

The Possibility of Rapprochement and Peaceful Coexistence between Hinduism, Buddhism, and Islam in Light of the Qur'an: A Case Study of Legislative Sources^(*)

Youcef Bensala,¹ Abdul Karim Bin Ali,² Shuaibu Umar Gokaru,³
Abdollatif Ahmadi Ramchahi,⁴ Ismail Abdulfatai Olohunfunmi⁵

ABSTRACT

Given the fact that there are disparities in legislative sources, practices, environments, and views, religious diversity is unavoidable. The issue is whether the distinctions between Hinduism, Buddhism, and Islam, particularly in light of the Qur'anic principles, promote understanding and peaceful coexistence or whether they inflame fanaticism and extremism. This is qualitative research. The purpose of this study is to investigate the sources from which Hindus, Buddhists, and Muslims derive their religious and secular teachings, with a specific focus on the Qur'an as a fundamental legislative source in Islam. Documentary,

[○] This article was submitted on: 02/04/2025 and accepted for publication on: 25/06/2025.

¹ Department of Fiqh & Usul, Academy of Islamic Studies,
Universiti Malaya, Malaysia.
Email: youcef@um.edu.my
Orcid: ID: 0009-0009-5831-2692

² Department of Fiqh and Usul, Academy of Islamic Studies,
Universiti Malaya
Email: abdkarim@um.edu.my
Orcid: 0000-001-5794-2996

³ Department of Islamic History, Civilization and Education,
Academy of Islamic Studies Universiti Malaya.
Email: gokaru@um.edu.my
<https://orcid.org/0000-0001-6651-2154>.

⁴ Associate Professor, Department of al-Quran and al-Hadith, Academy of Islamic
Studies, University of Malaya, Malaysia.
Email: magapu2005@um.edu.my
Orcid: 0000-0003-2887-0182

⁵ Faculty of Education Department of Education Universiti Teknologi MARA
Selangor Malaysia
Email: abdulfunmi@uitm.edu.my
ORCID: 0000-0003-0678-1613

descriptive, and inductive analysis methods were employed for data collection and examination. Having analyzed the documented facts from the primary legislative sources of the three religions, which are *Veda*, three baskets & *Quran*, this study demonstrates the possibility of rapprochement and peaceful coexistence between these religions, as their legislative sources discourage extremism and religiously motivated conflicts. The findings further reveal that these religions not only promote safety and respect for other beliefs but also uphold the integrity of humanity and religious principles. Moreover, the study shows that all three religions denounce and condemn acts of killing, injustice, aggression, and corruption that threaten rapprochement and peaceful coexistence among their adherents. Therefore, this study recommends that if the findings are fully implemented, contemporary society will experience significant religious, economic, political, social, and moral development.

Keywords: *Rapprochement, Quran, Legislative Sources, Hinduism, Buddhism, and Islam.*

1. Introduction

To begin with, Almighty Allah said, "If Allah so willed, He could make you all one people" (*Al-Nahl*, 93). The verse underscores that religious differences are inevitable because of divergent opinions. This is the reason why human beings are of different religions. Given this reality, Islam advocates rapprochement and dealing with others in ways that ensure everyone's security and mutual respect. To understand this, Allah says, "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)" (*Al-Hujurat*: 13). The verse addresses the entire humanity regardless of religious, colour, and cultural differences. The rational wisdom behind being created in different shapes, tribes, and colours is to know each other and not to fight.

Islam ordered that the people of the Book should not only be engaged in an argumentative manner (Rahman et al., 2022) but with a gentle approach. Allah, the Almighty says, "And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, "We believe in the revelation which has come down to us and in that which came down to you; Our Allah and your Allah is

one; and it is to Him we bow (in Islam)" (Al-Ankaboot: 46). Two things emanate from this verse. Firstly, to avoid any argument that upsets and impugns someone's integrity. Meanwhile, the dialogue activities must cover issues that will not create conflicts between the dialogue participants as well as the community within which the participants reside and the contemporary world society (Khambali et al., 2019) Secondly, to ensure that those who would have engaged in debates are wise and knowledgeable based on evidence. This is because dialogue or interaction is of great importance that everyone needs in life. Every human being depends on one another to fulfil their necessary needs. Therefore, Islam has emphasized interaction through various revealed words, and dialogue is included in the Qur'an as well as the Sunnah of Prophet Muhammad (PBU (Yusuf et al., 2020), (Karim & Saili, 2009), (Elius et al., 2019)). One of the most important aspects of any dialogue is to be acquainted with the sources of other religions with whom one is debating.

Furthermore, it is observed that in the Glorious Qur'an, Almighty Allah calls the people of the Book with the expression "O people of the Book. "Despite the idea having been debated by various Muslim scholars, saying that the People of the Book are limited only to Jews and Christians, as well as the Muslims, it must be noted that the address with such expression is not limited to them but rather to the entire humanity of different religious backgrounds, and by extension, it includes people in any revealed book, which Almighty Allah addresses them with "O people." Including Buddhist and Hindu, as well as the rest. To understand this, Awang, Ramli, and Rahman (2021) elucidated in their article that the views of Buddhists as the 'People of the Book' are supported by some modern Muslim exegetes, such as Rashid Rida, in his *Tafsir al-Manar*. He explains that the concept of *Ahl Kitab* is not limited to the Jews and Christians, but also includes Buddhists, along with the Šābi'īn, Zoroastrians, Hindus, and Confucianists. He justifies that the Šābi'īn and Zoroastrians are mentioned in the Qur'an but not the Brahmans (Hindus), Buddhists, or Confucians because the Šābi'īn and Zoroastrians were known to the Arabs of Iraq and Bahrain. The earlier religions were located far away from Arab countries (i.e., Hinduism and Buddhism originated from India and Confucianism from China). The Arabs themselves had not yet travelled to India, Japan, or China. In the interest of avoiding a strange statement (*ighrab*), this verse does not mention those religions of which the Arabs were not yet aware (Wahyudi, 1999).

