

<https://orcid.org/0009-0000-1004-4013>  
e-mail: elgendi1435@gmail.com

## БЕЙБІТ ҚАРЫМ-ҚАТЫНАС ЖҮРГІЗУ ИСЛАМДЫҚ ҚҰҚЫҚ

Мухаммад аш-Шаххат әл-Жинди  
доктор, профессор  
Нұр-Мұбарак Египет ислам мәдениеті университеті  
Алматы қ., Қазақстан

التَّعَايُشُ السَّلَامِيُّ اسْتِحْقَاقُ إِسْلَامِيٍّ  
(قَضِيَّةُ الْحَقِّ فِي الْحَيَاةِ السَّلَامِيَّةِ فِي الْإِسْلَامِ)

الأستاذ الدكتور  
محمّد الشّحات الجنديّ  
رئيس الجامعة المصرية للثقافة الإسلامية نور مبارك  
ألماتي، كازاخستان

## PEACEFUL COEXISTENCE: AN ISLAMIC ENTITLEMENT (THE RIGHT TO PEACEFUL LIVING IN ISLAM)

Professor Dr. Muhammad Al-Shahat Al-Jundi  
President of the Egyptian University  
of Islamic Culture (Nur-Mubarak)  
Almaty, Kazakhstan

## МИРНОЕ СОСУЩЕСТВОВАНИЕ КАК ИСЛАМСКОЕ ПРАВО

Мухаммед аш-Шаххат ал-Дженди  
Ректор, профессор, доктор филологических наук  
Египетский университет исламской культуры Нур-Мубарак  
г. Алматы, Казахстан

**Аңдатпа.** Қазіргі әлемдегі елдердің көпшілігі Біріккен Ұлттар Ұйымына мүше болғандықтан, әлем қазір халықаралық ұйымдар дәуірінде өмір сүріп жатыр. Бұл ұйымдардың негізгі мақсаты – жергілікті, аймақтық және халықаралық деңгейде бейбітшілікті сақтау. Сондықтан дініне, нәсіліне, түр-әлпетіне, жынысына және тілдік ерекшеліктеріне, беліглі бір мемлекеттің яки бір елдің азаматтық құқықтарына қарамастан барлық адамдар достық, тең және бейбіт қарым-қатынастарды сақтау керек. Бұл бейбіт өмір сүрудің жалпы концепциясы әрбір азаматтың егемендігін айқындайды. Бұл концепцияны жаңа деп айтуға болады, бірақ бұл Ислам мемлекетінде кейбір кедергілерге қарамастан адамдардың түрлі секталарына, дініне, түсіне, әлеуметтік жағдайына қарамастан теңдік пен әділетті өмір сүрген алтын дәуірде жүзеге асырылғанын мойындау керек. Оған дәлел сол уақыттағы заң мәтіндері мен сол кездегі болған жағдай. Соның нәтижесінде бейбітшілік, тұрақтылық, қауіпсіздік пен бірлік орнады. Бейбіт өмір сүрусіз адамдар мен мемлекеттер арада болатын қайшылықтар, бытыраңқылық пен азаматтық соғыстан зардап шегетіні сөзсіз. Өкінішке орай, біз Судан, Пәкістан, Йемен және басқа да мұсылман мемлекеттерінде орын алып жатқан жағдайды көреміз. Сондықтан мұсылман мемлекеттері бейбіт өмір мен даму үшін бейбіт өмір сүрудің алғашқы исламдық үлгісін қалпына келтіруге өте мұқтаж.

**Түйін сөздер:** бейбіт өмір сүру, толеранттылық, азаматтық, азшылық.

**الملخص:** يعيش العالم الآن في عصر التنظيم الدولي، حيث إنَّ معظم دول العالم المعاصر أعضاء في منظمة الأمم المتحدة، وذلك لأنَّ الجميع يطالب بالسلام على المستوى المحلي والإقليمي والدولي، فالسلام مطلب عالمي، وهذا يتطلب وجود تعايش سلمي بين أبناء المجتمع الواحد. وقد يقال إنَّ هذا المصطلح حديث، لكن يجب الاعتراف بأنَّ الدولة الإسلامية في العصر الذهبي للإسلام كانت تطبق هذه المادة على سند من النصوص الشرعية والسوابق الدستورية، فمفهوم التعايش السلمي يعني أن يعيش جميع أبناء المجتمع في سلام واستقرار بعض النظر عن الاختلاف في الدين والعرق واللون واللغة والحالة الاجتماعية. وأهمية هذا المبدأ تتجلى في أن يعيش الشعب في سلام وأمان وتوحد، وتنعم الدولة بالاستقرار والازدهار. والواقع أن فقدان التعايش السلمي يؤدي إلى التوتُّر والانقسام والحرب الأهلية.

وهذا ما تشهده بعض الدول الإسلامية في العصر الحاضر، نجد هذا في السودان وفي باكستان وفي اليمن ودول أخرى؛ لذلك فإنَّ دول العالم الإسلامي في حاجة ماسة للتعايش السلمي بين مواطنيها لتحقيق الاستقرار والتنمية والتقدم.

**الكلمات المفتاحية:** التعايش السلمي، التسامح، المواطنة، الأقلية، السلام.

**Abstract.** The contemporary world is experiencing an era dominated by international organizations, as most nations are now members of the United Nations. The primary objective of these organizations is to uphold peace at local, regional, and international levels. Achieving this requires fostering amicable, equitable, and lawful relationships among all individuals, irrespective of their religion, race, color, or language, and ensuring that every citizen enjoys their full rights within their respective states. The general concept of peaceful coexistence implies sovereignty for each citizen.

Although some may consider this concept modern, history reveals that it was already realized in the Islamic state during its golden era. At that time, people of different sects, religions, races, and social statuses lived in an environment of equality and justice, supported by legal texts and historical Islamic precedents, despite facing certain challenges. This led to peace, stability, security, and unity.

