Review Article

Interfaith Dialogue: A *Qur'anic* Cum Prophetic Perspective

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Abstract: Interfaith dialogue is a crucial technique for mitigating interreligious tensions that exist around the world. However, It is in the name of religion that we see many heinous crimes being perpetrated resulting in the deaths of many innocents despite the fact that every religion promotes universal love and compassion for other people .Today, Islam has been misunderstood due to the lacking of proper Islamic knowledge. So research is needed to mitigate ambiguity regarding Islam's proper knowledge and Islamic perspective on interreligious dialogue. This article has been designed to go through the *Qur'an* and the Prophet's ﷺ way of life in order to clarify how Islam views interfaith dialogue and also to warn of various hazards to be guarded against while in dialogue. The study demonstrates how Islam plays a unique role in encouraging interfaith dialogue by ensuring justice, equal rights, and religious freedom for all religions, cultures, and civilizations, as well as accepting all prior prophets as Prophets of Islam .The study concludes by emphasizing that Islam is a comprehensive faith that promotes peaceful interreligious coexistence. It can be used as a model for resolving interfaith conflicts and promoting interfaith harmony and peaceful coexistence in today's world of diverse faiths and traditions .This research adopted the qualitative method in the form of contextual analysis and the historical interpretation of the *Qur'an* and *Sunnah*.

Keywords: *Qur'an*, *Sunnah*, Interreligious dialogue, Co-existence, Mitigation.

INTRODUCTION

The call for interfaith dialogue is one of the most visible developments, as well as an increasingly popular subject in the world today involving religion, (Hasan, 2011; Swidler, 2014) emphasising the significance of interreligious dialogue for better understanding one another. Interfaith dialogue is one of the most significant components of comparative religion studies, and its importance in a pluralistic society cannot be underestimated. This is because pluralism is intimately linked to the backbone of a religion's concepts of God, belief, rituals, religious activities, ethics, and cultures (Karim & Saili, 2009). These initiatives are critical for human upbringing, survival, and moral dignity in the future (Hasan, 2011). For numerous reasons, interfaith dialogue in the form of "theological dialogue" is significant. It aids in the comprehension and transmission of religious faith-related knowledge, as well as revealing a deeper perception of what it means to live the faith (Haney, 2009). However, it is an urgent requirement of the moment to examine it through the lens of Islamic *Sharī'ah* (Qasmi, 2013).

Interreligious dialogue is a critical strategy for reducing interreligious tensions that exist around the world (Haque, 2010). It has the potential to unlock the power of religious traditions by providing the inspiration, guidance, and validation that people need to advance toward nonviolent conflict resolution. For people working to end violent conflict around the world, such dialogues have become increasingly vital. Each faith group can make its own unique contribution to the shared cause of creative coexistence through interfaith dialogue (US Institute of Peace, 2004).

A statement by Dr Hans Kung, a Professor of Ecumenical Theology and President of the Foundation for a Global Ethic, demonstrates the importance of Interfaith Dialogue, he said, as quoted by Khan *et al*., (2020): "No peace

among the nations without peace among the religions. No peace among the religions without dialogue between the religions. No dialogue between the religions without investigation of the foundations of the religions."

Definition of Dialogue

The word 'dialogue' came from Greek 'dialogos'. Dia means 'through' and logos means 'word'. Thus, dialogue is something that happens through word (David, 2017). Dialogue is defined as conversation, talk, debate, discussion, consultation and conference between two or more parties. This term is frequently used by participants in intellectual discussions and presentations of various philosophies (Karim & Saili, 2009). For some Western theologists like Kimball (1991), dialogue is a process of communication through speech. It is a two-way interaction in which two or more people try to speak exactly what they mean while also listening to and respecting what the other person says, regardless of how different their perspectives are. It is a system of contact through discussion. For Swidler (2014), dialogue is an exchange on a similar issue between two or more persons with opposing viewpoints. Dialogue is constructed on the foundations of tolerance, good deeds, sound intellect, and thinking. Confidence and balance in all domains are also essential attributes. This means that the environment and each participant must have particular qualities, such as the ability to adapt, respond, and be courteous when engaging and conveying thoughts and suggestions (Karim & Saili, 2009). Dialogue is one of the weapons in the toolkit of Muslim dialogue practitioners for understanding the greater features and prospects of other religions in order to establish harmony, mutual understanding, and peace between religions. To continue the dialogue, one can discover a wealth of references in the Quran, Prophetic Traditions, and Islamic History (Islam, 2019). The dialogue process compels people to reflect on and reaffirm their own religious identity, as well as to reinforce their own views while patiently and respectfully respecting those of others (Qasmi, 2013).

