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The Role of Religion in Establishing Peaceful Coexistence in Society

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Abstract

The world has become a global village where an occurrence in one corner of the world has resounding effects in all the other corners. Therefore, the need to develop a positive attitude toward understanding and interaction among all the world religions has increased manifold, particularly in view of the grave nature of threats posed to global order and peace. This paper deals with the issues of religious bigotry, intolerance and misunderstanding toward other religions. Religion does not teach violence and antagonism to its followers. The primary and fundamental teaching of all world religions promotes love, compassion, tolerance, peace, mutual respect, understanding and cooperation. In the past, many efforts have been made to create harmony among the followers of different religions by eliminating their differences and their unique identities shaped by their respective religion through the imposition of a uniform religious structure. This paper explains that there is no need to eliminate religious differences and identities in order to establish a good society but it also emphasizes the need to develop core respect and understanding the beliefs of others. These form the basis on which believers of different religions can live together. The followers of different religions and faiths need to join hands in initiating dialogue and interaction with each other in order to make this globe a peaceful place for every one regardless of his religion, creed and ethnic identities. This is the only way to eliminate the specter of terrorism and extremism.

Keywords: peaceful coexistence, pluralism, interfaith harmony, positive attitude, terrorism, extremism, religion and peace

Introduction

As far as increasing mobility and timely communication among the people of different religions and regions particularly the Muslims and the Christians is concerned, it is imperative that they hear about each other's view point and come into contact with each other as never before. Mutual respect, understanding and cooperation are the foundation bricks to construct a peaceful world. Muslims and Christians need to understand, respect, cooperate and communicate with each other especially in everyday life as decent neighbors, friends and colleagues. Therefore, dialogue is the best source to diminish hostility and religious bigotry.

This paper deals with the kind of problems faced by world religions. What kind of impediments are in the way of religions and why they fail to construct a peaceful

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society where everyone may enjoy his/her life, own property and do business without the accumulation of racial divisions and inequalities.[1] The following obstacles are in the way of religious harmony and peaceful coexistence among the diverse societies of the world.

i. Religion is under the control of theologians who are conservative.

ii. Religious teaching is very clear in its meaning and application and is unbiased. However, some religious groups misinterpret them.[2] Religion is manipulated by the religious enterprises for the achievement of vested interests.

iii. Crusades started in the name of cross, that is in the name of religion and were fought over three centuries.

iv. Comparative study of religions is forbidden, that's why people know and practice only their respective religion without sufficient knowledge of other religions.

v. Orthodox clergymen enjoy a monopoly over their respective religions.

vi. Common run of mankind are following the beaten path of their religious leader and are bound to follow their religious instructions.[3]

2. Religious Harmony and Major Religions

In order to understand religions and religious harmony, it is necessary to be familiar with the fundamental teachings of world religions which would be very helpful in broadening the thinking capacity of the learner who wish to know about other religions. The names of some world religions and their primary teachings are as follows,[4]

i. Christianity: Whatever you wish that men would do to you, do so to them; for this is the law of the prophets.[5]

ii. Islam: The best people are those who are kind and benefit others.[6]

iii. Hinduism: This is the sum of duty, do naught to others that which if done to thee would cause pain.[7]

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[1]Gerard Forde MA, *A Journey Together- A Resource for Christian Muslim Dialogue* (Cois Tine, 2013), 9. In the above cited quotation Gerard Forde says that racial division and inequality is main barrier in the development of peace and harmony among the diverse global societies

[2]For example, some militant groups who wrongly justify terrorism at the name of religion.

[3]As it is said the people have no religion they just follow they just follow the footsteps of their '*Ulama*.' For detail see: Muhammad 'Abdulah, *Yousuf Shahi Musalmān aur Mazhab ka Imtihān* (Yousuf Shahi Muslims and the Judgment of Religion) (Kashmeer: National Printing Press, 1352), 3.

[4]Here, the teachings of Christianity, Islam, Judaism and Hinduism have been mentioned as the basic contents of the articles deals with the teachings of these major religions. The other minor religions like Taoism, Jainism, Zoroastrianism and Confucianism also stresses upon peace.

[5]Luke 6:61.

[6]Abu l-Qasim Sulayman bin Ahmad bin Ayob al-Tibrāni, *al-Mu'jam al-Awsaṭ*, vol. VI, 5937 (Qahira: Dar-ul-Harmayn, 1995), http://www.sallallahualaihiwasallam.com/hadith-on-kindness-the-best-people-are-those-who-are-kind-and-benefit-others/. Accessed at: October 29, 2018.

[7]Steven Rosen, *Holy Cow: Hare Krishna Contribution to Vegetarian and Animal Rights* (Lantern Books, 2004), 109.

    iv. Judaism: What is hateful to you, do not to your fellow men. That is the entire law, the rest is commentary.[8]
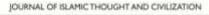
Islam advocates and propagates peace and good relations with other religions of the world. This paper deals with the issues of religious harmony and role of world religions in establishing peace and harmony among the diverse global societies. Firstly, it is important to understand the concept of religion which is defined as 'religion is a social institution involving beliefs and practices about the sacred.' Islam calls it '*Deen*' meaning 'The way of life,' which is fashioned and designed according to the will of Allah Almighty. In this temporal life there are some specific divine injunctions and limitations imposed on human beings which are reflected and disseminated through religious teachings, regardless of somatic or non-somatic religions. For instance, committing fornication and pederasty is absolutely forbidden in every religion of the world. No world religion allows its followers to commit cheating, fraud, dishonesty, breach of contracts and promises, embarrassing, hurting and killing innocent people, theft, robbery and waylay and telling a lie because these are obnoxious deeds which are disliked and disapproved in the eyes of Allah Almighty. So, it is crystal clear that all world religions are harmonious in their basic and fundamental teachings which are called divine teachings. Now, it is the need of the hour to bring the religious people on a single page in order to make this planet a peaceful living place for every individual.

In this paper, the Islamic concept of religion and its relations with other religions will be highlighted and so will be the need of prophets on earth and their missionary responsibilities. Secondly, it will also be elaborated how an ideological movement for a peace process and dialogue among religions can be initiated in order to promote peace and harmony among the diverse global societies. Thirdly, the role of mystics and saints, who are the noblest and the most esteemed personalities in their respective societies, in joining the hearts of people from different religions will be discussed. Lastly, the paper will discuss the core issue of why peaceful coexistence and harmony among religious people is necessary.

