Dialogue: A Muslim Perspective of Rebuilding Peace

Dr. Nazar Ul Islam[*]

ABSTRACT

There are various forms of dialogue undertaken by the scholars to build the relations among religions such as: "Interfaith dialogue" and "Interreligious dialogue", and at larger level dialogue among cultures and civilizations such as "dialogue among civilizations". Muslim perspective of dialogue is twofold because it takes both forms of dialogues into contemplation. First, because interreligious dialogue is commanded and reflected by the Quran and traditions of Prophet, and here we hit upon a wealth of precepts and events which reflect, when and how Prophet Muhammad determined the relation with other religious communities-Polytheists, Christians and Jews. Second, Quran and traditions of Prophet Muhammad also maintained the relations with other tribes and communities for trade and cross cultural interactions. This legacy of twofold dialogue has been continued by the Muslims up to our times. The Muslim perspective of dialogue, therefore, with the other religious communities, is not only at mundane level nor is this dialogue at religious level only but this dialogue takes place at both levels; worldly level and at religious level .This article will study the "Muslim perspective of dialogue" which is the "interfaith dialogue" and the dialogue with other civilizations which is more political in nature.

Keywords: Interfaith dialogue, Muslim Dialogue, Inter-religious dialogue, Civilizational dialogue.

1. Introduction

The Muslim perspective of dialogue involves the method in which Muslim scholars and practitioners of dialogue take on dialogue with the people from cultures and religions other than Muslims. The fundamental query into this perspective of dialogue will be to discover the future possibility of relations between Muslims and other religions so that we can build a strong platform on which we may perceive the future possible provisions of the relations between Muslims and others, which unfortunately in our times are presented by certain scholars and by media as detrimental. The modalities of pursuing this dialogue will be analytical and academic or what is known as dialogical dialogue. The study is taken with the purpose to unearth how far Islam as a religion encourages peace-building, which

---

[*] Assistant Professor, Islamic Studies, Higher Education Department, Jammu and Kashmir.

is the elementary research question. Dialogue for that matter is one of the tools in the tool kit of Muslim dialogue practitioners with which one understands the broader contours and prospects of other religions with the purpose of bringing harmony, develop mutual understanding and to bring peace among religions. In order to pursue that dialogue one finds a treasure of references from Quran, Traditions of Prophet (Peace be upon Him), and from Islamic History[1].

2.   Meaning of Dialogue

According to the Fernand Braudel social sciences scarcely permit decisive definitions[2], and this indecisiveness on the part of social scientists makes them to feel comfortable in debating rather than defining a concept. The meanings of the term dialogue are derived from how conversations and exchange of ideas between men or women have occurred in history through literary texts and philosophical discussions, like that of dialogues of Plato, English or French dialogues or for that matter from the intellectual discourses of Greeks and Muslims[3]. True to the meaning of the term, dialogue in this context will be an unending history to cover and texts to study. So remaining focused on its utilitarian meaning, in our context, we have taken the meaning of dialogue as an "exchange of religious and cultural understanding among the people of different religions with the purpose of minimizing or regulating or transforming the conflict between them". The reason for taking this definition is because we deal actually with the contemporary necessities of being in dialogue and to achieve this objective it is very important to decipher the meaning of dialogue in consonance with the subject of "religion and peace" and along the trends and theories like, 'religion and violence' which contributed to the seminal works of interfaith dialogue in our times. Dialogue for that reason would be a substantial response to the theory of "religion and violence" and the Muslim perspective of dialogue would be seen mainly to neutralize the current friction in religious conflicts[4]. This meaning of dialogue, however, would be different from, non-religious, non-faith or secular based dialogue.

