



Interfaith Dialogue: An Islamic Legal Perspective

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Abstract

Understanding the people of other faith is a natural process of human life, and no human society can live in peace until it behaves tolerantly with its neighbors. Muslims throughout their history have been living with peace, tolerance, and coexistence along with people of other faiths. Muslim societies have always observed religious pluralism and the people of other faiths have lived under their administration very peacefully and progressively. Not only from an administrative viewpoint, but from the Islamic legal perspective as well. Muslim scholars discuss the principles of maintaining the value of interfaith dialogue among different religions. In this backdrop, the paper elaborates on the lessons which are derived from the sources of Islamic *Shariah* by the Muslim jurists through Islamic jurisprudence *{Fiqh}*. The study also explores how Islam plays a unique role to encourage interfaith dialogue by providing justice, equal rights, and religious freedom for all religions. The paper adopts the qualitative method in the form of contextual analysis of juristic interpretation of the primary sources of Islam *{Quran and Sunnah}*.

Keywords: *Dialogue tolerance, coexistence, pluralism, legal, Fiqh*

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I. Introduction

The term interfaith dialogue refers to the positive and cooperative interaction between people of different religions, faiths, or spiritual beliefs with the aim of promoting understanding between them to increase peace and tolerance. Interfaith dialogue also refers to as interreligious dialogue, is about people of different faiths coming to a mutual understanding and respect that allows them to live and cooperate in spite of their differences. Interfaith dialogue is a challenging process by which adherents of differing religious traditions encounter each other in order to break down the walls of division that stand at the center of most wars. The objective of interreligious dialogue is peace. Hans Kung ends his book 'Global Responsibility with these words; "No human life together without a world ethic for the nation, No peace among the nations without peace among the religions, No peace among the religions without dialogue among the religions". The concept of interfaith dialogue has gained importance in the world for decades due to many reasons therefore it is need of an hour to study it under the instructions of Islamic Shariah and highlight the lessons which are derived by the Muslim jurists from the primary sources of Islam.

1.2. Significance of the Study

In the contemporary global world pursuit of peace and brotherhood is the most cherished desire of developed and under-developed nations. Islam ensures harmonious relations among the religions without subjecting its adherents to disgrace and humiliation. Its message is portrayed as a hurdle in the creation of harmonious and just social order, posturing inter-religion and human progress. The Holy Quran is the primary source for Muslim social order, and clearly explains different areas of co-existence, equality, peace, harmony, human rights, brotherhood, tolerance, and our relations with 'other'.

The study is getting exceedingly important in its relevance in conflict-ridden human existence as Prophet (ﷺ) has played a significant role in bringing peace prosperity and co-existence in their specific socio-cultural settings across the world irrespective of colour, caste, creed, or religion their teachings from ancient times till date have strengthened human bonds by their modest and compassionate nature.

1.3 Definitions of Interfaith Dialogue

Definitions of interfaith dialogue vary from person to person, depending upon the areas from where they come and the nature of the encounter

they are facing. The term dialogue is a combination of two words. The first is the prefix "dia-" which meant "through" and the latter is "logos" which can be defined as "word" or "the relationship between principle and point of view on certain issues". Thus, dialogue is defined as a "point of view or idea which is discussed to come to an agreement which is constructive to the parties involved. In Arabic dictionaries, dialogue is known as "al-hiwār" which carries the same meaning as conversation, a discussion between two parties or more, and the exchange of thoughts and ideas.

Taj-ul-Uroos: "Hiwar" indicates something exchanged between the two persons as each one responds to the other.

Lisan ul Arab: Ibn Manzūr in his book Lisān al-Arab has defined dialogue as "al-rujū" which means going back. As a plural verb "yatahāwarūn" means they dialogue or they take and give in the course of speech.

Chambers Dictionary: The Chambers Dictionary defines dialogue as a "conversation between two or more persons, especially of a formal or imaginary nature, an exchange of views in the hope of ultimately reaching an agreement."

