



هَذَا كِتَابُ الثَّقَلَيْنِ

تَصَدَّرَ عَنْ دَارِ الْقُرْآنِ الْكَبِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ
مُجَازَةً مِنْ وَزَارَةِ التَّعْلِيمِ الْعَالِيِّ وَالْبَحْثِ الْعِلْمِيِّ
مُعْتَمَدَةً لِأَعْرَاضِ التَّرْفِيَةِ الْعَالِمِيَّةِ

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هَدْيُ الثَّقَلَيْنِ

مَجَلَّةٌ عِلْمِيَّةٌ نِصْفُ سَنَوِيَّةٍ مُحَكَّمَةٌ

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تَنْوِيهِ:

الْأَفْكَارُ وَالْآرَاءُ الْوَارِدَةُ فِي أَبْحَاثِ هَذِهِ الْمَجَلَّةِ تُعَبَّرُ عَنْ وَجْهَةٍ نَظَرٍ كُتِّبَتْ بِهَا
وَلَا تُعَبَّرُ بِالضَّرُورَةِ عَنْ وَجْهَةٍ نَظَرِ الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ.

قَصِيدَةٌ تُؤَخَّرُ فِيهَا مَجْلَدٌ هَدَى الثَّقَلَيْنِ وَهِيَ مَجْلَدٌ عَلِيمَةٌ
نُصِفَتْ سِنُونِبَةً مُحْكِمَةً تُعْنَى بِنَفْسَيْهِ النَّبِيِّ وَأَهْلَ بَيْتِهِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ لِقُرْآنِهِ الْكَثِيرِ، صَدَرَتْ بِمَرَارِ الْقُرْآنِ
الْكَثِيرِ فِي الْعَتَبَةِ الْحُسَيْنِيَّةِ الْمُقَدَّسَةِ

سَفَرُ جَمِيلٌ وَبَدَتْ مِثْلُ السَّنَا	عِنْدَ الْحُسَيْنِ فِي الطُّفُوفِ صَدَرَتْ
فِي طَيْهَا كُلُّ تَقَاسِيرِ الْهَنَا	وَهِيَ بِقَوْلِ الْإِنِّ حَقًّا هَدَرَتْ
أَرَاؤَهَا مِنْ بُورَةٍ فِيهَا الْغَنَى	سَلَسَلَهَا الْعِلْمُ وَمِنْهَا نَشَرَتْ
مِيدَانُهَا الْآيُ وَمِنْهَا قَدَدْنَا	وَأَسْتَبَقَتْ بَابَ الْهُدَى إِذْ شَمَرَتْ
مَزْدَرَارُ قُرْآنِهِ كَرِيمٍ نَحْوَنَا	بِالْحَيْرِ وَالْقَوْلِ الْجَمِيلِ قَدِ سِرَتْ
وَاللَّيْلُ وَلَى بَدَأُ صُيْبَ الْفَنَاءِ	أَسْتَارُهُ قَدْ مَرَّقَتْ وَأَنْدَثَتْ
يَا حُسْنَهَا كُلُّ إِلَيْهَا أَذْعَنَا	حِينَ إِلَيْهَا كُلُّ عَيْنٍ نَظَرَتْ
هَذَا قَدْ أَنَا خَتَ رُكْبَهَا الْعَالِي هُنَا	فَارْدَ هَرَّتْ أَبْوَابُهَا بَلْدًا شَمَرَتْ
فَالْيَوْمَ عِنْدَ السَّبْطِ ذَا أَقْصَى الْكُنَى	أَرْخَ: هَدَى الثَّقَلَيْنِ صَدَرَتْ

عَلَى الصَّفَارِ الْكَرْبَلَايَ

عَدَدٌ خَاصٌّ بِبَحْوثِ اللُّغَةِ الْإِنْجَلِيزِيَّةِ

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م/ مجلة هدى الثقلين

السلام عليكم ورحمة الله وبركاته

اشارة الى كتابكم ذي الرقم ح ٢٥١٤٩/٣٩ بتاريخ ٢٠٢٤/٤/٢٧ بشأن استحداث واعتماد مجلتكم لاجراض النشر والترقيات العلمية وتسجيلها ضمن موقع المجلات الاكاديمية العلمية العراقية وبعد استكمال الملاحظات الخاصة بضوابط الاستحداث بموجب كتابكم المرقم ح ٤٧٧١٢/٣٩ في ٢٠٢٤/٨/٢٧، حصلت الموافقة بتاريخ ٢٠٢٤/٩/٨ على اعتماد المجلة المذكورة في الترقيات العلمية والنشاطات العلمية المختلفة الاخرى واعتباراً من المجلد الاول - العدد الاول - كانون الثاني لسنة ٢٠٢٤ لتسجيل المجلة في موقع المجلات الاكاديمية العلمية العراقية.