Although debate and evangelism frequently generate dialogue, dialogue should ideally proceed them. It is not intended to convert the other to one's own ideas; instead, an attempt is made to avoid any triumphalism that has so often characterised religious attitudes in the past. The goal of evangelism is to persuade others to adopt one's religious beliefs (Hasan, 2011). Dialogue is not the same as debate. Dialogue is marked by openness, control, and a sense of respect, and the goal is not to triumph over others, but rather to engage in a learning process that benefits all. Despite the fact that there are some debatable elements in it. Debate, on the other hand, is a confrontation with the goal of determining a winner. Debate is not appropriate for use in religious discussions since the goal of developing understanding and collaboration will not be met (Karim and Saili, 2009).

Dialogue is mentioned in Arabic dictionaries as "*Al-Ḥiwār*," - used Thrice in the *Qur'an* (*Al-Kahf*:34; *Al-Kahf*:37 & *Al-Mujādila*:1) - conveys the same meaning as conversation, discussion between two or more parties, and the exchange of thoughts and ideas aimed at correcting mistakes, providing arguments, establishing facts, and responding to incorrect viewpoints (Humaid, 2010; Karim & Saili, 2009).

In light of the foregoing, the definition of dialogue covers:

(1) Dialogue is a conversation, discussion, consultation, or conference between two or more parties. (2) Dialogue takes place in a formal, prearranged setting. (3) In a dialogue, the parties have differing perspectives, perceptions, and ideas about the topic being addressed. (4) Dialogue is conducted in a controlled environment with open minds and due respect for all participants.(5) The goals of a dialogue are to listen, learn, understand, and exchange ideas that may benefit one or more people (Karim & Saili, 2009).

Concept of Interfaith Dialogue

Interfaith dialogue is defined by the Encyclopaedia of Religion as "conversation regarding the meaning of beliefs, rituals, and ethics..." (Mircea, 1987). Interfaith Dialogue is also defined as a dialogue between religions that discusses religious beliefs and practises, which serves as the basis for all conversations because it is obviously tied to a religion's culture, race, or nationality.(Sutcliffe,1984).Interfaith dialogue refers to cooperative, constructive, and positive interaction between individuals of various religions at both the individual and institutional levels. It is a gathering of competent members of various faiths in a formal environment to discuss religious beliefs and practises that they share, with the goal of broadening their common ground (Sanaullah, 2014; Qasmi, 2013). Haque (2019) defines Interfaith Dialogue as "All positive and constructive interfaith contacts with individuals and communities of faith, oriented at mutual understanding and enrichment, in obedience to truth and respect for freedom". It is a positive relationship between people of different religions who have mutual and cooperative perspectives. It is a meeting of the minds and hearts of individuals of various religions for a common goal (Arinze, 1990). Any effort to promote mutual understanding amongst individuals of different faiths based on common ground in the world religions is Interfaith Dialogue (Sanaullah, 2014).

People who engage in dialogue are rarely seeking to change their core beliefs. They accept or support the other's right to exist, as well as the benefits that the other faith brings to the world. To overcome prejudices and historical grudges, those engaging in dialogue tend to focus on common ground rather than what divides them. (New World

Encyclopedia).Interfaith dialogue emphasizes effective communication between people of many cultures in order to reduce interreligious misunderstanding and ignorance. Despite their differences in beliefs and customs, it is a genuine interchange of ideas to better understand one another (Kurucan & Erol, 2012). Here Every individual will remain committed to his or her faith while respecting the rights of others.All religion's moral virtues, particularly patience, tolerance, and coexistence, are honored (Qasmi, 2013).

