherwise we will fight with you. Thus, some of them became Christians and some became Muslims and some selected the name Saebian which comes in Qur'an and resorting to this matter, they could find a religion and solve their problems and took refuge in Islam. Ebne Nadim, Al-Fehrest, P389-390

¹⁴⁴ Tabātabāī after saying some words about «Saebian» from Aboo reyhane Birooni which shows that they had independent religions, said that: words of Birooni matches with the face of this verse that they come with people who have a divine book. Al-Mizān, V1, P194

اتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ
 مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَّا إِلَهَ إِلَّا هُوَ سُبْحٰنَهُ عَمَّا
 يُشْرِكُونَ^{١٤٥}

“They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).”

This verse specifies that people who have a divine book make their scholars God’s partner, while they were ordered to worship only God.¹⁴⁶ Some commentators¹⁴⁷ claimed that the term *moshrek* in the Al-Baqarah (2): 221 refer to both pagans and people who have a divine book.

وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُؤْمِنُوْا ۗ وَلَا أُمَّةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ
 وَلَوْ أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِيْنَ حَتَّىٰ يُؤْمِنُوْا ۗ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ

¹⁴⁵ Al-Bara'at / Al-Taubah(9): 31

¹⁴⁶ We can answer to this reasoning that: people who have a divine book did not worship their scientists such as they worshipped their God, rather their scientists accounted lawful things as unlawful and vise versa , and people followed them about this matter . Many traditions have this subject. For example: عن ابي بصير قال: سألت ابا عبدالله عن قول الله عزو جل « اتخذوا اٰخبارهم و رهبانهم اربابا من دون الله » فقال: اما والى ما دعوهم الى عبادته انفسهم و لودعوهم الى عباد انفسهم لما اجابوهم ، ولكن اكلوا لهم حراماً و حرّموا عليهم حلالاً فعبدوهم من حيث لا يشعرون . Kafi, V2, P398, tradition 7 and V1, P53

¹⁴⁷ Sharīf Lāhījī, Shaikh Mohammad Alī, (1984), *Tafsīr Sharīf Lāhījī*, V6, P59, Scientific PublicationInstitute, Tehrān

“Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.”

The verse in which Jews claimed that Ozair is the son of God and Christians claimed that Jesus is the son of God; rather this verse refers to the aides of God.

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ
ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ^{١٤٨}

“The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse is on them: how they are deluded away from the Truth!”

¹⁴⁸ Al-Bara'at / Al-Taubah(9): 30

3.2. Classification of Non-Muslims into a Group of People Deserving to be Fought and a Group of People Not Deserving to be Fought and the Related Terms:

Non-Muslims are classified into those deserving to be fought and those who do not. This second group is classified into a person who enters into an alliance, a person who pays tribute, and a person who has been spared.

3.2.1. Non-believers deserving to be fought

Some researchers think that all pagans and all people who have a divine book and do not pay tribute should be fought. Others believe that a person who lives in *dārol harbah* and there is no agreement between him and Muslims, he deserves to be fought.¹⁴⁹ Although the term *harb* etymologically means war, for Muslim jurists it refers to a non-believer who wants to fight Muslims, pagans, and people of the book who refuse to pledge tribute to Muslims.

3.2.1.1. Non-believers deserving to be fought are divided into two groups

The first group comprises non-believers who have declared war practically or orally, such as when they besiege Muslims economically or when they help Muslim enemies.

The second group is non-believers who did not have any agreement and contract with Muslims and did not pay the tribute, though they were not at war with Muslims or did

149 Khadījah Aboo Atleh, (1983), *Islam va Alāgho Dovaliah fi Selm val Harb*, V1, Ghahereh, P146

not declare war. Several verses of the Holy Qur'an refer to non-believers deserving to be fought.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمْ وَلَا تَعْتَدُوا

إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ^{١٥٠}

“Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.”

Based on this verse, the non-believers who are at war with Muslims at the present are considered non-believers deserving to be fought:

وَإِنْ نَكَثُوا أَيْمَانَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أُمَّةً

الْكُفْرِ إِنَّهُمْ لَا أَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ^{١٥١}

“But if they violate their oaths after their covenant, and taunt you for your Faith, - fight the chiefs of Unfaith: for their oaths is nothing to them: that thus they may be restrained.”

¹⁵⁰ Al- Baqarah(2): 190

¹⁵¹ Al-Bara'at / Al-Taubah(9): 12

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ
اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا
الْكِتَابَ ۗ^{١٥٢}

“Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.”

Based on this verse, every person who has a divine book but refuses to become a Muslim or being bound over tribute conditions is considered a non-believer deserving to be fought.

3.2.2. The Non-believers who donot Deserve to be Fought

The word *ghaire harbī* in contrast with *harbī* refers to the non-believers who are not at war with Muslims at the present and who have not declared war practically¹⁵³ or orally¹⁵⁴ on Muslims and have agreements with Muslims.

¹⁵² Al-Bara'at / Al-Taubah(9): 29

¹⁵³ Such as economic siege of Muslim and giving help to Muslim's enemies

¹⁵⁴ Such as a threat of Muslims

3.2.2.1. Definition of *Ahd* (Contract) and *Aghd* (Tie)

The word of *ahd* (contract) literally means successive observance of something.¹⁵⁵ *Ahd* in its broad meaning refers to all human duties such as divine orders, oaths, and existing contracts between people. Another word which refers to this meaning is the word *aghd*. *Aghd* literally means to tie and knot something to another such that they cannot easily separate from each other. Metaphorically it has been used in concepts such as *aghd bai* (transaction contract) and other contracts¹⁵⁶. The difference between *ahd* and *aghd* is that *aghd* is entered between two people and there is some stabilization and severity about it, while *ahd* is correct even with one person, for example when a person makes a vow with himself to do something. In discussing the rule of co-existence, it is necessary to keep to all kind of promises and contracts (individual or not, between Muslim and non-Muslim, whether a person who entered into the contract incurs a loss or makes a profit)¹⁵⁷. Keeping a promise is not necessary when the other party violates the contract.¹⁵⁸

¹⁵⁵ Ibn Fāres, Ahmad, (1980), *Mojam Maghā'isol Loghah*, dārol-Fikr Publication, P686, Qom

¹⁵⁶ *Mojam Maghā'isol Loghah*, P654

¹⁵⁷ *Al-Nahl*(16): 91

¹⁵⁸ *Al-Anfal*(8): 56-57

3.2.2.2. Kinds of Contracts with Non-Muslims

A) Armistice Contract of *Hadneh* or Temporary Peace Contract

Hadneh literally means armistice. In Islamic jurisprudence, it refers to a contract between Muslim and non-believers for a given term¹⁵⁹ to set up cease-fire or avoid war.¹⁶⁰

3.2.2.3. Difference between Armistice *Hadneh* and Peace *Solh*

Although *hadneh* and *solh* are synonymous according to some scholars and jurists¹⁶¹, regarding applications of *solh*, we understand that *solh* is more common than *hadneh*. Like *ahd* and *aghd*, it is applied to all contracts that exist between Muslims and non-believers, such as the contract of *dhemmeh*.¹⁶² Perhaps for this reason jurists use *hadneh* instead of *solh*.

3.2.2.4. *Aghd Dhemmeh* (Contract of Tribute)

The origin of *dhemmeh* is *dham* and it is opposite of *had*. It also refers to contract and guarantee. We name the contract *dhemām* and *dhemmeh* because a person is blamed for faithlessness toward it. This contract is concluded only between Muslims

¹⁵⁹ There is a disagreement about the term of this contract between the jurists. Some think it is constant and others consider it temporary. There is also a disagreement about the time. Some believe it lasts four months or one year and or ten years, and others believe expediency is the right criterion. *Javāherol Kalām*, V21, P297-298

¹⁶⁰ Some jurists mentioned only “without remuneration” and did not refer to “with remuneration” *Al-Mabsoot fī feqh Imāmīeh*, V2, P50

¹⁶² *Amīd Zanjānī, Abbāss Alī, (1994), polītic jurisprudence, V3, P293*

and people who have a divine book and in the context of contract; Muslims conclude a contract with them with specific conditions, such as payment of tribute.

3.2.2.5. The Difference between Armistices (*Hadneh*) with Tribute (*Dhemmeh*)

First: Acceptance of *hadneh* is dependent upon expediency, but acceptance of *dhemmeh* depends upon expediency and the government is bound to its acceptance, even if this government can rule over the Jews, Christians and Magus who are applicants for tribute. Second: unlike contract of *dhemmeh*, the remuneration is not necessary in contract of *hadneh*. Third: *hadneh* is temporary, but *dhemmeh* is permanent.¹⁶³

3.2.2.6. The Contract of *Estīmān*

The origin of *estīmān* is *amān* and means peace of mind, rest of heart and removal of fear.¹⁶⁴ *Mostaman* is applied to a non-believer deserving to be fought who asked for time to listen to God's words during which period he is safe.¹⁶⁵

¹⁶³Najafī, Mohammad Hassan, (2010), *Javāher Al-Kalām fī Sharhe Sharayeh Al-Islām*, Dārol Kitāb Islanmiah, V21, P294, Najaf

¹⁶⁴ Mofradāt Al-Fāzal Al-Qur'ān, P21

¹⁶⁵ Khadījeh Aboo Atleh, (1983), *Islām va Alāgho Dovaliah fī Selm val Harb*, V1, Ghahereh, P140

3.2.2.7. The Contract of Consolidation (*Tahkīm*)

This kind of contract is concluded by mutual consent (Muslim and non-believers), and the parties are bound to accept everything that the governor orders about the disputed issue. After defining this kind of contract, Saheb Javaher says, “There are no opponents about legitimacy of this kind of contract”.¹⁶⁶

3.2.2.8. Land Contract

This is an agreement about the land with a party who pays tax. It has two forms. *Mosālehe* is based on residency of non-believers in the land which was conquered by Muslims. For the land belonging to Muslims, the tax that is paid is considered rent.

3.2.2.9. National Contracts

These contracts have credit among Muslims, nations, and governments, such as the contracts of trade, participation, rent, mortgage and settlement.

¹⁶⁶Javāherol kalām, V21, P110, for example: the contract of Consolidation between Muslims and Banī Gharizeh, when Prophet Mohammad lay siege to Banī Gharizeh, they accepted the arbitration of Sad ebne Mo'az and so did the Prophet (PBUH).

3.2.2.10. Definition of Co-Signatory and Its Groups:

3.2.2.11. Co-Signatory (*Moāhed*)

Regarding this matter, if non-Muslims want to have peaceful co-existence, they have to conclude a contract with Muslims. Thus, co-signatory refers to non-believers who conclude a kind contract with Muslims such as the contracts of *dhemmeh* and *hadneh*.¹⁶⁷

3.2.2.12. Men of Armistic (*Hadneh*)

Men of *hadneh* refer to the non-believers who have signed the contract of *hadneh* with Muslims. According to this contract, there is a cease-fire between Muslims and non-believers for a given term¹⁶⁸. *Solh Hodaibiah* was concluded between Muslims and pagans of Mecca for 10 years.¹⁶⁹

3.2.2.13. Non-believer Who Pays Tribute or the Men of (*Dhemmeh*)¹⁷⁰

Dhemmī is attributed to *dhemmeh* which means agreement and guarantee. Non-believers who have concluded the contract of *dhemmeh* with Muslims are called *dhemmī* or the men of *dhemmeh*. We called them “the men of *dhemmeh* because when

¹⁶⁷ Al-Nahl(16): 91

¹⁶⁸ There is a disagreement about the term of this contract between the jurists. Some thought it is permanent and some thought it is temporary. And there is a disagreement about the time. Some thought it lasts four months or one year and or ten years, and some thought that expediency is the right criterion. Javāherol Kalam, V21, P297 298

¹⁶⁹ Hebellāh Rāvandī, (1984), *Fīqh Qur'ān*, V1, P354

¹⁷⁰ Al-Taubah (9): 29, points to this group of Co-Signatories of infidels

they accept this contract, then they achieve some rights and enter to Muslims' agreement and guarantee." *Dhemmī* refers to non-believers who have a divine book, entered under the rule of the Islamic government, and agreed to pay the tribute.¹⁷¹

3.2.2.14. The Difference between the Men of *Dhemmeh* with Co-Signatory

Co-Signatory concerns all non-believers who have entered into a contract with Muslims whereas *dhemmeh* only applies to non-believers who have a divine book and have concluded a contract of *dhemmeh* with Muslims.

¹⁷¹Toraihī, Mohammad Ibn Ibrāhīm Ibn Alī, (1993), *Al-Este'ānah be ghaire Muslīmīn fī Fiqh Islami*, Resaleh Institute, P137, Rīyādh

3.2.2.15. Summary

Chapter two discusses the terms applied in the Qur'an about non-Muslims. It pays attention to classification of non-Muslims into those deserving to be fought and those who do not. All significant contracts including *ahd*, *aghd*, *hadneh*, *dhemmeh*, *estiman*, consolidation, land contract, national contract and co-signatory were investigated.

Many people believe that “pagans” in Qur'an are idolaters who associated partner with God. Some commentators pointed out regarding this matter,¹⁷² belief in polytheism of people who have a divine book.¹⁷³ When we explain the commands and customs for pagans in this thesis, our intent is its terminological meaning which does not consist of people who have a divine book.

¹⁷²Shāfēī, Mohammad Ibn Edrīs, (1974), *Ahkamol Qur'an*, Dārol Kitāb Amiah, V6, P60, Beirūt

¹⁷³Aloosī, Mahmood, (1996), *Rohol Ma'ānī fī Tafsīr Qur'ān Azīm va Sab'al Masānī*, Darol-fikr, V2, P178, Beirūt

CHAPTER FOUR

THE CASE STUDY: CHRISTIANS' LIVING IN

KUALA LUMPUR

4.1.Introduction

Malaysia is a country located in Southeast Asia. It is well-known for its variety in faith and culture. The variety implies its diverse languages, many races and many interfaith followers. The case study of this thesis is Christians' living in Kuala Lumpur. After getting legal authorization from the University of Malaya, the questionnaires were distributed to different churches in Kuala Lumpur including the Zion, Fatima, Holy Rosary and John's Cathedral. Interviews were conducted with many Christians. They exchanged views on various issues regarding Muslim interaction with them. The questionnaires were submitted in the form of various questions between 537 people. The researchers received 384 questionnaires from participants. The participants live in different areas in Kuala Lumpur. The sample size was selected based on Cochran's sampling formula. It should be noted that there are 2.6 million Christians in Malaysia and not a single one of them is a Malay convert, or apostate, according to the latest population census released by the Statistics Department¹⁷⁴ earlier this year (<http://malaysiansmustknowthetruth.blogspot.com/>). The once-in-ten-years census, taken in 2010, is the most comprehensive since the first one done in 1970. For the first time, the census features extensive reporting on religion demography. In fact, ten percent of its population tabulation is devoted to population distribution according to religion and ethnicity.

