

Interfaith In Islamic State For Diversity & Harmony

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Abstract

Interfaith discourse has gained popularity among Muslim states and civil society organizations during the past 20 years as a way to interact with non-Muslims, particularly Christians. The objective is to foster interpersonal ties among various religions and civilizations members. The idea of interreligious discussion and how it relates to Islam are evaluated in this study. The study demonstrates how Islam, which recognizes all earlier prophets as Prophets of Islam, plays a special role in fostering interreligious communication by upholding justice, equal rights, and the freedom of religious beliefs and practices of any religion, culture, and civilization. The greatest point in the study's conclusion is that Islam is a complete religion supporting peaceful interreligious relations. In this world of various faiths and traditions, it can be used as a model for reducing interreligious disputes and fostering interreligious harmony and peaceful coexistence. We must identify the underlying causes of this issue and devise a solution that brings together individuals from various religious and cultural traditions to engage in meaningful interreligious conversation in the service of humanity as a whole. The world's interreligious conflicts must be reduced, and interreligious dialogue is crucial for doing so. The most crucial factor that must be taken into account is that every religion must be included in the policy-making process to educate the people and inform them of their fundamental rights as members of society. The state must use societal change and positive presentation to involve everyone in policy-making. They have the right to live honorably thanks to their generous representation in governmental issues. Each person has the right to assert their claim to a clear work description to individuals and their right to authorize land. The state needs to address the problem of religious radicalism firmly. Therefore, having a multicultural and multi-religious society is crucial for trade, the arts, and education. The state must protect its incredible religious traditions and cultures to ensure that non-Muslims have a powerful and peaceful presence.

Keywords: Interfaith, Harmony, Islam, diversity, State

Introduction

Islam, a monotheistic faith, espouses compassion, tolerance, and love for all people.

Since Muhammad was the Messenger of Allah (Peace be upon him), Muslims have been essential in fostering interreligious cooperation.

¹. Numerous instances of conversation and

interreligious relationships are also found in the Holy Qur'an. Humans live in a multicultural society. We encounter non-Christian neighbours, students, acquaintances, and coworkers daily. Thus, interreligious experience is part of daily existence. Muslims worldwide believe Islam is the only path to salvation.² Muslims also believe they must convert others to Islam. Muslims claim limited knowledge about Christianity and other religions.³ Few think Islam and other faiths share much. Most Muslims have Muslim acquaintances, even in countries with a large non-Muslim population. While Muslim-Christian interfaith meetings and workshops are widespread, few Muslims in other places attend them.⁴ Interreligious communication is vital to religious harmony. The world has seen countless tragedies. Few Muslims consider religious conflict a major national issue. There are many instances of peaceful interreligious coexistence throughout Islamic history. One such historical instance is early Muslim sovereignty over Islamic Jerusalem. Another illustration of the Islamic perspective on non-Muslims is a 2007 Common Word effort signed by 138 eminent Muslim scholars. Islam has been misunderstood in the modern world due to inadequate Islamic knowledge.⁵ More research is required to reduce uncertainty on Islam's view of the interreligious discussion. Iran has started interfaith meetings and groups in Doha, Jordan, Saudi Arabia, Tajikistan, Indonesia, Libyan, Malaysia, Morocco, and Turkey. Muslim transnational civil-culture organizations engage in interreligious engagement and partnership.⁶ The Gu goal Movement, represented in 160 nations; the Asian Muslim Solidarity Network, in 18 Asian nations; and Muhammadiyah of Indonesia, with 30 million adherents in South East Asia, are examples of strong interfaith activity. Some scholars view interfaith engagement as faith-

based negotiation.⁷ These scholars believe interfaith discussion heals religious animosities to promote peace. Muslim, interfaith programs aim to convert non-Muslims.

A Strategy for Interfaith Dialogue

The theological interpretation of the Gulen Movement is quite open to interfaith discussion. This is one reason Gu Len and his supporters began promoting interfaith conversation far earlier than previous Muslim interfaith projects in the early 1990s. Gu Len has met privately with prominent religious figures, such as the Pope, the Patriarch of the Greek Orthodox Church, and the Chief Rabbi of the Turkish Jewish Community.⁸ Gu Len's initiative resulted in the establishment of the Journalism and Writers Foundation in 1994. It has sparked several high-level discussions on various subjects, such as multiculturalism, interfaith interaction, and secularism, between politicians, journalists, academics, and religious leaders. The movement has widely ignored interfaith engagement and has only recently made contact with Alevis in Turkey. Studies among the interfaith volunteers for the Gu Len Movement indicate that they have assimilated an interpretation of Islam that respects other religions and promotes interfaith cooperation. Interfaith activities have grown as a result of the Gulen Movement's internationalization. A network of interreligious organizations, including those in Great Britain (the Dialogue Society), Australia (the Australian Crosscultural Society), the Netherlands (Dialogo Academie), and Indonesia (the Pacific Nations Social and Economic Solidarity Association), to name a few, helps the movement spread Gu Len's ideas to the general public in addition to educational institutions and the media.⁹ The movement has more than 50 loosely linked interfaith