3. Islamic Concept of Religion and its Relations with Other Religions

Islam is the last Abrahamic religion of the world. It is a unique religion among world religions. It relates itself to most of the pre-Islamic religions. Islam's recognition of other religions as legitimate is the essence of Islamic beliefs. Its relations with other religions reflect the world view of Islam. Islamic view of God, the reality of man, human history and history of world religions provides sufficient theological grounds on which Muslims can regulate their relations with the followers of other religions. Islam's relations with Judaism, Christianity and Sabaeanism were crystallized first by Allah Almighty through direct revelation in al-Qur'ān. The actions of the Prophet Muhammad (*SAW*) on the bases of divine guidance further enhanced the Muslims' capacity to work with them. During his life time, the Holy Prophet (*SAW*) entered into agreements with Christians and Jews and at a time went to include them into Muslim *Ummah*. His companions extended this status of official recognition to Zoroastrains after the conquest of Persia. This recognition was extended to Hinduism and Buddhism following the

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[8]Linda K. Trevino and Katherine A. Nelson, *Managing Business Ethics* (John and Wiley Sons, 2010), 412.

conquest of the lower region of the Indus Valley. This recognition of almost all pre-Islamic divine religions is a part of basic Islamic beliefs, which have regulated the relations of Muslims with others since the early Islamic period till today. In each period of Islamic history, during peace and war, Muslims were very successfully able to create interfaith tolerance and coexistence. In spite of political clashes and wars between Muslims and followers of other religions, this recognition has remained intact because it is based on the basic sources of Islam, that is, al-Qūr'ān and *Sunnah*.[9]

The dealings of the Prophet Muhammad (*SAW*) with other religions are best described in the Holy Qur'ān in the words *"To you be your religion, to me be mine."*[10] The Arabian Peninsula during the time of the Prophet (*SAW*) was a region in which various faiths were represented by different tribes and peoples. There were Christians, Jews, polytheists, and others not affiliated with any religion. When one looks into the life of the Prophet (*SAW*), one may draw on many examples to portray the high level of tolerance shown to the people of other faiths.[11]

After the migration of the Prophet (*SAW*) from Makkah to Medina, a pact was formulated namely 'Medina pact.' The first article of the pact stated that all the inhabitants of Medina, Muslims as well as those who had entered the pact from the Jews, Christians, and idolaters were "one nation to the exclusion of all others." All were considered members and citizens of Medina society regardless of religion, race, or ancestry. People of other faiths were protected from harm as much as the Muslims as is stated in another article. "To the Jews who follow us belong help and equity. He shall not be harmed nor his enemies be aided." Previously, each tribe had their alliances and enemies within and outside Medina. The Prophet (*SAW*) gathered these different tribes under a single system of governance which upheld pacts of alliances previously existing between the individual tribes. All tribes had to act as a whole disregarding individual alliances. Any attack on another religion or tribe was considered an attack on the state and upon Muslims as well.[12]

Islam is a religion of peace which teaches its followers love, peace, brotherhood, equality, humanity, way of life, justice, and tolerance. Most importantly, Islam is against racism and bans racism from society. If anyone commits violence in the name of Islam, then it is to be known that he is deviant and violating the teachings of Islam. All human beings are not equal in their character and personal traits; there are righteous and non-righteous people in each and every community. So, terrorism is just terrorism which is condemned and hated in every religion. Hence, it is not justifiable as an individual or collectively to link terrorism with any religion or race. For example, Hitler did not share Islamic beliefs and he was not a Muslim. But these days, it is very unfortunate that when a violent act is committed by a person who has a Muslim name, then the media and some other people link that violence and that person with Islam and try to find other

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[9]"Islamic Prospects for Inter-Religious Dialogue: Contribution of Fethullah Gulen," *Pakistan Journal of History and Culture* 29, no. 1 (2007): 19.

[10]al-Qur'ān: al-Kafirūn 109:6.

[11]Gulnar Hasanova, *Fight with Extremism and Freedom of Religion Concerns* (Lulu.com, 2014), 32.

[12]Muham Sakura Dragon, *The Spirit of Tolerance in Islam* (Sakura Dragon SPC, 2015), 7.

information about him which could be useful for their vile purposes, such as where he was radicalized and they do their best to spread hatred, lies and propaganda against Muslims and Islam. But when the same type of violence or an act of terrorism is committed by a non-Muslim then media and people try to avoid linking both his religion and his person with terrorism and don't try to gather information such as where he was radicalized. Some go too far and try to defend his crimes if they are committed against Muslims. Electronic, print and social media feed their audience with anti-Islam content by making a wrong interpretation of Islam and they try to prove that Islam is not a religion of peace.[13]

It is imperative and mandatory for every citizen of this world to spread love, peace, and a spirit of brotherhood among all mankind, no matter what religion they follow or what race they belong to. It is also a dire need to oppose injustice because injustice creates terrorism. To eliminate terrorism from the world we need to eliminate injustice.[14] It is pertinent to mention here Pope Frances' remarks about Qur'ān and Islam. Pope Frances said in a video link message that Qur'ān is a book of peace and Islam is a peaceful religion.[15] Hillary Clinton said that let's be clear, Islam is not our adversary. Muslims are peaceful and tolerant people and have nothing whatsoever to do with terrorism.[16] Once, Barack Obama said that Islam is a religion of peace.[17] George W. Bush also admitted that Islam is a religion of peace which is based on the teachings of love, peace and compassion.[18] It is noticeable that terror attacks receive five times more media coverage if the perpetrator is a Muslim.[19] Majority of terrorists who have attacked America are not Muslims.[20]

Allah Almighty says that, "Islam is a religion of peace. And Allah loves not those who seek to create disorder."[21] Islam spreads peace, mercy and kindness. There is absolutely no space for terrorism in Islam. There is no compulsion in religion as Allah Almighty has said that "There shall be no compulsion in [acceptance of] the religion."[22]

Islam is the religion of peace and tolerance, holds human life in high esteem and considers any attack against innocent human beings a grave sin. Islam gives high respect

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[13]"Islam is a Religion of peace and Tolerance," online available at: https://quotesdownload.com/islam-is-a-religion-of-peace/). Accessed at: October 29, 2018.

[14]Ibid.

[15]For detail visit: https://www.dailymail.co.uk/video/news/video-1140549/Pope-says-Koran-book-peace-Islam-peaceful-religion.html. Accessed at: October 29, 2018.

[16]R. J. Parker and Peter Vronsky, *Radical Islamic Terrorism in America Today* (R J. Parker Publishing Inc., 2016), 7.