Without peaceful coexistence, societies and states suffer from division, disunity, and civil wars, as seen in several Muslim countries today, such as Sudan, Pakistan, and Yemen. Thus, Muslim states urgently need to revive the early Islamic model of peaceful coexistence to achieve tranquility, development, and progress.

**Keywords:** peaceful coexistence, tolerance, citizenship, minority.

**Аннотация.** Поскольку большинство стран современного мира являются членами Организации Объединенных Наций, мир сейчас живет в эпоху международных организаций. Основная цель деятельности данных организации заключается в сохранении мира на местном, региональном и международном уровнях, поэтому необходимо поддерживать дружеские, равные и законные отношения между всеми людьми, независимо от религии, расы, цвета кожи или языковых различий, а также людей, имеющих право гражданства как членов государства. Данная общая концепция мирного сосуществования отождествляет суверенитет каждого гражданина. Можно сказать, что эта концепция новая, но следует признать, что данная концепция была реализована в Исламском государстве в золотую эпоху, когда люди жили в равенстве и справедливости независимо от их секты, религии, цвета кожи или социального статуса. несмотря на некоторые препятствия, что доказывают юридические тексты и исламские прецеденты. Результатом этого стали мир, стабильность, безопасность и единство. Нет сомнений в том, что без мирного сосуществования люди и государства будут страдать от различий, разобщенности и гражданской войны. К сожалению, именно это и видим в некоторых мусульманских государствах, таких как Судан, Пакистан, Йемен и других государствах. Поэтому мусульманские государства остро нуждаются в восстановлении той ранней исламской модели мирного сосуществования для мирной жизни, развития и прогресса.

**Ключевые слова:** мирное сосуществование, толерантность, гражданство, меньшинство.

A look at the overall status of societal conditions between Muslims and non-Muslims in the Islamic world, reveals a state of confusion, chaos and turmoil, in a way that the fair and knowledgeable observer recognizes the importance of correcting the imbalance that prevails in many societies of the Islamic world due to its value in establishing structured societies and the renaissance, reforming the course of nations, the development of civic life, and the continuity of civilizations. However, the observer feels deeply perplexed about the state of this world in comparison to what the conditions of this nation were in the first era, when reality and the ideal matched Islam in the era of prophecy and the Rightly-Guided

Caliphs. For the most part, the march went on in the Muslim empire that dominated the world in the era of the Umayyad and Abbasid dynasties, where the manifestations of civilization and governance dynasties, where the manifestations of civilization and governance stemming from the origins of Islam and the implementation of the noble Sharia in various aspects of life and community benefits emerged. It remained the ruler and organizer of relations between Muslims and non-Muslims as citizens of the Ummah.

This was evident in the partnership and social solidarity between Islamic individuals and societies under a strong Islamic public opinion and an authority that was largely

committed to legal principles and decisive texts. However, a stark contrast emerges between what the Islamic nation was in its first era in its unity and cohesion and its current fragmentation. Its interdependence was reflected in the solidity of construction, the establishment of social peace and stability in the relations between the various families of society, sects and religions, which Islam unified with its justice and its integration of the various groups of Islamic societies into this vast empire. It also enjoyed power, domination and sovereignty through a sound understanding of the universality of Islam and awareness of the elements of coexistence across social, economic and cultural and political fields. This is the dilemma of the current situation in Muslim societies.

This disparity in establishing awareness of the purposes of Sharia in building social peace has resulted in a crisis in societal relations and a crack in the home front due to the recurrent intellectual and behavioral clashes between individuals and groups over time, undermining unity and social cohesion, which once served as unique model in the first Islamic era. Meanwhile the situation within Muslim societies has deteriorated into division, sectarianism, and hatred to the point of a complete breakdown in relations between Muslims and non-Muslims amidst power struggle and its negative repercussions. Rather, in the absence of goals and priorities, this has escalated into societal conflict and violent clashes between the members of the same nation as a result of the intensification of religious, ethnic and racial differences – a deviation from the understanding that diversity is a natural phenomenon and a universal reality. Rather, the situation worsened further, as some countries descended into civil wars that led to the collapse of nation-states and the

separation of one entity into two. It shifted the goal of unity towards fragmentation and fueled demands separation from the motherland and the formation of a new state, as happened in Sudan, dividing it into Northern Sudan and Southern Sudan, and similarly between Pakistan and Bangladesh; even Palestine remains divided between Fatah and Hamas factions, and there are efforts to separate South Yemen from North Yemen. At the same time the battles rage between compatriots in Syria, Iraq and Libya – countries at the heart of the Islamic world. The danger lies in how this strikes at the strategic depth of nations that constitute the core of Islamic religious identity, which has historically been a model of unity and harmony through the ages and generations. The crisis did not stop at the geopolitical fragmentation that has persisted for more than a century. However, the situation worsened to the extent that national unity itself has come under threat in some states, affecting their very existence and the cohesion of their societies, which had long lived as unified peoples throughout history.

The danger lies in how this strikes at the strategic depth of nations that constitute the core Islamic religious identity, which has historically been a model of unity and harmony through the ages and generations. The crisis did not stop at the geopolitical fragmentation that has persisted for more than a century. However, the situation worsened to the extent that national unity itself has come under threat in some states, affecting their very existence and the cohesion of their societies, which had long lived as unified peoples throughout history.

Undoubtedly, these deteriorating conditions stand in clear contradiction to Islamic principles. Sharia emphasizes the construction of society based on brotherhood, peace, and the recognition of the right of



religious followers to live freely and practice their religious laws under a conscious and just jurisprudence. As subjects of the state and its citizens, they must be ensured peace and security within society.

Moreover, these conditions also contradict international agreements, such as the Charter of the United Nations and the resolutions of international organizations and their affiliated agencies, which emphasize peaceful coexistence among the members of a single people and nation.