Martin Buber: According to the Austrian-born Israeli philosopher best known for his philosophy of dialogue, Martin Buber (1878–1965), "true dialogue expresses an essential aspect of the human spirit when we listen and respond to one another with an authenticity that forges a bond between us."²

Encyclopaedia of Religion: Dialogue means the exchange of views although, in Western wide-ranging history, its central sense has been a piece of the written effort carried out in the procedure of a dialogue.³

1.4. Purpose of Interfaith Dialogue

One of the things that are being reasserted for the solution of the world's problems and for peace, prosperity, balance, and progress in the lives of its inhabitants is the reviving of the culture of dialogue between the different religions of the world. All the religions of the world have teachings that have material for the betterment and well-being of humanity. All religions have emphasized treating people well, serving them, avoiding harm, and creating ease for people.

² Ibrahim, Mohammad Said Mitwally, *op. cit.*, p. 95

³ Dr. Mohammad Nawaz, Dr. Abdul Aleem, Dr. Naseem Mahmood, *op. cit.*, p. 22



Religion has the ability to save man from these disturbances and problems.⁴

All the religions of the world basically give the message of peace to humanity, but unfortunately, there is an atmosphere of tension between the religions. The importance of dialogue between different religions cannot be neglected to promote a harmonious environment and promote inter-religious tolerance. Islam enjoins goodness towards non-Muslims, for which purpose it is necessary to establish good inter-faith relations. When people of different religions see each other closely, their mutual misunderstandings are removed and they develop a soft spot in their hearts for each other. Here we mention a few Quranic purposes of Interfaith dialogue;⁵

1- The primary motive behind dialogue is to call towards Allah. This is why Muslims have been righteous people as they call people towards betterment and restrain from wrongdoing

بالمعروف تامرون للناس أخرجت أمة خير كنتم
الكتاب أهل آمن ولو با وت ومنون المذكر عن وت نهون
لهم خير ال كان

{Ali Imran:110}

You are the best 'Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners.⁶

The motive of this ayah is to encourage Muslims to proselytize and especially towards the People of the Books. The examples found in the form of various Messengers and even the Prophet (ﷺ) talking to their communities have the call to faith as their driving motive.

2- The second objective of the dialogue is to remove the misconceptions of the other. Because how can faith enter as long as doubts, misconceptions, and unanswered queries prick the heart and occupy it? Look at a lot of the conversations the Messengers had revealed that dispelling misconceptions was a large motive. They would be called illusionists, madmen. They would say that the book being shown was just nothing more but the 'legends of the ancients' 'لأوليناً أساطير'. They would say that these are all old tales. The Messengers would respond courteously and in a

positive manner with proof towards their misconceptions.

The people of Mecca would ask how is it possible for the dead to rise again once they have become dust. The Quran responded by saying that if Allah can create you the first-time what difficulty is it that he can't enliven you again?

مرة أول أن شأها الذي يد يها قل {Yasin:79}

علم خلق به كل وهو

Say, "These will be revived by the same One who had created them for the first time, and who is fully aware of every creation,⁷

3- Another aim of the dialogue is the quelling of embitterment and antagonism. The advantage of refined speech is that even if the opponent is not converted in full at least some differences are resolved. It is never an exercise in futility.