[17]Gaston Espinosa, ed., *Religion, Race and Barack Obama: Obama's New Democratic Pluralism* (USA: Rutledge 2013), 139.

[18]For detail see: https://quotesdownload.com/islam-is-a-religion-of-peace. Accessed at: October 30, 2018.

[19]John L. Esposito, Derya Iner, edit., *Islamphobia and Radicalization: Breeding Intolerance and Violence* (Palgrave Macmillan Imorint, n. d.), 94.

[20]Christopher Hewitt, *Political Violence and Terrorism in Modern America: A Chronology* (London: Greenwood Publishing Group, 2015), x.

[21]al-Baqara 2:190.

[22]Ibid., 2:256.

and high esteem even to those who worship another God. As Allah Almighty said in His last divine book "Be righteous and act justly towards those who worship another God."[23]

The Prophet (*SAW*) said at one occasion that "Allah will not be merciful to those who are not merciful to mankind."[24] The Holy Qur'ān forbids Muslims from creating disorder in the world. Qur'ān even directs his followers not to abuse those who invoke other than Allah. As Allah said in the Qur'ān, *"*and do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge."[25]

4. Need of the Prophets on Earth and their Missionary Responsibilities

The creation of human beings is as complicated an issue to understand as this universe is complicated to understand. If we look into the divine philosophy of human creation, the question arises that did Allah Almighty create human beings aimless and purposeless and as a part of the chain of reproduction, to be a cog in a machine, and to be counted only as an automaton? Was man created only for his own enjoyment? Was he created only to amass as much wealth as possible through any means, direct or devious; so as to satisfy his material wants? Is there no greater idea of Almighty Allah behind his creation? A large number of people regard only man's material aspect and negate the other side of the coin, because they have not understood the profundity of the nature of man or because they have not correctly evaluated it. Almighty Allah created human beings on the basis of three dimensions contrary to angels and animals which are given below:

(a) Individual material dimension

(b) Social dimension

(c) Spiritual dimension

Allah sent His prophets to fulfill the third dimension of mankind. The perfection of the third dimension is necessary for the development and evolution of human knowledge and intelligence in the use of the other two dimensions. The human spiritual dimension is the only dimension which can develop and promote the other dimensions which revolve around the spiritual dimension. Allah Almighty sent prophets to develop the spiritual dimension in human beings so that the other two dimensions automatically serve the purpose of human creation.[26]

A prophet is Allah's messenger; he is Allah's mouth piece and Allah speaks through him. As Allah said in His last divine book that, "it is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or through a messenger to reveal with Allah's permission, what He wills."[27] The prophet is Allah's vessel passing His message to the people. He speaks none but Allah's will. Allah says in

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[23] al-Mumtahinah 60:8.

[24] Abu Abdullah Muhammad bin Ismail Bukhari, *Sahih* Bukhari, "Book of Oneness, Uniqueness of Allah," Hadith 6.

[25] al-Anʿām 6:108.

[26] "Prophet and Human Guidance: Lesson 8," Available on: https://www.al-islam.org/islam-faith-practice-history-sayyid-muhammad-rizvi/lesson-8-prophets-human-guidance. Accessad at: October 30, 2018.

[27] al-Shūra 42:51.

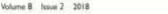Qur'ān, "Nor does he speak from his own inclination. It is not but a revelation revealed."[28]

Allah sent prophets for the guidance of different nations in the world as it is said in the Holy Qur'ān, "Indeed, We have sent apostle in every community."[29] A prophet's mission is to admonish, warn, direct, encourage, intercede, teach and counsel. He brings the word of God to people and asks people to respond. Allah Almighty clearly describes in His divine revelations the purpose of sending prophets on earth. He says, "We sent messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise."[30]

The prophets set a pattern of humility and faith in Allah. They are very patient. They suffer from people a number of calamities but do not utter a single word of complaint. The chain of prophets started with Hazrat Adam (*AS*) and ended with the last Prophet Hazrat Muhammad (*SAW*) and they were all monotheist. The core objective of their mission was to call people to worship one Allah instead of many gods (idols) made out from wood and stone, to join their hearts together, banish their mutual hatred and tribal enmity and make them one nation like a family. The prophets were sent to illustrate from their personal life the practicability of the teachings and commandments of Almighty Allah. The angels could have conveyed the message; but they belong to a different class of beings and cannot serve as role models for human beings. So, it was essential to ensure full compliance of the commands of Allah that a man, who in spite of being a perfect man may face problems and difficulties experienced by ordinary human beings, should convey this message to human beings. It was expected of him that he would constitute a model society based on the system of life laid down by the divine message.

What were the Arabians before the advent of Islam? Their political situation, economic and social culture was highly deplorable. Every walk of life presented a scene of distress and lawlessness. No respect for human life was shown in the Arab society. Before the advent of Islam, even the Abrahamic religions like Judaism and Christianity were far away from their respective prophetic teaching. The Jews and Christians forgot the divine teachings of their prophets and also strayed from the path of righteousness. They were fully involved in material lust and worldly pursuance. The concept of the Day of Judgment and the sense of accountability was not the objective of their lives.

We can conclude from the above that:

(a) The aim of life is to achieve perfection in individual, social and spiritual dimensions

(b) Human conscience alone is not enough to guide man to perfection

(c) Human intelligence alone also is not sufficient to guide a man to formulate a plan to achieve the purpose of life

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[28]al-Najam 53:3-4.
[29]al-Nahal 16: 36.
[30]al-Nisa 4:165.

(d)Prophets and messengers have been sent to guide human beings to fulfill the purpose of life on this earth by nurturing their conscience and intellectual power and also by providing a stronger guarantor of implementing the divine plan.

Through these four points, we discover that the prophets are necessary for the perfection of mankind and that they were sent to inform human beings of what they require in the way of perfection so that they may tread the path of happiness. One cannot imagine that the wise God could leave man without instructions and laws, or that He could leave them without guidance so that they may become victims of earthly desires and be prevented from reaching perfection.[31]

5. Globalization, Harmony and Movement for a Peace Process

If we look at the world in the present context and in the current scenario, we will come to know that the present world is in turmoil, as a result of the widening gulf between the West and the Muslim world. There is no way to deny that power has its own dynamics and mankind from prehistoric times has been over-whelmed by the lust of power and glory. In the current age, no society of the world can swagger and brag of being isolated, mono-religious and mono-cultural. The swift and speedy means of communication and conveyance have brought the most diverse religious and cultural groups together in every society of the world. Willingly or unwillingly people from diverse religions are bound to cooperate with each other in the existing diversity. No one can remain aloof and disconnected anymore. Obviously and after all, as human beings we need each other's cooperation. This present globe is like a hub and in this hub everyone has to extend mutual cooperation and also has to play a vital role for building and maintaining peace.