¹⁷⁴Opulation and Housing Census of Malaysia, (2010), Department of Statistics, Malaysia, Retrieved 17 June 2012

The total population of Malaysia including non-citizens in 2010 is 28.3 million. According to the census, there are 14,191,720 Malays and each and every one of them is enumerated as a Muslim.¹⁷⁵

There are no Malay adherents of any of the seven other religions in the census. Therefore, there are no Malay Christian apostates. As far as the Statistics Department is concerned, Malay is always a Muslim. That sits very well with the definition of Malays in the Federal Constitution. Therefore, in Malaysia Malay cannot profess any other religion except Islam.

4.2. The History of Christians in Kuala Lumpur¹⁷⁶

Christianity in Malaysia is a minority religion practiced by 9.2% of the population (2010 census), mostly living in East Malaysia. The major Christian denominations in Malaysia include the Anglicans, Baptists, Brethren, non-denominational churches, and independent Charismatic churches, Lutherans, Methodists, Presbyterian and Roman Catholics¹⁷⁷.

Early Christian presence in the Malay archipelago may be traced to Arab Christian traders from the Arabian Peninsula who heard the gospel from Peter the apostle at Jerusalem (Acts 2:11), as well as those evangelized by Paul's ministry in

¹⁷⁵Hunt, R. Lee Kam Hing, Roxborough, John (1992), *Christianity in Malaysia – A Denominational History*, Kuala Lumpur, Pelanduk Publications 967-97

¹⁷⁶Population and Housing Census of Malaysia, (2010), Department of Statistics, Malaysia, Retrieved 17 June 2012

¹⁷⁷Operation World, Malaysia, *Operation World*, WEC International, Retrieved 26 July 2008

Arabia (Galatians 1:17) and the evangelistic ministry of St Thomas to the early Arabians and Nestorians from as early as the 7th century and to early Arab Christian, Persian and Nestorian traders in Malacca prior to the Portuguese conquest in 1511. The British acquired Penang in 1786, and in 1795 tookover Malacca, which had been conquered by the Dutch in 1641. Catholic priests from Thailand established the Major Seminary in Penang in 1810. The LMS was based in Malacca and Penang from 1815, but most Protestant missions collapsed after 1842 when it became possible to enter China. Catholic leadership remained, but was divided between Portuguese and French. Open Brethren ministry dates from 1860 and Methodist from 1885. Presbyterianism grew through Chinese churches in Johore and expatriate congregations in Penang, Ipoh and Kuala Lumpur.

The mission to Sengoi indigenous people began in 1932. Pentecostalism became a larger influence through the Charismatic Movement of the 1970s, but North American and Ceylon Pentecostal Mission missionaries (Pentecostal Church of Malaysia) had been active from 1935¹⁷⁸. Anglicanism and Roman Catholicism came to North Borneo in 1882 after the establishment of British North Borneo.

The missionary movement, for example the Roman Catholic Mill Hill Missionaries, focused mainly on the Chinese and indigenous communities, such as the Kadazan-Dusun people. Migration was also an important factor in the spread of Christianity. The Basel Mission also worked in Sabah in 1882 among migrant Hakka

¹⁷⁸Hunt, R. Lee Kam Hing, Roxborough, John (1992), *Christianity in Malaysia – A Denominational History*, Kuala Lumpur, Pelanduk Publications 967-97

Chinese, many of whom were Christian. Tamil migrants to Malaya included Catholics, Lutherans, Anglicans, and Methodists. Migration increased after the Boxer Rebellion, particularly to Sitiawan and Sibul, still strong Chinese Methodist centres. Mar Thoma and Syrian Orthodox Churches were established in the 1930s following migration from the Kerala Coast of India.

In Sarawak the rule of Rajah Brooke included support for an Anglican ministry from 1847 and Catholics were later admitted. In 1928, the Australian Borneo Evangelical Mission began work with modest resources which nevertheless resulted in the largest indigenous church in Malaysia today, the Sidang Injil Borneo (*Borneo Evangelical Church*)¹⁷⁹. The Lutheran Zion Church in Brickfields, Kuala Lumpur, established in 1924. World War II saw the removal of expatriate leadership and a path towards an indigenous church was more clearly set.

The Malayan Christian Council (MCC) was founded in 1948 and coordinated mission groups during the Malayan Emergency. Chinese relocated into 'New Villages' were served by missionaries, sometimes ex-China, who worked alongside local Christians in social and medical work. However, after independence in 1957, many churches were over dependent on expatriates. In the 1970s, churches developed structures independent of Singapore as well as of overseas support. Recent growth in independent churches is another sign of a desire to establish a Malaysian Christian

¹⁷⁹Saunders, G. (1991), *Bishops and Brookes, Anglican Mission and the Brooke Raj, 1848–1941*, Melbourne, Victoria: Oxford University Press

identity. Christian commitment to education has been strong through Anglican, Catholic and Methodist schools, now part of the government education system. Social concern is expressed through medical work, and organisations such as Malaysian CARE. The Salvation Army and YMCA/YWCAs make distinctive contributions.

Since 1983 the National Evangelical Christian Fellowship (NECF) has provided a focus for evangelical and independent congregations. The Christian Federation of Malaysia incorporating the Christian Council of Malaysia (formerly MCC), Roman Catholics, and the NECF was formed in 1986. The Sabah Council of Churches and Association of Churches of Sarawak fulfil similar functions in East Malaysia.

Malaysia is a multi-religious context where Western theological preoccupations are not always relevant. Lay leadership has developed strongly in most churches. Although there are many challenges through changing political and economic circumstances, like Malaysia itself, the churches are beginning to see that they have a contribution to make on a larger stage¹⁸⁰.

4.2.1. Church Building

Churches are allowed in Malaysia, though there are restrictions on construction of new churches through discriminatory zoning laws. No pre-existing churches have been closed down by the government and no standing congregations have been disbanded. However, it is difficult to build new churches. For instance, it took more than twenty

¹⁸⁰Daniel, H. (1996), "Malaysia", In Saphir P, Athyal, *Church in Asia Today, Challenges and Opportunities*, Asia Lausanne Committee for World Evangelization, pp: 266–298

years for the local council in Shah Alam to allow a church to be built there, with an additional condition that the church must look like a factory and not a more conventional church appearance. Most of the time, new churches are started in a clandestine manner as ordinary businesses in shops, especially in major cities like Kuala Lumpur.

4.2.2. Language

As a Muslim majority country, opinions on whether the Indonesian-language Bible and Malay-language Bible, both known by the name *al-kitab*, should be banned are polarized. The word rendered 'Lord' in English translations is given in Malay as 'Tuhan' while the word 'God' in English is translated as 'Allah'. It was claimed that there is no closer translation from the original Hebrew since both Arabic and the Hebrew word for God come from the same Semitic root. Other Christian materials in the Malay language have been banned at various times for similar reason. However, the Prime Minister clarified in April 2005 that there was no ban on Bibles translated into Malay, but they must be stamped with the disclaimer "Not for Muslims".

The Iban Bible named *Bup Kudus* was also banned for using the term *Allah Taala* for God. Eventually it was explained to the government that there was no other comparable term in Iban. As such the ban was not enforced further but it neither officially was repealed. The ban was later lifted only for Iban people usage, after protests from the Christian leaders.

4.2.3. Education

Christian Missionary¹⁸¹ schools are part of the education system in Malaysia today and administered by the Ministry of Education with little interference by the churches. Missionary schools are partially government-funded while teachers and administrative staffs are provided by the government. Most of the missionary schools were constructed before Malaysia was formed. Christian religious symbols such as crucifixes are visible to many Christian missionary schools. However, display of crucifixes to non-missionary schools is normally disallowed.

There are no official school subjects for Christian students. However, Christian and other non-Muslim students are allowed to take Bible Knowledge, the only Christian-related subject in SPM (Sijil Pelajaran Malaysia or Malaysia Certificate of Education) for secondary school. There are various non-official Christian school subjects, but it mostly caters for Christians and non-Muslims.

4.2.4. Christmas

Christmas is a public holiday in Malaysia¹⁸², though much of the public celebration is commercial in nature and has no overt religious overtones. Occasionally, Christians do buy newspaper adverts on Christmas or Easter, but this is largely only allowed in

¹⁸¹Brian E., Colless (1969–1970), "The Traders of the Pearl, the Mercantile and Missionary Activities of Persian and Armenian Christians in South East-Asia", *Abr-Nahrain* IX: 102–121

¹⁸²Hermen S. (2005), "Christianity", In M. Kamal Hassan & Ghazali Bin Basri, *Encyclopedia of Malaysia* 10 (1st ed), Kuala Lumpur, Editions Didier Millet, Retrieved 26 July 2008

English-language newspapers and permission is not given every year. The adverts themselves are usually indirect statements.

In 2004, the government organised a national-level Christmas celebration but allegedly imposed an unofficial ban on all Christian religious symbols and hymns that specifically mention Jesus Christ. The event was jointly organised by the Arts, Culture and Heritage ministry, the government of the state of Selangor and the Christian Federation of Malaysia (CFM). It was reported in advance that the Sultan of Selangor and his consort, the Prime Minister as well as assorted cabinet ministers would be in attendance, and that the event would be televised.

O.C. Lim, a former lawyer turned Jesuit priest and director of the Catholic Research Centre (also assistant parish priest of St Francis Xavier's Church) has lodged a formal complaint. He has also stated that "To exclude (such) carols and to use (Christmas) for political gain is outrageous, scandalous and sacrilegious." He also said "To call it a cultural event (as rationalized by Christian politicians who are more politician than Christian) is to downgrade Jesus to a cultural sage such as Confucius¹⁸³."

CFM general secretary Rev Dr Hermen Shastri stated that the government wanted "nothing that insults Islam" during the open house. Lee Min Choon, legal adviser to the CFM and the National Evangelical Christian Fellowship issued a statement which said, "It means that churches can celebrate Christmas as they have

¹⁸⁶Hermen S. (2005), "Christianity", In M. Kamal Hassan & Ghazali Bin Basri, *Encyclopedia of Malaysia* 10 (1st ed), Kuala Lumpur, Editions Didier Millet, Retrieved 26 July 2008

been doing all along. Otherwise, the very meaning of the occasion will be lost.”“Now, everybody should take the government at its word and celebrate Christmas the way they normally celebrate and express their religious faith.”

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4.3. Malaysia's Demographics Profile 2013¹⁸⁴

Population	29,628,392 (July 2013 est.)
Age structure	0-14 years: 29.1% (male 4,433,911/female 4,186,635) 15-24 years: 17% (male 2,552,709/female 2,487,366) 25-54 years: 41.3% (male 6,195,754/female 6,027,160) 55-64 years: 7.4% (male 1,112,529/female 1,069,036) 65 years and over: 5.3% (male 739,696/female 823,596)
Dependency ratios	total dependency ratio: 45.9 %, youth dependency ratio: 38.1 % elderly dependency ratio: 7.8 %, Potential support ratio: 12.8 (2013 est.)
Median age	Total: 27.4 years, Male: 27.2 years, female: 27.6 years (2013 est.)
Population growth rate	1.51% (2013 est.)
Birth rate	20.41 births/1,000 population (2013 est.)

¹⁸⁴Hunt, R. Lee Kam Hing, Roxborough, John (1992), *Christianity in Malaysia – A Denominational History*, Kuala Lumpur

4.4. Statistical Analysis on Christians living in Kuala Lumpur

This chapter reviews the results of the statistical analysis of the survey data collected. Descriptive analysis of the data, descriptive statistics, and appropriate diagrams are presented. The appropriate tests have been studied to confirm or refute the research hypotheses. It should be noted that the analysis was performed by using of SPSS software.

4.4.1. The Reliability of Study

In the present study, confidence level was 95 percent with an anticipated five percent rate of error in the calculated results.

4.4.2. Presentation and Analysis of Results

In the first step, the validity and reliability of the questionnaire was reviewed (Appendix A). One of the most important parts of any research is data analysis. Inaccurate data analysis may lead to the wrong conclusion. Any researcher should consult with experts in their statistical data analysis. In order to analyse the statistical data, the data should be extracted from the questionnaires and places in suitable tables. All information is analysed by using computers and statistical software, especially software SPSS in both descriptive and inferential methods.

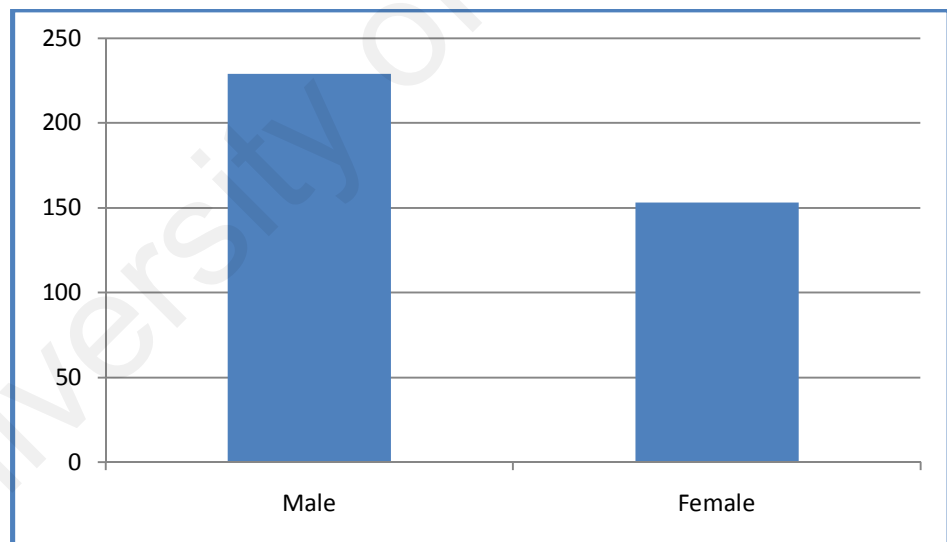
4.5. Providing the Descriptive Analysis of the Variables¹⁸⁵

Table 4.1: Gender

Gender	Frequency	Percent
Male	230	59.9
Female	154	40.1
Total	384	100.0

Table and Figure (4.1) shows the 384 participants in this study with relevant questions. 230 men are 59.9% of total population, while 154 women are 40.1% of the total population.