Furthermore, the Almighty Allah did not use the term disbelievers except in two places. As such, Islam politely addresses people of other religions. This jurisprudence indicates that a man should respect others in all his activities, including his commercial activities. Without fear of doubt or exaggeration,

contemporary communities are in dire need of such an approach to augment peaceful coexistence.

To understand the role played by the three concerned religions in this study, it is of great importance to note that the Hindu religion calls for the punishment of a person who disrespects people of other religions and their rituals as well as their religious sources. To this end, "Whoever slanders anyone concerning their study, country, religious group, or rituals shall be punished with a fine of two hundred bin" (Scott, 2023). Many similar teachings are advocated across the Hindu religion, which underscores the importance of respecting others to ensure rapprochement. Buddhism is commendable in this regard. Their holy Book, "Tri-pitaka," (Monier-Williams, 2014) is one of the legislative sources of Buddhism that deals with dialogues. In other words, among the five rules attributed to the teachings of Buddha are: Do not kill anyone, whether animal or plant; do away from anything that causes grudges among you, and to be cured of hatred is to love someone. Buddhists take pride in these rules. In his Book, "The Five Manners of Buddhism," (Madan, 1999) the Buddhist monk Tanit Yopudhi (Dutt, 1988) states that respect and love for a man and animal are among the most important ethics. To abstain from doing so is forbidden." (Numkanisorn, 2002). Therefore, the Buddha criticizes anything otherwise and calls for the equality of all human beings (Bagde, 2014), (Keown, 1995), (Dhammananda, 2024).

Given the above, it is understood that those religions reasonably advocate dialogue and call to love and respect others as provided in their respective legislative sources. Applying this concept is of significant importance, especially in multireligious countries, such as Malaysia, with four major religions that include Islam, Christianity, Hinduism, and Buddhism, in the country, and each has its principles, judgments, and followers. They live as citizens of one state; they deal with each other in various aspects, including financial transactions, among others. Anything that causes disputes, misunderstandings, or crises between them is discouraged because the negative impact of such vices affects the entire family, including the children. Understanding the religious teachings of other people redress clashes and cultivates tolerance, especially if a disagreement arises. It is on this note that this study attempts to examine the legislative sources of the three concerned religions to remove partisanship and constitute a robust foundation for rapprochement and peaceful coexistence.

2. Method

This research adopts a qualitative research methodology that integrates documentary analysis, descriptive exposition, and inductive reasoning to explore the legislative sources of Hinduism, Buddhism, and Islam, with a focus on their potential to foster rapprochement and peaceful coexistence. Primary religious text, namely the Vedas, Tripitaka, and Qur'an, along with authoritative commentaries and scholarly writings, were systematically examined and analysed to identify foundational teachings relevant and suitable to interfaith relations. The descriptive approach facilitated a structured exposition of each religion's legislative framework, while the inductive method enabled the derivation of general principles from specific textual insights. By comparing the core ethical and legal provisions of these traditions, the research reveals shared values such as the sanctity of life, condemnation of violence, and the promotion of mutual respect, demonstrating that authentic adherence to these sources can contribute meaningfully to peaceful coexistence in pluralistic societies.

3. Results

Based on the thoroughly reviewed of various and relevant literature, the following results were achieved and presented as follows:

3.1 Sources of Legislation in the Hindu Religion

In a brief discussion, it is essential to have some knowledge of Hinduism, a religion with numerous followers worldwide. In India, 82% of the population is Hindu (Miller, 2020). It is also the official religion of several countries such as Nepal (Thapa, 2010). The true founder of this religion is unknown. Dr. Radaha Krishna (Krishna, 1957), Hinduism does not belong to a people but is the fruit of the experiences of nations that played their part in the formation of Hindu thought (Frykenberg, 1993). Therefore, it differs from the other two concerned religions that have founders.

Hinduism represents the traditions of India, its customs, morals, and images of life (Lipner, 2012). It is also called Brahmanism (Nath, 2001). beginning in the eighth century BC relative to the Brahmin, a great latent magical power, which requires many forms of worship, such as reading prayers, singing songs, and offerings. The word Brahmin was associated with the clergy, who in their natures are believed to communicate with the divine element (Kahane, 1981).

The legislative source of Hinduism is clear in Manusamrati (Bensala, 2024), "The first origin of the sacred law, the Vedas and then the words of religious scholars and their action (Carpenter, 1992), followed by the actions of the righteous, finally the heart's reassurance (Zysk, 1998)." It can be said that their sources are divided into primary and secondary sources. "Sinhta," text (Matn) is divided into four books: Reg-Veda (Müller, 1877), Yajur-Veda, Sama-Veda, and Atharva-Veda (Sharma, 2024). The four books are called "Ved" (Visaria & Ved, 2016), but in ancient times Hindus used to call all their books "Veda" from Sinhta, Brahman (Mishra, 2020), Arnik, and Abanshad. This collectively forms the Primary source of Hinduism.

The secondary sources known as "Brahman" (Gough, 1956) i.e. commentaries are intended to explain the Veda (Rambachan, 1994). These explanations are many and varied, including the Upanishad which specializes in the spiritual aspect such as Sufism, austerity, and related science. It includes the al-Baran which focuses on the historical aspect, which spoke of the apostles and kings, the historical events that took place in their time, and other books. Nevertheless, this study concerns with the sources of legislation to which Hindus refer in their judgments and their treatment as follows:

It has to be noted that "Dharam Shaster" (Ward, 1908) is considered the origin of the "Veda" and consists of sixteen books. most of which has been lost. Little remains of these books. Nevertheless, the "Manusamrati" meaning memoir of Manu has reached to this day. The "Dahram Shaster" dealt with three main themes (Dutt, 1978): Firstly, the stages that human beings go through and the judgments of each stage. Secondly, crimes and capital offenses. Thirdly, punishments are provided for non-compliance with the laws.