In some aspects, interfaith dialogue initiatives are similar to secular peace building projects .On the other hand, Religious substance and spiritual culture are woven throughout the programme, distinguishing them from their secular counterparts (US Institute of Peace, 2004). The formal form of interfaith dialogue occurs when authoritative members of at least two religious communities meet for a prolonged and serious discussion about the beliefs and practices that divide them (Sanaullah, 2014). The unifying goal of interreligious conversation is to bring together people of various faiths and contribute to interfaith harmony and coexistence. It aims to promote goodness among people of all religions and cultures, including cooperation, understanding, respect, and unity (Khan *et al*., 2020).

Some religious leaders see interfaith dialogue as a plot to merge all religions into a single entity. Certain individuals and communities are concerned that it would result in the loss or weakening of their religious identities (Qasmi, 2013). However Interfaith dialogue differs from syncretism or alternative religion in that it frequently focuses on increasing understanding between different religions in order to foster acceptance of others rather than synthesizing new beliefs (Definitions, 2022; Sanaullah, 2014; Qasmi, 2013). It is also not a debate since debate is about winning an argument, whereas dialogue is about understanding the other person (Haq, 2014; US Institute of Peace 2004). Interfaith dialogues are neither intra-faith dialogues, nor non-religious dialogues or extra-religious like theists-atheists ones (Sanaullah, 2014). It is not about erasing or overlooking differences, nor is it about reaching a shared faith. It isn't even a method for converting the other. It is not a place to argue, disprove, or dishonor the faith of the other (Haque, 2019). It aims for mutual understanding rather than competition; for mutual problem solving rather than proselytizing, (US Institute of Peace, 2004), It is about mutual comprehension of each other's religion, not mutual imitation (Kurucan & Erol, 2012).

The most crucial feature of dialogue is that opposing parties agree to work together while constantly keeping in mind that differences should be minimized and mitigated through democratic processes. The agreement to have a dialogue is the first step in a democratic method of conflict resolution. Understanding the dispute and then decreasing it is always preferable with a facilitated dialogue (Wani *et al*., 2015).

For some, the terms interreligious dialogue and interfaith dialogue have the same meaning, whereas for others, the concepts are polysemic, meaning they are separate but linked. The World Council of Churches distinguishes between interfaith and interreligious, with 'interreligious' referring to action between different Christian denominations and 'interfaith' referring to interaction between different faith groups such as Muslim and Christian or Hindu and Jew. Interfaith is more expansive and inclusive than interreligious, While interfaith tends to focus solely on similarities, interreligious considers both differences and similarities among religions (Longhurst, 2020; Definitions, 2022). The Office for Ecumenical and Interreligious Affairs of the Archdiocese of Chicago defines interfaith as relationships with members of Abrahamic faiths (Jewish and Muslim traditions) and interreligious as relationships with people of other faiths, such as Hinduism and Buddhism (Wikipedia).

The *Qur'anic* Approach to Interfaith Dialogue
The world we live in today is extremely diverse. There isn't a single country on the planet that is homogeneous and without diversity. Diversity is a natural rule; it is not something that is man-made; rather, the Holy *Qur'an* states that Almighty *Allah* created diversity for our benefit:

"*If God had so willed He would have made you a single people but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues*" (Al-Māida: 48).

Thus, diversity is *Allah's* Will, and it serves as a test for us to live in peace and harmony despite our differences. In order to foster peace, harmony, and interreligious coexistence for the greater good of society, *Islam* aspires to make the world a peaceful place to live, not only for people of one faith, but also for people of all faiths and cultures (Hasan, 2009; Nor *et al*., 2018). It instructs its adherents to treat all citizens as per the principles of social justice (Kurucan & Erol, 2012).