Thus, in light of this misunderstanding and misapplication of principles, it is not surprising that hatred, discord, and division prevail in some societies, undermining national brotherhood and peace. This has transformed the situation into one of hostility and rivalry, shaking the unity of the nation.

Of course, these transformations cast a dark shadow over Islam's call for unity and peaceful coexistence, both in scriptural teachings and historical experience. Throughout Islamic history, despite differences in political structures and governing systems, successive Islamic states and governments upheld the principle of unity.

At the textual level, numerous Quranic verses emphasize the necessity of unity, including the words of the Almighty: *"And hold fast to the rope of God all together; and do not become divided."* (The Qur'an 3:103)

All of them fall under the banner of unity in its various forms – religious, political, economic, social, and military. This unity begins within the community and the small nation, extending to the region and the broader Islamic world. However, unity cannot be achieved without peaceful coexistence and harmony under the umbrella of one nation, as affirmed by the Almighty: *"Verily, this Ummah is one nation, and I am your Lord, so worship Me."* (The Qur'an 21:92)

This verse underscores what the Ummah and Islamic societies must embody – unity in ranks and structure, where the people of the nation stand together under the banner of religious identity and public order, fostering solidarity and integration at both the national and state levels. This foundation necessitates love and compassion while rejecting discord and division. Disputes, conflicts, and disunity are all forbidden by Islamic law due to their destructive consequences, as emphasized in the Almighty's words: *"Do not dispute, then you will fail, and your power will disappear. And be patient; indeed, God is with those who are patient."* (The Qur'an 8:46)

To control their fate, Muslims must learn from history, particularly the colonial era, which thrived on the principle of "divide and rule." This strategy continues insidiously today through cultural invasion and economic exploitation, contributing to the decline of the Islamic world in political and military affairs.

The command for unity and peace is not limited to legal discourse, mandated rulings, or textual obligations that simply command or forbid actions. Rather, it extends to the practical application of Islamic governance, where coexistence in peace and security was a foundational principle and a way of life, even amid political disputes. Historically, constitutional precedents and societal norms reflected a commitment to peace, tolerance, and solidarity. In adherence to Islamic law, both Muslims and non-Muslims were integrated into governance, with justice and equality prevailing in all societies under Muslim rule. The followers of various sects and peoples, even those who did not accept Islamic rule, were still afforded protection and fairness under the framework of constitutional legitimacy.

The basis for this obligation is to follow the prophetic model established in the state

of Madinah, as it serves as the legislative and constitutional framework governing the relationship between Muslims and non-Muslims. This includes the duty to treat non-Muslims with justice and equity. Clear and conclusive evidence prohibits wronging them or infringing upon their rights, as the Messenger, may God bless him and grant him peace, said: *“Whoever wrongs a covenant person, diminishes his right, or burdens him beyond his capacity, I will plead against him on the Day of Resurrection.”* (Sahih Al-Bukhari).

This principle applied to all subjects of the Prophet’s state, whether they were Jews, Christians, or even some idol worshippers. They lived under a system of justice and partnership with Muslims in the state of Madinah. Muslim subjects followed this model by adhering to the example of the Prophet in his peaceful relations with the Jewish tribes, including Banu Qurayza, Banu Qaynuqa’, Banu An-Nadir, and the inhabitants of Khaybar. The same applied to the Christians of Najran, as long as they upheld their covenants and did not betray their agreements with the Muslims, in accordance with the Almighty’s command.

This principle aligns with the concept of constitutional legitimacy in modern political and legal systems. It establishes equality and citizenship as fundamental pillars of society, as affirmed by the Islamic system, which is built upon religious brotherhood, justice, and national unity. These values serve as the foundation for organizing relationships and structuring the state, reflecting the prophetic model of citizenship based on coexistence.

Coexistence stems from peaceful living and ensures security and stability for individuals and society. It involves building human relations among people of different religions, genders, races, cultures, or nationalities, based on mutual acceptance,

recognition of rights, fulfillment of duties, cooperation, and the exchange of benefits to achieve common goals. This concept is deeply rooted in Islamic teachings, which emphasize social harmony, solidarity, and kindness toward all. At its core, it includes peace and reconciliation among members of the same faith and nation. According to the principles of pastoral care and citizenship, such values should prevail in societies, in accordance with the judgments of Islamic Sharia.

### **Coexistence Between Construction and Demolition**

Coexistence refers to groups of people living together in mutual understanding and actively participating in the commitment to a system they have accepted and agreed upon in harmony and peace, aiming to achieve their goals in life. Whoever examines the texts and derives rulings will find that establishing and sustaining coexistence relies on fundamental principles: instilling proper education within the family, fostering tolerance, accepting others, and promoting learning in schools. It also requires spreading a sound culture through media and education, as well as attracting public interest by raising awareness of the value of peace, mutual affection, and the integrity of societal and national structures that are united in their objectives.

The cornerstone of coexistence is the shared responsibility among all members of society, including families, religious institutions, public authorities, grassroots movements, and civil society organizations. It is a collective duty based on participation and cooperation.

Accordingly, coexistence depends on education, culture, and behavior. Its key components include educational, psychological, and social elements, all functioning within the framework of Sharia’s

constants and legal principles, which carry both obligatory force and the necessity of implementation. These principles must be revived and adhered to while benefiting from contemporary developments. From an Islamic perspective, coexistence within the framework of existing political, legal, and social systems is a necessity of life and a strategic choice for ensuring stability and progress.

Given the societal composition of states – structured as political entities within the international community, upon which the modern political system is based – coexistence becomes an essential reality. Modern states are founded on principles of sovereignty, independence, justice, equality, and the right to self-determination. The Islamic world is an integral part of this system. There is hardly a state that is homogeneous in sex, religion, or race; rather, each is a complex and intertwined blend of various demographic components. This reality makes coexistence an inevitable necessity, accommodating diversity, pluralism, and differences rather than being confined to a singular identity.