أحسن هي بالتي أدفع َ السينة ولا الحسنه تستوى ولا
حميم ولي كانه عدوة وبينه بينك الذي فإذا

{Fusilat:34}

Good and evil are not equal. Repel (evil) with what is best, and you will see that the one you had mutual enmity with him will turn as if he were a close friend.⁸

This verse explains how on the one hand such invitations allow the other a chance of receiving guidance it also works on the other hand to eliminate or curb hostilities. When the companions migrated to Ethiopia on the Prophet's orders, they found themselves in a dialogue with *Najashi* and his supporters. This eventually led to *Najashi's* accord with the Muslims, his tolerance, and his eventual acceptance of Islam itself. When the Prophet (ﷺ) himself migrated to Madina he indulged in a dialogue with the Jews and other nonbelievers of the city which led to the signing of the Medina treaty and brought peace to the lives of Muslims.⁹

1.5. Islamic Legal Perspective of Interfaith Dialogue

Islam actually speaks of all cooperation for the promotion of human freedom, equality, and morality which are common to all human beings. It is a fact that the Holy Qur'an and the Muslim world invited People of other faiths centuries ago for religious tolerance, religious harmony, peace and harmony, and coexistence. This is the encouragement given by the Qur'an and the teachings of the Prophet (ﷺ) to strive together with

⁴ Qassim Mohammad Ullah, The Phenomenon of Interfaith Dialogue and Islamic Shariah, *Seminar on Shariah Methods of Interfaith Dialogue*, 2013, p.1-2

⁵ Interfaith Dialogue: Shariah Guidelines, IFA (India), p. 15-16

⁶ Usmani Taqi, Quran-e-Karim, 3:110, p.97

⁷ Usmani Taqi. op.cit, 36:79, p.727

⁸ Usmani Taqi, op.cit, 41:34, p.789

⁹ Rehmani, Khalid Saifullah, *Islam and the inter-community relations*, IIFA Publication, 2005, p.7-9



the entire human community for the welfare of humanity. On the basis of which the Muslim Ummah and Muslim countries were united in the United Nations, they did not refuse to join international agreements and organizations such as the United Nations, the Organization of African Nations, and the Movement of Neutral Countries. This is the reason why today the Muslim world does not refuse to join any kind of international activity.

There is no doubt that the Muslim world is always ready to cooperate with others to advance common international goals and serve humanity as a whole. Islam recognizes the existence of different nations, and religions and respects other religious beliefs and ideas. In the history of religions, the Qur'an is the only divine book that recognized the existence of other religions. It is addressed to all, including the People of the Book, Jews, Christians, Zionists, Pagans, and Atheists. The Holy Quran guides its believers in every way.

The Holy Quran not only emphasizes the importance of international relations but also seeks ways of mutual interaction and closeness between Muslims and non-Muslims. Inter-religious dialogue is very important for the establishment of peace in the world, religious harmony, promotion of mutual relations, tolerance, and recognition of each other's existence. There are numerous verses in the Holy Qur'an and several Prophetic traditions that indicate dealing with non-Muslims on the principles of good relations and peaceful coexistence.¹⁰

1.5.1. Quranic Examples

Basically, the Quran does not provide a thorough grasp of what interfaith dialogue entails. However, there are a number of verses that discuss the interaction between religions, the Prophet's dialogue with God, Angle's dialogue with God, and the Prophet's dialogue with the people¹¹

اللَّهُ إِلَّا نَعْبُدُ إِلَّا وَبَيْنَكُمْ بَيْنَنَا سَوَاءٌ كَلِمَةٌ إِلَى تَعَالَى الْكِتَابِ يَا أَهْلَ قُلُوبِ
أَرْبَابًا بَعْضًا بَعْضًا يَتَّخِذُوا وَلَا شَيْئًا بِهِ نُشْرِكُ وَلَا
{Ali Imran: 64} دُونَ مَنْ
مُسْلِمُونَ بِنَاءً أَشْهَدُوا فَقُولُوا تَوَلَّوْا فَإِنَّ اللَّهَ

¹⁰ <https://www.azhar.eg/observer-urdu/%D9%85%D8%B1%D8%B5%D8%AF%D9%90-%D8%A7%D8%B2%DB%81%D8%B1/PgrID/6090/PageID/4/ArtMID/6095/ArticleID/44740>

¹¹ Aadil Hussain Wagay, Interfaith Dialogue: A Quranic Cum Prophetic Perspective, *South Asian Research Journal of Humanities and Social Sciences*, p. 352

