Islam promotes religious harmony and peaceful co-existence not only among the Muslims, but also among the people of other faiths. As established by Islam, it is important for every Muslim to tolerate other religions, and to follow the policy of living peacefully with other nations, religions etc., despite fundamental disagreements. This article is aimed to explore how the Holy Qur'an appeals to Muslims to engage in religious tolerance and harmony with the people of other religions in order to bring a true manifestation of peace and brotherhood in diversity and respect for each other’s rights on the basis of their common humanity. Hence, the article focuses on the Quranic principles for religious harmony and peaceful co-existence among the people, such as the equality of mankind, mutual understanding, cooperation, and freedom of religion and thought. The study concludes by highlighting the importance of the Quranic

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view of peace and coexistence which is interwoven with the universal moral discourse that unites all human beings.

Keywords: Religious harmony, Tolerance, Co-existence, Peace

Abstrak

Kata kunci: Keharmonian agama, Toleransi, Kewujudan bersama, Keamanan

INTRODUCTION
Religious harmony and peaceful coexistence are some of the essential elements for the full realization of the creative potential of individuals, sustainable development of the economy and culture of nations, and a true security for the long lasting prosperity of mankind.

To emphasize the importance of peace and harmony among people, the message of Islam, from the beginning, declared the unity of mankind in its origin, value and destiny. It never limited peace and harmony to those who accepted the Islamic faith. On the contrary, by establishing the principles of religious tolerance and harmony which are stated clearly in the Qur’an, Islam made peace a right for everyone, whether affiliated with the religion or not.

According to Islam, peace is not simply an absence of war. Peace opens doors to all kinds of opportunities which are present in any given situation. It is only in a peaceful situation that planned activities are possible. Islam firmly believes that peace is the main state of life and war is only an exception. Even in defensive war Muslims have to analyse its result; if the result is doubtful, they should avoid war. Stray acts of aggression are not enough for Muslims to rush into war. They have to assess the whole situation and adopt a policy of avoidance when war is not certain to achieve a positive result (Wahiduddin Khan, 2000).

QURANIC PRINCIPLES OF RELIGIOUS HARMONY AND PEACE
Qur`anic concept of peaceful co-existence and harmony is the view that human beings are united under one God which command Muslims to build bridges of understanding and cooperation with fellow human beings in order to create an environment of social order. Peaceful co-existence requires that people abstain from abusing and denigrating those who do not share their beliefs. Deriding and mocking others can engender violence and hatred. Therefore, the noble Qur’an urges respect for the beliefs of others. The noble Qur’an sates that:

“Had God willed, they would not have been for not idolaters and, we have not appointed you a watcher over them, neither are you their guardian. Abuse not those to who they pray, apart from God, otherwise, they will abuse God in revenge without knowledge. So, we have decked out fair to every community their deeds: then to their lord they shall return, and He will tell them what they have been doing (Al-An’am 6:107-108).
NO COMPULSION IN RELIGION
One of the fundamental truths established by the Holy Qur‘ân in order to establish social harmony is that no one can be compelled to accept Islam. It is the duty of Muslims to establish the proof of Islam to the people so that truth can be made clear from falsehood. After that, whoever wishes to accept Islam may do so and whoever wishes to continue upon unbelief may do so. No one should be threatened or harmed in any way if he or she does not wish to accept Islam. (Jawdat Sa‘îd, 1997). Allâh (swt) says:

“Let there be no compulsion in religion. Truth has been made clear from error. Whoever rejects false worship and believes in Allâh has grasped the most trustworthy handhold that never breaks. And Allâh hears and knows all things.”

(Al-Baqarah 2:256).

This verse is decisive in establishing that each person has the right to make his or her own choice about embracing Islam. There is other equally decisive evidence in the Qur‘ân, among which are the following two verses:

“If it had been your Lord’s will, all of the people on Earth would have believed. Would you then compel the people so to have them believe?”

(Yûnis 10:99).

“So if they dispute with you, say ‘I have submitted my whole self to Allâh, and so have those who follow me.’ And say to the People of the Scripture and to the unlearned: ‘Do you also submit yourselves?’ If they do, then they are on right guidance. But if they turn away, your duty is only to convey the Message. And in Allâh’s sight are all of His servants.”