Basically, the *Qur'an* does not provide a thorough grasp of what interfaith dialogue entails. However, there are verses that discuss the interaction between religions, with special support and emphasis given to *Ahl al-Dhimmi*, who are viewed as important in the interfaith dialogue process (Karim & Saili, 2009). The Prophet's dialogue with God, Angel's dialogue with God, Prophet's dialogue with their people, and even dialogue with the devil are all mentioned (Humaid,

2010). *Islam* also encourages the protection of Islamic and other religious holy sites. This is mentioned in the *Qur'an*: "*Did not God Check one set of people By means of another, There would surely have been Pulled down monasteries, churches, Synagogues, and mosques, in which The name of God is commemorated In abundant measure*" (*Al- Hajj*: 40). Every human being has the freedom to choose and follow his or her own religion, according to the Qur'an. Islam promotes the use of civilizational dialogue and similarities to sustain peaceful coexistence and religious order. *Islam,* being a universal religion, teaches love, tolerance, and sympathy for all humanity (Wani *et al*., 2015).

In Islamic countries, coexistence with non-Muslims is not a new phenomena. Muslims have treated their non-Muslim counterparts with respect and a deep sense of maturity and openness (Hasan, 2011). This is because *Allah* commanded Muslims to engage in inter-religious dialogue with members of different faiths (Sanaullah, 2014). The principle of universalism, which is at the heart of Islamic teachings, could not be realized without genuine openness to others. It is absurd to segregate ourselves from the rest of the world religions in order to transmit our holy messages (Hasan, 2011). The Muslim stance on dialogue aims to comprehend other religions, discover metaphysical inaccuracies in other religions, and then give a significant and true view of monotheism through wisdom and intellect. In today's world, Muslims see dialogue in two ways: first *da'wah*, which is missionary in character and second, by minimizing disagreements and conflict with other religions (Islam, 2019). The wave of religious hatred and intolerance erupted after the western powers started occupying and colonizing the Muslim lands. They sow the seeds of division among groups of many faiths and beliefs in order to establish their sovereignty. At this point of history, the necessity for interfaith discussion arose with even greater urgency, as it was the only way to avoid civilizational clashes and save the planet from catastrophe (Qasmi, 2013).

The *Qur'an* mentions:
1. "*To you be your Way, And to me mine* " (*Al-Kāfirūn*: 6),
2. "*Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things*" (*Al-Baqarah*:256)
3. "*Say, The Truth is From your Lord*": *Let him who will, Believe, and let him Who will, reject (it)*" (*Al-Kahf*: 29).
4. "*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 God Is (he who is) the most Righteous of you. And God has full knowledge And is well acquainted (With all things)*" (*Al-Hujurāt*:13).

In Verse 34 and 37 of *Surah Al-Kahf* and verse 1st of *Surah Mujādila* of the *Qur'an*, the word *Al-Ḥiwār* is frequently employed in dialogues (Hasan, 2011). It is used as a type of communicational dialogue that is one of the ways to get to the truth and make the right decision. The basic prerequisites are tolerance (*Tasamuh*) and coexistence (*Ta'ayush*) (Islam, 2019). In addition to that the *Qur'an* mentions another word to signify dialogue that is "jidāl" (*Al-Nahl*: 125). Both words can either be used in positive or negative context. As in these two *Qur'anic* verses; mean:
5. "*Invite (all) to the Way Of thy Lord with wisdom And beautiful preaching; And argue with them In ways that are best And most gracious: For thy Lord knoweth best, Who have strayed from His Path, And who receive guidance*" (*Al-Nahl*: 125).
6. "*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 God and your God Is one ; and it is to Him We bow (in Islam).*".(*Al-'Ankabut*:46)

Dialogue requires wisdom, decent words, and kind conduct. God wants people to treat one another with kindness and respect, regardless of their religion (Kurucan & Erol, 2012).
7. In *Surah Al-Nisāa* verse 1, The *Qur'an* teaches that all human beings, regardless of their religious and cultural affiliation, came from the one and same origin, *A'dam and Hawwa (Eve)*

The following *Qur'anic* verses indicate a universal principle of common moral and ethical conducts that will aid in the development of harmonious interfaith relations (Afsaruddin, 2009).
8. *Say:*"*O people of the Book! come to common terms as between us and you: that we worship none but God; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than God." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to God's will)*" (*Al- Āl-i-'Imrān*: 64)

Duran (2020) points out that the *Qur'anic* phrase "comes to a common word between us and you" has a dialogue meaning. He further claims that, while the verse refers directly to the People of the Book, its application today is much broader.