3.   What is Muslim Perspective of Dialogue?

Historically, the Muslim perspective of dialogue was intended to understand the other religions, to locate the metaphysical inaccuracy in other religions and then present a substantial and truthful view of monotheism through wisdom and intellect. The Muslim perspective of dialogue in our times is of two ways: one is spreading the message of Islam as the Truth (*da'wah*), which is missionary in nature like Christianity and second, the necessity of minimizing the differences and conflict with the other religions. There is also the term *Tabligh* which means,

literally, to "convey and transmit something to someone" is mostly used as a method of communicating faith to others. However, *Tabligh* is taken in a different way than *da'wah* as in *amar bi-l-ma'ruf wa-nahy 'ani l-munkar* (disseminating what is right from wrong from universal ethical point of view) and sometimes sense of these terms blur semantically. However, the Muslim perspective of dialogue accentuates hermeneutics of tolerance and mutual understanding derived from primary Islamic sources. It draws out what is best out of that innate human disposition called *fitra*, it is also a socio-psychological necessity or utility commanded by God and finally a way to integrate and contribute in our times. Muslim perspective of dialogue also means to acknowledge the diversity, tolerate the differences, explore each other's religion and accept the results of dialogue without discouraging each other[5]. But at the same time there are challenges from theology and society which are to be addressed. From last three decades we have seen that this dialogue takes place at international level or at civilizational level in which major countries of the world have initiated the process

4. Quranic Approach towards dialogue

Muslims generally approach to the Quranic text for extracting laws and guidance, and Quran for that matter describes itself as 'guidance'[6] . This is the first ever source of law other than *Sunna*, *Ijma* (consensus), *Qiyas* (analogy) and *Ijtihad* (exertion by a jurist to deduce law). Quran and Sunnah are considered as divine and sacrosanct. Explicit rules and instructions in Quran are limited in number, due to which Muslims are bound to face new settings and situations in dissimilar times and places, wherein legal problem-shooting method is necessary, which actually determines the need for Ijtihad, and in this technique Quran and Sunnah is interpreted, developed and used to extract political, social, economical and moral developments in a society.

The term frequently used for dialogue in the Quran is *Al-Hiwar*. It is used according to the Asfahani as a form of communicational dialogue and is one of the means to attain the truth and to come to the correct decision[7]. The tolerance *Tasamuh* and coexistence *ta 'ayush* are the basic prerequisites. But when it comes to interfaith and intercultural dialogue in Quran, the verses are not clear. There are many verses which require explanation (*tafsir*) because opponents of interfaith dialogue choose the opposite verses to prove dialogue as a failure and for that matter Quranic exegesis must be taken into account before we proceed for a dialogue. There are verses in the Quran which need serious forethought, like the verses related to *jihad*[8]. There are also the verses which hearten dialogue and promote peace, like

(*al Hujurat* 49:13), (*al Maida* 5:48), (*al 'Ankabut* 29:46). The last reference carries a substantial message of dialogue and shines with the commandment of God for believers that they should argue only in the best way with the people of book[9]. Other verses like (*al Imran* 3:46) which promote dialogue with the people of book and also dialogue with whole mankind in the verse (*al Muntahana* 60:8) which reflects that God has not forbidden Muslims to deal kindly and justly with others because God loves Just. However, if we hunt for the crux of Muslim dialogue or Quranic perspective of dialogue, we see justice as its basic priority. Because the same verse (*al Muntahana* 60:8) says that *deal justly with anyone who has not fought with you and who have not driven you out of their homes*. The relationship with non-Muslims must be maintained on the basis of justice, kindness, civility, courtesy etc. and disturbance to these elements means disturbance to dialogue.

But what about those verses which do not promote dialogue apparently, like the verse of (*al Imran 3*:28) which says that "believers should not make the unbelievers as their allies…" the verse of (*al- Maida* 5:51) which says that "believers should not take Jews and Christians as their allies…" This is where the subject of Quranic studies is desperately important because quoting these verses out of context (*asbab al- Nuzul*) and with no knowledge of Quranic sciences not only thwarts dialogue but such ignorance makes religious texts vulnerable to violence.

Quranic perspective of dialogue in this context carries hermeneutical challenges. It is very easy to choose a verse which directs towards dialogue, peace or co-existence while neglecting the verses where dialogue is not welcomed and vice-versa. In such a friction or contestation one needs to catch the nerve of Quranic message, which is not dialogue but morality and justice. Dialogue through the Quranic perspective must resolve the conflicts so that justice is prevailed. Quran does not propound dialogue as a means of communication only but its major focal point is morality and justice.

Quranic perspective will also provide the equal treatment with too much accountability on the leaders, during resolving any conflict, who are directed again and again to fear Allah and do justice (Quran 16:90), and also it guides us to be witness with justice (Quran 5:8). In chapter 57, verse 25 Allah says *we sent our messengers with clear signs and sent down with them the book and the Measure in order to establish Justice among the people*[10].