(Al ‘Imrân 3:20)

It is important to note that these verses were revealed in Madinah. This is significant, since it shows that the ruling they gave was not just contingent on the Muslims being in Mecca in a state of weakness, but is valid for all time.

UNIVERSAL HUMANITY
Universal humanity is a central value in Islam conveyed through Muslims’ beliefs in the equality of origins, and their calls for equal rights, treatment, and solidarity among all people. Humans are an integral part of an ocean of creation, and they are the most dignified and exalted of all creatures. Humans have the potential to learn and know the ability to decide which actions to take, and to bear the consequences of his/her actions. Humans are God’s vicegerent on earth. The Qur‘ân states:

“When your Lord said to the angels verily I am going to appoint a vicegerent on earth.”

(Al-Baqarah 2:30)

Thus, the protection of human life and respect for human dignity are sacred in Islam. The honor that God bestowed on humans is also stressed.

“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 favors, above a great part of Our creation.”

(Al-Îsrâ’ 17:70)

Thus, the work, worship, and life of a person should be aimed at preserving, protecting, and achieving human pride and dignity as main principles and values in Islam.
TOLERANCE IN PERFECT MANNER

As a concept, tolerance means “respect, acceptance and appreciation of the rich diversity of the world’s cultures, forms of expression and ways of being human” (Ed Hindson and Ergun Caner, 2008). In Arabic, it is called “Tasămah.” There are also other words that give similar meanings, such as “Hilam” (forbearance) or “Ajir” (pardon, forgiveness) or “Safr” (overlooking, disregarding). Thus, it means to hold something acceptable or bearable (Majid Gharbawi; Ma’had al-Abhath wa-al-Tanmiyah al-Hadariyah, 2008).

Tolerance in Islam is not a mere fairy tale phrase, but Muslims live it in reality. Islam urges Muslims to be tolerant and forgive others. This is indicated in both the Qur’an and the Sunnah. Indeed, one of the features of Islam is that it is deen al-rabnah (the religion of mercy). By the same token, the Muslim should be easy going, not one who puts others off; he should forgive when he is able to take revenge and be tolerant when people make mistakes (Qurashi, 2006).

Tolerance comes from the basics such as the dignity of the human beings, the basic equality of all human beings, the universal human rights, and the fundamental freedom of thought, conscience and belief (Qurashi, 2006).

The Qur’an points out the basic dignity of all human beings. The Prophet Muhammad (saw) declared the equality of all human beings, regardless of their race, color, language or ethnic background. Shari’ah recognizes the rights of all people to life, property, family, honor, and conscience. Islam emphasizes the establishment of equality and justice, both of these values cannot be established without some degree of tolerance. Islam recognized from the very beginning the principle of freedom of belief or freedom of religion. It said very clearly that it is not allowed to have any coercion in the matters of faith and belief. The Qur’an states that:

“There is no compulsion in religion.”

(Al-Baqarah 2:256)

Tolerance is a basic principle of Islam. It is a religious moral duty. It does not mean “concession, condescension or indulgence.” It does not mean lack of principles, or lack of seriousness about one’s principles. Sometimes it is said, “people are tolerant of things that they do not care about.”

But this is not the case in Islam. Tolerance according to Islam does not mean that Muslims believe that all religions are the same. It does not mean that they do not believe in the supremacy of Islam over other faiths and ideologies. It does not mean that they do not convey the message of Islam to others and do not wish them to become Muslims (Wilyam Sulaymän, 2006).

Islam teaches tolerance on all levels: individual, groups, and states. It should be a political and legal requirement. Tolerance is the mechanism that upholds human rights, pluralism, and the rule of law. There are many levels of tolerance: Tolerance between family members, husband and wife, parents and children, and siblings, tolerance between the members of the community, tolerance in views and opinions, tolerance between the Islamic Juridical Schools (madhahib), and tolerance between Muslims and the people of other faiths. In other words, this can be summarized as tolerance in interfaith relations, dialogue, and cooperation (Abdel-Salam Aly, 2005).

