

# Values of Coexistence in Islamic Civilization: The Relationship with Others and the Challenge of Extremism

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## Abstracts

This study employs a descriptive-analytical method to emphasize the genuineness and importance of peaceful coexistence values among religions and cultures in Islamic civilization. It specifically focuses on the interaction with others, living together, acknowledging, respecting, and collaborating with them in different aspects of shared humanity.

This research examines the language of extremism by studying and analyzing it, seeing it as the primary obstacle to the principles of civic coexistence and tolerance.

The research findings indicate that the key factor that sets apart the principles of peaceful coexistence among individuals, irrespective of their religious and racial backgrounds, and that necessitates the acceptance of others in Islamic ideology, is the perception of such acceptance as legitimate obligations. An individual is recognized as a Muslim only when they openly acknowledge their adherence to the Islamic faith. Through the analysis of holy writings and the Prophet's biography, the researcher concludes that any radical and divisive rhetoric that promotes the rejection of peaceful coexistence cannot be regarded as Islamic speech, and does not accurately reflect Islam and Muslims. Instead, it is an extreme rhetoric that only represents its advocates, a rhetoric that Islam disavows, just as it disavows other forms of hate speech.

The research urges the official religious authorities in Arab and Islamic countries to take on the legitimate, ethical, and scientific duty of freeing religious matters from ideological manipulation and restoring the correct approach to interpreting religious texts, while avoiding extremist ideological exploitation. This proposal advocates for the promotion of harmony, resolution of misunderstandings, fostering love and unity, prevention of excommunication, defamation, and conflict. It suggests the establishment of educational programs focused on promoting peace and coexistence values, as well as encouraging research in the field of tolerance education and acceptance of others. The objective is to cultivate an intellectual atmosphere in our universities that prioritizes wisdom, reason, logic, and evidence over emotional slogans. This will result in universities producing graduates who possess values of tolerance and coexistence, equipped to challenge and dismantle hateful and extremist ideologies

by exposing their flaws and removing the religious facade from their harmful ideas.

**Keywords:** coexistence, Islamic civilization, challenge of extremism.

## **Introduction**

Throughout human history, the wise have always respected universal principles and recognized them, drawing wisdom and lessons from them. Respecting the inevitable diversity among people—acknowledged by all religions and civilizations and imposed by the reality of life—clearly necessitates living alongside others, recognizing and respecting them, and working with them on a variety of positive aspects within the realm of human commonality. Rational individuals from all religions and cultures are required to promote the values of peaceful coexistence among humans. However, what is expected according to this logical perspective is far from what we witness today in the world with wars, conflicts, and the spread of hate speech and extremism. This underscores the urgency and relevance of discussing the values of coexistence and cultural tolerance and the necessity of delving into the religious and philosophical heritage in various human civilizations to root these values in human thought and practically implement them through research into the foundations of these values in different civilizations in order to offer intellectual and practical approaches that enhance coexistence and tolerance in human societies. Although extremist discourse rejecting the values of coexistence and acceptance of others prevails in some human civilizations and religions today, being the loudest and most destructive voice throughout history, in this study, we will focus on the authenticity and centrality of coexistence values in our Islamic civilization and the challenge of extremism in our Muslim communities. We are convinced that the primary victim of extremism in general is the Muslim themselves, becoming both a victim and an accused at the same time.

This research aims to explore the legitimacy of human coexistence principles in Islamic culture and analyze the discourse of extremism using a descriptive-analytical approach. This will be accomplished by include an introduction, three primary sections, and a conclusion.

### **Chapter one : The Concept of "Coexistence Values"**

The term "coexistence values" is a compound term, so I will need to break it down before defining it to understand the definition of each term individually. So, what is the definition of "values"? And what do we mean by "coexistence"?

#### **First: Values**

Values, the plural form of "value," are abstract notions that have attracted the attention of scholars in domains including philosophy, education, economics, sociology, and psychology. This has caused uncertainty and ambiguity in the use of the notion across different specializations, and even within the same specialization.