The Quranic perspective of dialogue is often seen through the texts of commonalities or indifferences, which almost every scholar does while propagating dialogue, but actually understanding both commonalities and

indifferences is very important. The Quran attests that scriptures revealed to different communities were sent down by God but were corrupted by the communities and abrogated by the Quran. Quran also denies the crucifixion of Jesus Christ. Quran denies the doctrine of salvation through the blood of Jesus Christ but also refers Christians nearest in love to believers, people of compassion and mercy who will be able to enter paradise as long as they don't compromise God's oneness. These Quranic realities have obvious implications for interfaith dialogue[11]. One must consider Quran as a 'whole' not in bits and pieces and understand with it the exigencies of time and space during which it was revealed to precede for a dialogue with other religions. The dealings with Jews is also dual in Quran, one which is peaceful and other very much unwelcoming. However, in all the cases relationship with others, as mentioned above, is maintained on the basis of justice.

We see the consistence of dialogue with Jews and Christians in Quran till they repelled aggressively against the Muslim community. Quran mentions that "Those who believed- the Jews, the Christians, the Sabaeans, and others- who believe in God, the Day of Judgment and do the good works, stand to be rewarded by God. No fear or grief shall befall them (Quran 2:62, 5: 72). Say (to the Jews and Christians), we (Muslims) believe in that was revealed to us as well as that which was revealed to you. Our God and your God is one and the same. We all submit to him (Quran 29:46). Say, we Muslims believe in God, in what He revealed to us, to Ibrahim, Ismail, Ishaq, Yaqub and the tribes, to Moses, Jesus and all the revelations of the Prophets – without discriminating between them. To God we submit (Quran 2: 136)"

According to Muhammad Abdul Al Rauf "this constitutes more than justification of Judaism and Christianity. It is not only similarity, likeness or agreement of Judaism and Christianity within Islam. It is self-identification with them. Obviously no greater justification can be found or given"[12]

5. Prophetic Perspective of Dialogue

The history of Christians, Muslims and Jews begins with the Prophet Muhammad in the sixth and seventh centuries AD. Muhammad met Jews and Christians many times and it was Warqa ibn Nawfal, a Nestorian priest and the paternal cousin of Khadija, the first wife of Prophet Muhammad, who is said to be the first Christian to believe in the message of Prophet. Prophet Muhammad at the beginning maintained relations with the Najran Christians. He disputed with them on the doctrine of incarnation, but still lived together for days in the mosque together. We

had an account of his meeting with the Monk Bahira and frequent dialogues, discussions and arguments with the people of other traditions[13]. Prophet's relation with the other religions remained ambivalent. There were dialogues which resulted in peace between Muslims and others during his time and there were times when Prophet would go into the battle field. There were contexts whether prophet will decide on for dialogue or otherwise. However, there is enough evidence from the literature available before us that Prophet would prefer dialogue and peace over war but Prophetic life is not all for dialogue because of the way he faced the enemies at many stages of life. He showed the maximum restraint, forgiveness and patience, which is undeniable and unprecedented[14].

The resistance from the Christians and Jews to Muhammad's claim of Prophecy in Makkah in 612 AD and the Islamic arrangements for Jihad ran parallel to peaceful relations between Muslims, Christians and Jews during the first five centuries of Islam, which was necessary and instrumental in creating the bridges of understanding between the three faiths. We find plenty of examples and events through official documents, shaped by the mutual understanding or in modern sense of term- *Trialogue*[15]. John Andrew Morrow, the author of the new book *The Covenants of Prophet Muhammad*, applies a documentary analysis of textual and historical research to the covenants of Prophet. According to the Morrow the peaceful relations which these documents reflect have not only being neglected by the scholars but are practically unknown to the masses. One of the covenants analyzed by the Morrow is the Covenant of Prophet Muhammad with the Monks of Mount Sinai, this agreement according to the author championed universal peace and harmony among Christians and Muslims. According to the Morrow, the covenant with monks at Sinai is:

"…a clear rejection of classism, elitism and racism… all are equal before God for whom the most important thing is not the language, skin color, social status or class position, which excludes others, but rather the degree of piety, humanity, love for others (which include not only human beings but entire natural order), sincerity of faith, acceptance of His commandments…"[16]

These covenants and set of other treaties called *al- ahad wa al- sharut* which where to honor the beliefs of Christians and Jews of his time are unheard to many scholars of our time. According to the Morrow, as Muhammad travelled he became familiar with the leading philosophies and religions of his day with open-mindedness. The incident of the Sinai is important, the place where the abbot of monastery of St. Catherine is located, actually requested a pledge of protection, which the Prophet

signed with his hand print. This is the only monastery in the world to serve both a Church and mosque[17].