By the way, Manusamratis's Book is divided into chapters. It speaks on prohibited things in the Hindu religion, laws, and rulings of the King, the four classes of the Hindu religion and their roles, and the provisions and types of poverty (Kumar, 2018). One of those provisions is that a person who has his money is confiscated. In addition, it states that "It is forbidden for a student to drink alcohol, eat meat, use perfume, and kill animals... (Fayokemi, 2020)" It is an all-encompassing book containing the canons of the Hindu community.

3.2 The Sources of Legislation in Buddhism

Buddhism is associated with a person named " Siddhartha" (Hsu, 2016), who was nicknamed "Buddha" (Thomas, 2013). Researchers differ as to the year of his birth, but many regard it as being 622 BC. He was raised by his father, Suddhodana, who was king of the Emirate of Saca, which is located in the north-east of India. He went through several stages, looking for the true meaning of life,

which led him to leave a life of luxury and extravagance, in addition to abandoning his family. He sought knowledge and uncovered the secrets of the universe, which involved abstaining from food and drink for extended periods. This was evident in his assertion, "The torture of the body was not right; I have to go back to strengthening my body with food and drink (Rivera-Fuentes & Birke, 2001)."

The scholars differed on Buddha's personality as to whether he was a prophet, a good man, or a philosopher. Each group derives its position from the Buddha's words. Those who regard him as a philosopher argue that they did not find Buddha speaking as God or calling himself God, and he did not talk about the fate of the people in the hereafter. Azar, a former adviser to the Minister of Endowments of India, says that it seems to me that putting Buddha in the philosopher's class is easier than regarding him as a prophet, because he was not exposed in his investigations to the existence of God, but cut off all his relationships with a religious life that believed in Gods. They also refer to the saying of Buddha himself when asked about God, he replied, if the Gods had a presence, they would not be able to answer these questions (Rotman, 2009).

The second group responded to this claim by interpreting the above texts and its similar to a denial of false Gods and worship other than the true God. They referred to Buddha's invitation to obedience to Dharma, saying (Black, 2007) "My brothers obey the dharma that appeared among you, follow him with vigilance and attention, and follow the path he has brought for you." They interpreted Dharma in the sense of the God believed by all religions, who owns and controls the universe. They also inferred his prophecy by his saying that some Buddha religious reformers came before me. I am not alone in what I have come with, but I intend to light the way before you, as the first ones did (Winnicott, 1958).

The above, if proven, is the function of all the prophets, and the same concept that the followers of the People of the Book hold about their prophets. In Mathew 5: 17, "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." The same concept is in the Glorious Qur'an, "Of some messengers, We have already told thee the story; of others, We have not; - and to Moses, Allah spoke directly" (Al-Nisaa: 164). The Quranic text indicated that the apostles numbered many and that believing in them did not require them to know them and count their numbers but rather believe in those mentioned and those were not mentioned in so long as their prophethood has been proven.

Buddha dies at the age of 80 (Sarao). He spent most of his days wandering from one city to another as a preacher and teacher. The reason for his

death was that he had eaten rotten food and was not aware of it (Dhammananda, 2004).

After this brief introduction about the character of Buddha, it now comes to address the most important sources to which Buddhists refer for their laws. As a preliminary (Campo, 2009), Buddha did not write a book. Therefore, nothing finds written in his original language, namely the Magahi language relating to the Kingdom of Magadha, in northern India. It has not been discovered in manuscripts written in Pali and Sanskrit (Bridger, 2013). His followers believe that their sources are not divine, but consist of a collection of speeches, proverbs, and conversations recorded by the students of Buddha after his death. Hence, they thought it is wise to record his words and biography following the debate that emerged between his followers. They held four councils to agree on a unified religion for all Buddhists thereby uniting the followers and eliminating confusion. These councils are the means by which Buddhists established the foundations of Buddhism as can be seen in the following subheading.

3.3 The Four Buddhist Councils

What comes here is an attempt to discuss the councils upon which the religion of Buddhism relied on. The councils are categorically divided into four, and their brief explanation comes below.

3.3.1 *Council I*

Immediately after the Buddha's death, his intimate disciples were asked about the teachings of Buddha, in which they asked Kasi Abba to read to them opinions about the supernatural, and asked Opali to read his laws to them. They asked Anda, his cousin (Al-Hudawi, 2011), who was considered one of the most favoured disciples of Buddha, to narrate the stories, proverbs, and sermons that he memorized from the Buddha (Fausbøll & Davids, 1880).

3.3.2 *Council II*

One hundred years after Buddha's death, this council was convened to refine Buddha's doctrine and teachings to remove fabricated and unauthentic narrations attributed to the teachings of Buddha to ensure authenticity and purity from the religion of Buddhism. Buddha's religion remained preserved orally and was narrated from one generation to the next.

3.3.3 Council III

This council was convened in 242 B.C., during the reign of King Asuk to resolve the distortion that began to occur. Learned Buddhists gathered to decide on three sources to which Buddhists should refer. These sources (Pitakas – three baskets) (Syrkin) are also called the Pali law, given that the books were written in Pali, and are divided into the following:

Creed: (Adhi Dhamma Pitakas) (Gong, Geng, & Gong, 2015).

Canon: (Vinaya Pitakas) (Prebish, 2018).

Tales: (Sutta Pitakas) (Fausbøll & Davids, 1880).

3.3.4 Council IV

It was convened at the end of the first century AD to interpret Buddha's teachings in a manner that is accessible to most Buddhists (Keown, 2013). After this brief explanation of the most important councils in the establishment of Buddhism and its preservation and expansion of its circle, it concludes that Buddhism is sourced from the Buddha himself based on his words such as speeches, sermons, and stories as well as actions throughout his life, such as scorn, monasticism, austerity, humility among others. This indicates that the religion of Buddhism lacks a codified text as a constitution.