Figure 4.1: Gender



¹⁸⁵ Sadegh Poūr, Bahrām, and Morādī, Vahāb, (2011), *Statistical analysis of SPSS and AMOS*

Table 4.2: Age Range

Age	Frequency	Percent
18 - 22	26	6.8
23 - 26	26	6.8
27 - 32	139	36.1
33+	193	50.3
Total	384	100.0

Figure 4.2: Age; Range

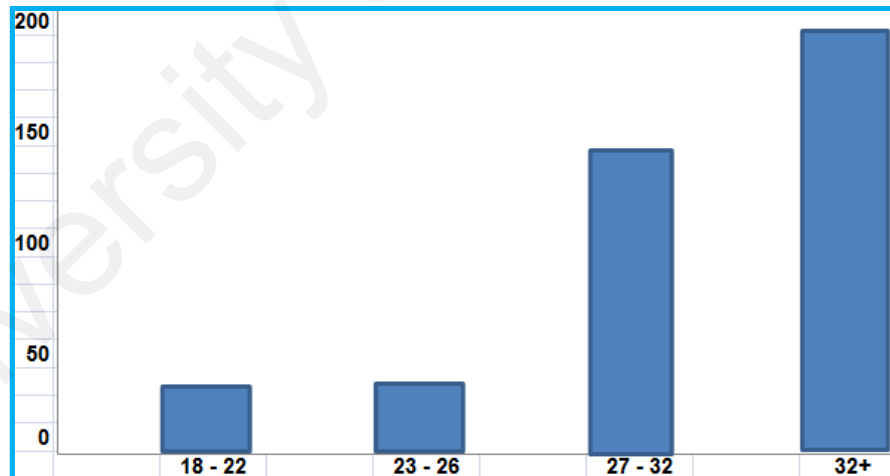


Table and Figure (4.2) show the average age of the participants. According to this evaluation, 384 participants answered the relevant questions in this study. 26 participants are aged between 18-22 years forming 6.8% of the population. 26

participants are between 23-26 years forming 6.8% of the population. 139 participants aged between 27-32 years forming 36.1% of the population. 193 participants aged over 33 years forming 50.3% of the population.

University of Malaya

Table 4.3: Education

Education	Frequency	Percent
Foundation	50	13.1
Bachelor	181	47.1
Master	49	12.6
Ph.D	104	27.2
Total	384	100.0

Figure 4.3: Education

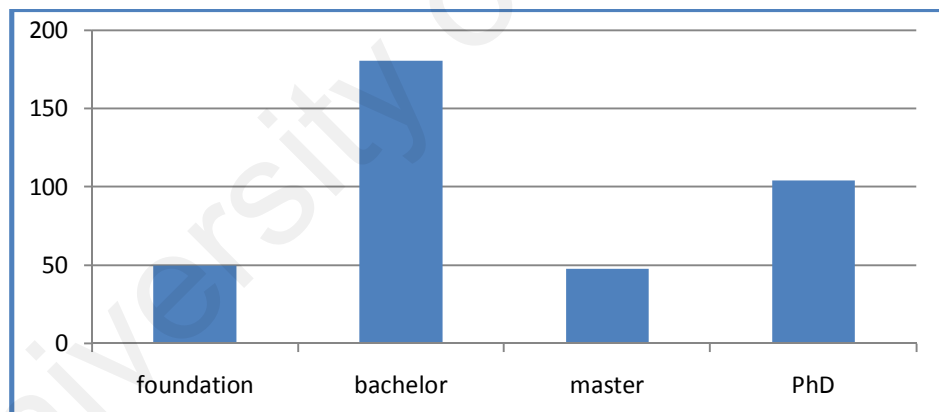


Table and Figure (4.3) show the educational situation of the participants. According to this evaluation, 384 participants answered the relevant questions in this study. The number of participants with a diploma is 50 comprising 13.1% of all participants. The number of participants with a bachelor's degree is 181 comprising

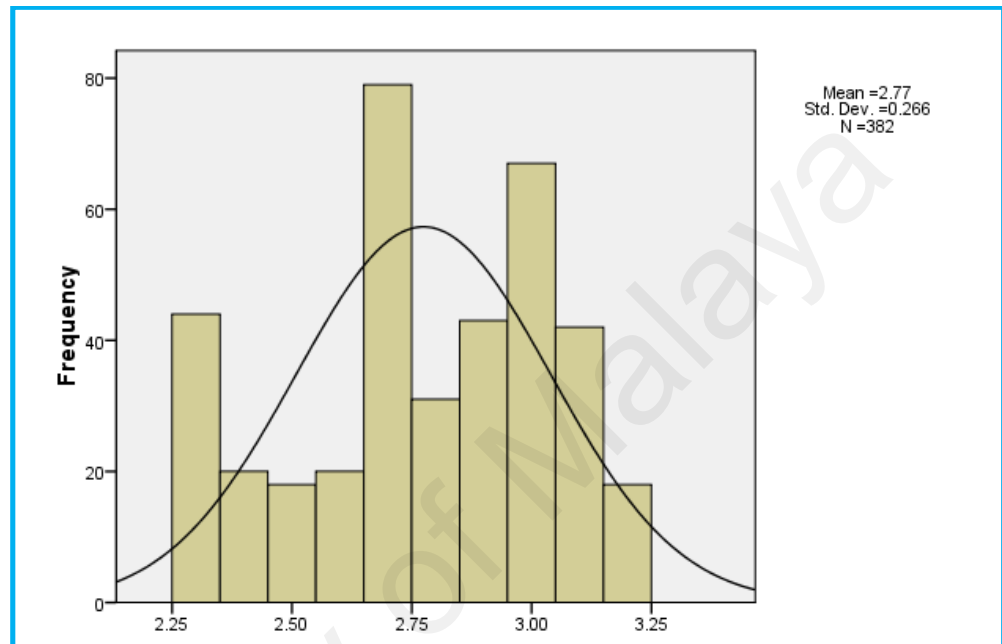
47.1% of all participants. The number of participants with a master degree is 49 comprising 12.6% of all participants. The number of participants with a Ph.D. is 104 comprising 27.2% of all participants.

Table 4.4: Descriptive Analysis

Variable Name	Number	Mean	Middle	Standard Division	Minimum Value	Maximum Value
The principle of peaceful co-existence in religion	384	2.7743	2.8000	.26585	2.30	3.20
The principle of peaceful co-existence in economy	384	2.6348	2.8333	.34632	2.00	3.17
The principle of peaceful co-existence in Jihad	384	2.3717	2.0000	1.15153	1.00	4.00
The principle of peaceful co-existence in science	384	2.7714	2.6667	.48970	1.67	3.67
The principle of peaceful co-existence in society	384	1.9414	2.0000	.47985	1.20	2.60
The principle of peaceful co-existence in culture	384	1.9283	1.8000	.16832	1.60	2.40

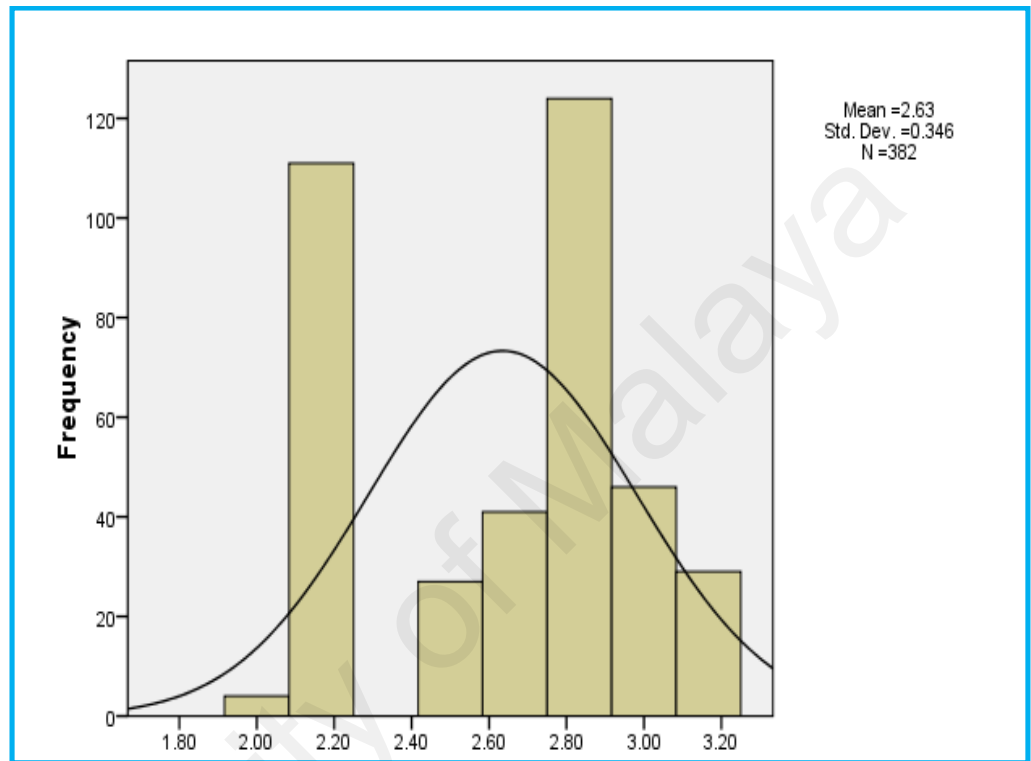
4.6. Various Histogram Plots about Christians' living in Kuala Lumpur

Figure 4.4: Peaceful Co-Existence in Religion



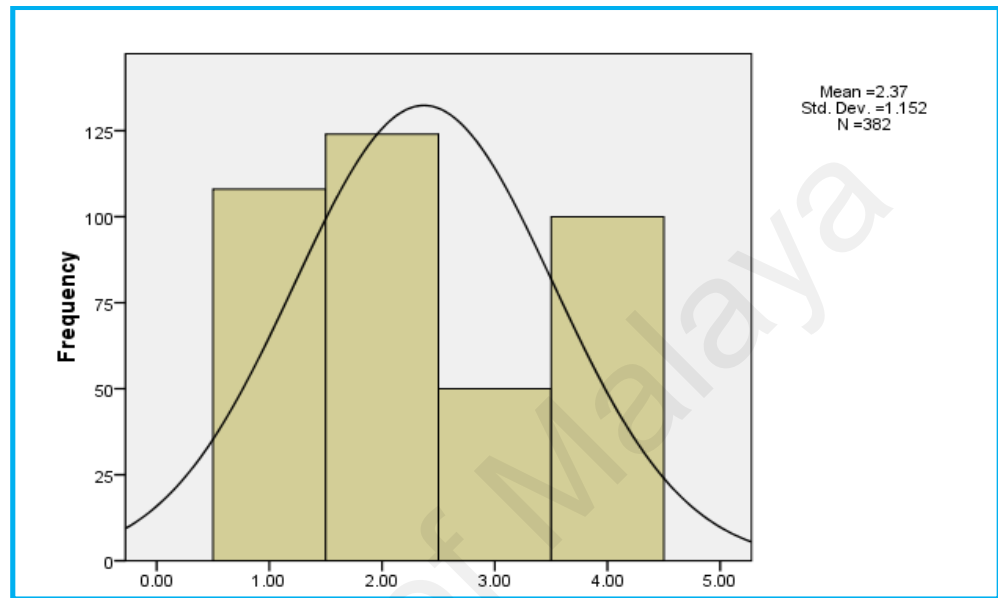
We can observe many suitable factors in the principle of peaceful co-existence in religion with Christians living in Kuala Lumpur: sample size 384 Mean: 2.7743, middle: 2.8000, standard division: .26585, minimum value: 2.30, maximum value: 3.20, test statistic: 2.628, significance level: .000, state variable: well suited and it has the first priority. Christian minorities have freedom in their religious activities and the government is helping to repair and rebuild their religious buildings.

Figure 4.5: Peaceful Co-Existence in the Economy



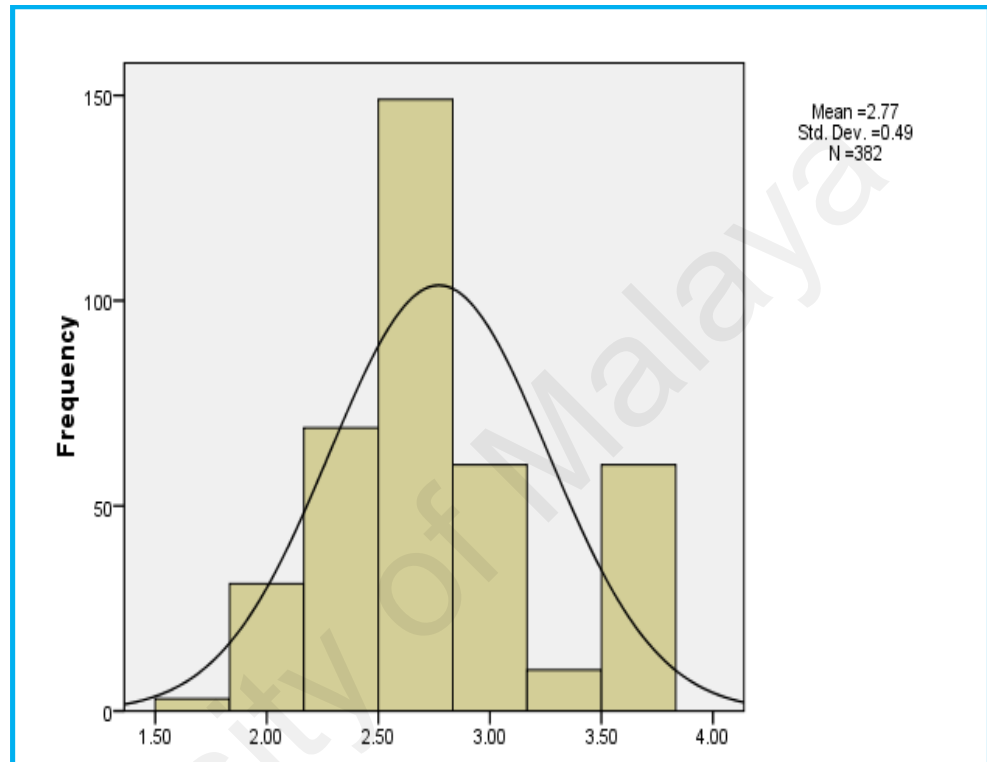
Sample size 384, Mean: 2.6348, middle: 2.8333, standard division: .34632, minimum value: 2.00, maximum value: 3.17, test statistic: 4.646, significance level: .000, state variable: well suited and it has third priority between the other different variables. Christian minorities have significant presence in the economy and social activities. There are pensions and other benefits among them.

