MUTUAL RESPECT AND PEACEFUL CO-EXISTENCE UNDER ISLAMIC INTERNATIONAL LAW IN RELATION TO INDIVIDUALS OF DIFFERENT RELIGIOUS BACKGROUND*

Abstract

Peaceful coexistence between religions in this contemporary age is both an individual and social necessity. It is particularly important given the interconnectedness of today's world in various areas such as politics, economics, society and culture. Isolation does not beget progress and development. In this context, this paper chronicles peaceful coexistence and religious tolerance in the light of Islam quoting relevant textual authorities from the Quran and sunnah. The paper also examines the peaceful spread of Islam while interrogating the place of terror in Islam. In effect the paper espoused the principles of neighborhood in Islam and espouses same as a potent model for religious tolerance.

Keywords: Islamic International Law, Mutual Respect, Peaceful Co-existence, Religious Pluralism

1. Introduction

In a sharp contradistinction to the misconception amplified by Islamophobies[1], there is a place for religious tolerance and peaceful co-existence in Islam. If anything, existing peacefully with and accommodating adherents of other faiths has been a part and parcel of Islam as explicated in many Qur'anic verses and as practiced by Muslims throughout the Islamic History. Tawfiq, a British writer[2] is indeed justified when he asserted viz;

> Since the very beginning, Islam has taught respect for the beliefs of others. We see it in the teaching and the practice of Islam right through history. Indeed, it is the sign of a Muslim that he or she respects the religion of others, and their Books and their Prophets. Those who teach otherwise, Muslim or not, are distorting the message of Islam.

High premium is placed on good inter-personal relationships 'Al-muamalaat' in Islam. The Quran in Suratul Kafirun indicated what was obtainable during the early days of Islam.[3] Then it was Islam set against paganism as practiced in Makkah. The relationship just as Bidmos[4] puts it was hinged on the concept of 'live and let's live' and the matter between the two group was settled on the understanding of keep your religion and let us keep ours. Obviously, the approach is laced with tolerance. The prophet approached them at one stage of his mission and read to them the provisions of Suratul Kafirun: 'say O you who do not believe! I worship not what you worship, and you are not worshipping what I worship; nor am 1 worshipping what you worship; neither are you worshipping what I worship. Therefore, to you your religion; and to me my religion!'[5]

Islam resisted and still resists in totality anything which leads to extremism, intolerance and fanaticism. The wise and fair-minded recognise Islam through its rules, provisions and methodology, and focus on the true Muslims who apply these provisions in truth and sincerity and behave in a moderate Islamic manner. Islam came with provisions which regulate all relations, elevate human morality, refines their behaviour, and categorically rejects the assault on peaceful others. Whosoever opposes this is far removed from Islam. Islam is naturally innocent. It is therefore a manifest injustice if it's judged through the negligence of some few of its followers.[6]

2. Religious Tolerance and Peaceful Co-Existence: The Concept and Context

Religious tolerance[7] means to recognize and respect (other's beliefs, practices, etc.) without sharing them,' and 'to bear or put up with (someone or something not especially liked). In the same vein, Peaceful co-existence was depicted as a living together in peace rather than in constant hostility. In the humble opinion of this writer, religious tolerance connotes the allowance of adherents of other faith to think or practice their religions and beliefs with neither any interference nor intimidation. Peaceful co-existence would also in our humble opinion simply mean harmonious living in amity. In a

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[1] These are individuals in open antagonism against Islam. Hence, their myopic convictions and misconceptions about it and the spread of same. Prominent Islamophobes includes; Pamela Geller of the Atlas Shrugs, Robert Spencer, Eliana Benador, Brigitte Gabriel and David Yerushalmi.

[2] Idris T., 'Religious Tolerance in Muslim History' (2016) http://aboutislam.net/reading Accessed 30/3/2024

[3] Q109 v 1-6

[4] Murtala A. Bidmos., *Inter-Religious Dialogue: The Nigerian Experience* (Abuja: Panaf Publishing, 2006) p.17.

[5] Ibid Q109.

[6] Thebat et al 'Peaceful Coexistence between Muslims and Christians: A Case of Jerusalem' *IJHSSE,* (2015) 2 (1) pp.119 133.