3.4. Sources of Legislation in Islam

The Islamic religion, like its predecessors, has multiple sources of authority that can be summarised into four as follows:

A- The Glorious Qur'an.

B- The Sunnah (Traditions of the Prophet PbuH)

C- Consensus (al-Ijma)

D- Analogy (al-Qiyas)

The Analysis of the above-mentioned sources is presented below:

3.4.1 The Glorious Qur'an

The Quran: Muslims believe that the Quran is the Book that Almighty Allah revealed to Prophet Muhammad (PbuH) through Jibril to be a constitution. It is the first source of Islamic legislation, not only for the Arabs but for the entire humanity. Allah says, "We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not" (Saba: 28). Allah has pledged to preserve it from loss, distortion,

and alteration, He says, "We have, without doubt, sent down the Message; and We will assuredly guard it (from corruption)" (Al-Hijr: 9).

Considering the above verse, the Glorious Qur'an contains all that is required by humankind regarding worship and interactions that please and displease Allah. Almighty Allah said, "There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end" (Al-Anaam: 38). Almighty Allah declared that Islam is a perfect and comprehensive religion that nothing concerning one's daily life activities and one's religious life is omitted. Allah said, "This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful" (Al-Maaidah: 3).

Given the above, therefore, the Qur'an contains three provisions. Firstly, rulings about correct belief. It relates to what a believer must believe in Allah, His angels, His books, His messengers, and the last day. Secondly, moral judgments concerning the virtues that Muslims must have and the vices that a Muslim must be abandoned. Thirdly, practical provisions about the actions, deeds, speeches, contracts, and conduct of a Muslim. The last category indicates jurisprudential matters considering the Qur'anic teachings (Ali, 2011).

3.4.2 The Practical Provisions in Islam

Every Muslim is expected to understand and act on the following provisions:

A: The rights of Almighty Allah against His servant: These provisions include worship, prayer, fasting, *zakat*, *hajj*, vows, oaths, and other forms of rituals.

B: The rights of man against his Creator and his rights against his fellow Muslims whether they are individuals, nations, or groups.

3.4.3 The Sunnah (Traditions of the Prophet)

The Prophet's Sunnah is the second source of Islamic legislation that complements the Qur'an. For example, Allah says, "And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted (with them)" (Al-Ahzaab: 34), Imam Shafi'i said, "Allah mentioned the Book, which is the Quran, and He mentioned wisdom, and I heard the scholars of the Qur'an saying: Wisdom is the sunnah of the Prophet (PBUH). Allah knows best. Therefore, it is not permitted

to say anything other than the Sunnah of the Messenger of Allah (PBUH), because it is associated with the Book of Almighty Allah (al-Baghdadi, 2007).

The Prophet's (PBUH) sunnah is a divine authority in Islam given that it is supported by miracles, and Allah commanded all Muslims to follow and obey the Prophet (PBUH) because he does not speak of fancy (Al-Mustasfa, 1993). Allah said, "Nor does he say (ought) of (his own) Desire. It is no less than inspiration sent down to him" (Al-Najm: 3-4). In addition, Allah commanded that the Prophet (PBUH) should be obeyed, "Say: "Obey Allah and His Messenger': But if they turn back, Allah loveth not those who reject Faith" (Al-Imraan: 32). Guidance includes obeying the Prophet (PBUH). Allah said: "And to obey him, they will be guided and guided." Nur 54. Similarly, Allah warned against disobeying the Prophet (PBUH), "Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them" (Al-Nur: 63). There are many Quranic texts advocating the obedience of the Prophet (PBUH), as the sunnah explains many of the meanings of the Quran. Allah said, "(We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought" (Al-Nahl: 44). The judgments, words, and actions of the Prophet (PBUH) are divinely inspired. As such, the sunnah is a rich source of guidance for all areas of worship and practice, including morals, rituals, transactions, and crimes, that guide man in his relationship with his Lord, himself, and others.

The companions of the Prophet (PBUH) have transmitted the prophetic legislation, which Muslims inherited and preserved from generation to generation through five types (Koller, 2004, Ibid, 104): The first is the most powerful of them that the companion should say: "I heard the Messenger of Allah (PBUH) say "so and so" or "tell me "Or "informed me." The second is to say that the Messenger of Allah (PBUH) "taught me." The third is that the companion should say: "The Prophet of Allah (PBUH) ordered us or prohibited us from this and that." The fourth is to say: "He ordered us to do this and not do that." The fifth is to say, "They were doing this and that."

In conclusion, all the Prophet's (PBUH) laws were inspired by Allah since they either derived from the revelation of Allah in the Quran or from the Prophet's diligence, which is a manifestation of divine inspiration distinguished by Allah's protection. Allah Has frequently endorsed the Prophet's choices. One

of these times was when he (PBUH) gave permission for people who did not wish to travel to Tabuk to stay in Madinah, and Allah then revealed, "Allah give thee grace! Why did you wait to grant them until you could clearly determine who was telling the truth and had already exposed who was lying? 43) (Al-Tawbah).

3.4.4 The Consensus (al-Ijma)

Consensus in Islam, Muslims recognize consensus on a ruling as a legitimate source of religious authority based on this verse, "If anyone contends with the Messenger even after guidance has been conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!" (Al-Nisaa: 115). The point of inference in this verse is that Allah associated disobeying the Prophet (PBUH) and abandoning the established practices of Muslims as being causes of punishment. If it was permissible to abandon the collective reasoning of Muslims, then it would not have been associated with divine punishment. On this basis, Muslims have agreed that it is necessary to abide by the statements and *Fatwas* of the companions that have agreed upon (Pongoliu, 2019), (Ali, 2020).