Diversity and difference are part of divine law and human nature, existing not only among distant peoples but also within families, villages, cities, communities, and nations across the world. The Qur'an affirms this principle: *"And if your Lord had willed, He would have made people one nation, and they will still differ."* (The Qur'an 11:118)

This verse indicates that differences signify multiplicity rather than contradiction. However, in some Muslim countries and other parts of the global community, the process of coexistence and relationship-building does not align with this truth. Instead, it deviates due to various disruptive influences.

### Obstacles to Peaceful Coexistence

Various factors, whether practiced by an authority, group, or sect, can serve as obstacles and impediments to peaceful coexistence, ultimately leading to its destruction. The most significant of these include:

#### 1. Tension, hatred, and fear prevailing among different groups within the homeland.

These emotions manifest as bewilderment and apprehension, festering within individuals and creating barriers to mutual understanding and cooperation. Such tensions are reflected in hostile behavior between different parties, often rooted in deep-seated psychological and social grievances. These emotions are typically accompanied by fractured relationships, a breakdown in dialogue, weak affiliations, and an inability to unite around common goals or recognize shared interests. As a result, anxiety, mistrust, and resentment grow between different segments of society, leading to division and discord within the national fabric.

Certainly, such divisions have severe consequences on a nation's international standing, as conflicts based on religion, gender, ethnicity, or nationality further fuel societal tensions. However, society must be built on partnership, cooperation, and peace rather than division and hostility.

Addressing the problem of tension and unrest requires identifying its root causes and working to resolve them. Ignoring these issues poses a significant threat to social stability and can escalate into protests, rebellion, and even civil war. This tragic reality has affected many societies throughout history. Therefore, efforts must be made to counteract such divisions by promoting awareness of true religion, emphasizing the importance of national

unity, and highlighting Islam's message of constructive dialogue, which seeks to revive religious and human values and reinforce shared interests. These efforts help bridge societal divides, fostering righteousness at both the individual and collective levels and encouraging reconciliation among conflicting groups. As the Qur'an commands: *"Indeed, believers are brothers, so reconcile between your two brothers..."* (The Qur'an 49:10)

Eliminating tension, hostility, and incitement can only be achieved through meaningful dialogue, reform, and the active role of religion in fostering reconciliation. The promotion of peace and mutual affection between groups is essential to preventing the negative consequences that arise when such conflicts are allowed to persist.

## 2. Intolerance and Fanaticism

Intolerance and fanaticism stem from an exaggerated and narrow-minded understanding, excessive bias toward religion or ideology, and the misuse of religious, ethnic, or national affiliation. It involves weaponizing religion, gender, or nationalism to exclude others, diminish their rights, or infringe upon them entirely. Hence, using religion, ethnicity, or sectarianism as a means of division, rather than unity, creates a false sense of security that individuals cling to for identity and protection. This practice is strictly prohibited by both Sharia and constitutional law.

Religious conversion or belonging to a particular race, sect, or nationality should not negatively impact the legal status of individuals. As rightful members or partners in the homeland, such distinctions should not prevent them from exercising their rights or being active participants in society. Moreover, fanaticism manifests in rejecting others and refusing to cooperate with them, directly opposing the harmony required by

law. In contrast, Islamic governance was built upon unity, affinity, and compassion within the Islamic society, as stated in the Qur'an: *"If you had spent all that is in the earth, you could not have united their hearts, but God united them."* (The Qur'an 8:63)

This verse highlights the importance of inner contentment and disciplined behavior, qualities that are essential for societal stability. The correct understanding of religion fosters social cohesion and reinforces the foundations of strong societies. This is further confirmed by the hadith of the Prophet, peace and blessings be upon him: *"A believer to another believer is like a structure; each part strengthens the other."* (Sahih Al-Bukhari)

The Prophet, peace be upon him, compared the members of a united community to a well-structured building, where each individual supports the other. This analogy underscores the significance of faith as a unifying force, encouraging every citizen to seek the pleasure of God through their belief and actions. These teachings were fully realized and implemented in the first Islamic state, establishing a model of coexistence, cooperation, and social solidarity.

## 3. Extremism and Violence

Extremism and violence stem from excessive rigidity in understanding, transgression in opinion and behavior, and the use of force to oppress and destroy opponents. It is an affliction suffered by groups that have deviated from true Islam, imposing their distorted views upon others and silencing entire communities. The behavior of extremists is marked by exaggeration in interpretation, ignorance of peace and reform, and a deviation from the higher objectives of religion, which aim to establish order and ensure the well-being of human society, allowing individuals to feel

safe and secure within their families and communities.

Such extremist behavior becomes excessively aggressive, contradicting customary human interactions. It leads to abnormal conduct, excessive ideological rigidity, and social detachment, resulting in feelings of loneliness and alienation. The extremist becomes fearful of society while simultaneously instilling fear in others. Consequently, his thinking shifts toward violence as a means of expressing his extremism, leading to intimidation and division within the community, turning society into fragmented and conflicting groups.

An extremist does not seek the stability or security of the homeland. His loyalty is directed toward his ideology rather than national unity, abandoning the fundamental values of peaceful coexistence and security. He neglects his responsibilities toward society and disrupts the structures that support a cohesive and harmonious community. In doing so, he isolates himself, destabilizes a once-secure society, and plunges the homeland into a state of perpetual threat and fear.