Prophet appreciated some religious practices of the Christians, while at the same time denounced Christian doctrines of the relationship between God and Jesus. This is where Islam presents itself in the dialogue throughout the 'history of dialogue with other religions', it never compromises monotheism and considers Islam as an absolute monotheism among all Abrahamic traditions because it is completed *din* or *din al-haqq* in the full sense of the word. The Prophetic use of monotheistic term *millat Ibrahim* contributed a lot to the modern term of Trialogue among Jews, Christians and Muslims. But one must remember that Islam reformed certain aspects of monotheism which it found compromising in other traditions. Prophet Muhammad attested all the Prophets before him and their revelations as well, which can be the one way of looking at dialogue but Quran finds these revelations as abrogated by their own men and hence not acceptable before Islam, which can be challenging for dialogue with other religions[18].

The debate with polytheists is dealt very differently by the Prophet and Quran, who are found guilty of the one unforgivable sin of *shirk* or *Ishrak*. 'They must convert from this sin' is the absolutist tone of the Quran[19]. There are arguments between polytheists and Muhammad on the concept of God dealing in which Prophet makes a continuous effort to make them understand the oneness of God through the *ayat*, the 'signs' of God contained in the Quran, in nature and history[20]. For Prophet, the oneness of God *Tawhid* is uncompromising and for that polytheists are even threatened for their wrong beliefs and knowledge in the hereafter. There is an uncompromising dialogue between polytheists and Prophet, where we see that polytheism and polytheists can contribute nothing to the dialogue unless they shun associationism, however, they can take part in the dialogue.

However, it's very imperative not to spend too much time on indifferences but before that it's very important that we have reached to a level of trust where such indifferences are known and can be avoided. Before having a dialogue we must know the indifferences, understand, acknowledge and feel comfortable about them and then ensue to the next level, one cannot force his opinion on others or defeat them through dialectics which should be left for polemics[21].

6. Historical perspective of the Dialogue

Historically, there is a substantial legacy of dialogue of Muslims with other religions, cultures and civilizations. Since the establishment of state of Medina in

622 AD by Prophet Muhammad, wherein we find the Jews, Christians and Muslims living together officially with certain documentary proofs and after some treaties were signed. The first constitution of the world is what scholars claim was signed between Muslims, Christians and Jews in the state of Median[22]. Khulafai-i-Rashidun continued the legacy of dialogue with distinct cultures, which were now becoming the part of Islam. During the time of Umar, the conquest of Jerusalem in 637 AD, Jews were once again allowed to live and practice their religion in Jerusalem, eight years after their massacre by Byzantines and nearly 500 years after expulsion from Judea by Roman Emperor Umar is said to have travelled the city to establish a treaty with the patriarch Sophronious, by which Christians living there were allowed freedom of life, property, and worship in return for paying the poll tax and helping to fight off Byzantine raiders. Jerusalem would latter on become a major bone of contention between Muslims and Jews in the Middle East and a major challenge to the dialogue[23]. During Umayyad's and early Abbasids Muslims developed scientific and cultural legacy by studying other cultures and religions. The translation movement during Abbasids marks the culmination of civilizational interaction in Baghdad, in which Greek sciences and philosophies were translated and had an impact on the development of Muslim thought. The great Philosophers like Al Farabi, Ibn Sina, Imam Ghazali and Ibn Rushd latter on created an impact on the development of western thought. This wonderful legacy of exchange of rational thoughts is a solid example of civilizational dialogue between Muslims and west and other religions.