Muslims have differed on other issues concerning consensus such as the validity of a silent consensus, or a regional one, or the consensus of the righteous followers (taabi'een). It is worth noting that the consensus among Muslims is based on the texts of the Quran, the Prophet's sunnah, or the analogy (Ali, 2020) derived from these two sources. Also, the members must be eligible and meet all the conditions such as possessing intimate knowledge of legal verses and hadith texts, abrogation, general and specific, absolute, and limited texts, mastery of the Arabic language, and many other conditions that qualify them as legal scholars in Islam.

One of the most important features of consensus is to keep up with each era, where solutions are addressed for issues and disputes that did not exist before, especially in the contemporary period. For example, in the field of financial transactions, many formulas have emerged, and various commercial methods were not available during the time of predecessors, such as e-commerce, automated exchange card, commercial insurance, and many other forms of transaction. Several legal councils have been established to address emerging issues and disputes, the most important of which are:

1. Islamic Research Council in Al-Azhar, 1961.
2. The Council of Jurisprudence of the Islamic World Association, 1978.
3. The Jurisprudence Council of Organization of Islamic Countries (OIC) in 1981 (Mohammed, 1997).

3.4.5 Analogy (al-Qiyas)

Analogy (Qiyas), since the texts of the Qur'an and the Prophet's (PBUH) Sunnah are limited, and consensuses are numbered, while the incidents of life never end, the Quran and the Prophet (PBUH) taught Muslims a means by which they could extrapolate legal rulings to address emerging issues that have not been addressed explicitly in the divine sources. This fourth source of legal authority in Islam is termed *Qiyas* (analogy). Muslims have accepted analogy as a legitimate legal authority to the extent that Imam Ahmad ibn Hanbal stated, "No one should overlook the use of analogy (Mutlaq & Majeed, 2024)."

Muslims justify their acceptance of analogy based on numerous pieces of evidence such as the verse, "It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: And they thought that their fortresses would defend them from Allah! But the (Wrath of) Allah came to them from quarters from which they little expected (it), and cast terror into their hearts, so that they destroyed their dwellings by their own hands and the hands of the Believers, take warning, then, O ye with eyes (to see)!" (Al-Hashr: 2). The inference here is that the verse is talking about the previous generation and what they suffered and the punishment that has been inflicted on them because of their excesses against the boundaries and disobedience to the commandments of Allah, the Most High. Hence, Almighty Allah Has guided this nation by way of reflection in the sense that Muslims should measure themselves and compare them to the events and practices of previous nations, as well as what afflicted them by way of punishment will also afflict Muslims if they disobey and transgress.

As for the Prophet's (PBUH) Sunnah, there are many incidents (ErşahİN, 2021), among which it was reported by Abu Huraira (Allah be pleased with him): A desert Arab came to Allah's Messenger (Pbuh) and said: My wife has given birth to a dark-complexioned child, and I have disowned him. Thereupon Allah's Apostle (Pbuh) said: Have you any camels? He said: Yes. He said: What is their colour? He said? They are red. He said: Is there anyone dusky among them? He said: Yes. Allah's Messenger (Pbuh) said: How has it come about? He said: Messenger of Allah, it is perhaps due to the strain to which it has reverted, whereupon the Prophet (Pbuh) said: It (the birth) of the black child may be due to the strain to which he (the child) might have reverted (Al-Bukhari reported of Abu Hurairah Hadith 5305. Sahih Muslim, Hadith 1500).

3.5 Disagreed Sources

The discussion here presents several sources over which Muslims disagreed, some of which were considered a reference if there is no explicit evidence from the original agreed sources, while others have not acknowledged them. These sources include the following:

Accompanying the situation (*istishaab al-haal*) (Al-Zarkshi, 1994)

Previous legislation (*shar' min qablina*)

Public good (*al-massalih al-mursalah*)

General virtue (*al-istihsaan*)

An associated ruling (*al-istishaab*)

View of a companion (*Qawl al-sahaabi*)

Preventing evil (*saad al-dhari'ah*).

4. Discussion

What comes in this section is the discussion of the identified results that were earlier presented to fulfil the desired objectives of this research. It should be noted that the discussion here or rather the analysis carried out in line with what was available from the legislative sources of the tripartite religions. Important ideas such as reconciliation, respects, harmony, and peaceful coexistence were highlighted as the detail discussion can be seen below.

4.1 Hinduism, Buddhism, and Islam: An Analytical Discussion from their Legislative Sources for Rapprochement and Peaceful Coexistence

Before going further into the detailed discussion, it is essentially important to understand that the source of each religion entails a broad array of provisions. These provisions concern the laws of worship and transaction or social interaction. The provisions concerning worship include the relationship between man and his Creator, and how to approach and satisfy Him. As for the transactions, they concern the relationship of man with others, and this includes all creatures, plants, and animals. These provisions address all human transactions comprising buying and sales, marriages, morals, crimes, and their punishments among others. Unarguably, knowing and applying these laws and provisions collectively establish rapprochement and maintain peaceful coexistence.

In life, understanding two principles is highly recommended. Firstly, it is for someone to have spiritual knowledge, which strengthens someone's relationship with his Lord, resulting in compliance with someone's religious texts. Secondly, it is for someone to excel in morality, which contributes to shaping ideal human actions and results in peaceful coexistence with others irrespective of their religious differences.

Comparatively, it is significant to draw examples from the previously mentioned religious sources to address several urgent issues that have emerged and threatened the safety of multireligious societies. In a categorical order just to arrive at what establishes rapprochement and peaceful coexistence and these religions, an incident occurred in India, where the majority of the population is Hindu, and 10 people were killed because of intolerance or religious misunderstanding. The incident was condemned by Indian President Narendra Modi (Werleman, 2021). Some call themselves Muslims who have committed murders against each other in Syria, Yemen, and Iraq, including the oppression of Christians.