In the current global scenario, people not only want peace and a non-violent world but they love to live together like a single nation. They don't want to quarrel with each other like animals and other creatures of the world. They want a peaceful and non-violent world, the world which should be free from cruelty and injustice, free from despotism and dictatorship, free from violence and aggression. Pope John Paul II said in his speech that:

> We believe in the same God, the one God, the Living God who created the world, in a world which desires unity and peace, but experiences a thousand tensions and conflicts, should not believers favor friendship between the men and the peoples who form one single community on earth? Dialogue between Christians and Muslims is today more urgent than ever. It flows from fidelity to God. Sometimes, in the past, we have opposed and even exhausted each other in polemics and in wars. I believe that today God invites us to change old practices. We must respect each other and we must stimulate each other in good works on the path to righteousness.[32]

The present world community urges that Christians and Muslims must strive sincerely for mutual understanding and to make common cause of safeguarding and fostering social justice, moral values, peace and freedom. Unlike the past, today it is

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[31]Ibid.

[32]Byron L. Sherwin and Harold Kasimow, *John Paul II and Interreligious Dialogue* (Eugene: Wipf and Stock Publishers, 2005), 61.

everyone's wish to promote mutual respect, understanding and cooperation between world religions and people of different faiths. It is the message of the Gospel that, "Love one another as I have loved you."[33] The Holy Qur'ān while referring to the attitude that Muslims should show towards Christians and Jews says, "Argue with them in ways that are best."[34]

6. Charter of Najrān

Charter of Najrān indicates that Muslims are always inclined to a peaceful living environment. Let's have a glance at the charter of Najrān:

> This is a message from Muhammad ibn Abdullah as a covenant to those who adopt Christianity near and far we are with them. Verily, I the servant the helpers and my followers defend them because Christians are my citizens and by Allah I hold out against anything that displeases them. No compulsion in religions is to be on them. Neither are their judges to be removed from their jobs, nor their monks from their monasteries. No one is to destroy a house of their religion or to damage it or to carry anything from it to the Muslims houses. Should anyone take any of these he will spoil God's Covenant and disobey his Prophet? Verily, these are my allies and have my secure charter against all that they hate. No one is to force them to travel or to oblige them to fight. The Muslims are to fight for them. No one of the Muslim nation is to disobey this covenant till the last day."[35]

The Bishops of the Church of Ireland said, "All our encounters with people of other faiths must be based on the Christian principles of faith, hope and love. They ought to also be based on respect for human rights, tolerance of difference and openness to new experiences and fresh learning."[36]

All the prophets who came in this world, beginning from Hazrat Adam (*AS*) to the last prophet Hazrat Muhammad (*SAW*), conveyed the same message to invite the people toward the words of Allah. The prophets called them out with the words, 'O people,' or 'O believer,' or 'O brothers,' or 'O people of my community' etc. None of the prophets called them out with titles such as 'O disbelievers,' or 'O infidels,' or 'O atheist,' etc. So who gave us the authority to call the people with abhorrent titles like disbeliever, or infidels or atheist etc.? Therefore, we, as human beings should learn from the Prophet's (*SAW*) way as to how they called the people to make them listen to Allah's message. This is an excellent pattern of communicating and disseminating the message of Allah. If the invocation is not done in its proper and approved ways, it means that we hate or dislike people to whom the message of Allah is given. Then in this situation, there is little chance that anyone will listen to us and respect us. Until we have exhausted the arguments and have presented the entire message to those who do not have it, we have no right to attach with them any sort of blame or denunciation or even afterwards we do not have the right to call non-Muslims *kāfir*.[37]

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[33]John 13:34.
[34]al-Nahal 16:125.
[35]S. M. Mohiuddin Habibi and Ahsan Habibi, *Prophet Muhammad (SAW) in the Bible* (London: Expertini Limited, 2016), 409.
[36]Gerade Forde, *Journey Together: A Resource for Christian-Muslim Dialogue* (Ireland: SMA Justice, 2013), 11.
[37]Wahiduddin Khan, *Islam and Peace* (Delhi: Nice Printing Press, 2000), 235-236.

The world is summarily changing to one where everyone can live a full life, free from violence, injustice and poverty. It is required of us to work globally for profound changes that eradicate the causes of violence, social injustice, religious disharmony, poverty and continue striving to achieve equality, dignity and freedom for all, regardless of religion, caste, creed or national identity. We must be a part of a wider movement for social justice, practical and effective assistance where it is needed and an immediate tackling of the effects of social evils.[38]

7. Sūfis, Inter-religious Harmony and Religious Communities

It is time to realize the importance of interconnectedness and interdependence of the world as a global village. The mystics and saints of all religions and faiths realized its importance thousands of years ago. Ecological studies show how the tiniest creatures on this planet; the farthest and remotest habitats sustain the delicate balance of life. When we destroy any part of this planet, we are actually destroying the whole planet. When we use depleted uranium to bomb any country, it spreads radiation around the planet. The power elite and the media in every country are driven by Cain consciousness and have created a paranoid civilization. The rage of a paranoid person can unleash all the power in his possession to destroy the whole universe.[39]

The Muslim mystics (*sūfis*) and Christian saints have played a very significant role to bring the people of different religions together. Muslims *sūfis* were far better representatives of the spirit of Islam and religious harmony. Muslim *sūfis* embraced the excellent and admirable values of Islam such as love, peace, compassion, tolerance and kindness and made an effort to reflect these values all over the world. The personal life of a *sūfi* or a saint is a role model for others. Here, a quotation taken from the *Malfoozāt* (sayings of a saint) of Sheikh Nizamuddin Auliya from India is mentioned. Sheikh Nizamuddin Auliya was a great Muslim *sūfi* of the 13th century. The story goes that once a disciple of the Sheikh visited him. He offered his Sheikh a gift of a pair of scissors, a product of his home town. When the Sheikh saw this gift he remarked politely, "What am I to do with this gift? It would have been better had you brought me a needle and thread. Scissors cut things apart, while a needle and thread join things together. You know my job is to unite people and not to separate them."[40]

Maula`na Jalal Al-Din Rūmi (1207-1273) believes that love is the best way to win the heart of people. He says:[41]

> *By love bitter things become sweet*
> *By love pieces of copper become golden;*
> *By love dregs become clear*

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[38]Fran Witt and Karol Balfe, *Civil Society, Conflict Transformation and Peace Building* (Ireland: Christian Aid, 2016). Available online: https://www.christianaid.ie/sites/default/files/2018-02/conflict-transformation-peace-building-learning-paper.pdf. Accessed at: October 30, 2018.