للتفضل بالاطلاع وابلاغ مخول المجلة لمراجعة دائرتنا لتزويده باسم المستخدم وكلمة المرور ليتسنى له تسجيل المجلة ضمن موقع المجلات الاكاديمية العلمية العراقية وفهرسة اعدادها ، ويعتبر ذلك شرطاً اساسياً في اعتمادها بموجب الفقرة (٣١) من ضوابط الاستحداث واصدار المجلات العلمية في وزارتنا.

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**Peaceful Coexistence:
A Concept Established
in the Glorious Quran
and Reflected in Nahj Al-Balaghah**



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**Educational and Psychological
Discourses in Imam Ali's Nahj al-Balagha:
A Discursive Analysis with
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**The Concept of Patience in Selected
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**Justice in the Glorious Qur'an: An
Analytical Study in View
of Nahj al-Balagha**



**Peaceful Coexistence: A Concept Established
in the Glorious Quran and Reflected in Nahj**

Al-Balaghah

Prof. Muhammed Barjes Salman (Ph.D.)

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for Humanities / English Department**

التعايش السلمي: مفهوم أسَّسه القرآن الكريم
وانعكس في نهج البلاغة
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قسم اللغة الإنكليزية

Abstract

Peaceful coexistence means the harmonious and non-violent living together of different groups or individuals, achieved through the use of various structural measures and mechanisms to prevent conflicts and promote peace. It is a widespread concept nowadays which can be found in media, newspapers, political speeches, organizations, etc. They all agree upon the idea that the society cannot be united and get a healthy life unless peaceful coexistence is available in that society. Most of the calls to achieve peaceful coexistence are considered theoretical because they are either uttered for the purpose of affecting the audience, not do it in reality; or they are uttered by those who behave in a way that contradicts this concept. Theorists usually declare that peaceful coexistence is a Western concept that has not been explored by other nations before. The current research intends to shed light on some Quranic Ayas which establish this concept about fourteen centuries before it appeared in the West and that this concept is a practical one in Islam. These Ayas are linked

with their reflection and realization in Nahj Al-Balaghah to show how Imam Ali (peace be upon him) understands this concept and tries to spread it in Muslim society which is one of main proofs that this concept is not just written in books or uttered in speeches but it is a real phenomenon contributed in building a real society and setting rules to achieve this aim.

Key Words: peaceful coexistence, Quran, Nahj Al-Balaghah, Imam Ali

المستخلص:

يقصد بالتعايش السلمي العيش سوية بتناغم من دون عنف لمجاميع أو ذوات بينهم اختلافات، ويحصل هذا من طريق مقاييس تركيبية وآليات تمنع الصراع وتعزز السلام. مفهوم التعايش السلمي ينتشر انتشاراً واسعاً في أيامنا هذه سواء في الإعلام أو الصحف أو الخطب السياسية أو المنظمات أو غيرها، والكل متفقون على أن المجتمع لا يمكن أن يوحد وتكون حياته صحية ما لم يتوفر التعايش السلمي في هذا المجتمع. تعدُّ أغلب الدعوات للتعايش السلمي دعوات نظرية؛ لأنها إما أن تكون هدفاً للتأثير في الجمهور، وليس تحقيقه في الواقع الحقيقي أو لأن هذه الدعوات تصدر ممن هم يناقضون في تصرفاتهم هذا المفهوم. يصرح المنظرون عادة أن التعايش السلمي، مفهوم غربي لم يسبق لغيرهم من الأمم أن اكتشفوه. تهدف الدراسة الحالية لتسليط الضوء على هذا المفهوم في القرآن الكريم الذي أسس هذا المفهوم قبل ظهوره في الغرب بما يقارب الأربعة عشر قرناً، ويهدف أيضاً إلى بيان أنه مفهوم عملي في الإسلام. ستربط الآيات القرآنية بانعكاسها، وتحقيقها في نهج البلاغة لبيان كيف أن الإمام علي (عليه السلام) فهم هذا المفهوم وسعى لنشره في المجتمع المسلم، وهذا دليل على أنه ليس مجرد نصوص في كتب أو خطب ملقية؛ ولكنه ظاهرة حقيقية أسهمت في بناء مجتمع حقيقي ووضع قواعد لتحقيق هذا الهدف.