Say, "O people of the Book, come to a word common between us and between you, that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah." Then, should they turn back, say, "Bear witness that we are Muslims."¹²

This type of dialogue has some precedents in the Prophetic Sunnah. The first Christian-Muslim debate occurred between the Prophet Muhammad (ﷺ) and the Christians of Najran, this debate is alluded to in the Quran the delegation of Najran came to the Prophet Muhammad (ﷺ) according to a tradition, with two aims in view: to share their faith in hope of winning Prophet Muhammad (ﷺ) to Christianity and, failing this, to establish a peace covenant with the Muslim state that would insure for their religious freedom and social independence.¹³

1.6. Manners of Interfaith Dialogue.

The other Quranic passage invites Muslims to conduct dialogue with the people of the book 'in an excellent way':

هِيَ بِلْتَىٰ إِلَّا الْكِتَابَ أَهْلٌ تُجَادِلُوا وَلَا ۖ أَنْزَلَ بِلَادِي ۖ ءَامَنًا قَوْلًا ۚ مِنْهُمْ ظَلَمُوا الَّذِينَ إِلَّا أَحْسَنُ وَأَنْزَلَ إِلَيْنَا
{Ankabut: 46} ٤٦ مُسْلِمُونَ لَهُ وَنَحْنُ وَجِدُّ وَإِلَهُكُمْ وَإِلَهُنَا إِلَيْكُمْ

Do not debate with the people of the Book unless it is in the best manner, except with those of them who commit injustice. And say, "We believe in what is sent down to us and sent down to you, and our God and your God is One, and to Him we submit (ourselves)."¹⁴

According to Abu Jaffar Muhammad b. Jarir al-Tabari (224–310 /838–923), "*billati hiya ahsan*" means "with the best manner or the most beautiful words, and that is inviting them to (submission to none but) Allah with His Ayat (signs in the universe as well the revealed passages of the Quran) diverting their attention to the conclusive proofs set in them by Him. Mujahid b. Jabr (22–103/642–721), interpreted '*illal lazeena zalamoo*,' means, "those who inflicted wrong by fighting against Muslims and refusing to pay jizya." According to Saad b. al-Mussayyab (14–94/635–713), it means "those who inflicted wrong by violating their treaties and engaged with Muslims in wars." Abu al-Fida Ismail b. 'Umar Ibn Kathir (702–774/1301–1373), states, '*illal lazeena zalamoo*' implies, "those who turn away from the truth, turning a blind eye to clear evidence, being stubborn and arrogant."

¹² Usmani, Taqi, op.cit, 3:64, p.87

¹³ Ibrahim, Mohammad Said Mitwally, op. cit., p.97

¹⁴ Usmani, Taqi, op.cit, 29:46, p.652



According to Ibn Kathir, the other ayah further commands the Prophet (ﷺ) to argue with the people of the book in the best manner so that it can be more effective. The best manner mentioned in this ayah is elucidated elsewhere in the Quran by Allah, in the following words:

هِيَ بِالَّتِي وَجَدْتُمْ الْحَسَنَةَ وَالْمَوْعِظَةَ بِالْحِكْمَةِ رَبِّكَ سَبِيلٌ إِلَىٰ أَدْعُ
{An-Nahl:125} سَبِيلِهِ عَنِ ضَلِّ مَنْ أَعْلَمَ هُوَ رَبُّكَ إِنَّ أَحْسَنَ
بِالْمُهْتَدِ أَعْلَمَ وَهُوَ

Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners. Surely, your Lord knows best the one who deviates from His way, and He knows best the ones who are on the right path.¹⁵

Ibn Kathir further added that Allah also advised Haroon and Musa (peace be on both) while they were sent to Pharaoh [Fir'awn] to speak to him gently so that he may take heed:

قَوْلًا لَهُ فَقُولَا ٤٣ طَعَىٰ إِنَّهُ فِرْعَوْنُ إِلَىٰ أَذْهَبًا
{Taha:43-44} يَخْشَىٰ أَوْ يَتَذَكَّرُ لَعَلَّهُ لَيَّبًا

Go, both of you, to Pharaoh; he has indeed transgressed all limit So speak to him in soft words. Maybe, he accepts the advice or fears (Allah).¹⁶

Mujahid accordingly, opined that dialogue should not be harsh or aggressive.