Given the legislative source of Hinduism, it is understood that killing is forbidden. Therefore, Hinduism considers wounding a person with a stick deliberately a criminal act, in which sin is eviller than stealing. More so, it is among the doctrines of Hinduism that killing a living would mean killing the Atman (the universal) (Sintang et al., 2022), If these crimes are much less than murder, yet their punishment is severe, then the punishment of a murderer should be more severe. As such, a murderer should be killed without hesitation regardless of their status (Yoo & Lee, 2020).

Secondly, the world is experiencing a dangerous crisis in Burma where the majority of the population are Buddhists. 2017 statistics show that some 519,000 Burmese Muslims have been displaced due to the burning of their homes and villages, and widespread murder of the ethnic Rohingya (Leider, 2018). One Turkish magazine states that some 2,000 Rohingyas have been murdered (Zarni & Cowley, 2014). These atrocities are supported and instigated by Buddhist clerics such as the cleric Monk Ferrato who openly calls his many Buddhist followers to kill Burmese Muslims (Szep, 2013).

The Buddha has forbidden to kill every human being. One of the laws attributed to them, which should guide the Buddhists in their daily life activities is "be merciful and do not kill any living being (Kung, 1997)." Even the animal is forbidden, let alone man. The Buddha himself contributed to resolving the war between Sakya and Kolya (Mazza, 2021). He went to the battlefield to help resolve their water dispute which had fuelled the dispute between them. He also prohibited the sale and trade of weapons, because it considers an evil to livelihood. He also prohibited all speech that caused hatred, aversion, and division between groups and people. These prohibitions are included in his ten laws about pride, vanity, hatred, and ignorance. Those who are characterized by the principles of the Buddha will certainly be highly unlikely to perpetrate crimes.

There are many verses from the Qur'an and sunnah that forbid killing such as the verse, "On that account: We ordained for the Children of Israel that

if anyone slew a person - unless it is for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land" (al-Maaidah: 32). The unlawful killing of one person signifies the killing of the entire humanity.

The government's policy of protecting the rights of people is a serious matter of concern. Educating people through their religious legislative sources contributes significantly to reducing these incidents, especially for devout adherents of the religion. Hatred, violence, and murder are contrary to the principles of these religions and reflect people's ignorance of their religion. As earlier stated, if the legislative sources of these religions are implemented appropriately, no doubt rapprochement can be established among adherents of these religions. For example, looking at the above discussion on various incidents that took place in India because of religious intolerance and the killing of Burmese Muslims, it is understood that the legislative sources of these religions unanimously condemned killing and even anything that leads to killing of whatever type is prohibited. If the adherents of these religions fully practice this, no doubt rapprochement can be established.

4.2 Summary of Findings on Successful Rapprochement and Peaceful Coexistence

Having analyzed the legislative sources of the three religions, this paper confirms that the three sampled religions have sources to which their followers refer as a guide for their daily life activities. There are primary and secondary sources. The primary sources include direct revelation or the recorded teachings of their early religious leaders which have been communicated from one generation to another. From them, there are secondary sources attributed to the scholars of those religions, either from the source or to address needs as they arise based on the provisions from the sources. This is the reason that all the legislative sources of the sampled religion confirm peaceful coexistence among people in respect of religious differences, this is particularly when it comes to killing, the sources provided unanimous provision that must be protected and applied. That is why, researchers of this paper conclude that for a rapprochement to be fully established among the adherents of this religion understanding the legislative sources is necessary. Neither Hinduism, nor Buddhism and Islam compromise anything that jeopardize unity and peaceful coexistence as various examples of sources cited above which indicate peace is the goal of these religions. By the way, it is noted that

the secondary sources of these religions advocate only peace and that is they supplement the text of their legislative sources that attacking or wounding someone is completely condemned and forbidden. In Hinduism and Islam for example, killing someone is a killing of entire humanity. If this known to all adherents of these religions, such issue in earnest situation will be extinguished. Where there is respect among adherents of religions, unity and peace can be maintained. Research on followers of religions pointed out that displaying respect for different religions, being committed to fostering peace, being open to differences, and being willing to coexist in proximity. Hence, the spirit of human fraternity pervades inter-religious landscape, which has preserved unity in diversity (Sintang et al., 2022).

Additionally, it is evident that religions originally came to spread security, dignity, and honour as well as to protect human beings and prevent all forms of extremism and criminality. Therefore, every religion is true, every individual must know other religion principles as precondition for making pluralist society, religious freedom is a right for everyone. This perhaps entails proper rapprochement and peaceful coexistence by knowing others legislative sources (Sharif & Khambali, 2017). However, some people who claim to belong to these religions have intentionally or unintentionally distorted these teachings and deviated from the mainstream.

It has to be noted that, this paper finally concludes with the following recommendation:

1. Reviving the spirit of tolerance, coexistence, and peaceful relations between religions, knowing what offends others based on religious sources. This comprises all three religions in constructive discussions of thorny and sensitive issues, which harm the individual and society.
2. Instilling teachings of coexistence to students at schools, universities, and religious centers, and urging them to accept and respect others.
3. Using modern means of communication to raise public awareness and spread a culture of tolerance based on various religious sources.
4. Adoption of the Qur'an as a divine and model framework contributes significantly to promoting peaceful coexistence across diverse communities.
5. Qur'anic teachings inherently reject all forms of racism, violence, corruption, and religious or ideological extremism and provides a balanced and universal ethical foundation for building inclusive, just, and harmonious societies.

