

Human Relations in Multicultural Societies: An al-Qur'anic Overview

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ABSTRACT

The Qur'anic perspective on human connections in heterogeneous communities is evaluated in this study. It conducts textual analysis as well as historical interpretation of Qur'an verses. The findings illustrate how the Qur'an plays a unique role in improving human interactions in a multicultural society by emphasizing the importance of unity, fostering brotherhood, advocating justice, protecting equality, promoting interfaith dialog and tolerance, and ensuring religious freedom for all religions, cultures, and civilizations. The study concludes by stressing that the Holy Qur'an is a comprehensive guide that promotes peaceful interfaith and multicultural interactions. It can be used as a model for resolving multicultural problems and promoting peace and harmony among people of different faiths and cultures.

Keywords: Al Qur'an, coexistence, relations, multiculturalism, multireligious, human

Introduction

According to historical evidence, humans have now lived in multireligious or multiethnic cultures for ages. In human society, homogeneity of faith or ethnicity is impossible to achieve, less alone in modern industrial culture with its own migratory inducements and fluctuating patterns (Engineer, 1990).

The current global increase in religious and ethnic disputes has heightened the need for peace and security. Because the conventions have largely failed to achieve the desired purpose, local and international treaties signed in this regard to declare violence unlawful appear to be active only on paper and not in practice (Shittu, 2013). Creating a more sustainable world

thus entails not only changing how natural resources are used and allocated but also recognizing that a society's or social group's rules and roles are crucial in reshaping values and institutions that have been shaped by generations of increasing materialistic affluence (Grine et al., 2013).

Reforming education may be one of the most successful ways of fostering a culture of religious tolerance and respect in a multireligious society (Saeed, 1999). In Islam, a Western academic accepts the presence of social integration when compared to other great religions, one of the distinguishing features of Islam is the diversity of people and races who have embraced it, and among whom there has grown a strong sense of brotherhood and a degree of harmony." Perhaps a study of Islam's successes will shed some light on how world society will eventually integrate and even suggest methods in which man can intentionally participate in this process (Watt, 1961).

Despite the widespread decline of commitment to "religion," whether interpreted correctly or incorrectly, it continues to have a significant impact on molding people's morality (McKay & Whitehouse, 2015).

According to Islam, diversity is unavoidable. It is part of the law of nature (Sunnat Allah), which Allah created, and Islam commands believers to embrace It (Wani et al., 2015). "Had your Lord so willed, He would surely have made mankind one community" (Qur'an, 11: 118).

Globalization necessitates that research and study address the issues posed by the rise of cultural and religious diversity to produce citizens capable of living peacefully with coexistent methods. They have the potential to contribute significantly to global peace, social harmony, cultural openness, tolerance, and respect for human rights. Meanwhile, religious differences continue to be a source of tension, conflict and prejudice all too frequently.

All human cultures interested in developing individuals capable of thought and social involvement are concerned about the diversity of ideas and values, as well as identity-related claims based on religious affiliations and the increasingly sensitive nature of freedom of conscience and religion. Our basic goal is to use religion, as a social, cultural, and political phenomenon, to promote good citizenship and harmony.

Problem Statement

Despite the world's multicultural ethnic environment and the promotion of all religions in humanitarian activities among communities, there is persistent backwardness in maintaining good relationships among them and poor cooperation in gathering in common events that promote coexistence and ethnic cohesion.

Objectives of the Study

This study aims to promote the various ways in formatting human relationships among multireligious societies based on the guidelines of the Holy Qur'an, as it is the primary source of Islam.

Methodology

This study employed the qualitative method of contextual analysis. The Holy Qur'an, the primary source of Islam, as well as scholarly articles and books were used to compile the data. The perspectives of modern religious experts have also been examined to better understand the nature of interreligious and multicultural relations within the al-Qur'anic framework.

Results and Discussion

The emphasis on the importance of unity

Al-Quran promotes tolerance, worldwide brotherhood, and believes in the principle of peaceful coexistence. Islam acknowledges the existence of various religions prior to the revelation of the Qur'an. It holds these religions in their original form, as well as their prophets, in high honor. However, it is evident that world religions have been hostile to one another both before and after the emergence of Islam. However, as the seal of revealed religion, Islam embraces the value of peaceful cohabitation and tolerance with other faiths for the purpose of mankind, love, and affection (Ashimi, 2020).

The declaration of the Qur'an, such as "O mankind! Beware of your Lord, Who made you from a single soul, and from it formed its mate, and from them, a number of men and women" (4:1) and "O mankind! Indeed, we have created you from male and female and made you into races and tribes so that you would know one another" (49:13) suggests that all human beings are descended from Adam and Eve. Accordingly, Elius et al. (2019) argue that by highlighting mankind's shared origin, these verses have established a comprehensive and distinctive concept of unity. Hence, it is possible to conclude from this verse that Islam encourages individuals of many races and ethnicities to interact with one another.