الكلمات المفتاحية: التعايش السلمي، القرآن، نهج البلاغة، الإمام علي (عليه السلام).

1. Introduction

The main concept in the current paper is 'peaceful coexistence' which means the harmonious and non-violent living together of different groups or individuals, achieved through the use of various structural measures and mechanisms to prevent conflicts and promote peace. The current paper tries to explore this concept in Islamic texts, especially the Glorious Quran and the sayings by Imam Ali (PBUH) in Nahj Al-Balaghah for the purpose of clarifying the categories of this concept in these two texts and to show that Islam preceded the western world by more than thirteen centuries in using this phenomenon. The study will concentrate on the letters sent by Imam Ali (PBUH) to his governors when he was the ruler or khalifate. This is done because such letters are more authentic proofs that what is included in these letters about peaceful coexistence is real and factual, not theoretical. Each category of peaceful coexistence in the letters of Imam Ali (PBUH) is linked with a Quranic Ayah to show that Imam Ali (PBUH) realizes what is included in the Glorious Quran and applies the Quranic Teachings in real life.

2. The Concept of Peaceful Coexistence

Izueke et al (2014:4) indicate that the notion of peaceful co-existence is, like all such notions in the social sciences, better understood contextually and thematically. Moreover, it lends itself to manipulations and different usages. It is a good servant, indeed, a handy compass, at the control and command of its master. It serves the mighty as well as the weak, the big as well as the small. More importantly, it has been in existence since human settled experiences. In other words, the desire for peaceful existence is part of humanity and has dominated and continued to dominate international, national and local/community efforts at promoting the well-being of the people.

Sibiri (2024:3-5) states that as the world grows increasingly complex and interdependent, the need for global cooperation and peaceful coexistence has never been more urgent. Amidst the complexities of nations grappling with the challenge of establishing a framework to promote international harmony after the second world war, rising geopolitical tensions and great power competition the idea of the Five

Principles of Peaceful Coexistence, was proposed by China in 1954. This was included in the China-India and China-Myanmar joint statements, which jointly called for making them basic norms for state-to-state relations. This conference declared the five principles of peaceful coexistence which are:

1. Mutual Respect for Territorial Integrity and Sovereignty:

Nations should recognize each other's sovereignty and refrain from infringing upon their territorial boundaries. This principle emphasizes the importance of respecting national borders and avoiding interferences. It means that countries must respect each other's right to independently choose their own political, economic, and social systems. It opposes the acts of imposing one's will on others. By upholding this principle, nations can foster mutual trust and reduce the likelihood of conflicts arising from territorial disputes. In a multipolar world, where diverse political systems and ideologies coexist, respecting sovereignty is vital for maintaining harmonious international relations paving the way for countries to be valued

and heard when it comes to participation in global affairs.

2. Mutual Non-Aggression:

This principle commits countries to not using military force or the threat of force against each other. It rejects the use of aggression or invasion, as a means of resolving disputes. It seeks to create a secure environment where countries can engage in dialogue and resolve differences peacefully to help build a stable international order. In a world where multiple powers possess significant military capabilities, adherence to non-aggression is crucial to avoid intensifying of conflicts. By refraining from aggressive actions and armed conflicts, nations can focus on building constructive relationships and addressing common challenges collaboratively, strengthening the foundations of global security.

3. Non-Interference in Each Other's Internal Affairs:

Respecting the internal affairs of other nations is crucial for maintaining international harmony. This principle upholds the right of all countries

to independently determine their own paths of development, without external interference or coercion. It rejects any form of external interference, ensuring that each country has the right to govern itself without outside influence prohibiting countries from meddling in the internal affairs of others. This will ensure that each country can chart its own path to development and governance, contributing to global stability.

4. Equality and Mutual Benefit:

Fair and equitable interactions among countries helps to create a more balanced and just global order, reducing economic disparities. This principle urges countries to treat each other as equals, regardless of size or power, and to engage in mutually beneficial cooperation rather than pursuing unilateral or zero-sum strategies. Cooperation should be based on mutual benefit, shared interest fostering win-win solutions for shared prosperity.