[39]R. K. Singh, Janmeja, *Changing the Course of Destruction* (USA: Human Liberation Publications, 2017), 117.

[40]Wahiduddin Khan, *Malfoozat Sheikh Nizamuddin Auliya* (The Writings of Sheikh Nizam al-Din Auliya) (Delhi: Nice Printing Press, 2000), 235-36.

[41]Reza Nazari Saadi, and Somayeh Nazari, *Masnawi: In Farsi with English Translation*, vol. 2 (Learn Persian Online: www.learnpersianonline.com, 2018), 245-46.

By love pains become healing
By love the dead is made living;
By love the king is made a slave.
This love, moreover, is the result of knowledge:
Who sat in foolishness' on such a throne?

Shah Abdul Latif Bhittai (1689-1752) was a Sindhi *sūfi* scholar, mystic, saint, and poet, widely considered to be the greatest Muslim poet of the Sindhi language. Shah Abul Latif's message was not limited to one region. His philosophy of love and tolerance had no boundaries and he preached about greater harmony. He said, "While I was sleep on my couch a sigh of love woke me up those who did so I can live not without them."[57]

Bulleh Shah (1680-1757) the famous poet said, "Destroy the mosque, destroy the temple, and destroy whatever you please. Do not break the human heart, for God dwells therein".[42]

Khawaja Muinuddin Chishti Ajmari (533 AH-633AH) was a great *sūfi* of his time in the sub-continent. He said while advising to his disciples, "Love all and hate none. Mere talk of peace will avail you naught. Mere talk of God and religion will not take you far. Bring out all the latent powers of your being and reveal the full magnificence of your immortal self."[43]

Nothing is like peace of mind and the *sūfi's* mission was to inculcate the eternal peace of mind and heart. If anybody cannot find peace within himself, he will never find it anywhere else. Sufis or saints have no religion but enlighten people's hearts with Allah's light. For example, Hindu saint (Hindu Ascetics) emphasize non-violence, Christian saints emphasize love and Muslim *sūfis* stress upon tolerance, brotherhood and equality. It can be said that all these values and ethics are complementary to each other. Each religious' tradition emphasizes the importance of certain rituals and theological dogmas and doctrines as fundamental to that religion. If we go deeply into the study of basic and fundamental teachings of the world religions, we will come to know that all religions are harmonious and their fundamental teachings are identical. Sufis or saints emphasize the purification of heart because heart is the dwelling place of human thoughts and all human actions are consequences of our thoughts. Many *sūfis* of Islam, bhaktis and saints did precisely that. They not only tried to appreciate religious differences, but also often tried to reconcile them. They were not biased.[44]

Sūfis or saints emphasize mutual respect, regard and reverence to every single human being whatever his religion or caste or creed may be. This is the best guideline provided in the religion of Islam and this is also the way of *sūfis* or saints that, *"repeal evil with goodness not evil with evil."* As Allah said, "Requite evil with good, and he, between whom and you is enmity, will become your dearest friend."[45]

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[42]Mara Brecht, Reid B Locklin, *Comparative Theology in the Millennial Classroom: Hybrid Identities, Negotiated Boundaries* (NY: Rutledge, 2015), 101.

[43]Leo Semashko, ed., *The ABC of Harmony: For World Peace Harmonious Civilization and Tetranet Thinking: Blobal Context* (Delhi: Global Harmony Association and IASE University, 2012), 145.

[44]Asghar Ali Engineer, *Communal Challenge and Secular Response* (Shipra Publications, 2003), 84.

[45]Fussilāt 41:34.

This is the only key to joining the hearts of people together. Allah Almighty best knows the inner feelings of every one; we should not judge who is righteous or who is wicked, who is right and who is wrong. This is a personal matter in between Allah and His creatures. *Sūfis* believe in and give respect and dignity to all human beings.

8. The Necessity of Peaceful Coexistence among Religious Societies

The general global survey indicates that Muslims are increasing in number all over the world. People are showing their deep interest in studying Islam and when they come to know about the truth, they accept Islam by their own choice and inclination. It is all due to divine will and plan. After the demise of the Holy Prophet (*SAW*), the domain of Islamic world spread afar and the message of Islam reached in every corner of the world. People went out as traders and preachers and took with them the message of Islam. Their personal conduct and behavior was sufficient to attract those who were still ignorant about Islam and its code of life. Currently, there is a change in the mode of thinking of many people from violent activism to peaceful activism. The power of peace is stronger than the power of violence.[46] This is a refreshing change. More and more people are now convinced and believe in peaceful means of living for their better future and the better future of their successive generations. Everyone strongly urges that violence is against the spirit of the age and it must be discarded. Peaceful activism is the Islamic way of activism and it should be utilized. People are seriously thinking about and realizing this factor of peaceful coexistence and in this respect history is taking a 'U-turn' in the right direction for the cause of understanding Islam. We can see that for the first time in recent history, Western culture has caused a great awakening. For the first time, religious freedom is granted and religious persecution is condemned. It is the Western culture that invented modern means of communication. It is the Western culture that accomplished major achievements in science and technology and therefore helped discover the '*Ayat*' (signs) of Allah Almighty hidden in nature.[47]

Now the question is how can we transform our worst enemy into dearest friend? It is not very difficult, we only need to change the attitude and mind set. Allah gives clear guidance in this respect, "Requite evil with good, and he, between whom and you is enmity, will become your dearest friend."[48]

How beautiful, fantastic and revolutionary this idea is. Why is our attitude contrary to this verse? Since, we focus all our energies to increase the number of our enemies but Qur'ān guides us about the way we can transform our enemies into our best and dearest friends. We believe in material supremacy and never try to win the hearts of people. This job is not very difficult, rather it is very easy but we never tend our mind toward this attitude. In this world, we have more enemies than friends. Dialogue is the means to change the mindset of diverse religious peoples. So, during the course of dialogue, it is imperative that all participants pay due regard and due reverence to each other, whatever their religion or caste or creed may be. This is the best guideline provided in the Holy Qur'ān in the words, "repeal evil with goodness not evil with evil." This is the key of successful interreligious and intercultural dialogue.

