

# Manifestations of Religious Coexistence in the Islamic Middle East countries

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## Abstract

This research aims to the statement of Islam's position on coexistence among the followers of religions taking punctual coexistence upscale value of human values, and as an issue of utmost importance, and because its goal is to promote co-existence between human beings in order to achieve the objectives of humanitarian noble, and will discuss this matter through to the coexistence of cultural (which of its aspects) coexistence of cultural and religious coexistence, previous studies will be reviewed on this subject by descriptive analytical method down to the findings and recommendations.

**Keywords:** Religious coexistence, Religion of Islam, Middle East.

## 1. Introduction

In the manufacturing sector today, human capital is still essential for most factories to carry out a variety of Interreligious dialogue is limited to the definition of the principles of every religion, and defends, the fight against social inequalities, and maintenance of the dignity and rights of the parties. And dialogue between religions or coexistence between them means finding common points between them, and to highlight the system of common human values; such as tolerance and charity, and to ensure the human rights and safety. (Kholi, 1993).

The importance of this study came due to the need more than ever as the challenges facing the global community in this stage of history, and crises, conflicts and problems that the world knows today, it all reached a level of intensity and ferocity and dangerous, the way to deal with, and respond to, and work in order to overcome them, to understanding and rapprochement dialogue at various levels and that the consensus on fair solutions and compromises that take place in the framework of international.

The coexistence among followers of religions in order to build the future of safe humanitarian, is the central issue that deserves to be the focus International cooperation aimed to bring peace in the world, and avert the risk of a clash between cultures and the conflict between civilizations, and are the main reason that fuel wars that destroy the life and threaten global peace.

## 2. Literature review

Peaceful coexistence: is a concept in international relations called for by Khrushchev after Stalin's death, and the means to pursue a policy based on the principle of accepting the idea of the multiplicity of ideological doctrines and understanding in international issues. It also calls on all religions to peaceful coexistence with each other, and to encourage understanding and dialogue and cooperation between different nations language. (Altaweel, 1991)

There is no doubt that the modern information revolution marked by the use of millions of people to the Internet, has made the world more like a small village, and facilitated communication and mutual understanding between people from various nationalities and religions, and shortened the distance and the years just a few minutes, and ease of seeking more piece of information with a single button. Perhaps all of this more positively than the ease of understanding and peaceful coexistence between the different and conflicting directions. (Kholi, 1993)

### 2.1 Religious coexistence

International policy defined the term peaceful coexistence, that the cooperation between the countries of the world, on the basis of mutual understanding and the exchange of economic and commercial interests, and where the back of this term after World War II.

- The coexistence of Islam with all religions, whether heavenly or non-heavenly, and the relationship of the ideological between the Muslim and non-Muslim, organized by generous Sura which headlined as "Al unbelievers", as was the case with the Infidels and Quraish infidels who fought and persecuted Islam and Muslims since the establishment of the call to Islam : {Say, "O disbelievers, (1) I do not worship what you worship (2) Nor do you worship what I worship (3) Nor will I be a worshipper of what you worship. (4) Nor will you be worshippers of what I worship. (5) For you is your religion, and for me is my religion." (6)} (The Holy Quran).

## *2.2 The principles of co-existence between religions*

Coexistence between religions is not coexist on the principle of religion only; it is a cultural coexistence, and civilized, what it seeks to targets service-Semitism and the things that aims to human, and the coexistence between religions several principles cannot be compromised, such as: the agreement on the exclusion of every word affect the greatness of God, as well as it does not allow ridicule him , and the principles of coexistence as well: understanding among all religious trends, which connects coexistence on the concepts, goals, and joint cooperation in the work; in order to achieve the objectives set forth, as well as to maintain the coexistence through mutual respect, and mutual trust.( Mahroq, 2011)

First: the agreement on the exclusion of every word touches the greatness of God, are not allowed to receive him or ridicule him;. Second, understanding about the goals and objectives, and cooperation on joint action in order to achieve the agreed targets. Third: What we found in our heritage compatible respond to what differed in it, and so can a common basis between religions Safe Mode: maintenance of the fencing of mutual respect this coexistence, and mutual trust also.( Mahroq, 2011).

## *2.3 Religious coexistence in Islam*

Islam has urged the need for charity to all people of all, no matter how different religions and beliefs, as stated in an airtight verse: Believers, do not take My enemy and your enemy for your guides, offering them love when they have disbelieved the truth that has come to you, who expel the Messenger and yourselves because you believe in Allah, your Lord! If you go out to struggle in way seeking My pleasure, but secretly love them, I know well what you conceal and what you reveal; whosoever of you does this will have gone astray from the Right Path. If they come upon you, they will be your enemies, and stretch out their hands and tongues to do evil to you. They wish that you would disbelieve. "the eighth and ninth verse of Surat Mumtahirah" (The Holy Quran).

Facilitator explanation: God does not forbid -you believers - those who have neither of the infidels because of religion, nor drive you out of your homes, act them well; Allah loves those who adjust in their words and deeds. (Altaweel, 1991).