5. Peaceful Coexistence:

The principle of peaceful coexistence is the overarching guiding principle that underpins

the effective implementation of the other four principles. The principle emphasizes on the peaceful and harmonious coexistence of nations with different social systems and interests. It acknowledges the diversity of the international community for the promotion of tolerance and understanding. Countries should seek peaceful solutions to disputes and conflicts. Dialogue, negotiation, and diplomacy are essential tools for maintaining peace (Sibiri, 2024:3-5).

Sulaiman (2021:30) indicates that it is worth noting that peace is a concept found in all religions and philosophies. However, it is perceived differently. It is also worth noting that attainment of peace is required at two levels: first, at the individual level, which is to be at peace with oneself, and second, at societal level, which is to be at peace with one's fellow human beings. This is also termed as 'peaceful coexistence'.

Peaceful coexistence is a concept of international relations and one of the fundamental principles of international law: "The principle of peaceful coexistence is a universally recognized principle of

modern international law; ...whereas international law of the past was a law of war and peace, it has today become a law of peace and peaceful coexistence." This is a 1962 declaration of "The Committee on Peaceful Coexistence of the Soviet Association of International Law" [9]. From this declaration it is understood that 'international law' and 'the principle of peaceful coexistence' are now used interchangeably. What is peaceful coexistence? Peaceful coexistence is precisely defined as recognition of the right of the other group to exist peacefully with its differences, acceptance of the other group as a legitimate and an equal partner with whom disagreements have to be resolved in nonviolent ways (ibid: 31-32).

Castro (2024: 4-5) shows that the Bandung Conference, also known as the Asia-Africa Conference, was a historic meeting of Asian and African countries that took place in Bandung, Indonesia in 1955. The conference was a significant event in the history of decolonization, as it brought together leaders from newly independent countries in a collective effort to promote cooperation and

solidarity among developing countries. These countries shared a common history of colonialism and a desire to assert their voices and interests on the global stage. At the conference, the participating countries issued a joint statement known as the "Bandung Declaration," which emphasized the following principles:

1. Respect for fundamental human rights and the purposes and principles of the charter of the United Nations.
2. Respect for the sovereignty and territorial integrity of all nations.
3. Recognition of the equality of all races and the equality of all nations large and small.
4. Abstention from intervention or interference in the internal affairs of another country.
5. Respect for the right of each nation to defend itself singly or collectively, in conformity with the Charter of the United Nations.
6. Abstention from the use of arrangements of collective defense to serve the particular interests

of any of the big powers, (b) Abstention by any country from exerting pressures.

7. Refraining from acts or threats of aggression or the use of force against the territorial integrity or political independence of any country.

8. Settlement of all international disputes by peaceful means, such as negotiation, conciliation, arbitration, or judicial settlement as well as other peaceful means of their own choice, in conformity with the Charter of the United Nations.

9. Promotion of mutual interests and cooperation.

10. Respect for justice and international obligations.

The principles established during the Bandung Conference reflected the essence of the Five Principles, strengthening the standards of non-intervention and reciprocal regard among countries, especially those that were not connected with either of the two main alliances of that era, thus, fostering a unified voice among Asian and African nations in global politics and in their joint pursuit of independence and self-governance, liberated

from the influence of colonial powers and Cold War influences.

Muthaliff et al (2016:50-59) indicate that Quranic concept of peaceful co-existence 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 coexistence 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 Glorious Qur'ān urges respect for the beliefs of others. The Islamic and Quranic perspective of peaceful coexistence is reflected in several points which are: 1) No compulsion in religion, 2) Universal Humanity, 3) Tolerance in perfect manner, 4) No violence and aggression, 5) Solidarity and collaborative actions, 6) Interfaith dialogue, 7) Social justice, 8) Doing goods to humanity, 9) Service to humanity, and 10) Worship and sacred places must be respected.

These types will be considered the basis for the current research. Each of them will be discussed in terms of the Quranic Ayah(s) that represent it and the saying(s) in Nahj Al-Balaghah which explain and apply the teachings in the Quranic Ayahs.

3. Research Methodology

The concept of 'peaceful coexistence' will be analysed in the Glorious Qur'an depending on the ten points mentioned above which are suggested by Muthaliff et al (2016). As it is mentioned in the introduction, this study will depend on the analysis of the letters sent by Imam Ali (PBUH) to his governors when he was the ruler or Khalifate. Thus, four letters will be analysed because these four letters include all the ten points mentioned above and the analysis will deal with the Quranic Ayah and the part of the letter which realize and represent the Ayah.