Figure 4.6: Peaceful Co-Existence in Jihad



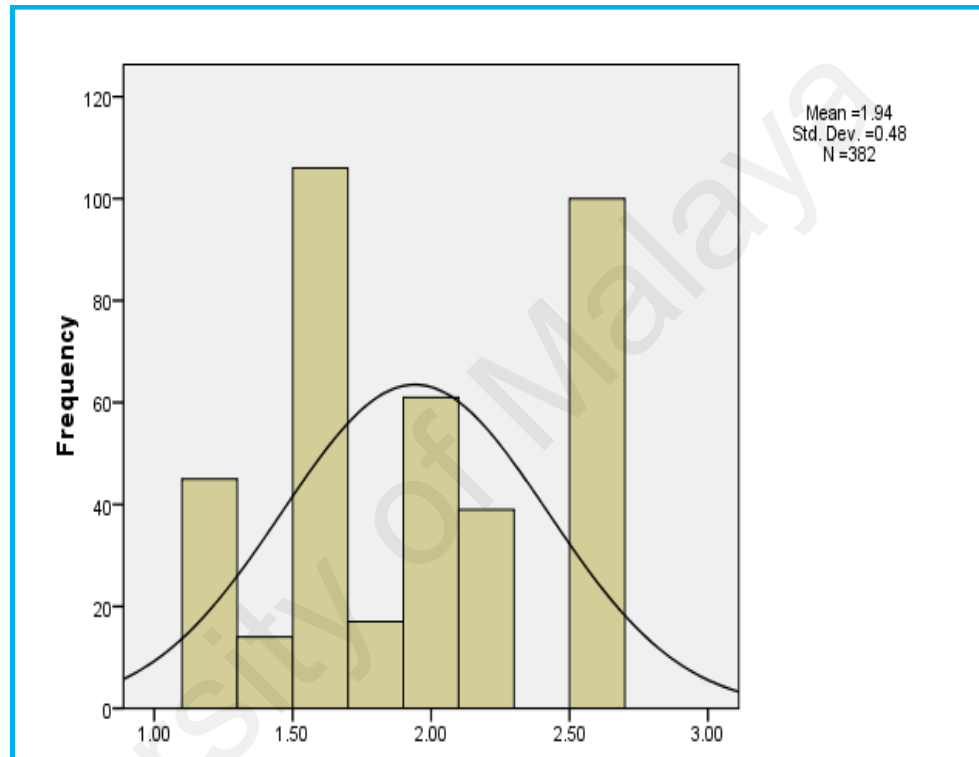
Sample size 384, Mean: 2.3717, middle: 2.0000, standard division: 1.15153, minimum value: 1.00, maximum value: 4.00, test statistic: 4.572, significance level: .000, state variable: unsuited and it has fourth priority. Christian minorities actively volunteer in case of conflict against a foreign enemy. If a foreign enemy intends to attack this country, they stand united against the enemy.

Figure 4.7: Peaceful Co-Existence in Science



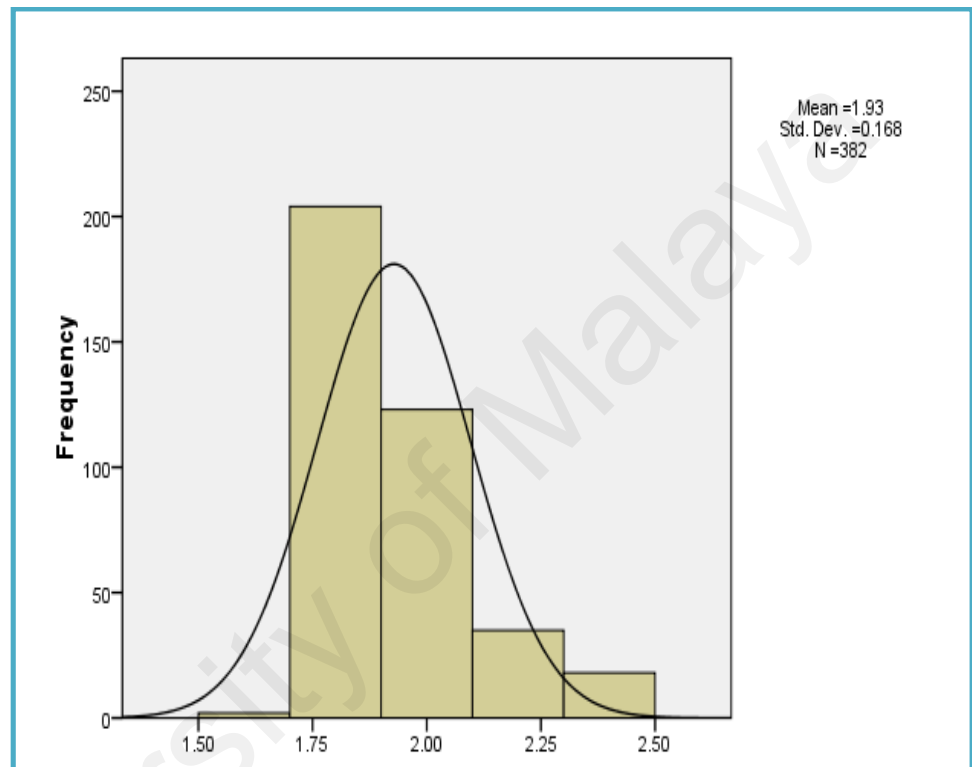
Sample size 384, Mean: 2.7714, middle: 2.6667, standard division: .48970, minimum value: 1.67, maximum value: 3.67, test statistic: 4.776, significance level: .000, state variable: well suited and it has second priority. Christian minorities have significant activities in science (domestic, regional, and international). Academic ranking of Malaysian universities is very impressive.

Figure 4.8: Peaceful Co-Existence in Society



Sample size 384, Mean: 1.9414, middle: 2.0000, standard division: .47985, minimum value: 1.20, maximum value: 2.60, test statistic: 3.782, significance level: .000, state variable: unsuited and it has fifth priority. Christian minorities have equal citizen rights and their NGO are active in various areas. They have significant presence in the economy and social activities.

Figure 4.9: Peaceful Co-Existence in Culture



Sample size 384, Mean: 2.3717, middle: 1.9283, standard division: .16832, minimum value: 1.60, maximum value: 2.40, test statistic: 6.181, significance level: .000, state variable: unsuited and it has sixth priority. They have adequate permission for magazine publication. They operate in ethnic languages and it is possible for them to publish their books.

4.7. B) Checking the Normality of Data, Inferential Methods (Kolmogorov – Smirnov Test) ¹⁸⁶

Table 4.5: Kolmogorov – Smirnov Test

Variable name	Number	The test statistic	Significance level
The principle of peaceful co-existence in religion	384	2.628	.000
The principle of peaceful co-existence in economy	384	4.646	.000
The principle of peaceful co-existence in Jihad	384	4.572	.000
The principle of peaceful co-existence in science	384	4.776	.000
The principle of peaceful co-existence in society	384	3.782	.000
The principle of peaceful co-existence in culture	384	6.181	.000

¹⁸⁶ Research methods in Behavioral Sciences, (1997), *Statistical analysis of SPSS*

In Kolmogorov- Smirnov Test, the hypotheses under study are defined as follows:

H₀: The observations are following normal distribution.

H₁: The observations are not following normal distribution

Thus, given a significance level of all variables is less than 0.05 the assumption of normality of observations (the null hypothesis) is rejected. Then, regarding the observations are following normal distribution, non-parametric methods are used to analyze the observations.

4.8. The Survey of Research Hypothesis¹⁸⁷

Single-sample Student T-Test for each variable: This test is designed for comparing the mean of a variable to a fixed value. The assumptions of the study are as follows:

And also, One-sample student's T-Test statistic is defined as follows:

$$T = \frac{\bar{X} - \mu_0}{S/\sqrt{n}}$$

¹⁸⁷ Sadegh Poūr, Bahrām, and Morādī, Vahāb, (2011), *Statistical analysis software SPSS and AMOS*, Māzandarān University Press

In this regard, S: the sample standard deviation, n: is the sample size and μ_0 : mean value under the assumption H_0 .

Table 4.6: The Test of Mean Comparison with Constant Digit

Variable name	Sample Size	Mean	Standard deviation	statistic	t -Test statistic	Confidence Level		State variable
						95%		
						Lower bound	Upper bound	
peaceful co-existence in religion	384	2.7743	.26585	20.169	.001	.2476	.3011	well suited
peaceful co-existence in economy	384	2.6348	.34632	7.609	.001	.1000	.1697	well suited
peaceful co-existence in Jihad	384	2.3717	1.15153	-2.177	.030	-.2441	-.0124	unsuited
peaceful co-existence in science	384	2.7714	.48970	10.831	.000	.2221	.3206	well suited
peaceful co-existence in society	384	1.9414	.47985	-2.388	.017	-.1069	-.0104	unsuited
peaceful co-existence in culture	384	1.9283	.16832	-8.329	.001	-.0887	-.0548	unsuited

In confidence level 95 percent, p -value is obtained for all the indices are compared with the value 0.05. It should be noted this value is less than the desired error rate (0.05), so the null H_0 hypothesis is rejected. Confidence interval of the parameters of religious, economic and scientific, each one is also positive. This conclusion indicates the suitability of the sub-indices of the research commonness. Note that the confidence interval in the domain of jihad, social and cultural rights is negative, indicating the inappropriateness of this sub-index in the research commonness.

Table 4.7: Friedman Ranking of the Indicators

Number	K2 Base	Degree of Freedom	Significance Level
384	822.96	5	0.001

Note that the significance level is less than 0.05, the priority of the variables is not uniform and there is a possibility for ranking.

Table 4.8: Ranking

Variable Name	The Mean of rating	Priorities
The principle of peaceful co-existence in religion	4.82	First Priority
The principle of peaceful co-existence in science	4.54	Second Priority
The principle of peaceful co-existence in economy	4.20	Third priority
The principle of peaceful co-existence in Jihad	3.22	Fourth priority
The principle of peaceful co-existence in culture	2.17	Fifth priority
The principle of peaceful co-existence in society	2.05	Sixth priority

Figure 4.9 is based on descriptive analysis of the Christians responses to the items related to the principle of religion indicating that it is a suitable factor for the Christians living in Kuala Lumpur. A majority of the Christians strongly agreed that

they were satisfied about religion (M= 2.77, S.D = .26585). More than half also agreed that scientific factors is one of the important items of peaceful co-existence in Kuala Lumpur (M= 4.54, S.D. = .4897). In line with this, economics increased peaceful co-existence (M= 4.20, S.D. = .33463). While about one third of the respondent reported that they disagreed on the Jihad, culture and social sections with the following scores: Jihad (M= 3.22, S.D. = 1.1515); Culture (M= 2.17, S.D. = 1.9283); and Social sections (M= 2.05, S.D. = .4798).

4.9. Discussion about Christians living in Kuala Lumpur

The principle of peaceful co-existence in religious, social, scientific, cultural, economic and Jihad were discussed according to statistical analysis using SPSS. Christian minorities were more satisfied about religious, science and the economy. This implies that the Islamic government has executed reforms about the mentioned indices and the majority of multi-racial groups are satisfied. Common welfare and appropriate economic situation are considerable in all aspect of daily activities among different religious adherents. Jihad, cultural and social sections have subsequent priorities. They should be considered significant factors influencing living among all ethnic groups. Obviously, the rate of life expectancy of birth, sanitation facilities access, literacy, population growth and physical density are highly admirable. Despite harmony and cooperation, there are some problems between Christians and Muslims in Kuala Lumpur including Kalimah Allah, Bible, conversion and touching dogs.

4.9.1. The Use of the Word Allah by Non-Muslims¹⁸⁸

There have been many issues that are religion-related in the country. However, as with other issues in Malaysia, a religion-related issue is not just one simple issue in a nation where many aspects are closely knitted, including religion, race, politics and economy. Issues such as religious freedom, religious equality, conversion into a religion, religious pluralism and many others have long been scrutinised and debated. Some of these issues have been openly and actively debated, but most of them remain unclear and continue to contribute to the already fragile grounds of society balance. One of the issues is the use of the word Allah by non-Muslims in Malaysia which allowed the Herald to use the word 'Allah' had raised an outcry, especially from the Muslims and elicited various responses from the many sectors of the society. The decision was made by Judge Lau Bee Lan, following the appeal of the Archbishop of the Roman Catholic Archdiocese of Kuala Lumpur, Tan Sri Murphy Pakiam. He requested for a court review to challenge the decision of MOHA which prohibited the use of the word Allah in the magazine and that the word Allah is not exclusive to Islam only. The Catholic Church listed their reasons to continue the newspaper The Sun on 24 December 2007.

In the article 'Church leaders explain the use of Allah' there were five bases given by the church authority as to why they wanted to continue to use of the word

¹⁸⁸Mohd Roslan Mohd Nor, (2011), *Religious Tolerance in Malaysia: An Overview*, Department of Islamic History and Civilization, University of Malaya

Allah. Although they claimed that their reasons are valid, in actuality, these claims can easily be refuted, both from academic and religious aspects¹⁸⁹. As a result of this dispute, unfortunate incidents have taken place, which show how dire the situation is. One was the arsonists' attacks on churches in Malaysia. The first incident took place in Desa Melawati and later the church in Jalan Templer, on 10 January 2010. A number of churches later became victims as well. On the other side, Muslims also suffered from this issue when their worship houses became part of the conflict.