[7] M. Hidayat, et al 'Defining Tolerance Meaning of the Religious Context at Palas Village, Rumbai District, Pekanbaru City Raiau' *Interdisciplinary Journal of Communication* (2019) 4 (1) pp.47-49.

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sharper context, religious tolerance is not religious indifference, it consists of valuing the right of another person to hold beliefs that you know absolutely, and without a doubt, to be wrong.

A poser may be raised as to whether or not the duo concepts of religious tolerance and peaceful co-existence have any nexus. The answer to this is not farfetched just as it is manifest in the fact that the both the former and latter makes for societal growth and development. When the duo is present, energies which would ordinarily be used to fuel religious intolerance and hostility could then be dissipated to other areas of individual or societal development and also good relationship. No other time is more apt to have a discourse of the Islamic perspectives on peaceful coexistence and religious tolerance than now when the inter-religious clashes and disputes alike are becoming the other of the day. The impetus of this paper is to examine the perspectives of Islam on religious tolerance and peaceful co-existence viz-a-viz the relevant textual authorities within the Islamic context. It is envisaged that in the end, the square peg would have been placed in the square hole.

3. Islam and Terrorism

Islam is not only a religion of peace but also a perfected one with favours from Allah. Since time immemorial, Islam has been criticized even during the time of prophet by tenets of other faiths. Thus, Allah pacifies Muhammad.10 People are made to believe that Prophet Muhammad (SAW) spread Islam holding the Qur'an in one hand and the sword in the other hand and threatening to shed the blood of anyone who would refuse to accept his religion whereas the Qur'an was not compiled until after the demise of the Prophet! De Lacy O'Leary, the revered historian opined thus: 'History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myth that historians have ever repeated' According to the Quran, there is no compulsion in Deen. When Islam spread through countries, the rights of the non-Muslims were safeguarded and the resultant effect was their willful reversion to the Islam. The Sword of Islam could not convert all the non-Muslim minorities in Muslim countries. In the US, Islam is the fastest growing religion and has six million followers without any sword around. The Muslims have always been tagged with this stereotype by the media especially during violent attacks. To further the campaign of calumny, Jihad – a physical combat meant to check oppression – was wrongly interpreted to mean terrorism. Allah says (Interpretation of the meaning): 'Permission (to fight) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is able to give them victory'[8]

On terrorism, Islam has always been misconceived. Gross misinformation and false propaganda are the two instruments used to delude the poor masses in a bid to deliberately distort, misinterpret its teachings and largely shape what Islam represents to non-Muslims. Since the 9/11 bombing all terrorists are perceived to be Muslims. Does Islam encourage terrorism? Certainly not. Islam forbids the misguided acts of vigilante target at innocent civilians. Of course, as earlier stated, Islam does not remain silent in the face oppression, injustice and humiliation. The Qur'an encourages jihad and frowns at transgressing the limits and lays importance on the sanctity of soul. Allah says in the glorious Qur'an: 'Fight in the cause of Allah those who fight you, but do not transgress limits. For Allah loveth not transgressors.' Allah also says in Suratul Maeda: 'Anyone who saves one life, it is as if he has saved the whole of mankind and anyone who has killed another person except in case of murder or mischief on earth, it is as if he has killed the whole of mankind'

In contrast to the foregoing, the word 'Jihad' means struggle or striving in the cause of Allah. Any struggle done in day-to-day life to please Allah is also jihad. One of the highest levels of jihad is standing against tyranny and speaking words of truth. This doctrine has been wrongly misconceived as terrorism. No doubt the spread of Islam was by the word and not by the sword which bends heads but that which bends hearts. It is quite visible from the life of the noble prophet he called people of other faith to islam, arguably, most convertees I the lifetime of the prophet became muslims not because of force but large due to the good character and mercy of the prophet (SAW) exhibited at different points in time. Exampls of these abound. One of such is the story of a kaafir who pointed sword at the prophet while the prophet was resting under a tree after a war. Then he said, oh Muhammad, who will save you from today. The prophet responded, Allah. The kaafir was surprised, marveled at how unshaken the prophet was. The coast changed suddenly and found himself being pointed with a sword by the prophet while the prophet asked him the same question he had asked too. Who will save you from my sword today, he shivered and quivered, then the prophet said he could have mentioned and believed I Allah too the same way he did. Afterwards, the prophet spared him, let him live and not long after the incident, he became a Muslim solely because how the prophet showed him mercy even though he had the opportunity to kill him then and there.