4. Data Analysis

The following subsections include the analysis of the selected data:

4.1. The First Letter

((وَأَشْعِرْ قَلْبَكَ الرَّحْمَةَ لِلرَّعِيَّةِ، وَالْمَحَبَّةَ لَهُمْ، وَاللُّطْفَ بِهِمْ، وَلَا تَكُونَنَّ عَلَيْهِمْ سَبْعًا ضَارِيًا تَغْتَنِمُ أَكْلَهُمْ، فَإِنَّهُمْ صِنْفَانِ: إِمَّا أَخٌ لَكَ فِي الدِّينِ، وَإِمَّا نَظِيرٌ لَكَ فِي الْخَلْقِ، يَفْرُطُ مِنْهُمْ الزَّلُّ، وَتَعْرِضُ لَهُمُ الْعِلَلُ، يُؤْتِي عَلَى أَيْدِيهِمْ فِي الْعَمَدِ وَالْخَطَا، فَأَعْطَهُمْ مِنْ عَفْوِكَ وَصَفْحِكَ مِثْلَ الَّذِي تُحِبُّ أَنْ يُعْطِيَكَ اللَّهُ مِنْ عَفْوِهِ وَصَفْحِهِ، فَإِنَّكَ فَوْقَهُمْ، وَوَإِلَى الْأَمْرِ عَلَيْكَ فَوْقَكَ، وَاللَّهُ فَوْقَ مَنْ وَلَاكَ! وَقَدْ اسْتَكْفَاكَ أَمْرُهُمْ، وَابْتَلَاكَ بِهِمْ)). (نهج البلاغة، ج ٣، ص ٨٤).

Habituate your heart to mercy for the subjects and to affection and kindness for them. Do not stand over them like greedy beasts who feel it is enough to devour them, since they are of two kinds, either your brother in religion or one like you in creation. They will commit slips and encounter mistakes. They may act wrongly, wilfully or by neglect. So, extend to them your forgiveness and pardon, in the same way as you would like Allah to extend His forgiveness and pardon to you, because you are over them and your responsible Commander (Imam) is over you while Allah is over him who has appointed you. He (Allah) has sought you to manage their affairs and has tried you through them (<https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-53-order-malik-al-ashtar>)

4.1.1. No compulsion in religion

One of the principles of peaceful coexistence in the Glorious Qur'an is that no body is compelled to accept Islam. Muslims are required to prove that Islam is the religion which must be followed by all humans and the decision to accept Islam is left for the people who are called by Muslims. One of the Qr'anic Ayahs which proves this view is:

﴿لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (البقرة: ٢٥٦)

(There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tâghût and believes in Allâh, then he has grasped the most trustworthy handhold that will never break. And Allâh is All-Hearer, All-Knower.) (Al-Hilali and Khan, 1996)

Imam Ali (PBUH) in this letter applies the concept of 'No compulsion in religion' when he classifies people into either your brother in religion or one like you in creation. So, he admits that even some people do not accept Islam, they still have the property of getting their rights just like Muslims because they

are human beings. This denotes that they are not compelled to accept Islam and leave their religions but this decision is left to them.

4.1.2. Universal Humanity

Universal humanity is a central value in Islām 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 creation, and they are the most dignified and exalted of all creatures (Muthaliff et al, 2016:50). The Glorious Qur'an states that:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ
عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا﴾ (الإسراء: ٧٠)

(And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with At-Tayyibât (lawful good things), and have preferred them above many of those whom We have created with a marked preferment.) (Al-Hilali and Khan, 1996)

It can be seen that Imam Ali (PBUH) in the letter above orders his governor to treat people equally

without having class distinction according to their religion since people are of two kinds, either a brother in religion or one like you in creation. This letter agrees with Glorious Ayah in that people are honoured as they belong to the same origin.

4.1.3. Tolerance in perfect manner

As a concept the 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).

﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

(الشورى: ٤٠)

(The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the Zâlimûn (oppressors, polytheists, and wrong-doers)) (Al-Hilali and Khan, 1996)

This letter is full of orders to be tolerant. It starts with the order to habituate the governor's heart to mercy for the subjects and to affection and kindness

for them and not to stand over them like greedy beasts who feel it is enough to devour them. Also, the letter links the forgiveness and pardon by Allah to the governor with the forgiveness and pardon the governor extends to people and this is considered as the greatest motivation to be tolerant.