A careful look at the position of Sharia on human society in general, and Islamic societies in particular, reveals that Islam establishes societies upon interdependence and strong social ties. Islam promotes peace, love, and fraternity, ensuring that people live in harmony, tranquility, and mutual sympathy, assisting one another in overcoming hardships and crises. This principle extends to non-Muslims as well, as affirmed in the Qur'an: *"God does not forbid you from being kind and just to those who have not fought you because of religion and have not expelled you from your homes. Indeed, God loves those who act justly."* (The Qur'an 60:8)

This equality applies to Muslims and non-Muslims alike, as indicated by the noble hadith: *"Preserve me in the care of the People of the Book."* The Prophet's command to protect the People of the Book reflects the obligation to treat them with kindness and fairness. Anything that contradicts this principle of care and protection is forbidden in Sharia.

Therefore, in a significant number of Muslim societies, fanaticism and extremism have escalated to the extent that they have become deeply involved in destructive acts of terrorism against Muslim communities. This alarming reality raises profound concerns about the spread of these groups and their influence over Muslim public opinion, often at the expense of the values of moderation. Moderation is a defining characteristic of Islam, both in ideology and practice, as affirmed by the Almighty: *"We have made you a middle nation so that you may be witnesses over the people, and the Messenger will be a witness over you."* (The Qur'an 2:143)

This principle of balance—reconciliation between extremism and rigidity—defines the Muslim's approach in thought and behavior. It also represents the ideological foundation of the Islamic nation, serving as a guiding framework for both ancient and modern societies.

#### **4. Seeking Hegemony and Control Over Power**

The ultimate goal of these extremist groups is to seize control over ruling regimes and the people in Muslim countries. This relentless pursuit of power by violent and terrorist groups serves as the primary force behind their opposition to moderation. It is a devastating affliction that has plagued the Islamic nation throughout history.

However, the influence of these groups and their threat to both the present and future



of the Muslim world have escalated to the extent that they seek to overthrow legitimate governments and seize control of the state. This has been witnessed with groups such as the Muslim Brotherhood's political factions, ISIS, Boko Haram, and others, whose actions have severely disrupted societal stability and harmed social relations within Muslim communities.

### **The Arena Was Filled with Destruction, Murder, and Corruption**

The growing influence of these extremist groups is due to multiple factors, including their erroneous ideology and overreach, as well as various shortcomings and failures within Muslim regimes. Among the most significant of these is the absence of key foundations of the Islamic system, such as freedom of expression, democracy, the suppression of opposition, the denial of fair trials, and the arbitrary imprisonment of individuals. Additionally, the exploitation of poverty and unemployment, the widespread ignorance and illiteracy in Muslim societies, and the lack of proper education have further contributed to their rise.

Another critical factor is the weak role of religious institutions and intellectual elites in refuting the claims of these groups and raising awareness about the true teachings of Islam. The decline of scientific and intellectual progress, coupled with the overall backwardness and weakness that have afflicted many Islamic countries in recent times, has also played a significant role. Furthermore, the dominance of Western and Eastern foreign influence in Muslim countries – along with the support of foreign powers for these extremist groups, providing them with weapons to kill fellow Muslims – has exacerbated the situation.

One of the primary reasons for the influence of political Islamist groups is their ability to infiltrate the minds of ordinary

people, promoting the claim that they are the “rescued sect” and that God is their protector while others are their enemies. They convince their followers that they are the rightful heirs of Paradise and the Day of Judgment. They monopolize the interpretation of Islam, asserting that they alone are capable of restoring the Islamic Caliphate and reviving the golden age of the Muslim nation.

These groups manipulate emotions by using populist slogans such as “Mujahid” and “Martyr” for their fallen members, portraying themselves as the “Battalion of Islam” and the “Soldiers of God,” while labeling other Muslims as the “Soldiers of Satan.” Such rhetoric deceives the ignorant and the uneducated, leading them to believe in their supposed superiority and mastery over the general Muslim population, who, according to them, must either join their cause or be considered outsiders. This perception has made them a formidable and inflexible opponent of the ruling legal systems.

### **The Role of the State in Countering Extremism**

In light of these realities, it has become essential for the state to collaborate with religious institutions, intellectual leaders, and civil society organizations to effectively counter the influence of these extremist groups. There must be active communication with grassroots communities to educate the masses, expose the deceptive schemes of these groups, and dismantle their false narratives that exploit religion to manipulate public opinion.

It is particularly crucial to focus on the recruitment of young people, as these groups often exploit their enthusiasm and energy under the guise of supporting religion – despite religion itself being innocent of their actions. The prevalence of unemployment



further facilitates the recruitment process, underscoring the urgent need to create job opportunities for the unemployed to prevent their exploitation.

Strategic plans and mechanisms must be put in place to strengthen public awareness, promote social peace, and ensure psychological, social, and economic security. Strengthening the national front and fostering a sense of unity are essential to reinforcing peaceful coexistence and protecting societies from the destructive effects of extremism and violence.

### **5. Spreading and Propagating Malicious Rumors**

Spreading malicious rumors is a form of psychological warfare that can alter the mindset of individuals, influencing their behavior and interactions with others, turning them from peace to hostility. Malicious rumors are a tool used by groups engaged in deception, conspiracies, and sabotage. These groups employ lies, slander, and false accusations against individuals or communities with the intent of harming their reputation, causing discord, and transgressing against them.

The perpetrators of such rumors employ various tactics to ensure their widespread dissemination. Their ultimate goal is to sow division and harm those who oppose them, as well as destabilize society and the state. To achieve this, they craft their narratives in a deceptive and cunning manner, blurring the lines between falsehood and truth. They present misinformation in a polished and convincing way, deceiving many into believing and spreading it further. This manipulation has a destructive impact on both the minds and behaviors of individuals. The Qur'an strongly condemns such deceit, stating: "A word that comes out of their mouths is so great that they say nothing but a lie." (The Qur'an 18:5)

In our time, rumors are more prevalent than ever. They are no longer limited to word-of-mouth transmission or the circulation of slanderous news among individuals. Instead, the spread of rumors has evolved into a sophisticated practice, amplified by the media, including radio, newspapers, and television. Moreover, social media platforms such as Facebook, YouTube, Instagram, WhatsApp, Zoom, and others have become powerful tools for disseminating false information at an unprecedented scale.