9. *"O ye who believe ! Let not some men Among you laugh at others: It may be that The (latter) are better Than the (former): Nor let some women Laugh at others: It may be that The (latter) are better Than the (former): Nor defame nor be Sarcastic to each other, Nor call each other By (offensive) nicknames : Ill-seeming is a name Connoting wickedness, (To be used of one) After he has believed : And those who Do not desist are (Indeed) doing wrong"* (Al - Hujurāt:11)

10. *"Revile not ye those whom they call upon besides God lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord and We shall then tell them the truth of all that they did* (Al- An'ām: 108).

11. *" For We assuredly sent Amongst every People an messenger"* (Al Nahl:36)

The *Qur'an* presented a model of high grade tolerance that it regarded all the prophets and messengers of the Jews and the Christians as true prophets sent down by *Allah*.

12. *"We have sent thee inspiration as We sent it to Noah and the Messengers after him"* (Al-Nisāa:163)

13. *"It was We who revealed the law (to Moses); therein was guidance and light"* (Al- Māida:44)

However, if we hunt for the crux of *Qur'anic* perspective of dialogue, we see justice as its basic priority, because *Qur'an* mentions:

14. *"God forbids you not, With regard to those who Fight you not for (your) Faith Nor drive you out Of your homes, From dealing kindly and justly With them: For God loveth Those who are just"* (Al Mumtahana:8).

What about those verses which do not promote dialogue apparently, like which says that:

15. *"Let not the believers take for friends or helpers unbelievers rather than believers; if any do that in nothing will there be help from God; except by way of precaution that ye may guard yourselves from them. But God cautions you (to remember) Himself for the final goal is to God"* (Al-Āl-i-'Imrān:28) and

16. *"O ye who believe! take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily God guideth not a people unjust"* (Al- Maida:51).

This is where *Qur'anic* studies comes into play, for citing these verses out of context (*asbab al- Nuzul*) and without a thorough understanding of *Qur'anic* sciences not only suppresses dialogue, but also puts religious texts vulnerable to violence (Islam, 2019). As there is no coercion in Islam, these *Qur'anic* verses simply advise Muslims on the importance of being just in their interactions with other faiths and not imposing their principles on any culture or ideology (Wani and *et al.*, 2015).

The *Qur'anic* perspective on dialogue is frequently perceived through texts of similarities or indifferences, which practically any scholar uses while preaching dialogue, but knowing both similarities and indifferences is crucial (Islam, 2019). The *Qur'an* claims that God revealed scriptures to several communities (*Al- Shu'arāa*:196), but that these books were perverted by the people and then abrogated by the *Qur'an* (*Al- Baqarah:79*). The crucifixion of Jesus Christ is likewise denied by the *Qur'an* (*Al-Nisāa:157*).The *Qur'an* rejects the notion of salvation by Jesus Christ's blood, but it does refer to Christians who are closest in love to believers, persons of compassion and mercy,(*Al-Māida*:82) who will be able to join paradise as long as they do not compromise God's unity (*Al-Māida*:69). The relevance of these *Qur'an* facts for interfaith dialogue are evident.

From the preceding *Qur'anic* verses, dialogue can be exhibited through two views; positive and negative, each with its unique set of characteristics. In reality, these distinctions arose as a result of the context in which the word dialogue was employed and applied (Karim and Saili, 2009). There are some conditions in which dialogue is welcomed (Hasan, 2011). To prepare for a dialogue with other religions, one must consider the *Qur'an* as a whole rather than in parts and pieces, and appreciate the constraints of time and space during which it was revealed (Islam, 2019). Muslims should exercise caution since *Islam* forbids unconditional dialogue, suggesting that Muslims have the right to seek cooperation but not at the expense of fundamental Islamic beliefs (Sanaullah, 2014). The *Qur'an*, although describing and illustrating the greatest approach to have a dialogue, also underlined its shortcomings by demonstrating the use of negative "jidāl" As a result, a constructive dialogue should avoid any type of abuse, slander, or exaggeration of ego, which could undermine the listeners' confidence and trust, particularly in the context of *da'wah*. A good use of dialogue will help to achieve the goal of dialogue, which is to spread the truth rather than to win (Karim and Saili, 2009). So *Islam* totally discards interfaith dialogue if it has the potential of making us fail to avoid the associated hazards (Sanaullah, 2014). In such a conflict one must grasp the essence of the *Qur'anic* teaching, which is morality and justice rather than