The Arabic word for "value" is derived from the root (waaw) since it serves as a substitute for something. The value is the cost of anything based on assessment. Hence, a value may be defined

as "the cost and the advantage obtained from it." The phrase "The value of every matter is what is beneficial" encapsulates this idea. The Quran mentions it specifically in the verse: "A religion of true devotion, the upright religion of Ibrahim (Abraham), he was not one of the polytheists" [Quran 16:123]. Both interpretations suggest that this religion benefits individuals in both their current life and the hereafter, with no discrepancy in significance despite potential variations in organization.

The Quran also references values in the verse: "And do not give the foolish your property which Allah has made a means of support for you" [Quran 4:5]. Nafi's recitation of "qiyaman" differs from the majority's recital of "qiyaman." Its significance is in supporting or upholding matters. Values are highly sought-after possessions that people consider precious.

Firstly, values have been and still largely remain a central point of contention among various philosophical schools and doctrines. Opinions regarding the subject of values vary significantly. John Dewey, for instance, states that opinions about values range from the belief that what is referred to as "values" are merely signs or expressions to the belief in the necessity of mental a priori standards upon which art, science, and ethics are based. Philosophers generally fall into two camps regarding this issue. Idealistic or mental philosophies serve as a representation of the first position, which holds that people do not comprehend the sources of obligation in their lives.

Nonetheless, they perceive and speak of truths and beauty and believe that there must be a source from which people draw these beliefs that lead them to such a color of thought, speech, or behavior. Plato dismisses the idea that sensory life, with its plans and disturbances, is a source for such noble sensations and ideas as truth, beauty, and moral commitment.

Plato resolves this dilemma by suggesting that the source of these noble sensations and ideas must be another world beyond the one we live in, a world where things exist in their full form as they should be, the world of truth, goodness, and beauty. Kant, on the other hand, did not resort to an external world as Plato did but rather turned inward, to the mind, for a solution. He affirmed that knowledge, beauty, and ethics originate from the mind. In the philosophical dictionary by Jamil Saliba, we find that the term "values," which is a translation of the French word "valeur" or the English word "values," is objectively applied to the distinguishing qualities of something that make it deserving of much or little appreciation. If it is inherently deserving of appreciation, such as truth, goodness, and beauty, its value is absolute.

However, if it is deserving of appreciation for a specific purpose, such as historical documents or educational means, its value is additional.

Therefore, in philosophy, values are what serve as a benchmark for goodness, beauty, and truth or as a guide for ethical standards. However, according to His Excellency Sheikh Abdullah bin Bayyah, the president of the Abu Dhabi Forum for the Promotion of Peace, the definition of values may go further than that to include virtues and admirable traits.

These are things that are approved by reason and attested to by tradition. In this Islamic sense, values are synonymous with qualities and attributes. The Arabs used to say "al-Khuslah wal-Khuslah" (qualities and attributes) for good deeds, although they often added "al-Khuslah al-Hameedah" (commendable attributes) or "al-Khulla al-Hameedah" (commendable qualities).

Hence, His Excellency Sheikh defines values as "those commendable attributes that are admired and appreciated, and they are the attributes that are continuously and generally admired."

### Secondly: Coexistence

The term "coexistence" in the language is derived from "Aish" (life), and the letters "Ain," "Ya," and "Sheen" are valid roots indicating life and survival. "Aaishah" means living with someone, as in the saying "he lived with him." It was said by Qa'nab bin Um Sahib: "And I knew that I coexisted with them. Time never passed except with us being close." And from the verb "Ta'aayushu" (coexist), which means living together with affection and friendship, comes the term "peaceful coexistence." Here we notice that the word "coexistence" comes from the root of interaction, indicating that there must be a mutual relationship between two parties for this coexistence to occur. There are many definitions of coexistence in reform, which vary according to different schools and types of coexistence. Social coexistence means that society lives in harmony despite the diversity of its classes, races, religions, and interests. It is based on respecting others and their freedoms, being aware of differences between individuals and groups, and accepting and appreciating cultural diversity. Because coexistence is an interaction between multiple parties, it implies the willingness of several parties to develop a common life characterized by dialogue and understanding.

Therefore, the value of coexistence is those qualities, traits, or standards that lead us to respect the rights of others to differ while living peacefully with them in harmony.