4. Peaceful Co-Existence and Tolerance in Islam

The word Islam in its literal sense is derived from the root word 'Silm' which means reconciliation, peace, submission, and deliverance. Prophet Muhammad, peace and blessings be upon him, was saddled with the responsibility of spreading this message of peace to humanity. Allah addresses him in the Quran thus: 'And We have sent you to all the men as nothing but a bearer of good news and as a warner, but most men do not know. And We have sent you but as a mercy to

[8] Qur'an 22:39, 2:190.

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the worlds.'[9] The crux of the matter here is that Islam in its own pristine nature is all about peace, no wonder this is keenly manifest in the Islamic mode of greeting which personify the extension of peace, mercy and blessing to others. How then can we divorce peace from Islam even when recently, the United Nations 'purportedly' declared Islam as a peaceful religion and conferred on it a certificate of peace? As earlier alluded to, in the spirit of Islam, religious tolerance and peaceful co-existence has been greatly amplified. One of the purposes of tolerating non-Muslims and of living peacefully with them, and of treating them nicely, is to endear and present the truth to them in the best of ways such that it naturally becomes easy for them to see and eventually accept. Thus, the Prophet is told that his primary task is only to convey the message, that he is only a reminder, that he cannot guide whom he loves, that he cannot force people to accept the faith and that he must invite people to the way of God with wisdom and good admonition Muslims are told not to argue with people of the book except in the best of ways, excepting those who commit acts of aggression. Uri Avnery, a self-acclaimed Jewish atheist said:

> The treatment of other religions by Islam must be judged by a simple test: How did the Muslim rulers behave for more than a thousand years, when they had the power to spread the faith by the sword? Well, they just did not! Muslims ruled Greece for many centuries, but never forced any Greek to convert to Islam.[10]

It is a fait accomplice that Islam, in principle and doctrine, is by far the most tolerant of all monotheistic religions. While Judaism rejects Jesus (peace be upon him) and Muhammad (peace be upon him), and while Christians reject Muhammad (peace be upon him), Islam is inclusive: It recognizes each and every prophet who lived before Muhammad (peace be upon him) and considers the Bible, including the New Testament, as a holy script. Only the Quran, in Surat al-Ma'ida, contains what can be termed a manifesto of religious pluralism:

> To thee, we sent the Scripture in truth, confirming the scripture that came before it, and guardingit in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute.

At no time did Islam encourage violence or the use of force to compel people to its way. In fact, the Quran clearly stipulates that there is no compulsion in the region and even the prophet was quizzed if he would dare use force to propagate Islam;

> Let there be no compulsion in religion: Truth stands out clear from error: Whoever rejects Satan and believes in Allah hath grasped the most trustworthy handle, that never breaks, and Allah heareth and knoweth all things'[11] will you (Muhammad) then compel mankind, against their will, to believe?[12]

5. A Journey Back to Madinah

Perceptible, Prophet Muhammad lived side by side with Jews and polytheists. In Madinah, he made treaties with both, guaranteeing their freedom of religion and joining with them in a pact to defend the city. The foregoing relationship between the prophet and adherents of other faith in Madinah engendered the Madinah Charter. The positive effect of the Medinah Charter has been acknowledged by scholars, Muslim and non-Muslims alike because of its clear framework for harmonious co-coexistence between the people of Madinah. The document ensured freedom of religious beliefs and practices for all citizens who 'follow the believers'. It assured that representatives of all parties, Muslim or non-Muslim, should be present when consultation occurs or in cases of negotiation with foreign states. Historically therefore, it is obvious that the Prophet lived in peace with the followers of other monotheistic religions, especially Judaism and Christianity. In the same token, the letters written by the prophet to the rulers of various countries and nations around Arabia are interesting pointers to the methodology of peaceful propagation of Islam. In none of the letters did the Prophet threaten them of a military aggression if they did not accept the message of Islam. The letter to the Christian King of Abyssinia ends with the words: 'I have conveyed the message and now it is up to you to accept it. Once again, peace be upon him who follows the true guidance.'[13]

There are several notable instances where the prophet exhibited the importance of living peacefully with people of other religions abound the most notable include the Madinah Charter, Treaty of Hudaybiyyah, the St. Catherine Monastery treaty and so on.