NO VIOLENCE AND AGGRESSION

Islam clearly prohibits all kinds and forms of aggression and violence against anyone, except in self-defense. Islam is a practical religion which is meant to be implemented in every aspect of our life. Therefore, it realizes the fact that a person who commits aggression and violence against others will not cease these actions unless they are deterred by similar actions taken against them. Islam also places very high importance on justice, and allows punishment for aggressors and unjust people accordingly unless they repent before they are brought to justice. At the same time, Islam encourages people to forgive those who have wronged them whenever possible (Mahebûba Desăi, 2009).
The amazing point about Islam is that even in the most dominant and most powerful time of Islamic sway, it is suggested that if Muslims enter a peace treaty with the followers of other religions should have lordship over others. Islam orders its followers that faith and religion is not imposable. The Prophet Muhammad (saw) has no duty to be dominant over people’s life, but only is entitled to reveal and explain the religion. God is kind to everyone and His mercy is for all humanity. Interfaith dialogue is today’s necessity to restore peace, harmony in the world. Islam meets all the requirements, needed for inter-faith dialogue. Dialogue has not only been an important principle in Islam, but also Qur’an has stipulated that it should be conducted in the best possible manner and based on good argument. God has mentioned frequent cases of dialogue between His messengers and their opponents and has advised Prophet Muhammad (saw) to engage in dialogue with people. The Prophet of Islam started his mission with dialogue and argument. The profound study of the Holy Qur’an and tradition of Prophet, as he is living Qur’an, show that he considered dialogue the sole legitimate way for peaceful coexistence and to find solutions to social and political problems. Any dialogue should be based on common points and progress within the Quranic framework. Islam is synonymous with peace. It encourages its followers to explore every possible avenue for peaceful negotiation to sort out the conflicts. The Holy Qur’an appeals Muslims to engage in constructive dialogue with people of other faiths on the basis of what they have common in doing righteous deeds (Muhammad Shafiq and Mohammed Abu-Nimer, 2007).

SOCIAL JUSTICE

Islam calls for actions to do justice whether one is strong or weak. The following Qur’anic verses are commonly identified by scholars as carrying a strong message concerning the social justice and responsibility reflected in Islam. They describe the Muslim’s duty to work for justice and reject oppression and injustice on interpersonal and structural levels.

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion.

Allah does command you to render back your trusts to those to whom they are due; And when you judge between man and man, that you judge with justice. (An-Nisā:58).

You who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, whether it be (against) rich or poor: for Allah can best protect both... Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily Allah is well acquainted with all that you do. (An-Nisā:135).

And Allah (swt) says: O you who believe, stand out firmly for God, as witnesses to justice and let not the enmity of others make you swerve from the path of justice. Be just: that is next to righteousness, and fear God. Indeed, God is well acquainted with all that you do. (Al-Mā’dah 5:9).

Continuously, the Qur’an reminds Muslims of the value of justice, thus it does not simply favor, but rather divinely orders the followers and believers to pursue justice. Justice is an absolute and not a relative value, and it is the duty of the believer to seek justice and apply it. The early Caliphs were known for their strong pursuit of justice, particularly Umar ibn al-Khattab who left a distinctive tradition in pursuing justice. The connection of peace-building with justice is thus never far from the surface in Islam. Peace is the product of order and justice. One must strive for peace with justice. This is the obligation of the believer as well as the ruler. More than that, it is a natural obligation of all humanity.

DOING GOODS TO HUMANITY (KAHR AND IHSĀN)

As a religion, Islam spread in large measure because of its foundations of helping and empowering the weak and the disempowered, and it continues to be characterized as a religion of dynamism and activism. Struggling against oppression (zulm), assisting the poor, and pursuing equality among all humans are core religious values emphasized throughout the Qur’an and Hadith. Islam demands that one should do good (ihsān) not only to one’s parents and relations but also to the orphans, the needy, the helpless and the neighbor.
whether he/she is related to oneself in any way or not at all. The emphasis in Islam is on doing good (khair), not on power and force (qiwawah). Good deeds are associated with the straight path (al-Sirat al-mustaqim) and with all the virtue of the Prophet (Syed Abul ‘Ala Maudoodi, 1995). The two following verses of the noble Qur’an stress this meaning.