Thus, rumors are among the most dangerous tactics employed by extremist and terrorist groups to undermine coexistence and transform peace and societal security into hatred and violence. The consequences of such actions are disastrous, affecting all segments of society and eroding trust among its members.

For this reason, spreading rumors is considered a betrayal of both religion and the homeland. The Prophet, may God's prayers and peace be upon him, warned against such deceitful behavior, stating: "*It is a great treachery to speak to your brother a hadith that he believes to be true while you are lying to him.*" (Sunan Abu Dawud)

Given the seriousness of rumors and their devastating impact on societies – psychologically, materially, and morally – it is the duty of every individual to verify the authenticity of any information they hear or read before accepting or spreading it, particularly through social media. Social media's widespread reach, lack of censorship, and frequent use by all segments of society make it a highly effective platform for the rapid dissemination of misinformation. The same caution applies to traditional media outlets. Every individual has a responsibility not only to refrain from believing in rumors blindly but also to avoid transmitting or sharing them without

certainty and verification of their accuracy, in accordance with the words of the Most High: *“O you who believe, if a wicked person comes to you with news, make it clear, lest you harm people out of ignorance and become regretful for what you have done.”* (The Qur’an 49:6)

Furthermore, both the state and individuals must actively confront rumors and combat their spread through all possible means, ensuring that their sources are identified and eradicated. Combating rumors can be approached through two methods:

**1. A preventive approach** – This involves taking precautionary measures before rumors arise by warning people against believing unverified news, particularly from unreliable sources or concerning critical topics related to their livelihood and daily lives. Preventive strategies help preempt misinformation and neutralize its effects before it takes root in society.

**A corrective approach** – Once a rumor has already spread, it is essential to take immediate action to contain its dangers and mitigate its damages. This requires implementing effective measures through media platforms and other channels to clarify the truth. Legislation and strict enforcement of justice against those who intentionally spread falsehoods are necessary to ensure deterrence, protect society from misinformation, and safeguard public trust.

The Basics of Peaceful Coexistence and Its Foundations

It is well established that strong nations are built upon a cohesive and solid society, where members live in peace and security. Achieving this requires eliminating the obstacles and challenges that hinder positive coexistence, which in turn ensures stability and harmony. Every individual must see themselves as an integral part of their homeland, sharing ownership of its

future and working together as partners in its progress. Recognizing and respecting intellectual, personal, and communal rights is essential for fostering coexistence, which rests upon several key foundations.

**1- Common Identity:** Religion, Homeland, History, Language, Culture, and Loyalty to the State

A fundamental aspect of coexistence is a shared identity that binds individuals to their religion, homeland, history, language, and culture, along with loyalty to the state. This bond is rooted in an individual’s birth in the homeland or their long-term residence within it, allowing a deep connection to develop. The relationship between an individual and their homeland is reciprocal – each complements and depends on the other.

This necessitates the establishment of strong ties among citizens, where the national identity, particularly in an Islamic framework, serves as a unifying public order. The ideal model is that of a single national family, in which pride in each of its members leads to a harmonious and well-integrated society.

At the same time, belonging to the state entails a sense of duty and loyalty, meaning that every citizen must voluntarily and sincerely adhere to the state’s identity, abide by its laws and regulations, and actively contribute to its development and progress. Citizenship is built on the understanding that individuals reside within the state, hold its nationality, and benefit from its resources – blessings granted by God upon both the individual and the nation.

This relationship imposes a responsibility on every citizen to uphold their sense of belonging and loyalty, guided by public interest and the need to preserve national unity and social order. When individuals embrace this duty, they elevate their society to a higher standard, conferring

sanctity upon life through the preservation of material and moral well-being. This includes securing essential needs such as food, clothing, housing, healthcare, and education.

Dignity is safeguarded when individuals are recognized as valued members of society, ensuring social cohesion, national progress, and overall strength. The best foundation for such a system is fostering fraternal relations and a deep sense of patriotism – creating an environment where individual needs are met, and societal advancement is prioritized. This principle is reflected in the Almighty's words: *"Indeed, you do not go hungry therein, nor do you lack clothing. And you will not suffer from thirst, nor will you be exposed to the sun's heat."* (The Qur'an 20:118-119)

These are the essential requirements and the most fundamental needs that every individual requires as a foundation for their existence and the establishment of their life. Preserving one's dignity and maintaining honor and respect are among the core principles emphasized by the Almighty: *"We have honored the children of Adam and carried them on land and sea and provided them with good things and preferred them over many of those whom We created."* (The Qur'an 17:70)

The primary place where one can live in peace and dignity is within their homeland and society, which should be built upon the provisions of true Sharia.

## 2- Pastoralism or Citizenship

Pastoralism, or citizenship, serves as a fundamental pillar and a strong foundation for peaceful coexistence. Through it, an individual acquires national membership, granting them the rights of citizenship, including legal equality with all other citizens, without discrimination or prejudice based on natural differences among people.

Citizenship functions as a legal and regulatory framework that governs social and political relationships. It establishes the foundations of society, recognizing each individual as a vital building block within the greater structure. Society is composed of all its members without exception, and thus, citizenship emerges as a political, legal, and social bond that guarantees care and protection for every citizen in terms of their religious, material, and moral well-being. Since all citizens contribute to the nation's collective identity, they form the foundation of national unity and strengthen the national front.

Although the term "citizenship" is modern in its linguistic usage, its essence and components were already present in the first Islamic era, as exemplified by the **Medina Charter** (Al-Mawardi). This document established a participatory society consisting of Muslims – both immigrants and supporters – as well as Jews. It granted them the right to pastoralism or citizenship, recognizing them as a single nation rather than classifying them as a minority. This distinction differs from the modern international legal definition of minorities, which refers to small groups distinct from the majority within a country.