Furthermore, this is convincing evidence that in this universe, unity in diversity and diversity is possible without contradiction or oblivion. Humanity is a lovely garden full of all types of flowers, each with its own distinct posture, making it seem lovely (Ezdani, 2020).

The major pillars that are core beliefs and practices of Islam prescribed in the Qur'an, such as the prayer of the Muslims all around the world five times a day, all facing the same direction: *Kaabah* in Makkah, fascinating, is the fact of fasting every year during *Ramadan*, and mass gathering of Muslim pilgrims from all over the world at Makkah to conduct the *Hajj* at the same time are formed with the purpose of achieving a harmonious and peaceful coexistence (Laluddin, 2014).

It is important to emphasize right away that interaction, peace, tolerance, and friendliness are the essential principles of the Qur'an, whether in relations with Muslims or non-Muslims (Yazdani, 2020).

According to several verses in the Qur'an, the concept of peace encompasses peace with God, inner peace as a result of that relationship with God, peace with humans, peace with the animal world, peace with flora, and peace with the ecological order (Arthur, 2019).

God created His representative on earth, according to the Al-Qur'an 2:30. In Islam, the worth of humanity as a representative of God could be observed. Such a value cannot be perceived for human beings even in the most developed countries (Kia, 2015).

In fact, man has never attained a higher status than that which he reaches in the shade of Islam, which is a universal religion, regardless of his ethnicity, nationality, or status, in any era (Dogan, 2013).

Human Brotherhood

One of the core concepts of Islam is the unity of humanity and the human family, and the Holy Quran recognizes the diversity of individuals in language and color as a sign of God; thus, these differences should not be used to justify one's superiority over another (Mozaffari, 2015). "Oh, mankind! We fashioned you from a man and a female and divided you into nations and tribes so that you may get to know one another" (Al-Qur'an, 49:13).

It is worth noting that this verse does not just target Muslims; it starts with the universal greeting "O people," which includes everyone. It serves as a reminder to humanity that they are all members of the same family, albeit a diverse one, with the same set of parents. This serves as a reminder that unity in diversity and variety within diversity are both attainable. Hence, the Qur'an's comprehensive proclamation about human brotherhood provides a powerful foundation for peace for and among all (Meraj, 2016).

Islam has brought its sound doctrine as well as its message of brotherhood, equality, and tolerance to the world. The Holy Qur'an is filled with verses encouraging people to think about nature and creation, and it punishes those who do not. The Qur'anic norm "There is no compulsion in religion" (Al-Qur'an, 2:256) has been working on in dealings with non-Muslims (Ismail & Mat, 2016). This concept emphasizes that peaceful coexistence and respect for the humanity of followers of all religions is not only feasible but also demanded by the Holy Qur'an.

The Qur'anic guidelines, such as Al-Baqarah 2:285, 4:163, and 42:13 focus on the universal ideals and values that underpin Muslim-non-Muslim relations. Accordingly, the core teaching of all prophets is united and universal. A Muslim, according to the Qur'an, must embrace, adore, and believe in all of the prophets of Allah without any exemption. They all reflect one brotherhood of religion that spans many generations and extends horizontally to encompass all of humanity. Furthermore, these Qur'anic verses forbid narrow partisanship, which could lead to hostility or even violence against communities who identify as followers of other prophets (Badawi, 2015).

Justice and Equality

In the Holy Qur'an, the values of justice include equality, honesty, and sincerity (purity). Islamic politics is based on the absolute preservation of the principle of equality. There are no distinctions based on race, skin color, family, or other popular symbols. Because the direction is quite obvious, it can be discovered in the form of ailments or formed signs, and fairness is not a relative concern. It is critical that absolute justice be maintained between human beings who are not motivated by personal hatred or affection. As a result of open access, all people are able to exercise their rights. For the enforcement of justice, including

sacred and vital affairs, especially for those who have been granted trust, wealth will be abundant, allowing people to feel prosperous and opulent (Daming et al., 2017).

Accordingly, Islam (2019) clarifies that in resolving any conflict, the Quranic perspective would offer equal treatment with excessive accountability to leaders, who are repeatedly exhorted to fear Allah and perform justice (Al-Quran 16:90), and it also guides us to be witnesses with fairness (Al-Quran 5:8). In 25:57, Allah says, "We sent our messengers with clear signs, and we sent down with them the book and the Measure to establish Justice among the people".