The rapid spread of the rule of Islam towards much of the civilized world, particularly west, remains unique in the religious history of mankind. This swift march towards other domains, culturally and religiously different, received an ingenuous encounter both in the shape of dialogue and clash. There were successful ventures of interfaith dialogue with historical confirmation. This was taking place during the ninth and tenth centuries, that Christians, Muslims and Jews have lived with peace harmony. During the rule of Caliph Abdul al Rahman, in 929 AD, the Spanish Muslim rule reached the height of power and fame. It was a time of magnificence and achievement, in which intellectual circles of Jews, Muslims and Christians contributed to literature, astronomy, medicine and other cultural and scientific disciplines. Muslim tolerance was high and social interaction at upper levels was easy and constant. Christians became Arabized, learned Arabic music, poetry etc.[24]

There were unhappy engagements as well and the most unwelcomed event in the history of Muslim- Christian relations is the Crusades. The crusades spoiled the

hundreds of years of peaceful history between Muslims and Christians. Some would say five centuries of peaceful coexistence elapsed before political events and an imperial papal-power play led to series of unending wars and left an unfortunate legacy of mistrust. This event according to the Bill Clinton is still narrated in the houses of Middle East and "we are still paying for it" [25]. Also, in 1492 AD monarchs Ferdinand and Isabella, expelled the Muslims and Jews from Spain, forced conversions were imposed which arrested the hopes of Muslim - Christian harmony in the Iberian Peninsula. Islamic thought in Iberian Peninsula had passed through a unique development. The presence of three Abrahamic faiths in close vicinity, contacts with the Islamic East and the Christian West, and a multi-racial, multi-cultural environment played a key role in the development of these religions. Muslim Spain before exodus had served as a natural bridge between East and West and served as an agent for transmitting basically eastern ideas[26].

Ottoman Empire also threatened to overrun Europe, the conquest of Constantinople in 1453 AD was the blow to the Christian west and it painted an indelible mark in the western and Christian imagination about Muslims. The fall of Constantinople and general encroachment by the Turks in that region also served the trade link between Europe and Asia and as a result Europeans found themselves in a chance to visit Asia by sea. In this case Columbus made it to America in 1492 and Vasco de Gama's circumnavigation of India and Africa in 1498 AD. In Anatolia we see the communities of Hellenistic and Byzantine Jews living together. Ottoman Empire gave Iberian Jews a very safe entry after they fled from the persecution in Spain. Jews enjoyed high positions in the Ottoman court and administration. Mehmed II's minister of finance was Hakim Yakup Pasa, his Portuguese physician Moses Hamon, Murad's physician was Ishak Pasha[27].

7. Major Challenges of Dialogue

Looking at these apparently major events of history, Crusades and Muslim expulsion from Spain and western imagination shaped by conquest of Constantinople and other encounters, one imagines an unwelcoming Muslim-Christian dialogue. But the dialogue between Muslims and Christians should not be prejudiced by these unpleasant historical episodes, little is gained by pretending that this historical memory has no bearing at all on the psyche of Muslims and Christians during the dialogue in the contemporary settings. Same is the case with Jewish-Muslim dialogue; one cannot arrest the impact of Israel-Palestine friction and 1967 (six day war by Arabs with Israel) on the collective psyche of Jews and Muslims[28].

There is an increase in the dialogue making after 9/11. Muslim scholars like Farid Esack, Ismail al Faruqui, Said Hussain Nasr, Muhammad Fathi Osman, Khalid Abd El Fadl, Muhammad Ayub, Zahid Bukhari and Tariq Ramadan have very much encouraged the inter-faith dialogue. Many groups like "American Society of Muslims", Nation of Islam (NOI) which was started by the Elijah Muhammad and where Malcolm X was also the member. The dialogue continued in many universities of Boston, like the Boston University Conference in 2004. Many other cities- including Atlanta, Houston, Dallas, San Francisco, Denver and Washington became the part of disseminating the information regarding the Muslim-Christian understanding. In 2004 the St. John's Episcopal Church in Denver installed Imam Ibrahim Kazerooni, a Shiʿite cleric, with the responsibility for directing Churches Abrahamic initiative. Many institutes and many universities started teaching Islamic studies as a subject and thousands of examples in America alone where dialogue with Muslims became a part for community togetherness and wellbeing after 9/11[29].