4.9.2. Bible

The word "Bible" comes from *biblia* in Latin and *biblos* in Greek. The term means book, or books, and may have originated from the ancient Egyptian port of Byblos (in modern-day Lebanon), where papyrus used for making books and scrolls was exported to Greece. Other terms for the Bible are the Holy Scriptures, Holy Writ, Scripture, or the Scriptures, which mean sacred writings. The Bible is a compilation of 66 books and letters written by more than 40 authors during a period of approximately 1,500 years. Its original text was communicated in just three languages. The Old Testament was written for the most part in Hebrew, with a small percentage in Aramaic. The New Testament was written in Koine Greece. Going beyond its two main sections —the Old and New Testament — the Bible contains several more divisions: the Pentateuch, the

¹⁸⁹Khadijah Mohd Khambali Hambali, (2010), *Analysis The word of Allah According to Ahl Sunnah Wa Al-Jama'a Perspective*, a paper presented in the Seminar Thought Islamic National Level II on 20-22 July 2010, organized by the Department of Aqidah and Islamic Thought. Academy of Islamic Studies, University of Malaya, Kuala Lumpur

Historical Books, the Poetry and Wisdom Books, the books of Prophecy, the Gospels, and the Epistles.

Books of the Hebrew Scriptures appear as listed in the translation by the Publication Society of America. Books of the Christian Bible appear as listed in the Jerusalem Bible, a 1966 translation of the 1956 French Roman Catholic version. The Old Testament shown in italic are considered apocryphal in many Christian churches, but they are accepted as canonical in the Roman Catholic Church, the Eastern Orthodox Church, and the Armenian and the Ethiopian Oriental Orthodox Church. The Christian Old Testament parallels the Hebrew Scriptures with the exception of these books. The project team¹⁹⁰, incorporating the work of biblical scholars, historians, archaeologists, and experts in the cognate fields of religious studies, is designed to make available to a wider public the results of the biblical criticism and religious studies.

4.9.3. Conversion

It should be noted that there are 2.6 million Christians in Malaysia and not a single one of them is a Malay convert, or apostate, according to the latest population census released by the Statistics Department¹⁹¹ earlier this year. The once-in-ten-years census, taken in 2010, is the most comprehensive since the first one done in 1970. For

¹⁹⁰R. Joseph Hoffmann, Gerald A. Larue (1996), *Jesus in History and Myth*

¹⁹¹Malaysians Must Know The Truth, (2011), *Islamic Stares*, no Malay Christians says latest census

the first time, the census features extensive reporting on religion demography. In fact, ten percent of its population tabulation is devoted to population distribution according to religion and ethnicity. The total population of Malaysia including non-citizens in 2010 is 28.3 million. According to the census, there are 14,191,720 Malays and each and every one of them is enumerated as a Muslim.

There are no Malay adherents of any of the seven other religions in the census. Therefore, there are no Malay Christians apostates. As far as the Statistics Department is concerned, Malay is always a Muslim. That sits very well with the definition of Malays in the Federal Constitution. In Malaysia, the Malay cannot profess any religion except Islam.

4.9.4. Does Touching a Dog Make One's Hand *Najīs* (Impure)?

It is *harām* to keep a dog unless it is for the purposes for which Islam permits keeping dogs. Whoever keeps a dog – except a dog for hunting or farming – his reward will decrease each day by one or two *qeerāts*. The Messenger of Allah (PBUH) says: Whoever keeps a dog, except a dog that is trained for hunting or a dog for herding livestock, his reward will decrease each day by two *qeerāts*¹⁹². The word *qeerāt* refers to a large reward. If a person's reward decreases by one *qeerāt* that means that he is sinning, for losing reward is like earning sin, both indicates that something is *harām* because of the consequences it leads to.

¹⁹²Narrated by Ṣaḥīḥ al-Bukhārī, 5059; Muslim, 2941

4.9.5. The Ruling on Touching a Dog

If you touch it when it is not wet, then your hand does not become impure, but if you touch it when it is wet, this means that the hand becomes impure, according to the opinion of many scholars. The hand must be washed seven times, one of which should be with earth. With regard to vessels, if a dog has licked a vessel (i.e., drunk from it), then the vessel must be washed seven times, one of which should be with earth.

4.10. The Result of Peaceful Co-Existence with Christian Living in Malaysia

In general, Malaysians enjoy a harmonious lifestyle since¹⁹³. This is shown in studies by local scholars. Shamsul Amri Baharuddin (2007) stated that the harmonious lifestyle between the ethnic groups in Malaysia is maintained and will continue to exist in the form of social accommodation. Social accommodation allows each ethnic to live according to each social system harmoniously, and this still can be seen until today. Ainon Kuntum (2003) said that since our independence up till now, Malaysians can be said to have a high understanding towards each other's religions and the need to maintain this peacefulness. Although from time to time, there are episodes of religious differences, there have not been major religious conflicts. With tolerance, any challenges that arise between the ethnic groups and religions are wisely handled. The social unity in Malaysia is still strong although each person in each ethnic group still

¹⁹³Suraya Sintang and Khadijah Mohd Khambali@Hambali (2014), Peaceful Co-Existence in Religious Diversity in Sabah, Department of Aqidah and Islamic Thought, Academy of Islamic Studies, University of Malaya, Kuala Lumpur

has issues and unsolved problems (Bernama, 9 February 2010). Harmony is a way of life for Malaysians who come from different ethnic group and religion, and the result of this lifestyle is seen in every state. All these have formed the current community who holds to the principles of believing in a religion, speaking the Malay language and practicing national cultures.

Indeed, the historical experiences play a significant role in influencing the thinking and attitudes of the people. Clearly, their openness and acceptance to other religions do not stop them from interacting freely among each other because this is a natural process for them. In reality, relations between religions take place in this interaction through two-way communication which acts as an interface in their daily life. It benefits everybody because they are not easily influenced by rumours or threats that will harm the existing relation. The relation between religions is seen as a fact that should be celebrated together and any existing mishaps should be accepted with open mind. This shows the harmonious relation of diversified religions when interactions become a culture in daily activities. It results in a social relation that enhances their closeness. It can be said that a citation in the Qur'an that 'to you is your religion and to us is our religion', has become a philosophy to live together developing and maintaining harmony in a community that has diversified religions and ethnic groups. The practice of living together has gone through a long process.

A study by William Hofstede (2004)¹⁹⁴ explained that the concept of harmonious relation between religions should have the elements of socialization, integration and cooperation between the religions. These elements can be seen in the daily interaction and living together experience, Muslims and non-Muslims, especially the experience of the Muslim converts. Socialization and interaction between these people have gone beyond its normality due to the basic similarities shared among them. These similarities have developed the social integration and cooperation between religions, which in the end, results in tolerance and acceptance towards any differences exist between the religions.

4.11. How is the Tolerance among Muslims and Christians' Living in

Kuala Lumpur?

There are various suggestions and attempts that have been carried out in Malaysia, particularly in balancing the rights between religions as well as to foster harmony in order to live together as in the implementation of inter-religious dialogue, guidelines as to establish the places of worship for every religion, the existence of the

¹⁹⁴William Hofstede, (2004), *Dimensionalizing Cultures: The Hofstede Model in Context* Geert Hofstede Universities of Maastricht and Tilburg, Netherlands

distribution of residence which is without prejudice to various religions or races with no racism like in the early days of independence and lastly, freedom to choose any religion is given to other religions as well as its presence in which Islam is recognized as the federal religion in Malaysia¹⁹⁵. All these efforts are aimed at the struggle in implementing the religious tolerance. However, it is observed that many controversial issues in religious diversity remains pending due to a lack of resources to make a decision (Yong 2012). Religious tolerance is seen working under the various and distinctive understanding. Different levels of understanding has resulted in the first two conditions, namely, the presence of the Malaysian society who does not understand that there are religions in Malaysia and the second group in which of those who understands this religion is formed based on the notion of individuality and creating different levels of understanding of the religions in Malaysia. This situation is proven by the existence of religious conflicts; whether by internal conflicts (such as revenge against family members who have changed their religion, insincerity with other people's faiths and of its kind) or by external conflicts (such as incidence of riots, claims through the courts and et cetera) which are still occurred. Firstly, a group of people who do not understand the religions in Malaysia and thus in turn leads to a lack of understanding about religious tolerance. For example, take a deeper look at the reality of religions in Malaysia where the believers are lacking in understanding on the religions that has existed in Malaysia. Thus, by not understanding the existence of

¹⁹⁵ Nur Farhana Abdul Rahman & Khadijah Mohd Khambalī@Hambalī, Religious Tolerance in Malaysia: Problems and Challenges, *International Journal of Islamic Thought*, Vol. 3: (June) 2013

religions in Malaysia, it gives a greater impact on the credibility of a particular law or constitution. In Malaysian context, the discussion on the rights and sensitivity of a religion cannot be separated from the discussion of the legislated law and constitution. As a result, claims will indirectly give an impact on the enactment of law and it increases the difficulty to form a harmonious society in Malaysia. This situation is seen through the presence of conflicts due to the rights and sensitivities of a religion especially from various claims made from time to time, particularly from the non-Muslims who are often not satisfied with the privileges of Islam and Muslims pertaining to all matters involving arguments about the right on religion, the right on worship, family rights and social rights. Various solutions have been given, but somehow the disagreement and dissatisfaction among families are still occurring as a proof on the family division. In contrast, if each family member is capable to comprehend that these religions bring in good morality then certainly the dispute will not take place. The confusion of Muslims and non-Muslims alike in regard to the definition of tolerance has led to debates in religious issues. For example, greetings and well-wishes to believers of other religions in certain celebrations have demanded clarifications on religious tolerance (Khadijah 2008). In respect to 1Malaysia concept, the celebration of every religion is celebrated as a symbol of respect to all Malaysians. However, due to the lack of understanding about the limitations on the concept from the Malaysian community eventually gives various controversies like in the allegation of apostasy and polytheism among Muslims.

On the other hand, for instance, there are some people who celebrated a festival which violates the basic laws of a religion as what happened during Christmas Day; which is at the end affirmative to be illegal to Muslims based on several reasons; due to the history of the festival that resolves to be theology in nature. On this basis, some explains how religious tolerance in Malaysia does not happen in all honesty and reality, but can be considered more of cosmetic in nature.

4.12. Summary

The literal and lexical meaning of tolerance means to bear, to endure or to put up with. Tolerance comes from Latin, *tolerantia* which means flexibility, softness of the heart, broad mindedness and volunteering (Abdul Halim 2008; Jaffary 2003). Tolerance¹⁹⁶ is defined as the willingness of an individual to accept other's rights to be different and respecting without being judgmental. Tolerance contributes to the shaping of human rights, democracy and law legislation. Tolerance acknowledges that humans are naturally different in terms of appearance, character, behaviour and they have the right to live peacefully without interruptions of their rights. Learning to be a tolerant individual means the readiness to learn something new in regard to ways of thinking and behaving.

¹⁹⁶Nur Farhana Abdul Rahman & Khadijah Mohd Khambali@Hambali, (2013), Religious Tolerance in Malaysia: Problems and Challenges, International Journal of Islamic Thought, Vol. 3, Academy of Islamic Studies, University of Malaya, Kuala Lumpur

The outcome of tolerance is living side by side peacefully and accepting variations that exist. Malaysia is a country located in Southeast Asian. It is well-known for its variety in faith and culture. Intermarriage is considered as an accepted and valuable issue between various ethnic groups. One of the most interesting mottos that can be observed is “one Malaysia”. It means all different societies have same citizen rights and enjoy being together. The principle of peaceful co-existence in religion has number one priority.

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CHAPTER FIVE

CONCLUSIONS AND SUGGESTIONS

5.1. Introduction

Peaceful co-existence or religious co-existence is an original Islamic thought and various verses of the Holy Qur'an recommend it clearly and in different forms. When Qur'an descended, the concept of religious co-existence was not completely understood by humans and Qur'an invited Muslims to it emphatically. According to the Qur'an, revenge and hostility with other religions is forbidden and insulting others is not prohibited. The Holy Qur'an recommended several ways for achieving peaceful co-existence.

5.1.1. What is the Real Concept of Peaceful Co-Existence in the Holy Qur'an?

Islam is not only a religion but a complete code of life¹⁹⁷. It possesses a legal system that controls not only the worldly affairs of its followers but also their spiritual matters and leads them to live a pure life in this world and to get reward in the world hereafter. The real concept of peaceful co-existence is based on the principle of equality of all mankind. God declares in the Holy Qur'an¹⁹⁸:

يَأَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا
وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَمُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

¹⁹⁷ Naseem Razi, (2015), *Peaceful Co-Existence between Muslims and Non-Muslims*, Pakistan

¹⁹⁸ Al-Hujurat(49): 13

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”

In another verse, God declares that all human beings were from same community/ one Ummah and then Allah Almighty sent to them prophets that resulted in the variety of religions¹⁹⁹.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ
مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا
اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا
بَيْنَهُمْ

“O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).”

¹⁹⁹ Al-Baqarah(2): 213

In this way, Allah Almighty introduced the universal principle of religious diversity and declared that what is right and what is wrong will be decided by Him on the Day of Resurrection. The Holy Qur'an states²⁰⁰:

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ فَلَا يُنْزِعُكَ فِي الْأَمْرِ وَأَدْعُ
إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ
بِمَا تَعْمَلُونَ اللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ

“To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way. If they do wrangle with thee, say, “Allah knows best what it is ye are doing.” “Allah will judge between you on the Day of Judgment concerning the matters in which ye differ.”

It is the uniqueness of the political system of Islam that it focused on the public interest and made each Muslim state bound to ensure the fulfilment of the basic necessities of its citizens. The freedom to adopt any of the religions is also a fore granted right of mankind bestowed by Allah Almighty Himself while the social terms are evaluated in

²⁰⁰ Al-Hajj(22): 67- 69

the light of the conducts of the human beings²⁰¹. For this reason we have divine provisions that provide freedom to profess any religion.

It is stated in the Holy Qur'an²⁰².

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ
وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ
سَمِيعٌ عَلِيمٌ

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.”

The principle of admiration and respect of other religions is also introduced by Allah Almighty as He revealed²⁰³:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ
كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ
بِمَا كَانُوا يَعْمَلُونَ

²⁰¹Tabarī, Mohammad Ibn jarīr, (2008), *Jameol-Bayān fī Tafṣīr Qur'ān*, Dārul-Marafah, Beirut

²⁰² Al-Baqarah(2): 256

²⁰³ Al-An'ām(6): 108

“Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.”

5.1.2. What is the Concept of Relation between Muslims and Non-Muslims from the Quranic Perspective?

We conclude from previous discussions and from examination of the verses related to peace and invitation that the first principle in the first meeting with non-Muslims is the principle of invitation to monotheism and the principle of hearts' affection and enjoining the lawful and forbidding sinful acts. The relation with non-believers during invitation and conversation is based on peace and they are invited to Islam by peaceful ways and without resorting to force and imposition of opinions (the principle of non-coercion in religion).