### Chapter Two: Human Coexistence Values in Islamic Civilization and Rooting the Relationship with Others

The prominent scholar Sheikh Abdullah bin Bayyah, President of the Abu Dhabi Forum for Peace, summarized the values of peace and coexistence in Islamic civilization as follows:

1. Cooperation and solidarity: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression." (Quran 5:2)
2. Reconciliation: "And reconcile the matters of dispute among you." (Quran 49:9)
3. Human brotherhood and acquaintance: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Quran 49:13)
4. Wisdom: "And whoever is granted wisdom has been given much good. And none will remember except those of understanding." (Quran 2:269)
5. Benefit: "Indeed, We do not allow to be lost the reward of those who do good." (Quran 12:90)
6. Justice: "Indeed, Allah commands justice and good conduct and giving to relatives, and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded." (Quran 16:90)
7. Mercy: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Quran 21:107)

8. Patience: "Indeed, the patient will be given their reward without account." (Quran 39:10)

9. The value of forgiveness, which means expanding one's heart and seeking excuses.

10. The value of love: Love is a value, it is the love of goodness for others. It is the love of Allah, who is the source of blessings, and the love of His Messenger, who embodies mercy and generosity. It is the love for people who are the subject of trials. As stated in the Hadith, "None of you will have faith until he loves for his brother what he loves for himself," and in another narration, "None of you will have faith until he loves for his neighbor what he loves for himself."

11. The value of dialogue: Muslims have entrenched this value through what is known as the etiquettes of debate.

12. The value of moderation: It represents a kind of relativity, which is a law of the universe and life. It is moderation in behavior, scientific moderation between literal appearance and distorted interpretation. It is moderation, as termed by al-Shatibi.

With these values, life is organized, and people coexist despite their differences within Islamic civilization, in security and safety. Islam views the diversity of people in their religions, languages, understandings, and races as a cosmic norm beyond limitation. Allah says in the Quran, "And had your Lord willed, He could have made mankind one community; but they will not cease to differ." (Quran 11:118) And He also says, "And mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ." (Quran 10:19)

Indeed, Allah created this universe and made the diversity of its elements a cosmic beauty. He says, "And of the mountains are tracts, white and red [of varying shades] and [some] extremely black. And among people and moving creatures and grazing livestock are various colors similarly." (Quran 35:27-28)

Based on this, all these values that consider the norm of diversity and coexistence with others are Islamic values. Therefore, Muslims are required more than others to establish and strengthen them in their interpersonal relationships within Muslim societies and in their relations with others. Everyone should realize that the values of conflict and discord promoted by the preachers of hatred and extremism are not Islamic values, even if their advocates interpret them otherwise. The famous saying of Imam Ibn al-Qayyim illustrates this point: "The law [sharia] is all justice, all mercy, all wisdom, and all benefit. Therefore, any matter that deviates from justice to tyranny, from mercy to its opposite, from benefit to harm, and from wisdom to nonsense, is not part of the law, even if it is introduced into it through interpretation."

Our Prophet Muhammad, peace be upon him, was indeed a model and example of all these values. He embodied the value of cooperation in various aspects of goodness. He expressed his readiness to enter into any alliance that called for upholding rights and lifting oppression from people, even if the one calling for it was not a Muslim. He said, "I was present in the house of Abdullah ibn Jad'aan, and I would not prefer to have as much as red camels in exchange for it, and if I were called to it in Islam, I would respond." As for embodying the value of reconciliation, before the Prophet, peace be upon him, agreed to the unjust conditions set by Quraysh in the