“And there may spring from you a nation who invites to goodness and enjoins right conduct and forbids indecency. Such are they who are successful”.

(Āli Imrān 3:104)

Those who believe (in the Prophet of Islam) and those who are Jews and Christians and the Sabians (that is who belong to a religious group) who believe in God and the Last Day of Judgment) and whose deeds are good, shall have their reward with their Lord. On them there shall be no fear nor shall they grieve. (Al-Baqarah 2:62).

Doing good extends beyond the interpersonal to a group or community level. A nation cannot survive, according to Islam, without making fair and adequate arrangements for the sustenance and welfare of all the poor, underprivileged and destitute members of the community. The ultimate goal Islam points toward is a world in which suffering and poverty can be eliminated. In addition to individual Zakāh or charity, the state is obligated to provide for its poor through Zakāh and bayt al-māl (public treasury). Zakāh was even recognized, with offering prayer, as a minimal condition to recognizing a community as a community of true Muslims. Thus, economic justice is a major component of Qur'anic teachings, which describe in detail the proper distribution of wealth (Hossein Askari; Zamir Iqbal and Abbas Mirakhor, 2015).

**SERVICE TO HUMANITY**

The Holy Qur’an expressly declares that the human race is one family. All of us are the children of Adam and Eve, whether our skin is white or black. At various places it says: “All human beings are a single nation” (Al-Baqarah 2:213). “All human beings are naught but a single nation and yet they disagree” (Yūnus 10:19). “And verily this your nation (human beings) is a single nation” (Al-Anbiyā’ 21:92) and (Al-Mu’minūn 23:52).

The differences in human physical features, colors, complexions, languages, dresses, customs and the ways of living arise due to different climates and geographical territories. Those who settled in hot tropical zones grew to be black, and those who settled in cold climates remained white in their complexion. The people who are living in hot climates are hot-headed and the people living in cold climate have cold temperament. The lust for property, power and pelf made one tribe the enemy of the other tribe and led to bloodshed and battles. Such savage and illiterate people fashioned idols with their hands and worshiped natural phenomenon such as the sun, fire, bodies of water and snakes and other elements and creatures which could harm them. They believed that they could obtain protection from such material objects, creatures and elements of nature the river, the snakes and other objects which could harm them. Hence out of fancy and fear they made their gods, but the prophets always guided them and instructed them to worship one God (Ziaul Haque, 2008).

The prophets instructed these people to worship the one God, Who is omniscient, omnipotent and all merciful. These individuals, who were ruled by fear and stuck in their beliefs, frequently tortured, teased and persecuted these divine reformers known as the prophets. God never left humankind without guidance through prophets.

**WORSHIP AND SACRED PLACES MUST BE RESPECTED**

A Muslim must respect and protect the holy places where the People of the Book worship God, and protect them. For Muslims, these places are precious because in these places, people, whether Jews or Christians, remember God. In the Qur’an, the places of worship of the People of the Book, ie. monasteries, churches and synagogues, are mentioned as places of worship protected by God.

“If God had not driven some people back by means of others, monasteries, churches, synagogues and mosques, where God’s name...
is mentioned much, would have been pulled down and destroyed. God will certainly help those who help Him-God is All-Strong, Almighty" (Al-Hajj 22:40).

As a manifestation of his loyalty to God’s commands, the Prophet Muhammad (saw) was most careful not to destroy the holy places of the People of the Book. Such destruction means, in the first place, opposing God’s commands. This aside, it means preventing people who have faith in God worshipping Him. Indeed, the Prophet Muhammad (saw) promised the Christians, who were the other party to a peace agreement he made, that their churches would not be destroyed and that they would never be harmed. The tax (Jizya) agreements he made with Christians also guaranteed the safety of churches (Mahmoud Ayoub, 2004).