5.1.2.1. Moral and Social Relations

In a Quranic verse, the objective of sending divine books and appointment of prophets was explained as establishing justice among human societies:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ
لِيُقِيمُوا النَّاسَ بِالْقِسْطِ^ط ٢٠٤

“We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).”

In another verse, Allah asks from believers: do justice even with one who is your enemy and his enmity must not cause you to forsake being just.²⁰⁵ In another verse, He steps beyond and allows being kind to non-believers. Thus, just behaviour toward enemy is desirable too and being a non-believer should not lead a Muslim to commit injustice against them.²⁰⁶ We can conclude that as being just with Muslims a desirable, being just with non-Muslims is also desirable. The justice principle is not limited to non-militant non-believers but is general to all human beings, believer and non-believer, militant or non-militant.

²⁰⁴ Al-Hadid(57): 25

²⁰⁵ Al-Ma'idah(5): 8

²⁰⁶ Sāfi, Lotfollāh, (1980), *Jameol Ahkāmol Qur'ān*, V6, P109-110, Qom

5.1.2.2. Truth and Loyalty to Contracts

Since violation of a contract is considered deceit and leads to sedition and violation of human rights, sound judgment considers loyalty to a contract a necessary matter. The Holy Qur'an considers being bound to a contract a necessary matter. Many verses emphasise loyalty to contracts with different wording, and Allah is severe about this matter and promises to torture those who violated their contracts. He praises those who are bound to their contracts.²⁰⁷ Some verses consider loyalty to contracts in front of God as one feature of believers, because this loyalty results in faith and its violation results in lack of faith.

وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ^{٢٠٨}

“Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.”

And some other verses explain about being bound to contracts between Muslims and non-Muslims, and He asks from all people to be bound to their contracts.²⁰⁹ So, any

²⁰⁷ Al-Nahl(16): 91

²⁰⁸ Al-Mumtahanah(60): 8

²⁰⁹ Al-Bara'at / Al-Taubah(9): 3, 7

contract and promise²¹⁰, individual or group, either among Muslims or non-Muslims, either one who concluded this contract sustains a loss or makes a profit, loyalty to a contract is obligatory based on Quranic verses. Only there is one exception and loyalty to contracts is not necessary if the other party violates the contract.²¹¹

5.1.2.3. Respecting Human Dignity

One of the moral principles which we can consider in relation with non-Muslims is the principle of human dignity. Human beings are superior to other creatures because of he has dignity and superiority over other creatures. Based on this principle, God has introduced all humans, either Muslims or non-believers, as honourable and respectful people because all humans are equal in their humanity and none has superiority over others. Allah allows no violation of this dignity and says that non-Muslims are respectable, so we should do this within the limits of religious commands and should not transgress our religious limits.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا

²¹⁰ Contracts such as peace, paying tribute, giving time, strengthening, territorial contract (kind of peace on lands), special financial contracts, such as: contracts of trading, partnership, renting, mortgage and etc. Amīd Zanjānī, political jurisprudence, P9

²¹¹ Al-An'fal(8): 56-58

“And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, “We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam).”

According to interpreters, better disputation is when we refrain a speech that arouses enmity in the other party.²¹²

We are living at a time in which, unlike previous times, people of different beliefs, nations, colours and ethnic origins are obliged to live side by side in a global village where their interests are interdependent. It is obvious that there is no choice for humans to wilfully avoid that catastrophic result except by deciding to live peacefully with each other although they may have some differences.

5.1.3. Are there Obstacles to the Relationship between Christians and Muslims in Kuala Lumpur²¹³?

Peaceful co-existence is merely a person's self reticence without having mutual promises among the religions devotees. It is due to the lack of understanding on the backgrounds and areas as well as limitations to tolerate which has resulted in lack of tolerance.

²¹²Tabarī, Mohammad Ibn jarīr, (2008), *Jameol-Bayān fī Tafsīr Qur'ān*, Dārul-Marafah, V3, P392, Beirut

²¹³Nur Farhana Abdul Rahman & Khadijah Mohd Khambali@Hambali, Religious Tolerance in Malaysia: Problems and Challenges, International Journal of Islamic Thought, Vol. 3: (June) 2013

Peaceful co-existence in Malaysia is seen by defining the rights of Muslims and non-Muslims (*al-dhimmi*) that are indistinct in nature. In the study of Ibrahim Che Noh (2001), these problems become the key factors that hinder the unity of various religions as this will cause the struggle for power as well as violation of rights and laws. For example, issues and problems of conversion or apostasy in Malaysia are closely related to ambiguous problem of the jurisdiction of the civil and shari'ah court. The study found that there are enactments of law that are contrary or overlapping between civil and shari'ah in which for a particular case, a decision is difficult to make.

The ambiguity of laws in Malaysia indirectly becomes the reason for religious conflict in Malaysia. Laws need to be improved particularly in shari'ah and civil courts so that issues can be easily resolved without further conflict. The next obstacle is the lack of appreciation by non-Muslims to honour Islam. Without respecting history, it is impossible for the non-Muslims to accept and understand some of the privileges granted to Islam either by constitutional law or other rights. As a result, various demands from non-Muslims will lead to religious conflicts. Religions internal factors also contributed to the difficulties in the implementation of religious tolerance. For example²¹⁴, as portrayed by Jaffary (2003), intellectuals stated that religious tolerance was unable to be practiced in Malaysia due to the Malay's prejudices against the adherents of religions other than Islam.

²¹⁴Jaffary Awang, (2003), Religious tolerance and solidarity, intellectual views: one observation, Kuala Lumpur

A further obstacle is the liberal ideal of religious pluralism that culminates in the equal truth of religions.

Through research and evaluation to those who support in religious pluralism, many scholars in particular and the believer refused, saying that this belief is a threat to the formation of religious harmony in society as though trying to form a new religion. This notion seems to complement among other religions by denying the existing differences between religions. However, it is totally opposed because it involves the denial and modifications on core teachings of a religion or belief.

5.1.4. What is the Best Strategy for better relations between Muslims and Christians living in Kuala Lumpur?²¹⁵ (Suggestions for Removing Obstacles)

Without tolerance, the common relationship between Muslims and Christians will complicate effort to build a harmonious life in Malaysia. This can be proven in the Malaysian context of a Muslim majority country. As Khadijah (2008: 86) explains that religious tolerance that has been practiced in Malaysia all this while is based on Article 11(1) of the Malaysian Constitution which states:

Every person has the right to profess and practice his own religion is subjected to Clause spread his religion. Article 12 (2) states that, every religious group has the

²¹⁵Nur Farhana Abdul Rahman & Khadijah Mohd Khambali@Hambali, Religious Tolerance in Malaysia: Problems and Challenges, International Journal of Islamic Thought, Vol. 3: (June) 2013

right to establish and maintain institutions for children's education in its respective religion; but it is legal for the Federation or the State to establish or administer Islamic institutions or organise or aid in the teachings of Islam or spending of funds as required by that purpose. However, it is stressed that, as stated in article 12(3) that no one is allowed to demand or force any individual to follow any teachings of certain religion or celebrate any festivals or activities organised by certain religions apart from his own.

Khadijah²¹⁶ (2008) further elaborates that the right to religious freedom as stated by Article 11 of the Constitution has for so long functioned as the pulse of racial unity and harmony in Malaysia. The continuance of the harmony can only be realised if the culture of tolerance is also appreciated by the new generation. This endeavour is not easy due to the challenges that must be overcome for the endurance of religious tolerance in this country. Therefore it is not surprising that the tie of agreement as proposed in the 'Social Contract' by the first Prime Minister of Malaysia, Tunku Abdul Rahman that was once agreed among Malay, Chinese and Indian leaders is being questioned as the mutual trust and respect has started to weaken. The effort towards increasing religious tolerance in Malaysia according to Chandra (2010: 259) should be handled by solving the problem of inter-ethnic communication. This problem comes from ignorance of values, attitudes and customs of others, and deteriorates with deep-rooted prejudice between Muslims and non-Muslims. The problematic situation needs to be resolved by increasing the interaction space for the purpose of building trust, respect and compassion between two sides. Hence, the more often interaction takes

²¹⁶Khadijah Mohd Khambali @ Hambali, (2008), *Islam is the religion of mercy and tolerance: reality and challenges*, Kuala Lumpur

place in the community, the higher potential for tolerance among them. The role of parents in cultivating universal values and non-communal attitude in the new generation is also important for the purpose of producing a future generation who mingle easily, and is not socially awkward with people of different cultures and able to accommodate oneself easily in a different environment²¹⁷.

Religious tolerance can be increased through a softer approach, by appreciating the similarities and respecting differences that exist within each religion. The best method is to raise and multiply the forms of religious interaction and without limiting them in dialogue programs between religious figures. It should be expanded to schools and institutions of higher learning, so that prejudice may be curbed and managed at an earlier stage. Religious tolerance can be increased through a softer approach, by appreciating the similarities and respecting differences that exist within each religion. The best method is to raise and multiply the forms of religious interaction and without limiting them in dialogue programs between religious figures. It should be expanded to schools and institutions of higher learning, so that prejudice may be curbed and managed at an earlier stage. It is undeniable that religious tolerance in Malaysia should be expanded so that all levels of society either in the urban or rural areas may be able to nurture the spirit of tolerance through ties of acquaintance and friendship across religions. The culture of tolerance that has been cultivated from encountering, mixing,

²¹⁷Nur Farhana Abdul Rahman & Khadijah Mohd Khambali@Hambali, Religious Tolerance in Malaysia: Problems and Challenges, International Journal of Islamic Thought, Vol. 3: (June) 2013

associating and co-existing generate amicable relationship not just in form of friendship, but this amicability encourages familiarity which leads to the relationship of brotherhood across religions and ethnicities.

This phenomenon can be seen from the aspect of co-existence in a multi-faith family. This phenomenon is obvious in the life a new Muslim convert, who practiced mixed marriage, either between ethnicities or religions. The phenomenon of mixed marriages that is still taking place until now displays a positive development, where unwanted incidents have not yet occurred that negatively affected religious harmony. A good approach would result in a good situation and vice versa.

Mostly all religions of the world put religious tolerance as a good moral character and must be implemented in the life of religious people. For example, in the Islamic context, the primary source which is al-Qur'an has analysed and explained that religious tolerance is a demand in religion. Some of Allah's words that explain this is: Apart from the Qur'an, religious tolerance certainly becomes an additional claim on other major guidelines respectively in the case of this tolerance which has been established by the Prophet Muhammad (PBUH) in the Constitution of Medina also known as Charter of Medina. The main focus of the Charter of Medina was purposely to clarify the rights of Muslims and non-Muslims living in the same country. The culture of tolerance can only be built if ethnic tolerance and religious tolerance is accepted as a common practice – Muslims and non-Muslims alike.

5.2. What is a Strategy for Tolerance?

Undoubtedly, there are many obstacles in the relationship between Christians and Muslims concerning peaceful co-existence. The Holy Qur'an recommended several ways for meeting peaceful co-existence.

5.2.1. Belief in Origin

The first common principle which the Holy Qur'an referred to is belief in an origin which is the creator and manager of the universe. And throughout history until the last messenger the prophets have invited people to this basic and important principle.

“Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and serve Me.”²¹⁸

5.2.2. Belief in Prophethood

Many verses of Qur'an consider the objective of prophets and philosophy of their prophetic mission as one unique objective:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنْهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ²¹⁹

²¹⁸Al-Anbiya'(21): 25

²¹⁹ Al-Anbiya'(21): 25

“For We assuredly sent amongst every People a messenger, (with the Command), “Serve Allah, and eschew Evil”: of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).”

We can get two points from this verse: firstly, our prophet was not sent to a special nation, rather he is the standing divine tradition among all humans and the true invitation of all prophets has been to worship God and avoiding *Tāghoūt*.

“The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).”

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَّسُولًا أَنِ اعْبُدُوا اللَّهَ ۚ ۲۲۰

“We have sent among every nation a Messenger: worship Allah and avoid *Tāghoūt* and all false deities.”

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ ۚ ۲۲۱

²²⁰ Al-Nahl(16): 36

“He has ordained for you the same religion which He ordained for Noah, and that which we ordained for Abraham, Moses and Jesus, saying you should establish religion and makes no divisions in it.”

This verse names all five the resolute men (who have their own religions) and explains that the object and plan of their invitation is establishing the religion and prohibiting from making divisions in the religion.

Further it states the Oneness of their objectives, explains about the Oneness of their way which is a reason for Oneness and Oneness of all religions. Also, keeping the Oneness of religion and prohibiting from making divisions have been considered as one of the most important terms of their invitation. So, prophets always tried to prepare the most reasonable ways and conditions for conducting of humans. Although at first this preparation has been begun for cleaning any uncleanness from their lives, it gradually moved toward preparing political and social conditions of human society; that is: making an appropriate«political» and «social» organization in human’s social life and gradual completion of this way for human life. Gradually this objective has reached more its perfection and its some special appearances have appeared during the life of some prophets, such as: Noah, Abraham, Moses, David, Sulaiman and finally Prophet Muhammad (blessings and peace be upon him).²²²

²²¹ Al-Shura(42): 13

²²² Rāzani, Mohammad Alī, (2007), *Islamic System*, V1, P25, Māmpublication, Tehran

5.2.3. Belief in Judgment Day

All divine religions are common in belief in judgment Day and all prophets have invited people toward monotheism and belief in Judgment Day: Al-Tawbah (9): 111:

“But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.”

In this verse, God pronounces that paradise belongs to those who fight for God and Torah, Gospel and Qur’an have given this good news. He says about Jews: Al-Baqarah (2):111

“When it is said to them: “Make not mischief on the earth,” they say: “Why, we only Want to make peace!”

The Gospels speak about paradise, hell, purgatory, entrance to God’s celestial world and judging justly among the dead. In the Gospels of St. Luke, St. Matthew and John, it has been written that: God has established an immortal life for believers.

5.2.4. Honouring Contracts and Promises

It is clear that God considers himself as the most faithful person in His book and says that; ²²³«ومن اوفى بعهده من الله» who is truer to his covenant than Allah? And

²²³Al-Tawbah(9): 111

refuse any violations of a contract for him.²²⁴ «فلن يخلف الله عهده»); Allah will not break His covenant. Therefore, He invites His servants to bounding and remaining loyal to their contracts and prevents them from violating:

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ^{٢٢٥}

“Those who fulfil the covenant of Allah and fail not in their plighted word.”