Treaty of Hudaibiyyah, despite the anger of some of the companions, he insisted on that great treaty, which teaches us the importance of peace and its different outcomes compared to those of war. He said, "By Him in Whose Hand is my life, I would not oppose them (in the breach of the treaty) if I were called to fight, but I would fulfill my obligations (under the treaty)." One of the most distinctive features of the Islamic perspective on the value of peaceful coexistence among humans is that it is not viewed merely as a human need or a temporary or strategic value. Rather, it is also seen as a religious obligation that completes a Muslim's faith. Our conviction in its centrality in Islamic law considers any neglect of it to be a neglect of the religion itself. When we discuss the Medina Charter as a foundational reference for coexisting with religious minorities, we do not consider it an ordinary document that a Muslim can oppose. Instead, we view it as a religious text to which a Muslim must submit and accept its provisions because the Prophet Muhammad, peace be upon him, established it. This legal obligation is what led the rightly guided Caliph Umar ibn al-Khattab to write the famous document known in history as the Pact of Umar to the people of Ilia as a guarantee for themselves, their wealth, their churches, and their crosses. Furthermore, Imam Laith ibn Saad practically embodied the value of tolerance when he objected to the governor of Egypt, Ali ibn Sulayman, for demolishing its churches, and he wrote to the caliph demanding his removal.

"He removed him and appointed Assama ibn Amr, then Moussa ibn Isa allowed the Christians to rebuild the churches that Ali ibn Sulayman had demolished. All of them were built with the consultation of Laith ibn Saad and Abdullah ibn Lahia, and they said, 'He is one of the builders of the country.'"

In this context, the renowned historian Al-Maqrizi mentions in "Al-Mawa'iz wal-I'tibar bi Dhikr al-Khitat wal-Athar" numerous examples of churches belonging to the People of the Book. Then he states afterwards: "All the churches of Cairo mentioned are of Islamic origin without any dispute."

### Chapter Three: Coexistence Values and the Challenge of Extremism

Despite what has been evident to us in the previous section that peaceful coexistence values are authentic values in Islamic civilization as they are considered religious values, despite this obvious fact, it is the right of the researcher to ask, as long as it is so: why have Muslims refused to coexist with each other at various stages of Islamic civilization's history, and why have they refused to coexist with non-Muslims in other stages, especially in this era? In other words, what are the main challenges that sometimes hinder the embodiment of coexistence values in the reality of Muslim societies, both ancient and modern? To answer this, one must start with the premise that no Muslim claims immunity from Islamic civilization. Like other human civilizations, it has its great achievements for the benefit of humanity as a whole, and it has its flaws. In this context, I see that the main challenge faced by Islamic civilization, contrary to others' perceptions of Muslims towards each other and the centrality of coexistence values and their authenticity in Islam, is undoubtedly the challenge of extremism.

So, what is the extremism we are talking about here? Extremism in the Arabic language is a term that indicates the side or the extreme of something, as in the lexicon of the Arabic language, "the edge of something, a garment, or a wall.". Extremism in the general sense is: "A state of

bias for an opinion that does not recognize the existence of others, and the rigidity of a person on his understanding to the extent that it does not allow him to have a clear view of the truth, no matter how clear and obvious it may be.

And it is thus a human intellectual illness from which all civilizations, cultures, and religions have not been immune. Extremism in Islam has been expressed by the term "ghuluw," and in language, "ghuluw" indicates elevation and exceeding a limit. It is said, "The price has become excessive," meaning it has elevated. "Ghala al-rajul fi al-amr ghuluwan," meaning he exceeded the limit in the matter.

As for extremism in religious terminology, it is "to deviate from the intended purpose and depart from justice," and Ibn Hajar defined it as "exaggeration in something and intensifying it by exceeding the limit, with an implication of delving deeply into it." Attributing extremism or extremism to religion in the expression "religious extremism" is permissible, for extremism and fanaticism are in the mode of practicing religion, not in the religion itself.

Therefore, when we talk about religious extremism or fanaticism, we mean religion as a human acquisition, as a practice of the religious, and we do not mean religion as a divine institution. Here, it would be very objective to admit that our Islamic civilization has known extremism as a human phenomenon, even before it became religious. Its manifestations occurred during the time of the Prophet of Islam, peace be upon him, who rejected it and dealt with it firmly.

In the book, it was mentioned: "Say, 'O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way.'" The command regarding religious matters, when directed to the people of the Scripture in the Quran, is primarily directed to us Muslims because we are the community addressed by the Quran.