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[46]Wahiduddin Khan, *Islam and Peace* (Delhi: Nice Printing Press, 2000), 234.
[47]Ibid.
[48]Fussilāt 41:34.

Monotheism, polytheism, idolism or atheism, whatever the 'ism' may be, one thing is very clear that human intellect is very sharp and pragmatic. It probes and observes things on the bases of truth and reality. When truth and reality appears to be genuine, then there is no question of not accepting it, except those who have perfect sight but can't see, who have perfect hearing but can't hear, and who have perfect functionary heart but can't understand.

Allah said about those in the Holy Qur'ān, "The meanest beasts in Allah's sight are those that are deaf, dumb, and devoid of reason."[49] After recognizing the truth and reality, why people deviate from the right path? Allah says in the Holy Qur'ān, "Such is God, your rightful Lord. That which is not true must needs be false. How then can you turn away from Him?"[50]

The life pattern of the Holy Prophet (*SAW*) is an excellent example to follow. It is crystal clear that he got many achievements through the pragmatic way of dialogue. The great success achieved by the Holy Prophet (*SAW*) in Arabia owes much to this method of dealing with delicate situations. The pragmatic way of dialogue is illustrated by an example from the life of the Holy Prophet *(SAW)*. Abu Muhammad Abdul Malik Bin Hisham wrote in his book '*Seerat un Nabi'* Ibn-ul-Hisham' about the noteworthy and distinguished instance of the peace of Hudaibiya that:

> There was a noteworthy and distinguished instance of the Prophet using this approach at the time, when the Peace of Hudaibiya between the Muslims and the Koreish was being drawn up. When the Prophet (*SAW*) dictated these words: "This is a compromising deed settled between The Muhammad, the Messenger of Allah," and Sohail Bin Amer from the Koreish. Sohail bin Amer raised the objection that 'if I believed in your prophet-hood, than Why I fought with you. So write you and your father's name. Than the Prophet (*SAW*) said, write in this way "This is a compromising deed settled between The Muhammad bin Abdullah, and Sohail Bin Amer from the Koreish. The holy Prophet (*SAW*) realized that if I insisted upon retaining the words, 'Messenger of Allah.' The peace treaty might never be finalized. So he deleted the words 'Messenger of Allah' with his own hand, and in their place was written simply 'Muhammad bin Abdullah.[51]

There are innumerable people in this world and everyone is enjoying freedom. But even then no great success can be achieved without adopting the ways of pragmatism. Now let us deal with the fact and circumstances that, in practice, different kinds of religious groups do exist in this world. Then, given are the various kinds of differences like cultural differences, differences in worship and other differences in social norms which separate them from each other. Let us think how to bring about harmony between different religions. One solution is spreading the conviction that all religions are essentially one; that they are simply diverse paths leading to a single destination. Religions are harmonious; there is no conflict in their basic and fundamental teachings which are specifically based upon divine guidance in this temporal world. Many experiences from the past have shown that repeated attempts to bring about harmony on this very basis have failed badly. The Mughal-e-Azam of the sub-continent Abu'l Fath Jalal ud din Muhammad Akbar (1542) attempted to achieve harmony by state

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[49]Al-Anfāl 8:22.

[50]Yunus 10:32.

[51]Abu Muhammad Abdal Malik bin Hisham, *Seerat-ul-Nabi Ibn-ul-Hishām* (Ibn-e-Hashām's Biography of the Prophet *SAW*) (Lahore: Islami Kutb Khana), 105.

enforcement of his newly formed religion '*Din-e-Ilahi.*' He tried his level best to bring religious harmony among the people of diverse religions in order to make his state and government strong. For this purpose, he employed many people other than Muslims at the highest rank in the army and other state departments. He married Hindu women as well as women from other religions to promote religious harmony. But he couldn't get success in this way, despite humiliation, disgrace and mortification.[52]

Mahatma Gandhi (1869-1948) attempted to spread this ideal at the national level by a countrywide movement whose slogan was '*Ram Rahim ek hai,*' meaning Rām and Rahīm are both one and the same. But events have shown us that all failed in their attempt to achieve the goal of religious harmony.[53] The Islamic approach to this problem is much more realistic in the sense that it accepts ideological differences. Once having accepted these differences, it then advocates the policy of tolerance and respect for one another in everyday dealings. As Allah said in Sura al-Baqara, verse 256 that, there shall be no compulsion in religion."[54] At another place it is declared in the Qur'ān regarding religious ownership that, "You have your religion and I have mine."[55]

9. Dialogical Approach and Strategic Wisdom

The dialogical approach stressed that dialogue should start from the assumption that each religion has its own understanding of absolute reality and claims which cannot be relativized.[56] The prerequisite for dialogue is not the matching of all beliefs but the recognition that each spiritual person has a committed and absolute conviction and that these convictions are different. The Christian is committed to God through Christ, the Muslim through the Qur'ān as God's final and last revelation. The Hindu ideology is "many paths go to the one Brahman," and so on. In the dialogical approach, each religion is seen as having an absolute identity that cannot be surrendered without destroying the essential identity of that faith. Such dialogue necessitates sufficient maturity of the ego "to let the opposites co-exist without pretending that they can be made compatible."[57] Indeed, the very capacity and need for categorical assertion are understood as held in common by all religious people and as such are a ground for dialogue.[58]

This is on a parallel with the principle "Let's agree to disagree." It was a result of this aforementioned commandment that when the Prophet Muhammad (*SAW*) migrated to Medina he issued a declaration reaffirming his acceptance of the religion of Muslims for Muslims and the religion of Jews for Jews. In order to perpetuate the atmosphere of mutual harmony, the Qur'ān commands the Muslims in their dealings with unbelievers not to revile (the idols) which they invoke besides Allah, lest in their ignorance they should spitefully revile Allah. This principle formulated by Islam is best described not as religious harmony but as harmony among religious people. This is a principle whose utility is a matter of historical record. It was evident in the past as well as in the present.

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[52]Aslam Rahi, *Jalal-ul-Dīn Akbar* (Karachi: Shamah Book Agency), 69.

[53]Wahiduddin Khan, *Islam and Peace* (Delhi: Nice Printing Press, 2000), 132.

[54]al-Baqara 2:256.

[55]al-Kafirūn 109:6.