He asks from believers to fulfill any contract:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ^{٢٢٦}

“O you who believe! Fulfill your obligations.”

Violation of a contract is considered a wicked act and damages the human personality and humanity.

Tabātabāeī [1986], writes that: «(ان الله يحب المتقين) explains the causes of keeping a contract and states that keeping a contract is one kind of virtue; such as: the verse eight of al-Maidah: «let not the enmity and hatred of others make you avoid justice. Be just; [because] that is nearer to piety». And the second verse of al-

²²⁴ Al-Baqarah(2): 80

²²⁵ Al-Ra'd(13): 20

²²⁶ Al-Ma'idah(5): 1

Maidah: «let not the hatred of of some people in stopping you from Masjid-al-Haram lead you to transgression. Help you another in virtue; but do not help another in sin and transgression and fear Allah».²²⁷How can there be a covenant with Allah and with His Messenger for the pagans except those with whom you made a covenant near Masjid-al-Haram? So long, as they are true to you, stand true to them. Verily, God loves the pious.

5.2.5. Abstinance from a Disagreeable Religious Dispute

According to human freedom, especially freedom of thought, Islam has established its invitation based on reason and reasoning and has invited all people politely to think freely and go out of slavery of slaves and convert to the slavery of God. The Holy Qur'an not only asks a reason from opponents in this world, also it narrates about the Judgment Day in which He will tell dwellers of Hell: If you have a reason and proof, bring it.

وَنَزَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا^{٢٢٨}

“And from each people shall We draw a witness, and We shall say: “Produce your Proof”: then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in lurch.”

²²⁷Tabātabāī, S. Mohammad Hossein, (1976), *A-Mizān fī Tafsīr Al-Qur'ān*, Dārul Ketāb Islamīah, V9, P154

²²⁸ Al-Qasas(28): 75

Qur'an says that in Al-nahl (16): 125

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم^{٢٢٩}

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.”

The Holy Qur'an refers to wisdom by «خير كثير»:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ

أُوتِيَ خَيْرًا كَثِيرًا^{٢٣٠}

“He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.”

Tabatabai says about the interpretation of the above verse: we can use from this verse (Truly, your Lord knows best who has gone astray from His path, and He is the best aware of those who are guided) that God knows there are only three ways for

²²⁹ Al-Nahl(16): 125

²³⁰ Al-Baqarah(2): 269

inviting to Islam: wisdom, good advice and better argument.²³¹ This verse does not explain about the application of these three ways. The standard and criterion is that each of them which have the most effect on guiding toward the truth and attracting the attention of addressees is used. The Holy Qur'an uses the adjective of «احسن» for arguing with those who have a divine book.

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ^{٢٣٢}

“And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, “We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam).”

Qur'an says that:

وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ^{٢٣٣}

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.”

²³¹ Tabātabāī, S. Mohammad Hossein, (1976), *Almizān fī Tafṣīr Al-Qur'ān*, Dārul Ketāb Islamīah, V12, P:399

²³² Al-'Ankabut(29): 46

²³³ Al-Nahl(16): 125

The word of «احسن» is a broad concept which consists of all good and appropriate values for arguing-- whether in word, in concept, in tone or in movements. So, Islam orders emphatically to its followers to use wisdom, advice and better argument for speaking with their religious opponents and avoid bad words and curses. The Qur'an emphasises polite speech. It even forbids Muslims from cursing idolaters and their idols:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ^{٢٣٤}

“Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.”

5.2.6. Doing Honour to Human's Free Thoughts and Avoiding from any Belief Imposition

Another strategy for peaceful co-existence which Qur'an referred to is doing honor to other thoughts and opinions. So, this book tries to provide a choice right to them by presenting a way for guidance and clearing the true way, till they choose their way without any obligation

²³⁴ Al-An'am(6): 108

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ^{٢٣٥}

“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.”

The owner of *Majma'ol Bayān* writes about this verse: It has been said that this verse was descended when a black slave by the name of Sabih did not accept Islam. And also it has been said that this verse is about a man by the name of Abolhosein whose sons became Christian when Sham's business men came to Medina and called them to their religion, then this verse was descended.²³⁶ Belief in God and Islam cannot be imposed but conveyed through reason to penetrate people's thought and soul. What is important is that divine truths and orders are stated and people understand them and accept them willingly. Allah says:

سُنُّرِهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ^{٢٣٧}

²³⁵ Al-Baqarah(2): 256

²³⁶ Tabarsī, Fazl Ibn Hassan, (1961), *Majma'ol Bayān fī Tafsīr Qur'ān*, Dare ehya Attraso Arabī, V1, P257

²³⁷ Ha Mīm(41): 53

“Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?”

Muslims should behave calmly with opponents for effectiveness of publicity, until their thought starts to run and prevents them from any obstinacy. It is likely that using hard and bad words will have a negative effective on the other party and prevent from accepting the truth.

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ^{٢٣٨}

“Those men,-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.”

So, perhaps using a good and calm tone, even against the most oppressive people, can awaken their inner nature and make ready the way for repenting and reaching to welfare.

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى^{٢٣٩}

“Go, both of you, to Pharaoh, for he has indeed transgressed all bounds. “But speak to him mildly; perchance he may take warning or fear (Allah).”

²³⁸ Al-Nisā(4): 63

²³⁹ Tā Hā(20): 43, 44

5.2.7. Non-intervention in others' affairs

The Holy Qur'an asks the believers to rise against corruption and sedition and prepare for social security, autonomy, and self-determination. Due to its support of free thought, the Holy Qur'an rejects any obligation about accepting beliefs and prohibits from any imposition of opinions on others.²⁴⁰ God asks from his Messenger to publicize his prophetic mission and denies any dominance over other wills:

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ^{٢٤١}

“Therefore do thou give admonition, for thou art one to admonish. Thou art not one to manage (men's) affairs.”

He prohibits any obligatory dominance and ruling over others:

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ^{٢٤٢}

You are not a tyrant over them. He does not allow being appointed as a deputy for others:²⁴³ «وما انت عليهم بوكيل»; O Mohammad, you are not set over them to dispose of their affairs.

²⁴⁰ Al-Baqarah(2): 256

²⁴¹ Al-Ghāshīyah(88): 21, 22

²⁴² Al-An'ām(6): 107

So, Allah has not denied any way by which the non-belivers and oppressors can dominate over the believers, and has rejected any action which leads to non-belivers' domination over believers; because the believers are those who have achieved to high human values and observe the rights of themselves and other nations and He does not consider those who do not observe these right as worthy of ruling over the believers:

وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا^{٢٤٤}

“(These are) the ones who wait and watch about you: if ye do gain a victory from Allah, they say: “Were we not with you?”- but if the unbelievers gain a success, they say (to them): “Did we not gain an advantage over you, and did we not guard you from the believers?” but Allah will judge betwixt you on the Day of Judgment. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.”

And never will Allah grant to the disbelievers a way over the believers. Tabatabai writes about this verse: this part addresses the believers, though it spreads to the non-believers and hypocrites. The sentence of, «وَلَنْ يَجْعَلَ اللَّهُ» means that: in the Judgment Day, the judgment is in favour of the believers and is against the non-believers.

²⁴³Al-An'ām(6): 107

²⁴⁴Al-Nīsā(4): 141

This verse disappoints the hypocrites because finally the believers will win over the hypocrites. It may be that «نفي سبيل» consists of both this and that world; because as when as the believers are bounding to belief instruments; everlastingly they will win by God's permission.²⁴⁵ Allah says that:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ^{٢٤٦}

“So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.”

Regarding to above verse, we can get that Qur'an has denied all ways of intervention which are indicative of domination, transgression, profiteering and disuniting. On the other hand, it does not ever consider some interventions which are toward humans' elevation and applicable for being put in practice of divine and human goals as such these interventions and asks from all people to try to do these good acts. The Holy Qur'an accepts «invitation» which is the start of guidance through wisdom, good advice, and argument:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ^{٢٤٧}

²⁴⁵Tabātabāī, S. Mohammad Hossein, (1976), *Almizān fī Tafsīr Al-Qur'ān*, Dārul Ketāb Islamīah, V9, P183

²⁴⁶ Ali-'Imran(3): 139

²⁴⁷ Al-Nahl(16): 125

“Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.”

The Holy Qur’an emphasises helping the oppressed and reproaches those who do not take up such causes:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ^{٢٤٨}

“And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?- Men, women, and children, whose cry is: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!”

Also Allah says that:

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ^{٢٤٩}

“If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye

²⁴⁸ Al-Nīsa'(4): 75

²⁴⁹ Al-Hujurāt(49): 9

(all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).”

5.3. Obstacles to Peaceful Co-Existence

Although according to the Holy Qur’an, the basic principle is peaceful co-existence, various obstacles hinder achieving this important principle. We refer to some of them:

5.3.1. Transgression

One factor which attacks universal security and religion’s co-existence is transgression. In international Islamic rights, the extent of every country’s duties, power, and authority has been established. No one country has any authority to transgress another country and its rights. According to the Holy Qur’an, transgression is an ugly act:

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ
تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ۚ^{٢٥٠}

²⁵⁰ Al-Nisa'(4): 29, 30

“O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful! If any do that in rancour and injustice, - soon shall We cast them into the Fire: And easy it is for Allah.”

In another verse, God considers himself as a knower on transgressors' ugly behaviors and observes their behaviors and no oppression is beyond God's View:

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ ۗ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ۚ ٢٥١

“Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.”

Also God has established the limits of our religion and its commands and does not allow transgressing these limits. He considers the transgressor an oppressor and has prepared a painful torture for him:

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ ۚ

Also God has established the limits of our religion and its commands and does not allow transgressing these limits. He considers the transgressor an oppressor and has prepared a painful torture for him:

²⁵¹ Al-An'am(6): 117

²⁵² Al-Baqarah(2): 229

In Holy Qur'an, the transgression is permissible only for transgressors:

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۗ ٢٥٣

“And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.”

So, killing was named as عدوان; because killing is the punishment of enmity and oppression. Such that God says that:

فَمَنْ أَعْتَدَىٰ عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ ۗ ٢٥٤ ، وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ
مِّثْلُهَا ۗ ٢٥٥

Qur'an allows the victim to retaliate against the transgressor likewise. “Then whoever transgresses the prohibition against you, you transgress likewise against him.” But even in retaliation, we should behave justly. And do not transgress the given limits:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتَلُونَكُمُ وَلَا تَعْتَدُوا ۗ ٢٥٦

²⁵³ Al-Baqarah(2): 193

²⁵⁴ Al-Baqarah(2): 194

²⁵⁵ Al-Shura(42): 40

²⁵⁶ Al-Baqarah(2): 190

And fight in the way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. The writer of *Majma'ol Bayān* writes that: «that is: do not transgress in killing of those non-belivers whom have been ordered to kill toward killing of those non-belivers whom have not been ordered to kill. It was said that this sentence means that: do not transgress to kill those who have not started fighting you»²⁵⁷ .

5.3.2. The Arrogant

The second factor which threatens peaceful co-existence is arrogance. We should accept that arrogance never allowed Muslims to reach superiority and honour:

فَأَمَّا عَادُ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا

مَنْ أَشَدُّ مِنَّا قُوَّةً^{٢٥٨}

“Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: “Who is superior to us in strength?” What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!”

²⁵⁷ Tabarsī, Fazl Ibn Hassan, (1961), *Majma'ol Bayān fī Tafsīr Qur'ān*, Dare ehyah Attraso Arabī, V1, P285

²⁵⁸ Hā Mīm(41): 15

The arrogant try to cause doubt in people's belief in prophets and saints and they deny it themselves:

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ

اسْتَضَعُوا لِمَنْ ءَامَنَ^{٢٥٩}

“The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: “know ye indeed that Salih is a messenger from his Lord?” They said: “We do indeed believe in the revelation which hath been sent through him.”

The arrogant tries to strengthen his power in the world and continues to corrupt by blocking Islamic movements and values:

وَاسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا^{٢٦٠}

“And he was arrogant and insolent in the land, beyond reason,- He and his hosts: they thought that they would not have to return to Us!”

²⁵⁹ Al-A'raf(7): 75

²⁶⁰ Al-Qasās(28): 39

5.3.3. Oppressive Treatment and Accepting Oppression

Having the sense of oppressive treatment and or accepting it is another factor which threatens peaceful co-existence. Both of these factors can prepare a way in which co-existence, peace and security are injured and they can prevent humans' elevation. An international society should be such that it does not allow the oppressor to oppress and if he does, it punishes him and also rubs off the sense of accepting oppression from the oppressed people. In the book of *mofradāt*, oppression means: darkness and a split which is created in the ground.²⁶¹ Ibne Fares defined it as the opposite of light and placing something in an unsuitable place.²⁶²

The Holy Qur'an promises security for those who do not taint their belief with oppression and turn to God with a pure faith:

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ ۖ

“It is those who believe and confuse not their belief with wrong, for them only there is security and they are the guided.”

²⁶¹ Rāghīb al-Esfahānī, (2010), *Mufradāt al- Alfāz al-Qur'ān*, Alamīrā, p: 703-704, P315

²⁶² Mojam Maghā'īsol Loghah, V3, P468

²⁶³ Al-An'ām(6): 82

So, as the same as Qur'an denies the oppressive treatment, it denies accepting it too and considers it as a taboo. According to the Holy Qur'an, many nations and villages were ruined in the past; because they did wrong:

وَتِلْكَ الْقُرَىٰ أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِم مَّوْعِدًا^{٢٦٤}

“And these towns we destroyed when they did wrong. In the judgment Day, their excuses will be no profit to wrong-doers (oppressors).”

God never oppresses His servants; rather they oppress their souls themselves; because the oppression stems from ignorance and disability and our God does not have these attributes:

فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ^{٢٦٥}

“So it was not Allah who wronged them but they used to wrong themselves.”

Tabatabai interprets this verse as: It is far away from a divine manner that He oppresses a nation, rather they oppressed themselves; because God clearly shows the difference between truth and falsehood. He separated the guidance from deviation, but these nations oppressed themselves; that is, they used to enjoy mundane profits and

²⁶⁴ Al-Kahf(18): 59

²⁶⁵ Al-Bara'at / Al-Taubah(9): 70

scorned the verse of God and denied His prophets».²⁶⁶In today's worldly society, peace and security are the most important factors for the humane life. Nations can grow toward humane elevation when there is no way for threatening security and co-existence. Islam has tried to prepare the way for security and social justice by prohibiting frightening and threatening. It opposes those who try to secure their financial interest by frightening and threatening and considers a great torment for them:

انَّمَا جَزَاءُ الَّذِينَ يُجَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا^{٢٦٧}

“The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.”