In this context, citizenship is a shared responsibility upheld by both the ruler and the people. Each party bears its respective obligations, as indicated by the hadith of the Messenger, may God's prayers and peace be upon him: *"All of you are shepherds, and each of you is responsible for his flock. The imam is a shepherd and responsible for his flock, the man is a guardian over his family and responsible for his flock, and the woman in her husband's house is a guardian and responsible for her flock."* (Sahih Al-Bukhari 7138)

### Obligations and Responsibilities in Citizenship

All parties are obligated to uphold the principles of citizenship, ensuring that no group is marginalized or abandoned. Violating the principles of citizenship poses a serious threat to the stability of society, undermines the rights of certain groups, and leads to division, hatred, and social injustice. These dangers hinder the progress and advancement of society, creating divisions among its members and weakening national unity.

This issue is reflected in the hadith of the Prophet, peace and blessings be upon him, who provided an insightful analogy about a group of people aboard a double-decker ship. They cast lots to determine who would stay at the bottom and who would occupy the upper deck. Those at the bottom, when in need of water, had to pass by those above them. They then thought, *“If only we could make a hole in our share of the ship, we wouldn’t have to disturb those above us.”* The Prophet, peace be upon him, commented: *“If they are left to do what they want, they will all perish. But if they are stopped, they will be saved, and all will survive.”* (Sahih Al-Bukhari)

This hadith provides a realistic example that applies to nations today. When the majority – whether in terms of gender, religion, race, or nationality – oppresses the minority, discord and conflict arise. Societies become fragmented, leading to internal strife and divisions that ultimately weaken the nation. A nation divided against itself suffers setbacks, with both its people and state facing inevitable decline.

### 3- Pluralism and Diversity

Pluralism is a fundamental aspect of every human society, whether it manifests in a tribe, a people, a community, a state, or a nation. It is a universal Sunnah, as God

Almighty created people with differences in many aspects. Thus, diversity in human characteristics, beliefs, and acquired knowledge is a natural feature of humanity. This is reflected in the presence of differences in religion, thought, perspectives, lifestyles, and governance systems. The Qur’an highlights this reality: *“And if your Lord had willed, He would have made people one nation, but they will continue to differ.”* (The Qur’an 11:118)

This verse underscores the importance of recognizing and understanding human differences – whether on an individual, societal, or national level. However, when certain groups claim superiority over others and deepen societal divisions, they fuel conflict, clashes, and rivalry among individuals, communities, and states. This recalls the earliest human conflict between two brothers – Cain and Abel – where desires, personal ambitions, and greed overshadowed the values of peace and coexistence, resulting in bloodshed.

To prevent such conflicts, societies must embrace systems that promote peace, security, compassion, and reconciliation among people.

If we acknowledge that differences are inevitable and part of human existence, then such differences must be managed in a way that fosters understanding and competition within ethical and lawful boundaries. The Qur’an affirms this principle: *“And if God did not repel some people by means of others, the earth would have been corrupted.”* (The Qur’an 2:251)

This verse indicates that peaceful competition and healthy debate are necessary for coexistence. However, when conflict arises, it is crucial to seek consensus and find a compromise that prevents escalation into violence, destruction, and war. Failure to do so not only corrupts relationships

but also leads to the downfall of societies, undermining their stability and ultimate success.

However, the current dilemma in Muslim societies persists, as divisions among Muslims have led to struggles for power, the promotion of discord, and the rejection of the responsibilities required by the ruling system. This has resulted in confusion within society, fueled by sermons and media propaganda that advance ideological conflicts and intensify disputes. These divisions have reached the point where certain groups excommunicate those who remain silent about joining them, ultimately escalating the conflict into armed confrontation against both the regime and the majority. Some have even gone further, declaring war not only against non-Muslims but also against fellow Muslims within their own homeland.

The transition from differing understandings and opinions – within the framework of acceptable pluralism in jurisprudence – to a form of fanaticism has led to division and the exclusion of those with differing views. Instead of engaging in scholarly diligence (ijtihad) that seeks harmony and reconciliation, some have resorted to imposing their opinions by force, using arms to suppress natural pluralism, violate universal norms, and undermine both the homeland and the nation.

Therefore, it is essential to acknowledge that differences in many aspects of life are both natural and beneficial, enriching perspectives and contributing positively to society. Rather than being a source of division, these differences should serve as a foundation for coexistence, built upon shared societal values and the collective public interest. These commonalities are numerous and valuable, and it is necessary to recognize and strengthen them.

The state must play a role in regulating pluralism by ensuring the recognition of individual and group rights while preserving privacy and maintaining social harmony. This requires taking appropriate measures and enacting necessary legislation to safeguard diversity and inclusion. Within pluralism and diversity lies a source of enrichment and benefit, which must be approached with wisdom and careful consideration.

#### 4- Acceptance of Others

Acceptance of those who differ in religion, ideology, or thought – as well as those who belong to different ethnic or racial backgrounds – is a fundamental right based on religious, national, and human brotherhood. This principle arises from the recognition that differences in identity and characteristics are part of human existence and a reflection of life's diversity.

This understanding leads to the constitutional and legislative recognition of a pluralistic society, placing responsibility on both the state and individuals to acknowledge and respect the rights of others. Every person should be valued as an active member of the homeland, and natural differences – created by God – should never be used as an excuse to exclude anyone from the national community.