Furthermore, the verses in the Holy Qur'an, such as 4:58, 5:42, 4:105, 42:15, 6:115, 4:58, 6:152, 89:17, 93:9, and 107:2, recognize justice as a crucial bulwark in the maintenance of society and government. In a culture that is swamped by injustice and refuses to accept justice, Islam has no place (I. Badawi, 2000; Islam, 2019). Even with the "enemy", justice is a universal notion that should be upheld without favoritism. "O you who have believed stand steadfast for Allah as witnesses in justice and do not let the enmity of a people hinder you from doing what is just. Be just; it will bring you closer to righteousness. In addition, fear Allah; truly, Allah is aware of your actions" (Al-Qur'an: 5:8).

The Holy Qur'an teaches Muslims that justice is upheld on the principle of honesty so that it can deliver the results and objectives of security and balance in life. Justice is also deforced with full purity of intent, and purpose will provide assurance of peace of mind for all parties. Likewise, the principles of justice are equal in the sense that all human beings, leaders and people, men and women, black and white, are equal in the Qur'anic view (Daming et al., 2017). "Those who believe, rejoice! As witnesses to Allah, stand up for justice, even if it is against yourself, your parents, or your kin" (Al-Qur'an: 4:134).

Life, according to Al-Qur'an, is a sacred trust bestowed by God. No one is allowed to take another's life unless it is for the sake of justice, as determined by a competent court after due process. "Do not take life, which Allah has declared sacred except for just cause" (Al-Qur'an, 17:33). Human beings not only have the right not to be hurt but also have the right to be protected from injury, whether physical or otherwise. "It seems as if whoever kills a soul, unless for a soul or corruption [done] in the land, has slain humanity entirely. In addition, whoever saves one is regarded to have saved the entire humanity" (Al-Qur'an: 5:32).

Furthermore, "Indeed, We have put dignity on the progeny of Adam" (Al-Qur'an, 17:70) indicates life's sanctity as the verse applies to all people, regardless of their religion or belief in God (Saritoprak, 2020).

The essence of Islam and its Prophet's purpose is summed up in the verse: "And (thus, O Muhammad), We have sent you as a mercy to all the worlds" (Al-Qur'an, 21:107) as the verse demonstrates the fact that the Messenger (PBUH) was sent to all humanity as mercy (Dogan, 2013). To eliminate any particularization of this mercy, the Prophet Muhammad (PHUB) clarified that mercy is being merciful to everybody, not only one's associates. "He who is not kind to others will not be treated mercifully" (Al-Bukhari, 6013) he added. It is self-evident that Muslims are not the only people who live on our planet. As a result, the command to be merciful extends to everyone (Eberle, 2012).

Maintaining Peace

Likewise, the Qur'an advocates the culture of leading a happy life. One aspect of this principle is this religion's intention to maintain peace all along the globe because conflicts lead to disastrous consequences, particularly human losses and economic depressions, which are very likely to result in very serious social problems, such as joblessness and poverty, which in turn can be among the major causes of terrorist acts (Mezrigui, 2015). In this context, the Holy Qur'an elaborates, "However, if they incline toward peace, you [Prophet] must also incline toward it and put your trust in Allah. Verily, He is the All-Hearing, the All-Knowing" (Al-Qur'an, 8: 61).

In his commentary on this Qur'anic verse, Ali (1996) emphasized the need to always be ready for peace if there is any inclination toward peace on the opposing side, even in the midst of the fight. In a conflict by itself, there is no worth.

According to Alghul (2009), it is urged in the Holy Qur'an to end problems through peace and not to start new disputes, clashes, confusion, or dissension; people are also encouraged to take a balanced attitude and seek justice (Al-Qur'an, 8:1; 49:9–10). Corrupting the peace and quiet of a country is prohibited, and those who do so face consequences. Peace is better (Al-Qur'an, 4:128), which was revealed expressly to end marital strife and can be applied to all types of human relationships. Islam advocates for a cohesive and mutually beneficial society, and this vision encompasses not just national but also international ties.

According to Ezdani (2020), Peaceful coexistence in light of the Holy Qur'an is a simple task to come across if one tries to make sense of these verses, where Al-Qur'an states, "Allah does not forbid you from being just and behaving righteously toward people who do not fight you because of your religion and do not evict you from your homes. Allah adores people who act justly. Allah only forbids you from making pals with those who attack you because of your religion, remove you from your homes, and aid in your deportation. In addition, whoever makes allies of them, then it is those who are the wrongdoers" (60:8-9). Furthermore, he states that in these verses, a Muslim is obligated to treat peacefully coexisting people with equality and *al-birr*, which is defined as the significance of one's relationship with his parents.

Tolerance and Interfaith Dialog

Interreligious dialog is critical for religious groups to maintain a harmonious relationship and peaceful coexistence. Throughout the history of the globe, there have been numerous tragic incidents (Khan et al., 2020). Religion has a peace-making force that can aid mutual understanding, collaborative efforts for peaceful coexistence, and genuine compassion (Frändå, 2016).