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[9] Qur'an 21:107-112
[10] Uri Avnery, Muhammad's Sword, <www.strketheroot.com > 30/3/2024
[11] Qur'an 2:256
[12] Qur'an 10:99
[13] https://en.m.wikipedia.org accessed 16 March 2023.

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The Madinah Charter

Madinah prior to the migration of the prophet was plagued by incessant wars for over hundred years. Realising an external arbiter was needed in lieu of the usual practice of an eye for an eye, a delegation left for Makkah with the with the purpose of inviting the prophet to be the chief arbiter. In Makkah too, muslims were still facing intense persecutions from the polytheists. Soon, the Muslims started emigrating until there was not left in Makkah any Muslims save a handful of slave converts, the prophet and Abu Bakr. The latter two later escaped Makkah by night and got to Medina after having escaped further attempts by the Meccan polytheists to seize and kill them. In Medina, by way of putting an end to the tribal wars which had plagued the city, the prophet drew out a pact which was to regulate the affairs of the inhabitants of the city. Muslims, Jews and pagans alike. This pact is what is now known as the Constitution of Medina or the Medinan Charter. The charter set out the rights and duties of each of the parties to it and these parties included all the eight tribes of Medina including the Muslims as emigrants.

The essence of the charter was to formalise a religious cooperation and mutual respect amongst all the tribal and religious communities in Medina, fashioning out of them a form of federation known as the Ummah, wherein each community was religiously and judicially autonomous and formed part of the consultative bodies, through its representative, in matters concerning the nation as a whole, thus, 'the constitution reveals Muhammad's great diplomatic skills, for it allows the ideal that he cherished of an ummah (community) based clearly on a religious outlook to sink temporarily into the background and is shaped essentially by practical considerations.'[14]

No doubt, the practical considerations spoken of here must be nothing but the tribal and religious diversity of the city which prevented anyone from imposing the faith or culture of one of the communities on the others, knowing what could only be the result of such imposition was disunity and enmity. Hence, each community was allowed to practise its own faith and adjudicate on matters concerning solely its people. Some of the salient provisions of the charter read:

i. The security of God equals for all groups,
ii. Non-Muslim members will have the same political and cultural rights as Muslims. They will have autonomy and freedom of religion. Equal right
iii. Non-Muslims will take up arms against the enemy of the nation and share the cost of war. There is to be no treachery between the two.
iv. Non-Muslims will not be obliged to take part in religious wars of the Muslims

From the above, the necessity for religious cooperation is manifested by the provision that it was be the duty of all communities in the Ummah to defend it when it was being faced by external attack or aggression or a threat to its peace. This contrasts sharply with the last provision quoted above which removes any obligation from the other parties to the pact from taking part in any war involving solely the Muslim community of Medina.

The Treaty of Hudaybiyyah

The Hudaybiyah Treaty was a pact entered into by the Muslims and the Meccan polytheists in 6AH. Its contents or terms were the quintessence of unfairness and injustice to the Muslims, yet the prophet, in his desire for peace, signed it to bind all the Muslims. The events leading to the said treaty were quite simple. The Muslims left Medina, following the prophet with the intent to perform the 'Umrah (lesser pilgrimage) and camped at a well close to Makkah for purposes of ascertaining the possibility of performing their rites in peace. The Quraysh resisted their ingress and the prophet proposed a truce, a pact for peace. After some further hesitation, the Quraysh agreed on the conditions that they dictated the terms of the treaty. Hence, they sent their delegate, Suhayl Ibn Amr, to negotiate the terms. the terms were: one, that the Muslims would have to come back the following year to perform the Umrah; two, that the treaty and armistice would last ten years; three, that the Muslims would return any Meccan convert to the polytheists but not vice versa; and four, that any tribe could join Quraysh or the Muslims in the treaty. The prophet agreed to all these terms, after he had commanded Ali to start the treaty with 'Bismika Allahuma' (a phrase Suhayl must be used in place of Bismillahi Rahman Rahim). He had also commanded Ali to address him in the treaty as Muhammad Bn Abdillah as dictated by Suhayl. All these the prophet accepted to the detriment of himself and his followers so that the son of Suhayl who had joined the Muslims right before the treaty was returned to the Makkans. In the following year, the Muslims returned to perform the pilgrimage and they were allowed into Makkah. The essence of this event is that the prophet had shown the Muslims that compromise is not only allowed but must be made in order to promote peace and peaceful coexistence with adherents of other faiths. It further shows that Muslims must remain true to their treaties and agreements with adherents of other faiths for it was in this vein that the prophet was compelled to return Suhayl's son.