4.2. The Second Letter

((أَنْصِفِ اللَّهَ وَأَنْصِفِ النَّاسَ مِنْ نَفْسِكَ، وَمِنْ خَاصَّةِ أَهْلِكَ، وَمَنْ لَكَ فِيهِ هَوًى مِنْ رَعِيَّتِكَ، فَإِنَّكَ إِلَّا تَفْعَلْ تَظْلِمُ، وَمَنْ ظَلَمَ عِبَادَ اللَّهِ كَانَ اللَّهُ خَصْمَهُ دُونَ عِبَادِهِ، وَمَنْ خَاصَمَهُ اللَّهُ أَذْخَصَ حُجَّتَهُ، وَكَانَ لِلَّهِ حَرْبًا حَتَّى يَنْزِعَ وَيَتُوبَ، وَلَيْسَ شَيْءٌ أَدْعَى إِلَى تَغْيِيرِ نِعْمَةِ اللَّهِ وَتَعْجِيلِ نِقْمَتِهِ مِنْ إِقَامَةِ عَلَى ظُلْمٍ، فَإِنَّ اللَّهَ سَمِيعٌ دَعْوَةَ الْمَظْلُومِينَ، وَهُوَ لِلظَّالِمِينَ بِالْمِرْصَادِ وَلِيَكُنْ أَحَبَّ الْأُمُورِ إِلَيْكَ أَوْسَطُهَا فِي الْحَقِّ، وَأَعْمَهَا فِي الْعَدْلِ، وَأَجْمَعُهَا لِرِضَى الرَّعِيَّةِ، فَإِنَّ سُخْطَ الْعَامَّةِ يُجْحِفُ بَرِّضَى الْخَاصَّةِ، وَإِنْ سُخْطَ الْخَاصَّةِ يُغْتَفَرُ مَعَ رِضَى الْعَامَّةِ)) (نهج البلاغة، ج ٣، ص ٨٥)

Do justice for Allah and do justice towards the people, as against yourself, your near ones and those of your subjects for whom you have a liking because if you do not do so you will be oppressive, and when a person oppresses the creatures of Allah then, instead of His creatures, Allah becomes his opponent, and when Allah is the opponent of

a person, He tramples his plea; and he will remain in the position of being at war with Allah until he gives it up and repents. Nothing is more inducive of the reversal of Allah's bounty or for the hastening of His retribution than continuance in oppression, because Allah hears the prayer of the oppressed and is on the look out for the oppressors. The way most coveted by you should be that which is the most equitable for the right, the most universal by way of justice, and the most comprehensive with regard to the agreement among those under you, because the disagreement of the common people sweeps away the arguments of the chiefs while the disagreement of the chiefs can be disregarded when compared with the agreement of the common people. (<https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-53-order-malik-al-ashtar>)

4.2.1. No violence and aggression

Islam does not prevent Muslims from defending themselves but It prohibits violence and aggression towards others. The Glorious Qur'an declares:

﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ﴾
(البقرة: ١٩٠)

(And fight in the Way of Allâh those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors. (Al-Hilali and Khan, 1996)

This Ayah gives the right to Muslims to fight those who fight them but It prohibits transgress even those who fight them and this means prohibiting violence and aggression towards others. Imam Ali (PBUH) in this letters shows to his governors the badness of oppressing people to the extent that when he oppresses Allah becomes his opponent, and when Allah is the opponent of a person, He tramples his plea; and he will remain in the position of being at war with Allah until he gives it up and repents.

4.2.2. Doing goods to humanity

As a religion, Islām 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’ān and Ḥadith. Islām 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 (Muthaliff et al, 2016:57-58). This is reflected in the following Ayah:

﴿وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (آل عمران: ١٠٤)

(Let there arise out of you a group of people inviting to all that is good (Islām), enjoining Al-Ma'rûf (i.e. Islāmīc Monotheism and all that Islām orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islām has forbidden). And it is they who are the successful.) (Al-Hilali and Khan, 1996)

The letter above agrees with this Ayah in that the Ayah calls people to do all what is good and forbids all what is bad and Imam Ali (PBUH) orders his governor to do justice towards the people and he clarifies the prohibition of oppressing others, and this represents exactly what is included in the Glorious Ayah.