As we can get from this verse, the Holy Qur'an shows a severe reaction against those who try to threaten others' security by drawing arms and dealing in corruption and it considers a great torment for them. Of course, in international right, the punishments are different. So, we can conclude from the religious reasons that our God opposes any rough act which used prohibited interest and tries to punish its agents. Islam tries to set the power to the hands of some clean and upright persons, till they use

²⁶⁶ Tabātabāī, S. Mohammad Hossein, (1976), *Almizān fī Tafsīr Al-Qur'ān*, Dārul Ketāb Islamīah, Tehrān, V18, P237

²⁶⁷ Al-Ma'idah(5): 33

it for suppressing the oppressors. Islam orders to the believers to make ready all they can of power, whether in terms of financial or non-financial power, whether in terms of martial facilities or experienced forces, till they threaten the security and peace of those who try to threaten others' peace:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ^{٢٦٨}

“And make ready against them all you can have power, including steeds of war to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know.”

In Islam, the one threatens does not have any right. The jurists believe that his killing is allowable; and also they believe that transgressing to the neighboring home should be defended by the one threatened even with injuring and killing.

So, Qur'an has denied sedition and disbelief and asks from the believers to fight sedition:

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةً وَيَكُونَ الدِّينُ لِلَّهِ^{٢٦٩}

“Fight the non-belivers and disbelievers until there is no more disbelief, and worship is for Allah.”

²⁶⁸ Al-Anfal(8): 60

²⁶⁹ Al-Baqarah(2): 193

But if they cease, let there be no transgression except against the wrong- doers. And fight them until there is no more sedition and the religion will all be for Allah alone. But if they cease, then certainly, Allah is all-seer of what they do.

5.4. Implications

Malaysia is popular for its diversity in culture and religion²⁷⁰. Besides Muslims, many other ethnic groups are living in Kuala Lumpur. This research can help them have close and sincere relationships. It promotes significant reconciliation, tolerance, harmony, friendship, social interaction, mutual respect and daily life engagement among all ethnic groups for a remarkable impact on national unity and social cohesion. Comprehensive growth in any society largely depends upon cooperation, coordination, national reconciliation and truth of all groups living together. This research opens new horizons for multicultural and multi-ethnic societies. Apart from the Qur'an, religious tolerance certainly becomes an additional claim on other major guidelines respectively in the case of tolerance which has been established by the Prophet Muhammad (PBUH) in the Constitution of Medina. The main focus of the Charter of Medina was to clarify the rights of Muslims and non-Muslims living in the same country. In addition, tolerance is a culture founded on the co-existence of a pluralistic society. The culture of tolerance can only be built if ethnical and religious tolerance is accepted as a common practice by Muslims and non-Muslims alike.

²⁷⁰Khadijah Mohd Khambali @ Hambali, (2008), *Islam is the religion of mercy and tolerance of religion: reality and challenges*, Kuala Lumpur

5.5. Conclusion

It may be concluded that the above mentioned values and principles represent the Qur'anic foundations of Muslim-non-Muslim relations²⁷¹ and a solid foundation for peaceful co-existence. It may be noted, however, that genuine and lasting peace must be protected and safeguarded against those who try to destroy it. Genuine peace does not necessarily mean the total absence of use of force or even war as a lesser evil and as a last resort.

The researcher emphasises the exigency of peaceful co-existence as the approach to conquer differences and create equilibrium in the country. Multi-racial groups with various opinions and beliefs search for styles of getting along through way of understanding. Obviously, the arrangement of a peaceful general identity needs a position of proceedings that contains rising identity consciousness, discussing an ordinary identity perception and making a multicultural sense of national character. The structure and consideration of national identity can be made by the intervention of peaceful co-existence between delegates of cultural and religious communities. Furthermore, the researcher emphasises the significance of confirming the positive structure in the explanation of an in-group.

²⁷¹Jamāl Badawī, (2005), *Muslim and Non-Muslim Relations Reflections on Some Qur'anic Texts*, Saint Mary's University, Halifax, Nova Scotia, Canada

Justice is important between various religious adherents in multi-racial society. Fortunately, it can be seen in Malaysia in most aspects of daily activities. In addition, there is considerable reconciliation and tolerance between most multi-racial groups in the study. There are unique national Oneness, social cohesion and economic security among various ethnic groups. The findings highlight remarkable issues in peaceful co-existence and its implications for multi-racial societies. The Holy Qur'an pays much attention to human rights, social interaction, freedom of thought and expression as well as truth. The Prophet's doctrines have significant impact on all aspects of daily life engagement. The findings of this research imply that:

1. In Quranic verses, the purpose of revealing a divine book and prophetic mission is to establish just societies.
2. In any contract and promise, individual or group, either among Muslims or non-Muslims, loyalty to a contract is obligatory.
3. One of the honourable Quranic doctrines which we can assume in communication in tolerance is the attitude of human dignity.
4. Close and appropriate relationship cause greater reconciliation and tolerance among multi-racial societies.
5. In multi-racial and religious societies, national unity, social cohesion, and economic security are admirable.

5.6. Recommendation

The researcher recommends the need for peaceful co-existence as a means of overcoming differences. All ethnic group and multi religious followers should have more harmony and tolerance together. The cooperation and coordination about the principle of peaceful co-existence in cultural, jihad and social sections should be improved. Truth, reconciliation and mutual respect should be considered as direct and positive effects on daily life engagement.

Religious diversity is a reality that must be acknowledged. The varieties in religion contain claims and needs to be judged properly. A good approach would result in a good situation and vice versa. Mostly all religions of the world put religious tolerance as a good moral character and must be implemented in the life of religious people.

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University of Malaya

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8. Is Government helping to repair and rebuild the Christian religious buildings?

A. Yes b. Somewhat c. No

9. How many rounds of dialogue between religions with a focus on "peaceful coexistence" will be held?

A. A lot b. Much c. Somewhat d. Less

10. Is there religious freedom in personal status?

A. Yes b. Somewhat c. No

11. Pensions and other benefits among the Christian minority are established.

A. Agree b. Completely agree c. No idea d. Disagree

12. What extent the underlying agreements are offered to Christian minorities?

A. A lot b. Much c. Somewhat d. Less

13. Do Christian minorities have the equal rights?

A. Yes b. Somewhat c. No

14. Christian minorities NGO are active in various areas.

A. Agree b. Completely agree c. No idea d. Disagree

15. Is there buying and selling freely in movable and immovable property by the Christian minorities?

A. A lot b. Much c. Somewhat d. Less

16. Are Christian minorities active in sports, especially national team?

A. Yes b. Somewhat c. No

17. Christian minorities in science Olympiads (domestic, regional and international) have a significant active in sports presence.

A. Agree b. Completely agree c. No idea d. Disagree

18. How does the government help about medical care and Christian minority's elderly?

A. A lot b. Much c. Somewhat d. Less

19. Do Christian minorities have a specific cemetery?

A. Agree b. Completely agree c. No idea d. Disagree

20. Some of the churches in the national index registered and they will be protected.

A. A lot b. Much c. Somewhat d. Less

21. Do Christian minorities have government budget and state funds?

A. Yes b. Somewhat c. No

22. Christian minorities in the fields of economy and society have significant presence.

A. Agree b. Completely agree c. No idea d. Disagree

23. Is there governmental employment for Christian minorities?

A. A lot b. Much c. Somewhat d. Less

24. Do they have a business banking facility in their works?

A. Yes b. Somewhat c. No

25. They have the advantage authorized in different trades.

A. Agree b. Completely agree c. No idea d. Disagree

26. Do they have the permission of the magazine publication?

A. Yes b. Somewhat c. No

27. Christian minorities have their own schools.

A. Agree b. Completely agree c. No idea d. Disagree

28. Do they have ethnic language?

A. A lot b. Much c. Somewhat d. Less

29. Can they produce social and historical favorite films in Christianity?

A. A lot b. Much c. Somewhat d. Less

30. Is it possible for them to publish Christian books and sell at the store?

A. Yes b. Somewhat c. No

31. Christian students have advantage of school holidays.

A. Agree b. Completely agree c. No idea d. Disagree

32. Christian minorities are represented in Parliament.

A. A lot b. Much c. Somewhat d. Less

33. Christian minorities have an active volunteer in the conflict against a foreign enemy.

A. Agree b. Completely agree c. No idea d. Disagree

University of Malaya

Appendix B:

List of Publications and Papers Presented

1. Papers

- 1.1. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Hassan Mirzajani, Mehraneh Delaviz, (2014), Peaceful Co-Existence In Islam And Christian: Religious Doctrine, [Submitted] Oxford Centre for Islamic Studies.
- 1.2. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Hassan Mirzajani, Mehraneh Delaviz, (2014), The Essence of Collate in Holy Qur'an, [Submitted] Oxford Centre for Islamic Studies.
- 1.3. Hamid Mohammad Ghasemi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Samad Yousefi, Hassan Mirzajani, Mehraneh Delaviz, (2014), the Literary of Picturing in Qur'an, [Submitted] International Journal of Scientific Research
- 1.4. Hamid Mohammad Ghasemi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Samad Yousefi, Hassan Mirzajani, Mehraneh Delaviz, (2014), The Image of Literary in Qur'an, [**Accepted**] International Journal of Humanities and Social Science.
- 1.5. Hassan Mirzajani, Samad Yousefi, (2014), Factors that Influencing Pre-service Teachers' Utilization of ICT in the Classroom: A review of the literature (SO-14-1431), [Submitted] Sage Open.
- 1.6. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Hassan Mirzajani, Mehraneh Delaviz, (2014), Role of Reconciliation in Peaceful Coexistence, [**Accepted**] International Journal of Humanities and Social Science
- 1.7. Mehraneh Delaviz, Hassan Mirzajani, Samad Yousefi, (2014), Exploring Students' Conceptual Understanding of Parallelograms Based on GeoGebra, Sage Open.
- 1.8. Ali Jahani, Hassan Mirzajani, Samad Yousefi, (2014), The Effect of Using Word Processor on Decreasing Writing Spelling Errors from the Viewpoints of PhD Students, [**Accepted**] International Journal of Current Life Science.

- 1.9. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, (2015), Principles and Bases of Peaceful Coexistence in Light of the Holy Qur'an, [**Accepted**] American International Journal of Social Science.
- 1.10. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Hassan Mirzajani, (2014), Religious Tolerance in Peaceful Coexistence In Light of the Holy Qur'an, [**Accepted**] Journal of Islamic Studies and Culture.
- 1.11. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Hassan Mirzajani, (2014), Quranic Doctrine in Peaceful Coexistence, [Submitted] Journal of Islam in Asia.
- 1.12. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Hassan Mirzajani, (2014), Essence of Peaceful Coexistence in The Light Of Holy Qur'an, [**Published**] Journal of Islamic Studies and Culture.
- 1.13. Samad Yousefi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Hassan Mirzajani, (2014), Factors Influencing on Calm Symbiosis: Christians' living In Tehran, [Submitted] Journal of Islamic Studies and Culture.
- 1.14. Hassan Mirzajani, Ghasem Talebi, Samad Yousefi, (2014), Creativity in Organizational Management and Its Effect on the Melioration of Human Power's Action, [**Published**] International Journal of Current Life Science.
- 1.15. Hassan Mirzajani, Ghasem Talebi, Samad Yousefi, (2014), Assessing Factors Influencing on Teachers' ICT Acceptance and Integration in their Classrooms, [**Accepted**] International Journal of Current Life Science.
- 1.16. Hamid Mohammad Ghasemi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Samad Yousefi, Hassan Mirzajani, Mehraneh Delaviz, (2014), the visage of nature in the Qur'an art illustrations, [**Accepted**] Journal of Islamic Studies and Culture.
- 1.17. Seiyed Ahmad Miriyan, Benafsheh Mofidi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Samad Yousefi, Hassan Mirzajani, (2014), Assessment of musical aesthetic aspects of Holy Qur'an, [Submitted] Journal of Islamic Studies and Culture.

- 1.18. Seiyed Ahmad Miriyan, Benafsheh Mofidi, Zulkifli Mohd Yusoff, Khadijah Mohd Hanbali, Samad Yousefi, Hassan Mirzajani, (2014), Harmony of words music with context in Holy Qur'an, [Submitted] Journal of Islamic Studies and Culture.
- 1.19. Hassan Mirzajani, Mokhtar Hj Nawawi, Samad Yousefi, Mehraneh Delaviz, (2014), A Review of the Research Literature on Obstacles That Prevent to Use ICT in Pre-Service Teacher's Educational Courses, [Submitted] International Journal of Current Life Science.

University of Malaya

2. Appendix C:

International Conferences Presented

- 2.1. Samad Yousefi, Zulkifli Mohd Yusoff, (2012), The Annual International Quranic conference 2012, Centre of Quranic Research (CQR), 22nd To 23rd February 2012.
- 2.2. Samad Yousefi, Zulkifli Mohd Yusoff, Seiyed Ahmad Miriyan, (2012), The 3rd international Conference on Numerical Miracle in the Qur'an, Centre of Quranic Research (CQR), 22nd to 23rd September 2012.
- 2.3. Samad Yousefi, Zulkifli Mohd Yusoff, Ebrahim Fallah, (2013), The 3rd Annual international Quranic Conference 2013, Centre of Quranic Research (CQR), 13rd to 14rd march 2013.
- 2.4. Samad Yousefi, Zulkifli Mohd Yusoff, (2013), the International Seminar of Islamic manuscript (ISI M2013), 1st To 2nd July 2013.
- 2.5. Samad Yousefi, Zulkifli Mohd Yusoff, Hamid Mohammad Ghasemi, (2014), The 4th Annual international Quranic Conference 2014, Centre of Quranic Research (CQR), 14rd To 15rd April 2014.
- 2.6. Samad Yousefi, Zulkifli Mohd Yusoff, Ebrahim Fallah, Mojtaba Rezaei Rad, Zeinab Al-Sadat Hosseini, (2015), The 5th Annual International Quranic Conference 2015, Centre of Quranic Research (CQR), (Muqaddas-V), 5rd To 6rd May 2015.