conversation organizations only in the United States. These groups engage in grassroots activism and frequently work with religious and civic leaders; they host interfaith gatherings, open lectures, and seminars on such topics as Gu's theories.¹⁰ They participate in events in their neighborhoods under the auspices of Abraham (such as Abrahamic interfaith meals) or Noah (such as festivities of Noah's flood), trying to make these Hebrew Bible prophets a focal point of their communication with non-Muslims. They also arrange trips to Turkey to acquaint American religious, political, and academic elites with what they refer to as "Turkish/Anatolian Islam."¹¹

Islamic Viewpoint on Interreligious

While people's ethnic, religious, and cultural identities are frequently used to identify them, their origins are always the same. All people must obey God's instruction to be attentive to themselves and the world around them. Therefore, human communication is fundamental to natural inclination (fitra)¹². Peace is sustained by the Islamic salutation Assalamualaikum Rahmatan Lil Alamin (mercy for the entire globe) is the name given to the Prophet Muhammad (PBUH) in Al-Qur'an. Islam upholds the idea that everyone can select and follow a religion. "For you, your religion, and for me, my religion," the Qur'an declares. Therefore, no one who practices another faith may ever be forced to practice Islam. The Qur'an instructs the Prophet in verse 40 on promoting Islam: "Your responsibility is just transmitting the Message." God stated in another verse, "If they turn away (O' Muhammad), then the duty is upon you clearly to express" .. Muslims have no authority to impose their faith on others. They must allow

religious choice and expression freedom. A further passage makes clear that a person's decision to adopt Islam is up to them: "And say, the truth is from your Lord; let him believe who wills and let him doubt who wills"¹³. Islam holds that there is no one universal rule. Each nation received a distinct Messenger from God, who sent them to every nation. The Messengers were all equal in the eyes of God. The essential condition for Muslims is to believe in all of God's Prophets and Messengers. Al-Qur'an 4:150–151 warns of a humiliating penalty for those who acknowledge some of God's prophets while rejecting others. The Qur'an, therefore, promotes a broad perspective. All previously revealed religions have their roots in Islam. Al-Qur'an 3: 67 refers to Abraham (Prophet Ibrahim) as a Muslim for this reason. Islam honors Jews and Christians by mentioning them. Al-Qur'an 5:5 says that Muslims may eat the food that the Ahl al-Kitab (Jews and Christians) consume. Although Islam rejects polytheism, it forbids attacking or taking possession of polytheists' property. Instead, Islam requires Muslims to take steps to protect themselves. In this way, Islam has provided a singular example of compassion, tolerance, and interreligious concord.¹⁴ The Qur'anic teachings were put into practice by Prophet Muhammad (PBUH). He visited sick people regardless of their religious background. Based on his example, Islamic history is full of instances where Muslims and non-Muslims coexist in harmony.

The Qur'anic Explanation of Interreligious Dialogue

Regardless of their faith, language, or nationality, all people are accountable to God

and the occurrences in their immediate surroundings. God's goal includes dialogue as a key component. The Qur'an declares that everyone has the right to choose and practice their own faith. When Prophet Muhammad (PBUH) was still residing in Mecca, the Qur'anic prohibition on religious discrimination was first revealed. When Prophet Muhammad (PBUH) was in Mecca, certain idolaters made a deal with him: if he worshiped their gods for a year, they would worship Allah the following year. In response to their request, the 109th Qur'anic chapter was revealed. These are the true expressions of religious freedom in Islam, as stated in the verses "Your religion is for you, and my religion is for me" (Al-Qur'an 18: 29) and "Truth comes from your God, and those who want to believe—let them believe, and those who do not, let them do so" (Al-Qur'an 18: 29). In his *Jami al-Qur'an*, he explains that we should not enforce Islam on anyone, but rather. A thorough idea of unity is conveyed here by reminding man of the origin of humankind. Argues that the unity of humanity's origin is the foundation of their equal opportunity in Islam, regardless of their language and racial individuality. Al-Qur'an 4:1 says that all people, no matter what religion or culture they follow, came from Adam and Hawwa (Eve).