The first agreement made after the death of the Prophet (saw) that guaranteed the protection of the temples was a tax agreement Khalid bin al-Waleed signed with the leader of the city of Anat. Ibn Is-haq stated that those agreements made by Khalid bin al-Waleed were also approved by Abu Bakr and the three caliphs following him. This aside, Abu Bakr offered the same guarantees that had been offered to the people of Najran by the Prophet Muhammad (saw) (Mohammad Razi Khan Afridi and Mohammad Ilyas Navaid, 2006).

The Islamic societies that abided by Islamic morality after the death of the Prophet (saw) also paid special attention to this issue. Muslim leaders who adhered to the Qur’an and the Sunnah respected the places of worship of non-Muslims in conquered countries and showed great tolerance to the clergy. Christians who lived under Muslim rule for centuries never rebelled for religious reasons (Mohammad Razi Khan Afridi and Mohammad Ilyas Navaid, 2006). This, there is no doubt, is the result of the just and tolerant attitudes of Muslim leaders in compliance with Qur’anic rules.

CONCLUSION
Thus, the main emphasis of Holy Qur’ān is on calling the entire humankind towards faith in its Lord and Creator, and urging it to submit to His Will. Indeed, the real way to establish lasting peace on earth is the following: First of all, a true Muslim society needs to be established in one part of the world; this would act as a beacon, inviting the humankind towards the light of imān and Islam. As a result, the boundaries of Islamic society would keep on expanding till the entire humanity would come within the fold of love, benevolence and mercy of its Creator. Under the present circumstances, however, this seems like a far-fetched idea. But Islam has a message of peace, love, and harmony for the inter-rim period as well. Islam provides Muslims with two cardinal principles (Origin of the humanity and knowing each other) on the basis of which the people of the world can be united in global harmony. Thus, the ayah 13 of Sūrah Al-Hujarat reads: O mankind! We created you from a single (pair of a) male and a female, and made you into nations and tribes, so that you may know each other. Verily the most honored of you in the sight of Allah is (one who is) the most righteous of you... (Al-Hujurat 49:13).

Utilizing Quranic principles of Religious tolerance and harmony discussed in this article will increase the possibility for peaceful change and development in such communities.

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A CRITICAL ASSESSMENT OF TAWHID AL-ĂFĂl BY MUHAMMAD NAFIS AL BANJARI IN AL-DURR AL-NAFĪS

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Abstract

The teaching of tawhid embodied with Sufi teaching is uncommon to be discussed in Malay world. But Muhammad Nafis al-Banjari, a renowned Malay scholar who studied in Makkah, had discussed the tawhid from sufi perspective in his small epistle known as al-Durr al-Nafis fi Bayān Wāḥid al-Ăfāl wa al-Asmā’ wa al-Šīfāt wa al-Dhāt al-Taqādīs. His exposition on the tawhid al-Ăfāl (actions) from Sufi approach rises misunderstanding that leading to negative impact. The objective of this study is to evaluate critically tawhid al-Ăfāl as taught by him. The study applies historical and textual studies. Finally, Muhammad Nafis al-Banjari exposition on tawhid al-Ăfāl is not contravened with the fundamental theological principles. His teaching of tawhid al-Ăfāl is consistent and well balanced between the requirements of the Islamic Law and the Divine reality on the basis of Tawhīdī orientation.

Keywords: al-Banjari, al-Durr al-Nafis, Tawhīd al-Ăfāl

Abstrak

Pengajaran taulih yang disulami dengan ilmu tasawuf jarang dibincangkan di Alam Melayu. Tetapi Muhammad Nafis al-Banjari, seorang ulama Melayu muktabar yang pernah menuntut ilmu di Mekah telah membincangkan taulih diripada pandangan sufi di dalam risalah kecilnya yang bernama al-Durr al-Nafis fi Bayān Wāḥid al-Ăfāl wa al-Asmā’ wa al-Šīfāt wa al-Dhāt al-Taqādīs. Pendedahannya mengenai taulih al-Ăfāl (perbuatan) disampaikan dari perspektif sufi menimbulkan salah faham yang boleh membawa kesan negatif. Objektif kajian ini ialah untuk menilaikan secara

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