Al-Tabari said, "Do not exceed limits in your religion," which means, "Do not go beyond the truth in your religion, so you do not fall short in it." Ibn al-Athir said it means being strict and exceeding the limit. In his Sunan, Al-Nasa'i narrated from Ibn Abbas that the Prophet Muhammad, peace be upon him, said: "Beware of extremism in religion, for indeed, those before you were destroyed because of extremism in religion." The Prophet Muhammad, peace be upon him, himself also said to his companions, "The extremists are doomed." He repeated it three times.

Imam Nawawi commented on this hadith, explaining: "The extremists are those who delve deeply into matters and go beyond limits in their statements and actions." "Delving deeply" here means extremism, and each term can be explained in terms of the other. Ibn Hajar al-Asqalani said: "Delving deeply means being arrogant, and the one who delves deeply is one who is distant, extreme, and rigorous in their approach and deeply entrenched in their opinion."

Following the Prophet Muhammad's departure, extremism reemerged via the faction of "Khawarij," which is regarded as the initial extremist group in the Islamic state. Extremism was once confined to the actions of some individuals, such the Khawarij. The sect of "Hashwiyya" was characterized by Imam Al-Ghazali as "weak-minded and lacking insight." Al-Ash'ari characterized them as individuals who chose ignorance as their main focus, avoided exploring

religion, and opted for imitation to simplify matters. They ridiculed those who explored the fundamental aspects of religion and accused them of leading others astray.

Some concepts of the Khawarij and Hashwiyya have influenced certain extreme groups such as the Muslim Brotherhood and self-identified jihadist Salafists in contemporary times. Contemporary Takfiri philosophy sprang from these organizations and aims to foment revolt against existing authority, despite the consensus obligation within the Muslim community to follow it. Modern Takfiri ideology has led to destructive conflicts in several Muslim nations and communities, conflicts that could have been avoided.

Some Muslim societies are caught up in sectarian conflicts and extremist ideologies, diverting their focus from constructive activities like development, education, and culture. This has led to military conflicts that they are not equipped to handle.

Extremism and oppression towards Muslim communities by states or religions have influenced some ignorant Muslims to support extremist Islamic groups, viewing their discourse as a legitimate response to global powers' injustices.

Nevertheless, we should still denounce extremism in thinking and action, as it was rejected by the wise legislator, as said in the Quran: "Let not a people's enmity incite you to act otherwise than with justice." Always be fair, as it is closer to virtue. We highlight a clear truth: Muslims are the primary victims of extremism in the name of Islam. Confronting extremism and removing its religious veil from its speech is the responsibility of Muslim intellectuals.

Islamic culture has historically addressed extremism by strengthening society via emphasizing responsibility and promoting harmony, as seen in the earlier part and the writings referenced at the beginning of this section.

Extremism is considered a human intellectual ailment in our society, which is not limited to religion, color, or ethnicity. It must be addressed according to this foundation. Islam started addressing the issue by engaging in debate with radicals and others, using established values like as wisdom, good advice, and reasonable discussion.

Opponents can openly express themselves without fear, while people who fear may refrain from expressing their opinions and beliefs. Extremists should engage in debate with professors and expert researchers in intellectual subjects.

Empirical evidence shows that those who abandon radical beliefs through discourse outnumber those who do so under the coercion of firearms. Furthermore, the latter individuals may not genuinely renounce their views but only stop their detrimental behaviors. They retain the ability to influence people and may be viewed as a potential threat.

One instance of dialogue with extremists is the conversation between Caliph Ali and the Kharijites, where Abdullah ibn Abbas was sent to them. This led to one-third of them rejoining the mainstream and another third abandoning their position. Umar ibn Abdul Aziz also participated in discussions with them. Extremists in Arab and Islamic nations have engaged in effective talks in recent times.



Islam's inclination towards discussion in resolving this issue academically does not preclude it from using force when necessary. Throughout Islamic history, radicals have been actively opposed and engaged in military confrontations, being viewed as rebels and marginalized from civilizations to contain the dissemination of their ideologies. Leaders like Caliph Ali and Umar ibn Abdul Aziz, along with others, battled against them.