The Holy Qur'an established the framework for interfaith dialog. The Qur'an contains verses such as 49:13, 5:48, 29:46, and 16:125, which encourage believers to engage in religious dialog. The last reference offers a significant message of discussion and shines with God's commandment to believers that they should only argue with people of the book in the best way possible. Other verses, such as 3:46, urge communication with the people of the book, as well as discussion with the rest of humanity (Islam, 2019).

Likewise, the verse “Say, O, Mohammad! O people of the Scripture! Come to a word that is common between us and you” (Al-Qur’an, 3:64) demonstrates that Islam is concerned with resolving the issues of individuals who live in multireligious societies, such as Medina, by conveying the message of peace, justice, and safety to all. This message will be sent to the people through an invitation to the dialog, as expressed by the Arabic term "*ta álu*," which means "come together" (Meraj, 2019).

In his explanation, Duran (1998) remarks that the Qur’anic statement “come to a common word between us and you” provides a connotation of dialog. He also argues that although the verse specifically refers to the People of the Book, its application would be broader today. The Prophet of Islam also emphasized common beliefs while writing letters to non-Muslim rulers (Elius et al., 2019).

Furthermore, Allah instructs the Prophet Muhammad (PBUH) and Muslims through the Holy Qur'an, so that when they face those who oppose them, it must be with a universal attitude by saying, “We are people who submit and surrender to Allah solely” (Al-Qur’an, 29:46). As a result, there are various Qur'anic verses that can be cited as an example in relation to the claim of truth in any religion. According to the Holy Qur'an, truth is global rather than partial. Even if all religions are aware of this, the meeting point of religions will be easily discovered, resulting in productive interfaith conversation (Ilhami, 2020).

The Holy Qur'an encourages tolerance, which is one of the major factors that contribute to social peace and harmony. Accepting cohabitation and coexisting happily is what tolerance entails (Ashimi, 2020). God commands believers to be patient when they are angry and to forgive those who mistreat them. The Holy Qur’an is built on the principles of forgiveness, tolerance, and respect for all people. The tolerance of individuals of other religions has always been one of Islam's fundamental teachings. According to the Holy Qur’an, “Let there be no compulsion in religion” (2:256). Nobody can be a terrorist or extremist if they comprehend the Qur’an and its principles (Meraj, 2016).

Ensuring Religious Freedom

Rifai (2021) demonstrates the fact that even though the Holy Qur'an affirmed the oneness of divine messengers, it never forced people to accept Islam. The Holy Qur’an reveals, “There is no compulsion in Faith” (Al-Qur’an, 2:256). The Holy Qur'an recognizes that integrating all peoples behind a single faith is an unachievable endeavor. It is not how God meant it to be. “If it had been your God's will, He would have made mankind one nation, but they continue to differ except for him whom your Lord has mercy on, for what He created them” (Al-Qur’an, 11:118-119). Furthermore, the Holy Qur'an warns the prophet that “If your Lord had willed so, O Prophet, every single person on the face of the globe would have believed! Would you then make people become believers through force?” (Al-Qur’an, 10:99) and “even though you are eager for them to believe, most people will not” (Al-Qur’an, 12:103). As a result, when engaging with individuals of other faiths, Islam emphasizes the significance of mutual understanding, tolerance, and compassion.

In addition, the Prophet's role is to teach and warn the people, not to force them to believe in something. A few Qur'anic verses will help to clarify this idea. "Remind them, because you are only a reminder and have no influence over them” (Al-Qur’an, 88: 21-22). Moreover,

the Prophet's function is described in the Qur'an as "the messenger is just to transmit the message plainly" (Al-Qur'an, 24:54).

Similarly, in another verse, God said, "If they turn away (O' Muhammad) then upon you is the responsibility to convey clearly" (Al-Qur'an, 18: 82). Al-Qurtubi (1964) asserts that Muslims have no right to impose their religion on anybody. They must provide freedom in selecting and practicing religion. Another verse clarifies that accepting Islam depends on the choice of the individual: "And say, the truth is from your Lord, so let him believe who wills and let him disbelieve who wills" (Al-Qur'an, 18:29).

Conclusion

To live in harmony and peace, a multicultural society requires the best reference as a guideline. The Holy Qur'an has emphasized the importance of keeping unity, fostering brotherhood, advocating justice, protecting equality, forgiveness, interreligious dialog, and tolerance as key indicators to look forward to living in peace. Despite the distinctions between Islam and other religions, the Qur'an has had no trouble adapting to a society with a wide range of religions and cultures. It only accepts and respects one another's differences to preserve the divine system and engage positively with one another in the pursuit of peace, harmony, and coexistence. The Qur'anic teachings do not encourage Muslims to hurt individuals of other faiths but rather to aid and protect them, as well as to provide them with their due rights and dignity. It is a constant and universal message that will be heard by all people.

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