The St. Catherine Monastery's Charter of Freedom

In the same year as the year of the Treaty of Hudaybiyah, we find another exemplary conduct of the prophet which further confirms his undying desire for religious cooperation and peaceful coexistence. In the year 628, the prophet granted a Charter of Freedom to the St. Catherine's Monastery in Mt. Sinai, Egypt. Perhaps it is best to reproduce the entire content

[14] Ibid

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of the said charter and it reads: This is the document which Muhammad, the son of Abdullah, God's Prophet, Warner and Bearer of glad tidings has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for the Christians of the East and West, for those who live near, and for those of the distant lands, for the Christians living at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know.

Any Muslim violating or distorting what has been ordained will be considered to be violating God's Covenant and will be transgressing against His Promise and by doing so, will incur God's wrath, be he a monarch or an ordinary subject. I promise that any monk or wayfarer who will seek my help on the mountains, in forests, deserts or habitations, or places of worship, I will repel his enemies with my friends and helpers, with all my relatives and with all those who profess to follow me and will defend them, because they are my covenant. And I will defend the covenanted against the persecution, injury and embarrassment of their enemies in lieu of the poll tax they have promised to pay. If they prefer to defend their properties and persons themselves, they will be allowed to do so and will not be put to any inconvenience on that account. No bishop will be expelled from his bishopric, no monk from his monastery, no priest from his place of worship, and no pilgrim will be detained in his pilgrimage. None of their churches or other places of worship will be desolated or destroyed or demolished. No material of their churches will be used to build mosques or houses for the Muslims; any Muslim doing so will be regarded as recalcitrant to God and His Prophet. Monks and Bishops will be subject to no poll tax or indemnity whether they live in forests or on rivers, in the East or in the West, in the North or in the South. I give them my word of honour. They are on my promise and covenant and will enjoy perfect immunity from all sorts of inconveniences. Every help shall be given to them in the repair of their churches. They shall be absolved of wearing arms. They shall be protected by the Muslims. Let this document not be disobeyed till Judgement Day. '

(Signed: Muhammad, the Messenger of God).[15] Unarguably, anyone reading the above will know that Islam has made adequate provisions, in theory and practice, on the duty of Muslims to cooperate and live peacefully with adherents of other faiths. In fact, such a covenant as above has been unprecedented in the history of mankind.

6. The Islamic Conception of Neighborhood

One of the key models for religious tolerance in Islam is the neighborhood principle. It follows therefore that one's neighbor are to be related with kindly and justly. The Prophet Muhammad admonished that a neighbor is not just the one next door but includes all those up to forty houses in all directions -effectively a whole neighborhood. The prophetic submission on the rights of neighbors was very appositely made thus:

> It is to help him if he asks your help, to lend him if he asks to borrow from you, to satisfy his needs if he becomes poor, to console him if he is visited by an affliction, to congratulate him if is met with good fortune, to visit him if he becomes ill, to attend his funeral if he dies, not to make your house higher than his without his consent lest you deny him the breeze, to offer him fruit when you buy some or to take it to your home secretly if you do not do that, nor to send out your children with it so as not to upset his children, nor to bother him by the tempting smell of your food unless you send him some.[16]