8. Conclusion

The argument of some scholars that religion plays a role in conflicts is also a major challenge to the dialogue. Every religion is blamed for contributing in the conflicts[30]. The real conflict may be between materialism and religion, between cult and civilization, but still the blame is on religion[31]. This is somehow very close to the idea of Rene Girard's mimetic rivalry in which he finds the conflict in the world due to the mimetic desire, the desire of imitating and for Girad it is the greed that triggers that desire. For Girad religion always regulates that conflict created by mimetic rivalry[32]. However, one may go deep into the religious role of conflict while increasing the role of religious dialogue, and it is possible through the study of this subject that one may decipher the reason of violence which is a major hindrance to inter-faith dialogue[33] and the area to be a worked in future. If we review analytically these historical encounters there is less religion involved in the practical sense and mostly these encounters are shaped by socio-economic and political events[34] and we find that there is a continuous respect for "other" cultures throughout the human history[35]. But how do we patronize the anthropological method of respecting the other cultures with all knowledge of history of encounters and dialogues. Theological dialogue or inter-faith dialogue continues in theology and religions but how do we avoid the psyche of historical confrontation is a major area of dialogue to struggle with in future.

Notes and References

[1] Hans Kung, Islam: Past Present and Future, Oxford, One World Publishing, 2007, p.93

[2] Fernand Braudel, *History of Civilizations*, translated by Richard Mayne, New York: Penguin Books, 1993, p.3.

2. Alija Izetbegovic, Islam between East and West, American Trust Publications, USA, 1993.

[4] David R Smock, Ed, *Interfaith Dialogue and Peace Building*, Washington DC, United States Institute of Peace Press, 2002. P4

[5] See, Ahmad Kurucan and Mustafa Kasim Erol, *Dialogue in Islam: Quran- Sunnah- History*, Dialogue Society, London, 2012.

[6] Abdullah Saeed, *Islamic Thought; An Introduction*, Rutledge, London, 2016.

[7] Al Asfahani Al Raghib, *Mufradat alfaz al Quran*, Ist Edition, Dar al Qalam, Damascus, Syria.

[8] There are many verses in the Quran with apparent statements like 'kill polytheists", "fight non-Muslims" and the "verse of sword" (9:5) which have a linguistic, historical and textual context which if not taken seriously will create a barrier in interfaith dialogue.

[9] See, Ahmad Kurucan and Mustafa Kasim Erol, *Dialogue in Islam: Quran- Sunnah- History*, Dialogue Society, London, 2012. p.32.

[10] See also; Quran 5:42, 4:105, 42:15), 6:115, 4:58, 6:152, 89:17, 93:9 and 107:2.

[11] Jane Idleman Smith,   *Muslims, Christians and the Challenge of Interfaith Dialogue,* Oxford University press, 2007. P.16.

[12] Muhammad Abdul al Rauf *Judaism and Christianity in the Perspective of Islam* , Ed. Ismail Raji al Faruqi *Trialogue of Abrahamic Faiths*, Genuine Publications, New Delhi, 1989, p. 27.

[13] Muhammad Hamidullah, *Muhammad Rasulullah: a concise survey of the life and work of the founder of Islam*, Stockists, Habib, 1974, p. 103.

[14] Ibn Hisham, *Sirat Un Nabi*, ed. Maulana Abdul Jaleel Sidiqui, Farid Book Depo, New Delhi, 2007. See also Muhammad Hamidullah, *The Life and Work of the Prophet of Islam*, ed. Mehboob Ahmad, Adam Publishers, India, 2007, p. 115. See also; Allama Shibli Nomani, *Sirat Un Nabi*, R Z Package, Lahore, 1408 AH, p. 159. See also, S. Abul Hassan Nadwi, *Muhammad Rasulullah*, ed. by Mohiuddin Ahmad, Academy of Islamic Research and Publications, Lucknow, India. P.146.

[15] Muzaffar Iqbal, *Islam and the west in the emerging world order,* Ed. (Zafar Ishaq Ansar, John Esposito), *Muslims and the west; Encounter and Dialogue*, Islamic Research Institute, Islamic University Islamabad, 2001, p. 232.

[16] John Andrew Morrow *Covenants of Prophet Muhammad with the Christians of the world*, Angelico Press, 2013.

[17] Ibid.