[56]John V. Taylor, "The Theological Basis of Interfaith Dialogue," in *Christianity and Other Religions* (US. Oneworld Publication, 1979), 226.

[57]Ibid., 218.

[58]Ibid., 226.

Wherever religious harmony exists, it is based on unity despite differences rather than unity without differences. It is not based on agreeing to agree but on agreeing to disagree. One extremely revolutionary example of this principle is to be found in the life of the Prophet Muhammad (*SAW*). It concerns the conference of three religions which was held in the Prophet's mosque in Medina. Muhammad Husain Haykal (1888) described this conference in his book, *The Life of Muhammad* in the following words:

> The three scriptural religions thus confronted one another in Madinah. The delegation entered with the prophet (*SAW*) into public debate and these were soon joined by the Jews, thus resulting in a tripartite dialogue between Judaism, Christianity and Islam soon joined these. This was a truly great congress, which the city of Yathrib had witnessed. In it, the three religions which today dominate the world and determine its destiny had met, and they did so for the greatest idea and the noblest purpose.[59]

10. Religious Diversity and God's Plan

Diversity is beauty and it is the divine will. Diversity in religion is also divine will as Allah Almighty says in sura al-Nahl, verse 93, "And if Allah pleased, He would have united you into one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do."[60]

So, there is no question about diversity. But the question is how to use diversity, whether it should be used for personal interest or for public at large? In the present circumstances, it has been observed generally that people use diversity for their personal and private interest and hurt, defame and abuse other religions and its followers. This is the main cause of religious conflicts and religious disharmony. The people forget their respective religious teaching that, "Pay respects each other religions so that people may not use abusive language about true God, Who is the real Creator and Originator of this Cosmos." As Allah said in the Qur'ān clearly about this philosophy, "And do not revile (the idols) which they invoke other than Allah, lest they revile Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return and He will inform them about what they used to do."[61]

In the verse mentioned above, Allah Almighty has commanded the followers of different religions not to use abusive language or derogatory remarks against each other's religions, because it is the first foundational brick of religious bigotry. Religious disharmony and religious bigotry are the root causes of other social evils which are the cancer, fistula and specter of society. There are a number of various reasons of such conflicts but these are mainly political and also economic in many cases. The developmental processes are quite uneven and we fashion this material world as unbalanced which leads to immigration from rural to urban and from less developed urban to more developed urban areas. Thus, one finds different religious and cultural groups jostling with each other in these urban areas. And one witnesses more conflict in urban rather than rural areas. Rural areas are more homogeneous and less amenable to such conflicts. Many urban areas have become real hotbeds of ethnic or religious or cultural turmoil. Each religious or ethnic group wants to establish its own domination in a

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[59]Muhammad Husain Haykal, *The Life of Muhammad* (North American Trust Publications, 1976), 189.
[60]al-Nahl 16:93.
[61]al-An'ām 6:109.

particular area and wants to clean it of other 'polluting' groups. And to mobilize members of their own group religious or cultural discourse is used, thus creating strong prejudices in the minds of the other religious or cultural groups.

The Qur'ān as well as the hadith of the Holy Prophet (*SAW*) does not allow this attitude of creating the "other" and constructing divisions between 'us' and 'them.' Allah Almighty said in His last divine book that, "Call people to the path of your Lord with wisdom and with mild exhortation and argue with them in ways that are best. Your Lord best knows those who stray from His path and best knows those who are rightly guided."[62]

Islam is a religion of tolerance. There is no coercion and compulsion in Islam. Islam even forbids its followers to call people with bad name. As it is stated in the Holy Qur'ān, "And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers."[63]

The religion which does not allow its followers to call others with a bad name, how this religion can be the religion of terrorism and extremism? Islam exercises tolerance to its last degree. Although Islam believes in the oneness of reality, it lays equal stress on the practice of tolerance in everyday dealings, even if it means going to the extent of permitting non-Muslims to come to an Islamic place of worship for religious discussion, and if it is time for their prayers letting them feel free to perform their worship according to their own ways in the mosque itself. Tolerance has been the rule throughout the history of Islam.[64]

Dialogue is the best forum and gadget to broaden the relationship between people of different faiths and traditions and the encouragement of an objective and respectful knowledge of all religions, particularly Islam.[65] This development is called religious broadmindedness. Basically, there is no fault in religion's fundamental teaching. All the religions of the world promulgate and disseminate the divine teachings which are based upon truth, honesty, fairness and justice, equality, forgiveness and peaceful living. If the present world is devoid of the above mentioned divine teaching, it does not mean that there is a problem with religions. All the religions are straightforward and their teaching is in accordance with human nature. Islam never closed its doors for religious harmony and dialogue with other religions. It is clearly stated in the Qur'ān that, "Say: 'People of the Book, let us come to an equitable agreement among us that we will worship none but Allah, that we will associate none with Him, and that we will not set up one another lords besides Him. 'If they refuse, say, 'Bear witness that we are Muslims.'" [66]

If we look deep into the Qur'ānic text, it is a clear invitation to the followers of Semitic religions. The term Semitic religions most commonly refers to Judaism, Christianity and Islam. It is pertinent to mention here that in Semitic religions much is

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[62]al-Nahl 16:125.
[63]al-Hujurāt 49:11.
[64]Wahiduddin Khan, *Islam and Peace* (Delhi: Nice Printing Press, 2000), 135.
[65]Martin, *Inter-Religious Dialogue: A Short Introduction* (One world Publications, England, 2001), 9.
[66]al-i-Imrān 3:64.

common like the belief in the oneness of Allah that He is all alone in His existence and there is no partner with Him, no partner in His attributes and no partner in His worship and He is absolutely fit to be worshiped. As it is stated in the Holy Qur'ān, "Say: 'Allah is One, the Eternal God. He begot none, nor was He begotten. None is equal to Him."[67]

The Qur'ān calls for the followers of the Semitic religions to the commonality and an equitable agreement among all religions on the basis of the unity of Allah, belief in the prophet hood and belief in the Day of Judgment. It is the very basic and fundamental teaching of all the Abrahamic religions. If we return to the roots of religious origins, we can find that the origin of world religions is 'universal truth' and its paramount consideration is that all the human beings basically have the same ideological identification and that is the belief in the unity of Allah, who is the sole creator of this universe and that we have been sent to perform a specific role in this world. The dialogue must be positive and constructive. The 'dialogue apathy' is like a barren land which can never be cultivated and never be cared by the land owner and in a very short span of time the same land is converted into thick and profuse forest where there is no sign of human existence. Dialogue promotes passion, enthusiasm, and sincerity to develop a harmonious life among the people of different religious background. This is 'like the unfolding of a flower'. Dialogue doesn't mean to change the belief of the people but provides a better opportunity to understand each other's viewpoints in a congenial and agreeable environment. C. F. D. Moule's (Charles Francis Digby 1908) observed in his New Testament lectures long ago in Cambridge that, "Understanding the parables of Jesus is like looking at a caption-less carton: either you get the point or you do not; either you see or else you wander in dark like a blind person."[68]