To minimize hostilities the Quran in the ayah ordered Muslims to grant asylum to anyone from the Pagan enemies, who sought refuge. And this asylum had to be granted according to the customs of chivalry; it was ordained that the person given asylum be explained the message of the Quran but not coerced into accepting that message. Thereafter, he or she be escorted to his place of safety regardless of his or her religion.¹⁷

أَبْلَغُهُ ثُمَّ اللَّهُ كَلَّمَ يَسْمَعُ حَتَّىٰ فَأَجْرُهُ اسْتَجَارَكَ الْمَشْرُكِينَ مِّنْ أَحَدٍ وَإِنَّ
٦ يَعْلَمُونَ لَا قَوْمٌ بَأْتَهُمْ ذَلِكَ مَأْمَنَةً
{Tawbah 6}

And if any one of the *Mushriks* seeks your protection, give him protection until he listens to the Word of Allah, then let him reach his place of safety. That is because they are people who do not know.¹⁸

Abul Ala Moududi writes about this verse that if during a fight, an enemy makes a request that he should be given an opportunity to understand Islam, the Muslims should give him a surety of protection and allow him to visit them. They should then

present Islam before him in order to make him understand it. If, after this, he does not embrace Islam, they should convey him safely to his place. Such a person who comes to Dar-ul-Islam under the above-mentioned protection is called *musta'min* in the Islamic code.¹⁹

1.6.1. Respect and non-interference with other religions

The main topic of relations between Muslims and non-Muslims is religious relations. If we consider Islamic teachings in this regard, it is known that two things are of fundamental importance in the matter of religion, steadfastness in one's religion and others. Respect for religious sentiments, the first point of them i.e., persistence on religion has been discussed.

The second basis of religious relations is respect for other religions and non-interference in their religious affairs. The essence of the Qur'anic teachings is the call to monotheism. No. But at the same time, it has taught a degree of religious tolerance. The Holy Qur'an has clearly stated that every person has freedom of belief and no coercion to accept a religion. And violence is not permissible:

لَا يُكْرَهُ عَلَىٰ أَحَدٍ أَنْ يَدِينَهُمْ قَدْ كَفَرَ فِي إِكْرَاهٍ لَا
{Baqarah: 256}

There is no compulsion in Faith. The correct way has become distinct from the erroneous²⁰

A famous classical jurist belonging to the Hanbali school of thought Ibn Qudamah al-Maqdisi writes about the verse that "It is not permitted to force a non-Muslim to accept Islam. Such a person should not even be considered a Muslim until it is confirmed that he accepted the Islamic faith by his own free choice."

Addressing the Messenger of Allah, may God bless him and grant him peace, it was said:

مُؤْمِنِينَ يَكُونُوا حَتَّىٰ النَّاسِ رِفْقًا أَقَانَتْ

Would you, then, compel people, so that they become believers?²¹ (Yunus: 99)

Will you force the people to believe? In addition to faith, non-Muslims also have complete freedom to practice their religion. The Holy Qur'an clearly said to the polytheists of Makkah in the blessed language of the Prophet (ﷺ) "Lakum deenukum wilayah deen (Al-Kafirun: 2). "For you is your religion and for me is my religion.