5. Conclusion

This study demonstrates that despite doctrinal and cultural differences, the legislative sources of Hinduism, Buddhism, and Islam collectively promote principles of peace, respect, and human dignity. Through a comparative analysis of their primary texts, the Vedas, Tripitaka, and Qur'an, it is evident that all three religions fundamentally reject violence, injustice, and extremism, and instead emphasize ethical conduct, compassion, and coexistence. The findings affirm that interreligious rapprochement is not only possible but strongly encouraged within each tradition's legal and moral teachings. Therefore, greater understanding and application of these legislative sources can play a critical role in fostering harmony and reducing religious conflicts in multicultural societies.

REFERENCES

- Al-Baghdadi, A.-K. (2007). *Al-Faqih and Al-Amana Trans. Adel bin Yusuf al-Grazi*. Dar Ibn al-Jawzi.
- Al-Hudawi, S. (2011). A Proposed Framework for the Curriculum of Islamic Education: Implication on the Curricula of Islamic Religious Higher Education Institutions in Kerala, India.
- Ali, M. (2020). Between Faith and Social Relations: The Muhammadiyah and nahdlatul ulama's fatwas and ideas on non-muslims and interreligious relations. *The Muslim World*, 110(4), 458-480.
- Ali, M. M. (2011). *Holy Quran*. Ahmadiyya Anjuman Ishaat Islam Lahore USA.
- Al-Mustasfa, A.-G. (1993). *Trans. Mohammed Abdel Salam Abdel Shaf*. Scientific Books House.
- Al-Zarkshi, B. (1994). *The Sea in The Origins of Jurisprudence* (Vol. Vol. 8). Dar al-Kutbi.
- Awang, J., Ramli, A. F., & Rahman, Z. A. (2021). Muslim Views on other Religions: With Special Reference to Buddhism. *HTS Teologiese Studies/theological Studies*, 77(4), 6608.
- Bagde, U. (2014). Essential Elements of Human Rights in Buddhism. *Journal of Law and Conflict Resolution*, 6(2), 32-38.
- Black, J. (2007). "Obliterating an Idol of the Modern Age": The New Iconoclasm from the Twin Buddhas to the Twin Towers. *Belief and Bloodshed: Religion and Violence Across Time and Tradition*, 179.
- Bridger, J. S. (2013). *Christian exegesis of the Qur'an: A critical analysis of the apologetic use of the Qur'an in select medieval and contemporary Arabic texts*. Southeastern Baptist Theological Seminary.
- Campo, J. E. (2009). *Encyclopedia of Islam*. Infobase Publishing.
- Carpenter, D. (1992). Language, Ritual and Society: Reflections on the Authority of the Veda in India. *Journal of the American Academy of Religion*, 60(1), 57-77.
- Dhammananda, K. S. (2004). *The Buddhist Way*. Printed and donated for free distribution by the Corporate Body of the

- Dhammananda, K. S. (2024). *What Buddhist Believe?* Library of Tibetan Works and Archives.
- Dutt, M. N. (1978). *The Dharma Shastra*. Рипол Классик.
- Dutt, S. (1988). *Buddhist monks and monasteries of India: their history and their contribution to Indian culture*. Motilal Banarsidass Publishe.
- Elius, M., Khan, I., & Nor, M. R. M. (2019). Interreligious Dialogue: An Islamic Approach. *KATHA-The Official Journal of the Centre for Civilisational Dialogue*, 15(1), 1-19.
- Erşahİn, S., , “” , . (2021). Prophet Muhammad’s Relations with Christians (an Islamic Perspective). *Siyer Araştırmaları Dergisi*, Vol. 11, p113.
- Fayokemi, A. W. (2020). Food Prohibition in Islam: A Step Towards Good Health. *International Journal of Scientific and Research Publications (IJSRP)*, 10(2), p9814.
- Frykenberg, R. E. (1993). Constructions of Hinduism at the Nexus of History and Religion. *The Journal of interdisciplinary history*, 23(3), 523-550.
- Gong, Y., Geng, L., & Gong, D. (2015). Characterization of Ancient Tripitaka. *The International Archives of the Photogrammetry, Remote Sensing and Spatial Information Sciences*, 40, 159-164.
- Gough, E. K. (1956). Brahman kinship in a tamil village 1. *American anthropologist*, 58(5), 826-853.
- Hsu, H.-F. (2016). Siddhartha: An Encounter of Buddhism and Postmodernism. *Chang Gung Journal of Humanities and Social Sciences*, 9(1), 151-175.
- Kahane, R. (1981). Priesthood and social change: The case of the Brahmins. *Religion*, 11(4), 353-366.
- Karim, K. M., & Saili, S. A. (2009). Inter-faith dialogue: The qu’anic and prophetic perspective. *Jurnal Usuluddin*, 29, 65-93.
- Keown, D. (1995). Are there ‘human rights’ in Buddhism? *Journal of Buddhist Ethics*, 2(3), 3-27.
- Keown, D. (2013). *Buddhism: A very short introduction* (Vol. 3). Oxford University Press.
- Khambali, K. M., Rahman, N. F. A., Senin, N., & Dollah, S. R. H. (2019). Storytelling as a peace education in interfaith dialogue: An experience among selected university students. *Afkar: Jurnal Akidah & Pemikiran Islam*, 21(1), 111-138.
- Koller, J. M. (2004). From the Prophet to the Present: An Historical Approach to Understanding Islam. *The Journal of Comparative Asian Development*, 3(1), 29-50.
- Krishna, R. (1957). Radha Krishna. *A novel approach for statistical and fuzzy association rule mining on quantitative data*, *J. Sci. & Indu. Research*, 67, 512-517.
- Kumar, J. A. (2018). Poverty and the Poor in the Hindu, Jain, and Sikh Religions of India. *Poverty and the Poor in the World's Religious Traditions: Religious Responses to the Problem of Poverty*, 264.
- Kung, V. M. C. (1997). *Buddhism as an Education*. Li Ping Nan.
- Leider, J. (2018). Rohingya: The history of a Muslim identity in Myanmar. In *Oxford research encyclopedia of Asian history*.
- Lipner, J. (2012). *Hindus: Their religious beliefs and practices*. Routledge.