dialogue (Islam, 2019). In the *Qur'an*, there are two approaches to Jews also: one is peaceful, and the other is hostile. However, as previously said, all relationships with others are maintained on the basis of justice (Islam, 2019).

So, Interfaith Dialogue is discouraged under following:
1. The Wrong Inter-religious Dialogue.
2. Compromise.
3. Syncretism.
4. Conversion.
5. Unification of religions (Sanaullah, 2014; Qasmi, 2013)

So, following *Qur'an* and *Ḥadīth*, Muslims can engage in dialogue with people of other faiths on subjects that they share and that may aid in the promotion of peace and enable Muslims to represent *Islam* to others. The *Qur'an* guaranteed the honour of other religion's revered figures in the eyes of Muslims for all time and prohibited Muslims from abusing any religious leader. As a result, it laid the groundwork for worldwide brotherhood, sympathy, and tolerance, which had previously been lacking before to the arrival of *Islam*.

The above mentioned verses clearly state the following:
- *Islam* not only approves of interfaith dialogue for its adherents, but also strongly encourages members of other religions to come forward and engage in interfaith discourse for the sake of peace and tranquillity.
- None Sholud be forced to accept ones religion.
- All humans are equal but the most honored are righteous ones.
- Religious Leaders of Others religions are to be respected.
- Diversity of human beings is for recognition of one another.
- Cooperate on Common terms with other religions.
- *Qur'an* highly encourage every man and woman to know and respect one another and categorically prohibits ridiculing a community and referring to them with offensive terms
- The *Qur'an* prohibits insulting other religions, their gods, and their followers.
- *Islam* regarded the original books believed by the Jews and the Christians as divine revelation from *Allah*.
- 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.
- *Qur'anic* verses plainly advise Muslims on the importance of being just in their interactions with other faiths and not imposing their principles on any culture or ideology.

The Prophetic Approach to Interfaith Dialogue

Besides the *Qur'anic* call for interreligious dialogue, we can see examples of religious dialogue in the life of Prophet *Muḥammad* ﷺ also. The Prophet's ﷺ authority in *Madīnah* is a living example of interfaith unity, solidarity and peace (Kurucan & Erol, 2012). The Charter of *Madīnah*, which was formed for the people of *Madīnah* city state, and the Treaty of *Ḥudaibīyah*, which was signed with the people of *Makkah*, are two key texts that attest to their dialogic life. All people in *Madīnah*, regardless of faith, had equal rights and lived happy, peaceful lives under the sovereignty of the *Madīnah* Charter. While writing the Treaty of *Ḥudaibīyah*, Prophet *Muḥammad* ﷺ, on the other hand, abandoned the title "*Rasūlullah*" for the sake of peace and harmony (Mobarakpuri, 2002).

Interreligious dialogue began in the first century of the *Hijrah* with an agreement between Prophet *Muḥammad* ﷺ and a delegation of *Najrān* Christians as demonstrated by history of *Islam*. Aside from this, the Prophet ﷺ struck a number of other agreements with non-Muslims where they were ensured the safety of lives, property, and religious freedom in every arrangement (Khan *et al*., 2020 ; Haq, 2014). For Muslims, Prophet's ﷺ life is a true example of dialogue (Kurucan & Erol, 2012).