¹⁵ Usmani, Taqi, op.cit, 16:125, p.443

¹⁶ Usmani, Taqi, op.cit, 20:43-44, p.502

¹⁷ Ibrahim, Mohammad Said Mitwally, op. cit., pp.100-103

¹⁸ Usmani, Taqi, op.cit, 9:6, p.292

¹⁹ Maududi, Abul Ala, *Towards Understanding the Qur'an* (Tr. Zafar Ishaq Ansari), The Islamic Foundation, 2006, p. 379.

²⁰ Usmani, Taqi, op.cit, 2:256, p.64

²¹ Usmani, Taqi, op.cit, 10:99, p.341



The jurists have written that: if the wife of a Muslim is a Jew or a Christian and fasts on a particular day according to her belief. If fasting is obligatory, the Muslim husband cannot prevent her from fasting, even if it deprives her of the right to sexual intercourse. (Rulings of *Ahl al-Duzmah*: Similarly, if she wears a cross according to her faith, or keeps a cross in the house of a Muslim husband, then she has this right and the husband cannot prevent it. It is also important not to hurt the religious sentiments of other religious groups and not to speak ill of the gods and goddesses worshiped in other religions.²²

1.6.2. Examples from Prophetic Traditions:

Besides the Quran's call for interfaith dialogue, we can see a number of examples of interreligious dialogue in the life of Prophet Mohammad (ﷺ). But here we mention only two examples from the Prophet's life that describes how Prophet (ﷺ) guides Muslims to have good relations with people of other religions.

a) Allowing non-Muslims to enter the Mosque

Muslim scholars have different opinions concerning the matter of letting non-Muslims enter mosques. The preponderant opinion is that it is allowed if there is any considerable benefit in that such as calling them to Islam. The evidence is the Hadith stating that Thumama Bin Uthal was made prisoner in the mosque while he was still an unbeliever and that was during the era of the Prophet (ﷺ). He (ﷺ) grants permission to keep Banu Hanifa's tribal chief Thumamah b. Uthal, at his mosque for a few days. This ruling does not differentiate between the polytheists and the people of the book, since Thumamah was a pagan.

The delegation of *Banu Thaqif* was hosted in the Prophet's Mosque. Upon some Companions' objection, the Prophet (ﷺ) explained that it does not entail impurity of the earth (of the mosque).

According to Abu Bakr al-Jassas (305–370/917–980) and Burhan al-Din al-Marghinani (d. 593/1197), Hanafi scholars did not make a distinction between the Sacred Mosque of Makkah and any other mosque in this regard. Accordingly, they see no harm in non-Muslims entering the Sacred Mosque except if they enter without covering *satar*, arrogantly, or for anticipated corruption. According to Mohammad b. Idris al-

Shafi' (150–204/767–820), and one view of the Hanbali school of law a non-Muslim can only be admitted to the mosque with Muslim permission.²³

b) Attending and consoling the funeral of non-Muslims

It is permissible for Muslims to attend the funeral processions of non-Muslims and to offer condolences to their families and friends, as long as one does not participate in rituals specific to their religion. We should empathize with other people when they are suffering, while at the same time, we need to respect the boundaries imposed by our faith. Several of the Muslim scholars allowed Muslims to attend the funerals of non-Muslim citizens and relatives, but without becoming too closely involved in their rituals.

Muhammad ibn Musa reported: I said to Abu Abdullah, "Can a Muslim escort the funeral of an idolater?" Abu Abdullah said: Yes

Sa'id Ibn Jubayr reported: I asked Ibn Abbas, may Allah be pleased with him, about a man whose father died as a Christian. Ibn Abbas said: He may witness it and bury him

It is recommended to stand for funerals out of respect for human life and so as not to offend the living. Amir Ibn Rabia reported: The Messenger of Allah, peace and blessings be upon him, said:

تَوَضَّعْ أَوْ تُخَلِّفْكُمْ حَتَّىٰ لَهَا وَاقْفُومَ الْجَنَازَةِ رَأَيْتُمْ إِذِ

When you see a funeral procession, then stand up for it until it passes or the deceased is placed in the grave. Sahih Bukhari 1245

Some scholars said this command was abrogated and thus standing is prohibited or merely permissible, although others held it to be a general recommendation.