Muslims are enjoined to maintain good relations with their relatives and treat them justly. By extension, a Muslim should be good to his neighbors, regardless of their religion. The prophet was even reported to have once said that Jibril (Gabriel) kept on recommending and emphasizing kindness to neighbours until he, the prophet thought a share of inheritance would be assigned to them. It is on record that an Ansar (emigrant) once came to Prophet Muhammad (peace and blessings be upon him) and said that he recently purchased a house in a particular area and that his nearest person was such that he had no hope of any goodness from him and that he felt unsafe from his mischief. Prophet Muhammad told Imam Ali, Salman Al-Farsi, Abu Zar Ghaffari and Miqdad Ibn Aswad to go to the Mosque and announce that 'He is not a believer whose neighbor is unsafe from his mischief.' They announced it thrice and then the Prophet pointed towards forty doors to his right and forty to the left indicating that forty houses in every direction constitute one's neighbourhood.

In another narration, the Prophet was told of a woman who prayed during night and fasted a lot during day and gave alms generously, but whose neighbours complained of her abusive tongue. He said that she would be in Hellfire. When he was told of another woman who did not do all those extra acts of worship other than just compulsory (Wajib) but whose neighbors were happy with her, he said that she would be in Paradise. Invariably, the importance of being good to neighbors in Islam can never be overemphasized. The Quran also amplifies goodness to neighbor:

> Worship Allah and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.

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[15] Quoted from Mak'tib-ur-Ras?l [Letters of the Messenger]
[16] Bukhari: 6017; see also, Qur'sn 4:36

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In essence, the Islamic conception of neighborhood is quite unique just as Muslims are encouraged to treat their neighbors in a gentle way which reflects the 'pristine and genuine' Islamic spirit as exemplified in its tolerant characteristic especially with people of other faiths.

7. When Teslim is Said to Muslims by non-Muslims

This is yet another angle of Islamic law in relation to peace and peaceful co-existence that needs to be examined. There are several arguments as to what is the befitting response to be give when a non-Muslim says the teslim to a Muslim. In line with the underlying principle in Islam to maintain peace with everyone, scholars agreed that when a non-muslim says teslim and such is said correctly as it should be said then it is allowed to respond appropriately just like a Muslim would be responded to. i.e. when a no Muslim says 'As salamu' alaykum', the ideal response is 'Wa 'alaykum Salam'. This is because Allah says in the Qur'an; 'And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed Allah is ever knowing, over all things, an Accountant.'[17] Scholars argued that Allah in this verse did to refer to only Muslims, He did not discriminate from others, hence, in so far as the greeting is said properly, it is incumbent on us to respond properly, in the same manner or to respond in a better way. However, when this teslim is not said properly or we are unsure of the wordings, such as 'As saamu alaykum' (Death be upon you). The response is that 'Wa alaykum' The authority to this found in the Hadith of the Prophet as reported by Aisha that the prophet said the same thing. All of these underscores the teachings of the prophet that in so far as it is humanly possible for us to live in harmony with others no matter their religious inclination, it is incumbent on us to ensure that we foster a smooth relationship. After all, the overall idea of Islam may be summed up to mean, peace.

8. Conclusion

Religious intolerance has become too much a part of the modern world. Peaceful coexistence and religious tolerance behoove that people of whatever faith, should not poke fun or try to insult another's religion. On the contrary, love, peace and affection should be shared. The President of the United States from 2000 to 2008, George W. Bush, emphasized that 'Islam is Peace' on a number of occasions. This was both before and after the 9/11. In the same vein, John L. Esposito, one of America's foremost authorities and interpreters of Islam, rejects as far too simplistic the concept that Islam is a militant, expansionist, and rabidly anti-American religion. In his book: 'The Islamic Threat: Myth or Reality,' he demonstrates the diversity of the Islamic resurgence – and the mistakes our analysts make in assuming a hostile, monolithic Islam. From the foregoing backdrop, we have seen that the Islamic perspective to religious tolerance and peaceful co-existence is very apposite and it is crystal clear that there is a wide room for it. The peace agreement between the Prophet and the Jews of Medina dearly guaranteed the physical safety and security of the Jewish community and also the freedom to practice their religion no less lays credence to tolerance. The concept of Islam itself is derived from peace. Hence, there is much ado about peaceful co-existence and tolerance in Islam.

[17] Qur'an 4:86

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