Islam promotes peace without endorsing acquiescence to injustice, and its willingness to live with others does not equate to accepting shame or dishonor. A comprehensive examination of Islamic ideas and the history of Islamic culture should not blame Islam or Muslims for rejecting others due to the radical opinions or actions of a few. Islam opposed and combated them, as seen in this section.

The Islamic culture may provide unique literary legacy and practical experiences in cohabitation, human tolerance, and acceptance of others to the world peace efforts, surpassing other human civilizations in this regard. I will conclude with examples of key titles or principles that I believe form the essential foundations of the intellectual approach that our Islamic civilization can offer in global discussions for peace, aiming to achieve sincerity in the pursuit of peace, coexistence, and tolerance.

#### First: The Principle of Acquaintance

The principle of acquaintance or the purpose of acquaintance, as emphasized by the religious texts, Qur'an and Sunnah, stands out as the most prominent evidence of the ability to coexist and the keenness for it in Islam. This is because fear of the other is always caused by ignorance of the other, an ignorance that is often exploited by those with malicious intent to propagate enmity and hatred.

The Qur'an's call for acquaintance does not exclude any people, nor does it exclude any nation. Allah says: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." Therefore, the best way to coexist is through acquaintance, and the Qur'an is replete with verses that elucidate the unity of human creation and its purpose.

The equality among human beings in creation pushes towards human acquaintance, which is indispensable for stability and coexistence.

Allah says:

- "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."
- "And mankind was not but one community [united in religion], but then they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ."
- "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ."

- "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another."

Secondly: The Other is Not an Enemy

His Excellency Sheikh Abdullah bin Bayyah teaches us that in Islam, the other is not non-existent or null, as in the philosophy of Aristotle. The other is not, as in Hegel's view, the antithesis that should be dominated to complete "the self" and its consciousness through an inevitable struggle to assert the self. Nor is the other, as in Sartre's perspective, the hell that deprives the self of its original freedom and perfection.

In Islam's view, the other is beautifully expressed by Imam Ali (may Allah be pleased with him) when he said: "People are of two types: either your brother in religion, or your counterpart in humanity." Therefore, the other is the brother who shares your beliefs or the one who shares humanity with you.

This is manifested in Islam's offering of human dignity as the primary human commonality because all humans, despite their differences in races, colors, languages, and beliefs, have been honored by Allah Almighty with a breath of His spirit in their father Adam (peace be upon him). Allah says: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."

Based on this, His Excellency Sheikh Abdullah bin Bayyah sees that the principle of dealing between Muslims and others is governed by the behavior of the other and their interactions. The texts regarding this are clear, such as the verse of kindness and justice (Qur'an 60:8), and Allah's saying: "But if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing." Furthermore, there are traditions like "Pray for your mother," "Give greetings to those you know and those you do not know," and "God has created people with good character," along with the covenant of excellence and the Medina Charter, allowing Christians to pray in the mosque, and other reports and traditions.

Reclaiming the active and pivotal role of Islamic thought in promoting awareness of coexistence and tolerance in Muslim societies starts with acknowledging the hijacking of Islamic discourse by extremist groups in various media outlets, religious platforms, and academic institutions. This entails recognizing the issue. Here, I am referring to the distortion of Islamic discourse by extremist groups, who have managed to dominate media outlets, religious platforms, and academic curricula with their ideological views, overshadowing the true message of coexistence in religion.

Selective reading of religious scriptures to align with the aims of hijacked groups has grown prevalent. There is a noticeable trend towards literal reading of texts and exaggeration in sticking strictly to immediate appearances, without considering the function of language, context, or Sharia goals.

Recognizing this hijacking, in my view, is the first step towards reclaiming Islamic thought for its great civilizational message, which is to preserve the sanctity, clarity, and authenticity of the sacred religious texts and to interpret them truthfully.

Extremist groups have resorted to distorting many Islamic concepts to turn them into a weapon of excommunication wielded against any form of coexistence and interaction with others. One of the most prominent concepts manipulated in this regard is the concept of "allegiance and disavowal". Those who rely on this concept, including the preachers of hatred and extremism and their followers, do not bother to explore its true meaning, limitations, or conditions. They fail to reconcile between different textual sources, nor do they mention the texts advocating kindness towards others, such as the verse: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly." (Quran 60:8)

They also overlook the scholars' classification of different levels of allegiance, as mentioned by prominent scholars like al-Fakhr al-Razi and Ibn al-Arabi al-Maliki in their interpretations and rulings. Instead, they have burdened the Muslim community and distorted this concept, which used to contribute to peace, as it was loyalty to religion and thus to the homeland, making it divisive and exclusionary.