Al-Nawawi writes: The preferred opinion of Al-Mutawalli among our scholars is that standing for a funeral is recommended. This preference is commanded by way of encouragement, yet sitting is clearly permissible {Sharḥ al-Nawawī 'alá Ṣaḥīḥ Muslim 958}

Qays ibn Sa'd reported: A funeral passed by the Messenger of Allah, peace and blessings be upon him, and he stood up. It was said to him, "It is a Jew." The Prophet said: نَفْسًا لَيْسَتْ أَمْ Was he not a soul? Ṣaḥīḥ al-Bukhārī 1250

In another narration, the Prophet said: تَقُومُونَ مَا تَقُومُونَ النَّفُوسَ يَقْبِضُ لِلَّذِي إِعْظَامًا

Verily, you only stand to glorify Allah, who is the receiver of souls. {Musnad Aḥmad 6394}

²² Rehmani, Khalid Saifullah, *Gair Muslim Muashray mai Musalmano aur Gair Muslimo Kay Rawabit*, Kul Hind Majlis Tamir Millat, Hyderabad, pp. 42-44

²³ Ibrahim, Mohammad Said Mitwally, *op. cit.*, pp. 117-118



Hence, death itself is something to be respected regardless of who the deceased persons are. It is further permissible to send condolences and good wishes to the family members and friends of deceased non-Muslims.

Ibn al-Qayyim reported: Hasan al-Basri, may Allah have mercy on him, said: If you console a non-Muslim citizen (*dhimmi*), then say: May nothing beset you but goodness.

Huraym ibn Sufyan reported: I heard al-Ajlah, ibn Abdullah may Allah have mercy on him, console a Christian and he said: You must be mindful of Allah and be patient.

As such, we have two broad concerns when it comes to non-Muslim funerals which need to be balanced. First, we ought to show respect, compassion, and empathy to the living as good examples of Islam and in furtherance of positive community relationships. Second, we need to respect the limits imposed by our faith in not participating in non-Muslim rituals or praying for the salvation of the deceased.²⁴

In above mentioned Quranic verses and the traditions of Prophet Mohammad (ﷺ) we understand the lessons and rulings which are given by the Muslim scholars and jurists in their works for the promotion of interfaith dialogue and its importance. Muslims are guided by the bath Quran and Prophetic traditions to promote peace, tolerance, and respect for other religions, and maintain cordial relations with the people of other faiths.

II. Conclusion

To conclude, it can be said that the dialogue between the followers of different faiths and traditions is not only about the conversation but is the best practical expression of peace and harmony. It does not mean accepting the other religion but it is essential to stand in communal harmony as well as teach you about your religion. If it is intended to invite people to the truth of Islam through an interfaith dialogue by establishing sound and explicit proofs of guidance and removing misconceptions about Islam, it is a highly recommended act of worship. The basic principle in interfaith meetings is that they are scholarly endeavour for building bridges of understanding to facilitate the propagation of truth or at least ensure the peaceful coexistence of peoples belonging to various faiths saving valuable human lives and providing an environment conducive to an objective truth search.

²⁴ <https://www.abuaminaelias.com/visiting-funerals-of-non-muslims/>

In this globalized world, it becomes a need of every individual, society, community, and religion to find out the foundations for peaceful coexistence. Islamic history provides us with such evidence that the Prophet Muhammad (ﷺ) tried to reach out to other faiths and build bridges on the basis of compassion and fellow feelings. It is imperative to highlight the role of all segments of society including media, universities, religious institutions, governments, religious scholars, and civil societies to address the challenges to peace-making and inter-faith harmony in the light of teachings mentioned in the Holy Quran and Sunnah.