Religion, in particular, is a matter of personal choice, as affirmed by the Almighty: *"You have your religion, and I have my religion."* (The Qur'an 109:6)

A person belonging to a different religion remains an integral part of society and one of its citizens. A Muslim must accept and coexist with them in peace and security as a fellow member of the state, guided by Islam's general call for peace, as stated by the Almighty: *"O you who believe, enter into peace all together and do not follow the steps of Satan. Indeed, Satan is a clear enemy to you."* (The Qur'an 2:208)



The Qur'anic discourse establishes peace as the foundation for believers within Islamic society.

### 5- The Fulfillment of Rights and Commitment to Duties

The relationship among the people of a country must be based on the fulfillment of rights and the commitment to duties. The fundamental rights essential for an individual's life cannot be neglected, as they are necessary for living with dignity. These include access to basic needs such as food, clothing, shelter, healthcare, and education. Furthermore, rights such as dignity, justice, and human rights – along with other natural entitlements required for a virtuous society – must be safeguarded.

At the same time, the acquisition of these rights comes with corresponding obligations that individuals must uphold. This ensures that rights are protected for all members of society. According to the principle: **“Every right is met by a duty; both are inseparable.”** Life cannot function properly without this balance, which is a fundamental necessity of human civilization. Among the most crucial aspects of this principle is ensuring the fulfillment of the rights of all members of the homeland, regardless of their differences.

### 6- Fraternity, Tolerance, and Justice

These values are fundamental pillars upon which human society is built according to Islam. They are among the most essential requirements for coexistence among the citizens of countries and nations.

In the Muslim world, the concept of brotherhood has multiple dimensions: Islamic brotherhood, faith-based brotherhood, patriotism, and shared humanity. These elements are arranged in priority, with faith being the primary aspect of identity in Islam, followed by nationality, language, region, history, and culture. Faith also extends

beyond Islam to include followers of the Abrahamic religions, as Islam acknowledges the core principles of these faiths.

This concept of brotherhood strengthens the bonds among believers in God within a homeland, forming a solid connection that unites all citizens in a shared national identity. Thus, the brotherhood of the homeland is built upon the collective partnership of its people in all aspects of life and a shared commitment to national progress.

Moreover, the broader sense of human brotherhood is affirmed in Islam, as the message of the Prophet was sent to all of humanity, as stated in the Qur'an: *“We have not sent you except as a mercy to the worlds.”* (The Qur'an 21:107)

It is, therefore, essential to focus on common global interests that bring people together. Tolerance, patience, and forgiveness are necessary qualities in maintaining brotherhood. A person must show kindness toward their fellow human beings, as commanded in the Qur'an: *“Repel evil with that which is better.”* (The Qur'an 41:34)

The Sunnah also emphasizes tolerance in daily transactions, particularly in economic dealings, as exemplified in the hadith: *“May God have mercy on a person who is lenient when selling, lenient when buying, lenient when asking for repayment, and lenient when collecting debts.”* (Sahih Al-Bukhari)

This hadith highlights the importance of ethical conduct, urging individuals to overcome personal greed and self-interest for the sake of social harmony and justice.

### Justice: The Pillar of a Stable Society

Justice is the foundation upon which all aspects of life are regulated. It ensures stability in livelihoods, restores rights to their rightful owners, and provides fairness to the oppressed and the weak. For this



reason, human consensus is built upon the necessity of justice as an essential element of a functioning society. Justice fosters trust, reassurance, and social harmony, as it upholds equality, protects the oppressed, and ensures that rights are fairly distributed. These values are crucial for peaceful coexistence, social unity, and the advancement of human civilization.

The necessity of justice is deeply embedded in Islamic teachings across all aspects of life, including religious, personal, social, financial, and legal matters. The Almighty states: *“And let not the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.”* (The Qur’an 5:8)

Additionally, justice must be upheld regardless of a person’s social or economic status, as emphasized in the Qur’an: *“If he is rich or poor – God is more worthy of both – so do not follow your desires lest you deviate from justice.”* (The Qur’an 4:135)

The highest form of justice is when a person rises above personal desires and partiality, even when it concerns those closest to them. The Sunnah also consistently upholds justice, both in words and actions. One of the clearest examples is the behavior of the Prophet, may God’s peace and blessings be upon him, when he stood on the

pulpit and called for justice, even applying it to himself. He said: *“If I have taken money from anyone, here is my money – let him take it from me. If I have insulted anyone, here is my dignity – let him dishonor me, or forgive me. I want to meet my Lord in a state of good character.”* (Sahih Hadith)

Thus, adherence to justice is not only a religious duty but also a social necessity and a mark of a civilized society. Justice integrates moral, legal, and ethical principles, embodying the supreme divine command upon which both religion and worldly affairs are based.

### **Justice as the Foundation of Peaceful Coexistence**

The historical Islamic state was founded on justice, ensuring peace and societal security for people of all races, religions, ethnicities, and nationalities. This inclusivity was based on Islamic principles of peace, security, and social justice. It serves as clear proof that peaceful coexistence is an inherent Islamic right – one that has been undermined by extremist groups who, through their destructive ideologies and practices, have deviated from the true essence of Islam.

### **References**

1. Abul Hasan Ali ibn Muhammad Al-Mawardi (2018). *Al-Ahkam As-Sultaniyyah: The Laws of Islamic Governance*. Translated by Assadullah Yate, p. 379. Dar Ul Thaqafah.
2. *Sahih Al-Bukhari*, Chapter on How to Deal with Non-Muslims.
3. *Sahih Al-Bukhari*, Hadith on Brotherhood, Vol. 1, Book 8, Hadith 468.
4. *Sunan Abu Dawud*, General Behavior (*Kitab Al-Adab*), Hadith 4953.
5. *The Qur’an*, Translated by Abdullah Yusuf Ali.
6. *Mu’in Al-Hukkam: Fima Yataraddad Bayna Al-Khasmain Min Al-Ahkam*. Dar Al-Qalam, Ali Ibn Khalil Tripoli.
7. Al-Gindi, M. *The Political System in Islam* (in Arabic).