Imam Ahmad reportedly said, "Allegiance and disavowal are innovations, so beware of them," as narrated by al-Aṣṭakhri.

In this context, the story of Hatib ibn Abi Balta'ah (may Allah be pleased with him) is relevant, when he wrote a letter to the polytheists of Mecca. One of the companions, in front of the Prophet Muhammad (peace be upon him), remarked, "By Allah, Hatib will certainly enter Hellfire." The Prophet (peace be upon him) replied, "(You are) lying! By the One in whose hand is the soul of Muhammad, he (Hatib) will not enter Hellfire as long as he has fought with us under the tree."

The Prophet Muhammad (peace be upon him) forgave Hatib and said that he would be admitted into Paradise despite his transgression.

Some individuals may ostracize a Muslim for their affection towards a non-Muslim, regardless of the non-Muslim's kindness, medical care, or familial ties. Nevertheless, this rationale is invalid, since Allah, the Almighty, states: "Indeed, you do not guide whom you wish." Reference to Quran verse 28:56.

Did Allah not confirm the Prophet Muhammad's (peace be upon him) affection for Abu Talib?

According to Allah, the Almighty, pure women from the believers and pure women from the people of the Scripture before you are permissible for marriage. Quran 5:5

Can any rational individual argue against the permissibility of loving one's spouse when love and admiration form the foundation of a married relationship?

This research demonstrates how extremist language breaks down and becomes more tolerant of excommunication and twisting notions.

## Conclusion:

In conclusion, peaceful coexistence among individuals of many religions and ethnicities, as well as the acceptance of others, are genuine Islamic ideals. Through analyzing religious literature and the historical background of the Prophet's life, any radical rhetoric that denies peaceful coexistence cannot be deemed Islamic; instead, it just reflects the views of its supporters. Islam rejects such language, as well as any hate speech.

Given the present state of Muslim and human cultures, it is clear that the official religious authority in Arab and Islamic nations must now more than ever fulfill their religious, ethical, and scientific duties. This entails freeing religious discussions from ideological manipulation and reinstating the correct approach to interpreting religious texts, devoid of radical ideological misuse. Islamic studies may play a crucial role in emphasizing and advocating for the ideals of peaceful coexistence and reconciliation, encouraging harmony and understanding, and reducing excommunication, vilification, and strife.

Universities may cultivate a culture of knowledge, reason, logic, and proof by offering academic courses focused on fostering peace and tolerance education, rather than emotive slogans. Therefore, the results of our universities may contribute significantly to promoting tolerance and harmony in our society by combating hate speech and extremism, revealing their flaws, and debunking the theological justification for their damaging beliefs.

The research has revealed that the Islamic approach to addressing extremism is a thorough and incremental process, beginning with the prioritization of societal immunization as a proactive measure. Conversation is the initial step, with armed conflict being the final option. Nevertheless, military conflict should not escalate to an excessive level, as it may inadvertently elevate radicals to the status of victims, so legitimizing and garnering support for them.

Authorities in charge of education and religious matters in Islamic nations should prioritize strengthening and teaching young people, particularly during the crucial and difficult era of adolescence. I think we should focus on strengthening adolescents, particularly addressing the young at this transitional era. Neglecting children until they reach maturity may result in them adopting incorrect views or even becoming radicals. In such instances, we would be dealing with the management of a disease, which is unquestionably more difficult than prevention and strengthening.

Ultimately, the ideas of peaceful coexistence and acceptance of others should not just be academic concepts but should be applied effectively in reality. They should be transformed into field activities, actual courses, and programs rather than just being translated and crystallized. Our Sheikh, Abdullah bin Bayyah, suggests that these lessons should be widespread in schools, colleges, mosques, temples, war zones, and regions of contention to provide comfort and hope.

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