4.3. The Third Letter

((فَاخْفِضْ لَهُمْ جَنَاحَكَ، وَأَلِنْ لَهُمْ جَانِبَكَ، وَابْسُطْ لَهُمْ وَجْهَكَ،
وَأَسْ بَيْنَهُمْ فِي اللَّحْظَةِ وَالنَّظَرَةِ، حَتَّى لَا يَطْمَعَ الْعُظَمَاءُ فِي حَيْفِكَ لَهُمْ وَلَا يَتَّيَسَّرَ
الضُّعْفَاءُ مِنْ عَدْلِكَ عَلَيْهِمْ. وَإِنَّ اللَّهَ تَعَالَى يُسَائِلُكُمْ مَعَشَرَ عِبَادِهِ عَنِ الصَّغِيرَةِ مِنْ
أَعْمَالِكُمُ وَالْكَبِيرَةِ، وَالظَّاهِرَةِ وَالْمَسْتُورَةِ، فَإِنْ يَعَذِّبْ فَأَنْتُمْ أَظْلَمُ، وَإِنْ يَغْفُ فَهُوَ
أَكْرَمُ)) (نهج البلاغة، ج ٣، ص ٢٤)

Behave humbly with the people, keep yourself lenient, meet them large heartedly, accord them equal treatment so that the big should not expect injustice from you in their favour and the low should not be despondent of your justice to them. Allah, the Sublime, will certainly question you, O community of His creatures, about your actions, small or big, open or concealed. If He punishes you it is because you have been oppressive, and if He forgives, then it is because He is the Most Generous (<https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-27-instruction-given-muhammad-ibn-abi-bakr-may>).

4.3.1. Social justice

Islam orders Muslims to be just and fair with others and this is one of the basic elements that

result in peaceful coexistence. One of the Qur'anic Ayahs that includes this perspective is:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (النحل: ٩٠)

(Verily, Allâh enjoins Al-'Adl (i.e. justice and worshipping none but Allâh Alone - Islâmic Monotheism) and Al-Ihsân [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshâ' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed.) (Al-Hilali and Khan, 1996)

This Glorious Ayah represents the principle of

social justice as it orders people to be just towards others and It prevents people from doing all bad deeds including oppression. Imam Ali (PBUH) in this letter symbolizes social justice in great images when he orders his governor to behave humbly with the people, keep yourself lenient, meet them large heartedly, and accord them equal treatment to the extent of looking at them equally.

4.4. The Fourth Letter

((وَأَعْلَمَ أَنَّ الرِّعْيَةَ طَبَقَاتٌ لَا يَصْلُحُ بَعْضُهَا إِلَّا بِبَعْضٍ، وَلَا غِنَى بِبَعْضِهَا عَنْ بَعْضٍ: فَمِنْهَا جُنُودُ اللَّهِ، مِنْهَا كُتَّابُ الْعَامَّةِ وَالْخَاصَّةِ، وَمِنْهَا قُضَاةُ الْعَدْلِ، وَمِنْهَا عُمَّالُ الْإِنْصَافِ وَالرَّفْقِ، وَمِنْهَا أَهْلُ الْجَزْيَةِ وَالْخَرَاجِ مِنْ أَهْلِ الذِّمَّةِ وَمُسْلِمَةِ النَّاسِ، وَمِنْهَا التُّجَّارُ وَأَهْلُ الصَّنَاعَاتِ، وَمِنْهَا الطَّبَقَةُ السُّفْلَى مِنْ ذَوِي الْحَاجَةِ وَالْمَسْكِنَةِ، وَكُلُّ قَدْ سَمَى اللَّهُ سَهْمَهُ، وَوَضَعَ عَلَى حَدِّهِ وَفَرِيضَتِهِ فِي كِتَابِهِ أَوْ سُنَّةِ نَبِيِّهِ ﷺ عَهْدًا مِنْهُ عِنْدَنَا مُحْفُوظًا)) (نهج البلاغة، ج ٣، ص ٨٩-٩٠)

Know that the people consist of classes who prosper only with the help of one another, and they are not independent of one another. Among them are the army of Allah, then the secretarial workers of the common people and the chiefs, then the dispensers of justice, then those engaged in law and order, then the payers of head tax (jizyah) and land

tax (kharaj) from the protected unbelievers and the common Muslims, then there are the traders and the men of industry and then the lowest class of the needy and the destitute. Allah has fixed the share of every one of them and laid down His precepts about the limits of each in His Book (Qur'an) and the sunnah of His Prophet by way of a settlement which is preserved with us (<https://al-islam.org/nahjul-balagha-part-2-letters-and-sayings/letter-53-order-malik-al-ashtar>).