Islam's openness is demonstrated by its acceptance of other people's faiths, rights, and dignity. *Islam* includes some laws from prior scriptures, as well as some pre-Islamic practises and local traditions as long as they do not contradict the *Qur'anic* teachings (Baker, 2006). Whether believers, nonbelievers, atheists, idolaters or others, they shall all be welcomed as neighbours in any Muslim society (Ibn Hamid, 2013). Interreligious dialogue is crucial from an Islamic viewpoint not only because of global Islamophobia, but also because it is a religious requirement (Wani *et al*., 2015).

In consonance with the verses of the *Qur'an*, the Prophet *Muḥammad* ﷺ is repoted to have said:
1. "*O People! You are created by one God, and you are also the descendants of the same father. So, the Arabs are not superior to the non-Arabs, neither white to the black nor the black to the white except by the degree of righteousness* (Albani, 1996).
2. *"All creatures of God are the members of the family of God, and he is the best loved of God who loves best His creatures"* (Elius *et al*., 2019).

3. "*He who believes in Allah and the hereafter he must not be the cause of sufferings for his neighbour*" (*Al-Bukhari*, 2008).
4. "*He will not be a true believer, the Prophet repeated three times, from whose hand his neighbour is not safe*" (*Al-Bukhari*, 2008).
5. "*He who kills a promisor (a non-Muslim living among Muslims where he is promised to have protection, and he promises not to help enemies against Muslims, hence, he is called 'a promisor'), will not smell the fragrance of paradise, though its fragrance is recognizable from a distance of forty years*" (*Al-Bukhari*, 2000).

This Hadith of the Prophet☫ clearly mentions that a person "cannot smell the fragrance of paradise" if he kills any promisor. To put it another way, every Muslim must be just and kind to people of all religions in order to maintain peace and stability, and this is the best framework that the Prophet☫ has provided for the whole Muslim Ummah (Wani *et al*., 2015).

6. Jabir ibn Abdullah narrated another tradition that Once we along with the Prophet were passing by a funeral procession of a Jew. When the Prophet saw this, he stood up, and we also stood up following him. Then we informed the Prophet that it was the dead body of a Jew. *The Prophet responded that when you saw a funeral procession you would stand up* (*Al-Bukhari*, 2008).
7. According to another narration, "*Once a funeral procession was passing by the Prophet of Islam (pbuh) and observing this he stood up. The Prophet was informed that the person was a Jew. Then he responded that he was a human being*" (*Al-Bukhari*, 2008).

These two traditions clarify the Prophet's ☫ attitude toward individuals of different faiths. His reverence for a non-Muslim funeral exemplifies how Muslims should treat non-Muslims. Anything less is against Islam and the Prophet ☫.

It should also be noted that the Prophet ☫ was a living embodiment of the Holy Qur'an, always advocating for peace and dialogue (Wani *et al*., 2015). *Islam* encourages peace and harmony, as evidenced by Muslim's greeting, *As salāmu 'alaykum* (peace be upon you) (*Tirmidhi*, 1998). The Prophet of Islam is described as *Raḥmatan lil-'ālamīn* (mercy for the entire world) (*Al-Anbiyāa*: 107) and God is described as *Rabbil 'ālamīn* (the world's cherisher) (*Al-Fātiha*: 1), All revelations are considered legitimate by Muslim scholars (Haq, 2014) and Christians and Jews are referred to be the people of the Revealed Book with special regard (Nor *et al*., 2018).

Although there is abundant evidence in the literature to suggest that Prophet☫ would prefer dialogue and peace to confrontation, However, Prophetic existence is not wholly about dialogue because of the manner in which he dealt with opponents at various stages during his life. He displayed undeniable and extraordinary patience, endurance, and restraint (Islam, 2019).

The Prophet ☫praised various Christian religious rituals while denouncing Christian ideas about the relationship between God and Jesus. This is how *Islam* has presented itself in communication with other religions throughout history; it has never compromised monotheism and regards *Islam* as an absolute monotheism among other Abrahamic traditions. Prophet Muḥammad ☫attested all the Prophets before him, as well as their revelations, which is one way of looking at dialogue (Islam, 2019).