Because of this, nobody has the entitled to demand superiority over others; everyone should start debating with each other through common understanding, not suspiciousness or hatred, and work to create an atmosphere of harmony. The Arabs really aren't better compared to the non-Arabs, white to black as well as black to white, except for the degree of moral superiority; therefore, no one has the right to claim supremacy over others. Muslims are encouraged to cultivate friendly attitudes toward followers of different faiths. Speak

forth, "O Muhammad," "O followers of the book!"

He also argues that although the verse refers specifically to the People of the Book, its implementation would be general and wider today. There are scriptures in the Qur'an designed to encourage every man and warn him against certain things.

The Interfaith Initiative of Saudi Arabia

Saudi Arabia is a newcomer to the interreligious conversation. 2012 saw the establishment of the Vienna-based Abdullah Bin Abdulaziz Center For international Interfaith dialogue and Intercultural Dialogue (KAICIID). In light of the Saudi Arabian government's stated allegiance to Wahhabi Islam, ongoing religious inequality against non-Muslims and Shia Muslims, and historical resistance to interfaith engagement, the country's interfaith initiative seems remarkable.¹⁵ These reasons may account for the kingdom's later adoption of interreligious dialogue than the Gulen Revolution and A Shared Word.

Recommendations

The United States should work to make this globe a place where individuals may live in peace despite their differences in culture and religion. This world should be the type of world everyone is currently dreaming about. It must be considered that the issue of interfaith peace in the world can only be fully addressed when the state also addresses the issue of politics. The state would have to forfeit the whole idea of a society given to us by divine knowledge if it went completely secular, as several people recommended. In secular civilizations, men and women may pose issues for the state. These issues can range from serious economic

hardships in the form of super debts and super interests to biological gender imbalances, a lack of respect within the name of equality, and many other issues. Since we are intended to live in a community, the only way is for us to respect all other faiths. The state can deliver justice to the people if we can propagate the message of interreligious tolerance. The Declaration on the Removal of All Forms of Judgment in Contravention of All Religions requires Muslim societies to ensure that all decrees adhere to these obligations. In particular, the Universal Declaration on Social and Cultural Rights and the Intergovernmental Covenant on Political and Civil Rights both require the state to take immediate action to implement and endorse them.

Conclusion

According to the study, having many religions is not unique. Muslims must remain united despite differences and embrace them with honesty, love, and collaboration to please God. Islam acknowledges interreligious cooperation as a worldwide religion. The Prophet's behavior, the Qur'anic perspective, and early Muslim monarchs' treatment of non-Muslims, particularly "Umar," all demonstrate that members of different religions have been given the same opportunities as other human beings. In Islam, the interaction between Muslims and non-Muslims is valued highly. Despite the distinctions between Islam and other beliefs, Islam has not faced any difficulties integrating into a society with a wide range of cultures and religions. For instance, when the Najrani Christians approached the Prophet and engaged in a theological debate concerning the character of Christ, they did not reach a doctrinal agreement but did agree to a peace pact. In an interreligious discussion program, it is therefore not required to explore the doctrinal difficulties of many religions. It is only necessary to accept and tolerate differences to uphold God's system, adhere to the Prophet's (PBUH) values, and interact favorably with one another to foster peace, harmony, and coexistence. Islamic teachings emphasize

aiding, protecting, and giving non-Muslims their due dignity and rights rather than encouraging Muslims to attack non-Muslims. Islam was more widely embraced during peaceful times and by nonviolent means.

The "Hudaybiyyah" Treaty, which allowed for engagement and conversation between Muslims and non-Muslim groups, is the turning point in interreligious dialogue in Islam. The four virtuous caliphs, in particular, negotiated several deals with non-Muslims and granted them all their due rights, including preserving their temples, churches, and synagogues. A classic case of respect, tolerance, and interfaith dialogue peace is how "Umar" treated followers of various religions. "Umar" treated non-Muslims according to Islamic teachings. Justice and fairness were always his prescriptions for those who practiced different religions. Numerous Muslims and non-Muslims have erroneous interpretations of the Islamic idea of jihad. The "Dhimmi" system has evolved since the time of the Prophet Muhammad (phub) depending on economic, political, and social factors. It is unfair to suggest that Islam is a religion of the sword or that it spread through violence based on the comparatively few interruptions in Islamic history. In conclusion, Islamic teachings on interreligious dialogue can be effectively applied to end all violence, distrust, and conflicts among religious groups.

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