4.4.1. Service to humanity

The Glorious Qur'an considers all humans, races, ethnic groups, etc. as one nation regardless of the differences which may exist as a result of the classifications of humans into these groups. This leads to peaceful coexistence and one of the Ayahs that reflect this view is:

﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً﴾ (البقرة: ٢١٣)

(Mankind were one community) (Al-Hilali and Khan, 1996)

This Ayah determines that all humans are considered as one community regardless of the differences among them. This is realized in the letter above which admits that although people consist of classes that are classified according to their jobs, religions, standards of living, etc., they still need each other and they are not independent of one another. This represents exactly service to humanity.

4.4.2. Solidarity and collaborative actions

The solidarity and collaborative efforts based on the universal humanity are often utilized to motivate disputants to reach an agreement, achieve unity, gain strength, and be empowered by working together. Ummah also embraces the idea of reducing cost and damage that might be incurred by individuals if they stand alone in a conflict. It is used to mobilize unity and support against the outside enemy, and to motivate people to avoid political and social split or rivalries (Muthaliff et al, 2016:54). One of the Qu'anic Ayahs that include this view is:

﴿يَا أَيُّهَا 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 رَقِيبًا﴾ (النساء: ١)

(O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwâ (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.) (Al-Hilali and Khan, 1996)

The letter by Imam Ali (PBUH) agrees with the Glorious Ayah in that both of them intend to show that solidarity and collaborative actions should be acknowledged because this leads to unity of the nation and as a result this unified nation can face all challenges as the individuals collaborate to achieve their aims.

4.4.3 Interfaith dialogue

The objective of inter-faith dialogue is to create mutual understanding, respect and tolerance to work in unity for peace and prosperity of humanity

at large without harming the identity of any religion. It is believed that every religion has some universalized values as a common ground. Islam meets all the requirements, needed for interfaith dialogue. This perspective is clarified in a number of Qur'anic Ayahs. One of them is:

﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (النحل: ١٢٥)

(Invite (mankind, O Muhammad ﷺ) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.) (Al-Hilali and Khan, 1996)

Allah in this Ayah orders His Prophet (PBUH) to invite to the Way of Allah with wisdom and to argue with people in a way that is better whether they are strayers or good people. Imam Ali (PBUH) describes exactly what this Ayah includes as he shows that people need to be treated fairly and equally regardless of the class or religion that they

belong to and it is mentioned that unbelievers are also considered as part of the nation.

4.4.4. 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'ān, the places of worship of the People of the Book, i.e. monasteries, churches and synagogues, are mentioned as places of worship protected by God. This is reflected in the following Ayah:

﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهْدَمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ﴾ (الحج: ٤٠)

(For had it not been that Allâh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allâh is mentioned much would surely have been pulled down. Verily, Allâh will help those who help His (Cause). Truly, Allâh is All-Strong, All-Mighty.) (Al-Hilali and Khan, 1996)

The Glorious Ayah shows that Allah checks one set of people by means of another and this leads to the protection of worship and sacred places. Although Imam Ali (PBUH) does not declare what is included in this Ayah but in his letter to his governor he implies that unbelievers are related to one class of the community. That's why they are protected unbelievers whose rights are preserved. This implies that one of manifestations of protecting these unbelievers and preserving their rights is that their worship and sacred places should be respected and preserved because it is not logical to accept a group of people as a part of the community and prevent them from practicing their rituals.

5. Conclusions

According to the theoretical background and the analysis of the data, it is concluded that:

Peaceful coexistence as a term appeared in western world in the last century as a concept that might solve the problems in their countries, especially the struggle between their countries and all types of class distinction inside each country. In

spite of these attempts, they didn't reach what they wanted and all the writings and conferences about this concept still represent theoretical attempts as the problems that they tried to solve are still the same.

The Glorious Quran presents ten categories of peaceful coexistence and this denotes that this phenomenon is not a modern one although the term is coined recently.

Imam Ali (PBUH) in his letters to his governors when he was the ruler of the state included all types and categories of peaceful coexistence but his application of this phenomenon is a real and practical one as he has the power to oblige his governors to do what he orders them as opposed to the theoretical attempts in the west.

Each of these letters usually includes more than one category of peaceful coexistence as a kind of eloquence that distinguishes the sayings of Imam Ali (PBUH).

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