[18] Jane Idleman Smith,   *Muslims, Christians and the Challenge of Interfaith Dialogue,* Oxford University press, 2007. See also; Jacques Waarden Berg, The Early Period, in Jacques Waarden Berg (Ed) *Muslim Perspective of Other Religions: A historical survey*, Oxford University Press, 1999.

[19] Jacques Waarden Berg, The Early Period, in Jacques Waarden Berg (Ed) *Muslim Perspective of Other Religions: A historical survey*, Oxford University Press, 1999.

[20] See On polytheism; (Surah Nisa 4: 36, 48), (Al- Maida 5:72), (Luqman 31:13), (Nahl 16:12).

[21] Jane Idleman Smith, *Muslims, Christians and the Challenge of Interfaith Dialogue,* p 20.

[22] Muhammad Hamidullah, *The Prophet's establishing a State and His Succession*, Adam publishers, New Delhi, 2007.

[23] P K Hitti, History of Arabs, Palgrave Palgrave Macmillan, New Delhi, 2006.

[24] See, P K Hitti, *History of Arabs*, Palgrave Publications, 2007; See also; Jane Idleman Smith, *Muslims, Christians and the Challenge of Interfaith Dialogue,* p 29. See also; Pierre Bayle, *Historical and Critical Dictionary*, (2nd ed. 1737/ Routledge, 1997) vol. 4, p. 55. See also; Abul Fazal Ezzati. *The spread of Islam*, London, Saqi Books, 2002, p. 308. Mostly this discussion on relations between Islam and other religions is covered by; Karen Armstrong, *The Battle of God,*

[25] Karen Armstrong, *Islam: A Short History*, New York, Modern Library edition, 2002. For Crusades see Christopher Tyreman, *The Crusades: A very short Introduction*, Oxford University Press, London, 2004, p. 20. See also, Philip K Hitti, history of Arabs, Palgrave Macmillan, New Delhi, 2006. p. 635. See also, R Scott Peoples, *Crusade of Kings,* Wildride Press, London, 2008, p.13.

[26] Anwar Chejne, "The Role of al-Andalusia in the movement of ideas between Islam and west" in Islam *and the medieval west: Aspects of intercultural relations*, ed., Khalil. I. Semaan, Albany, NY, 1980. See also; Karen Armstrong, *The Battle for God*

[27] M.J. Akbar, *The shade of swords: Jihad and the conflcit between Islam and Christianity*, 2003, p. 89. See also, H. Inalcik, *The Ottoman Empire: The classical Age 1300-1600*, Phoenix press, 2001.

[28] Hussin Mutalib, *Beyond Pride and Prejudice: Western Perceptions of Islam and the Muslims*, Ed. (Zafar Ishaq Ansar, John Esposito), *Muslims and the west; Encounter and Dialogue*, Islamic Research Institute, Islamic University Islamabad, 2001, p. 87.

[29] Jane Idleman Smith, Muslims*, Christians and the Challenge of Interfaith Dialogue*, p 50- 55. Some projects were also taken to initiate the dialogue like, the Rev. H. Lloyd Norris, former pastor at the Martin Luther King Jr. Baptist Church in town at South California organized an interfaith even to offer community support to a mosque. Masjid Noor ul Huda, that had recently opened. Nooris contacted Ministry of Wraith Deen Muhammad, Nation of Islam and the Five Presenter movement (1964).

[30] Karen Armstrong: *Fields of Blood: Religion and the History of Violence*, The Bodley Head, London, 2014.

[31] Alija Izetbegovic, *Islam between East and West*, American Trust Publications, USA, 1993.

[32] René Girard*, Violence and the Sacred*, Baltimore: John Hopkins University Press, 1977.

[33] William T Cavanaugh, *The Myth of Religious Violence: Secular ideology and The Roots of Modern Conflict*, Oxford University Press, 2009. See, David Little, *Peace Makers in Action; Profiles of Religion in Conflict Resolution*, Cambridge University Press, Cambridge, New York, 2007, p. 41 . See, Hans Kung, *Islam: Past Present and Future*, Oxford, One World Publishing, 2007, p.93. See also his, *Christianity and the world religions: paths of dialogue with Islam, Hinduism, and Buddhism*, Doubleday, 1986.

[34] For detailed discussion read, Karen Armstrong: *Fields of Blood: Religion and the History of Violence*, The Bodley Head, London, 2014

[35] Ibid.