- Madan, G. (1999). Buddhism and Some of Its Basic Principles. *Buddhism: Its Various Manifestations*, 1, 137.
- Mazza, D. (2021). How did the Buddha deal with conflicts during his life? A Theravāda perspective. *Journal of Buddhist Ethics*, 28, 159-176.
- Miller, S. W. (2020). East Indian Hindu Americans. *Transcultural Nursing-E-Book: Assessment and Intervention*, 461.
- Mishra, V. K. (2020). *Calendars of India*. Motilal Banarsidass.
- Mohammed, S. i. (1997). *Collective Jurisprudence and the Role of The Islamic Councils in Its Application*. Dar al-Bashir Islamic, in association with Aleppo, Dar al-Sabi.
- Monier-Williams, M. (2014). *Buddhism, in its connexion with Brahmanism and Hinduism, and in its contrast with Christianity*. New York: MacMillan and Co.
- Müller, F. M. (1877). *The hymns of the Rig-Veda in the Samhita and Pada texts* (Vol. 1). Trübner and Company.
- Mutlaq, D. B., & Majeed, P. D. M. A. (2024). Abu Ya'li Al-Hanbali-His Lineage and The Most Prominent Opinions That Highlight His Own Approach and The Hanbali's In GENERAL. *YMER*, 105-122.
- Nath, V. (2001). From 'Brahmanism 'to' Hinduism': Negotiating the myth of the great tradition. *Social Scientist*, 19-50.
- Numkanisorn, S. (2002). Business and Buddhist ethics. *The Chulalongkorn Journal of Buddhist Studies*, 1(1), 57-87.
- Pongoliu, H. (2019). The Existence of the Statement of the Companions (Fatwā Ṣaḥāba) and its Ḥujjah in Islamic Legal Thoughts. *Al-Abkam*, 29(2), 189-202.
- Rahman, M. Z. A., Sulong, R. H. R., & Rasip, O. M. (2022). Significant Development of the Concept of Ahl-Dhimmah on Religious Rights in Early Islamic State. *Journal of Al-Tamaddun*, 17(2), 193-202.
- Research, G. P. o. t. D. o. S. Fatwa, Advocacy and Guidance *Journal of Islamic Research*.
- Rivera-Fuentes, C., & Birke, L. (2001). Talking with/in pain: Reflections on bodies under torture. *Women's Studies International Forum*,
- Rotman, A. (2009). *Thus, have I seen: visualizing faith in early Indian Buddhism*. Oxford University Press.
- Sarao, K. Date of the Buddha. *Buddhism and Jainism (Encyclopedia of Indian Religions)*, 339-346.
- Scott, J. B. (2023). *Slandering the Sacred: Blasphemy Law and Religious Affect in Colonial India*. University of Chicago Press.
- Sharif, M. F. M., & Khambali, K. M. (2017). Respons Pelajar Institut Pengajian Tinggi Awam Terhadap Pluraliti Agama di Malaysia: Response among the Students of the Public Higher Learning Institution towards Religious Plurality in Malaysia. *Afkar: Jurnal Akidah & Pemikiran Islam*, 19(1), 1-40.
- Sharma, K. C. (2024). Vedic Literature and Its Universal Concepts: Rishi, Devata and Chanda. *The Harvest*, 3(1), 39-48.
- Sintang, S., Khambali, K. M., Khalli, M. N. M., Ationg, R., Marinsah, S. A., & Yakin, H. S. M. (2022). The Spirit of Human Fraternity Pervades Sabah's Inter-Religious Landscape Preserving Unity in Diversity. *Afkar: Jurnal Akidah & Pemikiran Islam*, 24(1), 191-242.

- Syrkin, A. On the Beginning of Sutta Pitaka (The Brahmajala Sutta). *Orthodoxy, Heterodoxy and Dissent in India*.
- Szep, J. (2013). Buddhist monks incite Muslim killings in Myanmar. *Reuters*. Retrieved from <http://www.pulitzer.org/files/2014/international-reporting/reuters/04reuters2014.pdf>.
- Thapa, K. B. (2010). Religion and law in Nepal. *BYU L. Rev.*, 921.
- Thomas, E. J. (2013). *The life of Buddha*. Routledge.
- Visaria, L., & Ved, R. R. (2016). *India's family planning Programme: policies, practices and challenges*. Routledge India.
- Wahyudi, J. (1999). Ahl al-kitab in the Qur'an: an analysis of selected classical and modern exegesis.
- Ward, E. F. (1908). *Echoes from Bharatkhand*. Free Methodist Publishing House.
- Werleman, C. (2021). Rising violence against Muslims in India under Modi and BJP rule. *Insight Turkey*, 23(2), 39-50.
- Winnicott, D. W. (1958). The capacity to be alone. *The International Journal of Psychoanalysis*, 39, 416.
- Yoo, Y., & Lee, S.-C. (2020). Introduction to "Religious Conflict and Coexistence: The Korean Context and Beyond". In (Vol. 11, pp. 340): MDPI.
- Yusuf, M., Abubakar, A., Mardan, M., Nahdhiyah, N., & Rahim, A. (2020). The dialogue of multicultural education and harmony in prosperity based on the Qur'an. *International Journal on Advanced Science, Education, and Religion*, 3(3), 107-119.
- Zarni, M., & Cowley, A. (2014). The slow-burning genocide of Myanmar's Rohingya. *Pac. Rim L. & Pol'y J.*, 23, 683.
- Zysk, K. G. (1998). *Medicine in the Veda: religious healing in the Veda: with translations and annotations of medical hymns from the Rgveda and the Atharvaveda and renderings from the corresponding ritual texts* (Vol. 1). Motilal Banarsidass Publ.