Regardless of their faith, the Prophet☫ lauded good people and their deeds. He ☫ commanded his followers to migrate to Abyssinia (Ethiopia) in the fifth year of his Prophethood, telling them that there was a Christian monarch (*Najashī*) who was a just ruler. The Prophet ☫ praised his rule and stated that he was not unjust to his subjects (Mubarakpuri,2002).Even Christians were allowed to pray at the Prophet's mosque by Prophet☫ (Kurucan & Erol, 2012).

Even before achieving Prophethood, the Prophet ☫ was a true role model for constructive participation. The Prophet's constructive involvement in resolving tribal tensions in Mecca before embarking on his Prophetic journey can be seen in the replacement of the Black Stone (*Ḥajar al-Aswad*) (Kurucan and Erol, 2012).

The Prophet ☫ put the Divine guidance into practice. He, for instance, visited the ill whether they were believers, unbelievers, or polytheists (*Tirmidhi*, 1975). In *Madīnah*, he never forced non-Muslims to follow Islamic laws (Al-Masud & Elius, 2016).

After going through the life of Prophet ☫ and the *Qur'anic* discussion on it, Karim & Saili (2009) came to following conclusions on Prophet's ☫ application of dialogue.
a) The Prophet☫ employed 'islamization dialogue,' that is dialogue intended to spread the truth about *Allah's* revelation and invite nonbelievers to believe in *Allah's* oneness.

b) During the dialogue stage, the Prophetﷺ is often pleasant, polite, cool, emotionless, and persistent in spreading *Allah's* word through *Qur'anic* verses, despite the fact that others ridicule him.

There are genuine worries, says Qasmi (2013), regarding intentions and hidden agendas of interfaith dialogue. The multiple policies of the Western countries, as well as the contradictions between their words and actions, have heightened these worries. They supervise interfaith dialogue on the one hand, while attacking *Islam* and Muslims on the other. In their territories, the Prophet ﷺand the *Qur'an* are blasphemed, and they are unwilling to punish the perpetrators. This has led to Muslim concerns that these manufactured interfaith dialogues are just political ploys for their own gain.

Prophet's ﷺ teachings demonstrated:
- Respect for other religions
- Just and kind treatment of *Dhimmies.*
- Be Just and kind with other religions.
- All humans are from same origin and the best is one who is best in deeds.
- Killer of a *Dhimmi* does not have the fragrance of *jannah.*

CONCLUSION AND RECOMMENDATIONS

The study reveals that having a multireligious society is usual and *Islam*, as a universal religion, promotes interfaith dialogue. The *Qur'anic* attitude and the Prophet's ﷺ dealings demonstrate that individuals of various religions have been treated equally as human beings. Despite disparities between *Islam* and other religions, *Islam* has adapted well to a multireligious and multiculture society. Islamic teachings do not encourage Muslims to hurt individuals of other faiths; rather encourage to assist, secure, and provide them with their due rights and honour. However, a careful examination of the above-mentioned articulation, which contains statements both for and against interfaith dialogue, reveals that *Islam* itself calls on its followers to work for interfaith dialogue, and that interfaith dialogue and missionary work are both encouraged and patronised as two separate organs of *Islam*.

Dialogue is one of the most effective ways to communicate *Islam's* message to people of different faiths. Non-Muslims have a lot of misconceptions about *Islam* and Muslims nowadays, which is due to their lack of understanding about *Islam*. So this occasion can be used to clarify misconceptions and spread the true spirit of *Islam* throughout the world.

Proper application of Islamic teachings on interreligious talks can eliminate violence, mistrust, and conflicts among faith groups.

Muslims cannot ignore the phenomenon of interfaith dialogue, whatever its motivations may be. If such talks are not attended by qualified Muslim academics, they may be hijacked by incompetent individuals who would hurt *Islam* and Muslims. So it is imperative that capable *Ulāmā* take the lead and convey the actual face of *Islam* and remove the misconceptions. Interfaith conversation should be conducted within the context of Islamic *Sharī'ah*, with no concessions given to religious fundamentals. It is not only requirement of the time which cannot be overlooked; rather it poses great challenge which they have to face boldly.

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