## *2.4 Coexistence through the base rights and obligations*

Peaceful coexistence can be achieved only in a spirit of justice and freedom in belief and action and movement with equality. And that the destination of and behind it is a dating to achieve the true live in the earth. The value of human is high in the eyes of Islam; the desired position makes him a master in the ground and in the sky. (Almostashar, 2000).

## *2.5 Islamic legislation concerning the People of the Book*

Quran - the primary source of Islam - preferred to Jews and Christians called the People of the Book, or in other words, a meaningful one, despite their shirk and disbelief and exit on the book itself, and in this respect them what no other infidels. If mentioned in the Holy messenger and their book mentioned with appreciation and reverence, and this was reflected decent position on the wholes Muslims, that the Koran did not differentiate between one of the messengers of God are all not between books downloaded from when God Almighty, everyone substance Muslim faith, not a Muslim be a Muslim unless safe as well as Moses and the Torah was handed down , and believed in Jesus and the Bible, which was revealed with him and preferred the Koran - the primary source of Islam - that the Jews and the Christians, people of the book is called, or in other words, a meaningful one, despite their shirk and disbelief and exit on the book itself, and in this a respect for them what no other infidels . (Smart , 1992) If mentioned in the Holy messenger and their book mentioned with appreciation and reverence, and this was reflected decent position on the wholes Muslims, that the Koran did not differentiate between one of the messengers of God are all not between books downloaded from when God Almighty, everyone substance Muslim faith, not a Muslim be a Muslim unless safe as well as Moses and the Torah was handed down with him, and believed in Jesus and the Bible, which was revealed.

## *2.6 Case study of Jordan*

Jordan area of 35 637 square miles, with a population of 6.3 million people, and more than 92 per cent of the population is Sunni Muslims. And range from the percentage of Christians in accordance with governmental and non-official estimates between 1.5 percent and 5 percent of the total population. Christian church leaders say that the number of Christians is about 150 thousand people. Representatives of various denominations reported that there are a small number of Shiite Muslims and about a thousand Baha'is and an estimated fourteen thousand Druze. Any statistics are not available on the number of people who do not belong to any religion. (WRTA, 2009) With the exception of a few cases, there are no major population clusters of religious minorities in specific geographic areas. But Christians make up the majority of the population in the city of ALHOSN, in the north, the city of Fhais, near Amman. There are a significant number of Christians in each of Madaba and Karak both located south of Amman. There are in the northern part of the Alazraq City of large Druze community, as there

are in Amman and Zarqa residents of the Druze. The number of Shiites live in the Valley / Jordan Valley and in the south, but they are not indigenous. (WRTA, 2009)

Muslim and Christian figures confirmed that Jordan is a model in the consolidation of fraternity and familiarity and coexistence between different religions and sects and creeds concepts, which contributed to the consolidation of security and stability amid conflict-soaked area. Jordan has adopted initiatives such as "whether the word" and "a week of harmony between religions", as we had in the eighties of the last century, many forms of Christian Muslim sequentially dialogue between Jordan and the Vatican, adding that Jordan was the first Arab country to organize Christian-Muslim dialogue and him crystallized global initiatives adopted by the United Nations.

Jordan hosted the Center for Research of peaceful coexistence between religions, in the months of June and July 2008, students from Harvard University participated in the program for the followers of different religions to meet with religious and political leaders. The program included the participation of 22 students from American Muslims, Christians and Jews, Hindus and Buddhists in the camp with 35 students from Jordanian Christians and Muslims. This program and the form of the first meeting of the Group of diverse students in this form of the two countries to exchange ideas about their experiences and their religions, and promoted religious freedom through the exercise of the basic rules of respect for each student to others and to their religious beliefs. Jordanians students have gained knowledge about diversity and religious pluralism in the United States while Americans students gained knowledge about the society and traditions in the Middle East.

In November 2008, it sponsored Al al-Bayt Institute for Islamic Thought and the Pontifical Council for Interreligious Dialogue Aatoleik first-Islamic forum. And participated in the Forum, which was held at the Vatican, about 50 scientists from the two faiths to discuss common values and beliefs. The symposium concludes with scientists signed a statement calling for religious freedom, saying that "sincere love of neighbor involves respect for the individual and his options or choices in matters of religion and conscience."

### 3. Conclusion

It's hard to live with the same rights without being mixed with the rest of the other communities, believes that without religion, and without to enter into reciprocal process with a second party, or with other parties, based on the consensus on interests, or goals, or joint necessities. The hope is still pinned to live in the children of members of different religions and between each other, without being influenced by the trumpets that do not want the good of mankind. As to how the coexistence between Muslims and other people of religions, it should be this coexistence stems beginning of mutual trust and respect, and the desire to cooperate humanity for the good, in areas of common interest, with touches of human life from a relative, not with no benefit to it, not pointless.

The Islamic Culture and Civilization is open to the civilizations of Nations, responsive with other peoples' cultures, two influential countries and influenced by. And the principle of the universality of Islam is a hard foundation of the relationship with the Muslim people of the monotheistic religions. The wars, the problems of intolerance and the other refused and relationships cramping are the result of ideologies innovative, emptied often religion of its content is essential, which aims to reform souls and emptied of hatred, racism and intolerance, and aims to sow the seeds of tolerance and altruism and peaceful coexistence based on respect and mutual respect.

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