The same message has been given to the faithful in the Holy Qur'ān that 'don't make contention with the People of the book' as it is stated in the last divine book, "And do not argue with the people of the Book except in the best way, unless it be with those among them who do evil. Say, 'We believe in that which is revealed to us and which was revealed to you. Our God and your God is one. To Him we surrender ourselves.'"[69]

Division and discord on the basis of religion, race, color, language and creed is a disaster for global peaceful living. Diversity is a blessing of God because it is the best expression of the recognition of each other on the basis of families and tribes. Allah said in the Holy Qur'ān that, "To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together and He will [then] inform you concerning that over which you used to differ."[70]

Nonetheless, a mere human unity is not a virtue in Islam if it is not based on monotheism, justice and equality. Human unity under the shelter of secularism, imperialism and capitalism is rather a global calamity and disaster. Islam is against any aggression but provides equal opportunity to every one for independent thinking about the acceptance of religion. Unity in diversity is a blessing of Allah. As Allah said in His last divine scripture that, "And were it not that mankind would have become of one

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[67] al-Ikhlās 112:4.
[68] Matthew 13:13.
[69] al-Ankabūt 29:46.
[70] al-Maida 5:48.

community (of disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allah), silver roofs for their houses, and elevators whereby they ascend."[71]

Division and disagreement on the other hand is acknowledged in Islam as a reality of the life of this world, although it is not endorsed as a value.[72] In order to invigorate the conscience of the world, people desirous of cultivating an enduring culture of harmony and peace should gather at this timely and relevant period of "global peace" from the far corners of the world to express their solidarity, support and mutual willingness to stand shoulder to shoulder and speak with one voice against intolerance and injustice, particularly in the times of stress and anxiety. To find harmony in diversity and to be a positive force for peace and justice, to seek to heal the wounds of the past with forgiveness and to build a strong building of goodwill within our hearts, to stand up for people in communities other than our own and to share their pain are top priorities in the prevailing situation of the world.

Division and confrontation is not the solution of any issue. We should promote the joy of living and constantly strive to be good human beings with love and compassion for all people so that we may coexist peacefully. It is also an urgent need of the time that we should work to spread the message of understanding and respect and the message of oneness of spirit for all human beings and all creation. We will have to look inward and strive to remove, reinterpret or lighten the differences in each of our own traditions that might give offence to others or justify inhuman practices. To promote a network of those people who are sincerely and devotedly working for peace, to enhance and support each other in their respective territory, to communicate freely, openly and honestly with each other for building peace processes is the only way through which peaceful coexistence is possible.

Unity and harmony in diversity in order to build gradually a partnership between interreligious movements on the basis of the principles of mutual respect, understanding and equality of all religions is the fundamental pillar of global peace and harmony. Interreligious solidarity leading to global peace is only possible when people will accept each other's religious values and traditions and pay equal respect to other religions as they respect their own religion. In the prevailing situation, religion is considered to be a bone of contention and the root of all problems.

Religion and religious institutions in the Islamic world should try to improve the quality of life of all people regardless of caste, creed, color, religion, ethnic background and beyond all other differences. Muslims are peace lovers and they should express the same attitude with other groups with whom they live. Our intention should be positive and goal must be clear and we should continue working toward improving the quality of individual's life, eliminating unfairness, social injustice, corruption, fraud, and whirling situation of this world. We should develop an improved society where future generations

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[71]al-Zukhruf 43:33.

[72]Shaykh Mansour Leghaei, "Human Unity for a Sustainable Peace," (the above mentioned lines have been taken from the lecture delivered in the Conference of "Meditations on the Modern Condition," 19-20 June 2004 at Sydney University; Cumberland Campus. See: https://www.al-islam.org/articles/human-unity-sustainable-peace-shaykh-mansour-leghaei. Accessed at October 30, 2018.

can live peacefully. This is the responsibility of theologians and stack holders of this world. The mosaic model of society can retain its beauty only in harmony; disharmony and conflict will not only diminish this mosaic but complete destruction will be the result of misunderstanding and misperception of each other's viewpoints. Trauma, anxiety, stress and strain will sweep away happiness, pleasure and mutual relationship.[73]

11. **Conclusion**

Diversity in religion is not as harmful as religious people are harmful to each other. This is an historical fact that Jews can grow their beard to practice their faith with no harm, but when a Muslim does the same he is labeled as an extremist. A nun can cover herself from head to toe to devote herself to God, but when a Muslim woman does the same she is considered oppressed. When a person defends his land against the invaders he is called as a hero and a protagonist, but when a Muslim defends his land he is called a terrorist. These double standards must be checked. Religious harmony means that people are independent and free to perform their rituals practiced in their respective religion. All the religions invoke their followers to worship none but Allah who is the creator and sustainer of this huge cosmos.

The modern peace builders teach people the lesson of social justice but neglect to implement it in an unbiased manner. This double standard and duel policy of global peace builders for all and sundry and their varied attitude are causes of turmoil, insurgency, havoc, cleavage, terrorism and extremism. Islam demolished the barrier of hatred and enmity between different classes and groups of mankind and all human beings were declared equal to each other. In the dispensation of justice, Islam does not take into account the high offices held by any individual.

At the end, I would like to say that dialogical theories are the best solution of present state of turmoil and insurgency. Extremism and terrorism is the cause of misunderstanding and misperception of each other. Changing minds is not so difficult but changing religion is very difficult. Let the people practice their forefather's religions and offer them your view point with an open mind. Let the people think about reality and the natural truth and then their judgment and observation would be far better than your suggestion and offer. Let the people take time to share their problems and difficulties with others according to their own free will and definitely they would be able to find out solution of their cognitive problems. Purposeful and meaningful dialogue is real life. Peace, tranquility, harmony, mutual understanding and peaceful coexistence are latent in dialogue. Let's initiate a dialogue and make this globe a beautiful and peaceful living place for every human being.

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