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INTER-CIVILIZATIONAL ISSUES AND THE FACTORS AFFECTING INTERFAITH RELATIONSHIPS: A STUDY OF MUHAMMAD HAMIDULLAH'S CONTRIBUTIONS

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Abstracts

Interesting issues related to cross civilizations matters for linking the past with future. It becomes more significant when East meets the West. Contrast in civilizations and one's exposure to this develops a different personality and Dr. Muhammad Hamidullah is one of them who is known for such intellectual contributions that has made an impact on the inter and intra civilisational issues. This paper explores the factors influencing interfaith relationships with a specific focus on the contributions of Dr. Muhammad Hamidullah. In an era of globalisation, multicultural and multi-religious societies are increasingly common. Dr. Hamidullah, having spent a significant portion of his life interacting with followers of various religions, provides valuable insights into fostering inter-civilisational harmony. His scholarly work and personal interactions highlight how different faiths can coexist peacefully within the same society. This study investigates the factors that enhance or hinder interfaith relationships and discusses the societal consequences of interfaith harmony. The research is framed around Dr. Hamidullah's experiences and contributions, particularly during his time in France, where he engaged with people from diverse religious and cultural backgrounds. By examining his approach to interfaith dialogue and understanding, the paper aims to provide guidance on improving interfaith relations in contemporary society. This study employs a qualitative and narrative research methodology. It focuses

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on identifying and analysing the factors affecting interfaith harmony by interpreting the teachings and actions of Dr. Muhammad Hamidullah. The narrative approach is used to present real-life examples from his experiences, highlighting the challenges and opportunities in interfaith dialogues. The research is grounded in a detailed analysis of Dr. Hamidullah's scholarly contributions and personal interactions with people of different faiths, emphasising practical solutions to improve interfaith relationships in today's globalised world

Keywords: Civilisational issues, Interfaith relationships, Muhammad Hamidullah, Global village, Multiculturalism

1. Introduction

Attention needs to be given to issues that relate to civilisational encounters, especially when it refers to an assumed clash between the West and the East. One's exposure to the contrast in civilisations allows him to develop into a more holistic individual, perhaps even refining a different persona altogether. Dr. Mohammad Hamidullah is one such intellectual who has matured into a holistic individual. He was born and raised in the Indian subcontinent, and completed his earlier education in Hyderabad. He was then exposed extensively to the West, especially in France. There, he pursued his mission to convey the message of Islam to the local intellectuals. He did encounter challenges in his approach but benefited tremendously from Western values, including the freedom of speech and choices – liberties he did not enjoy in the East. In fact – based on the aforesaid experience – he visited the United Nations with a mission to demand such freedoms to be implemented in his princely state of Nizam (in) Hyderabad, India. However, and much to his irritation, the government of India betrayed him. Such freedoms were not accorded. Hamidullah's disappointment became the catalyst for his statelessness, deciding upon himself to spend his days in France alone. He kept busy with his mission of conducting free inquiry, while propagating the message of Islam to Western civilization.

The objective of this paper is to study Mohammad Hamidullah and his approach to contemporary Islamic thought, with reference to interfaith relationships between the East and the West. Islam is generally perceived as representing the Eastern civilisation. However, it is argued that Islam has an extensive appeal to Western civilization for its appreciation of knowledge, and the search for truth. The relationship between both civilisations – and any other for that matter – hinges on place and time. It is with this understanding that we proceed with a glimpse of the evolution and civilisational changes throughout centuries.

The paper attempts to explore Dr. Mohammad Hamidullah's approach to the work of da'wah, emphasising Islamic civilisation based on the revealed knowledge's educational objective and role in strengthening the Islamic faith, especially among converts, if rightfully said, the reverts to same faiths embodied in Christianity and Judaism etc; as the majority of them constituted today's Western civilization. He explored the moral fibres that develop these monotheistic religions. He offers a nuanced approach to the Qur'anic verses that address the *Ahl al-Kitab*—a term used within Islam to refer to Jews and Christians. His writings on coexistence celebrate the diversity within the human family. He posited that the common Abrahamic heritage of Muslims, Christians, and Jews lays a solid foundation for dialogue and cooperation. Since he spent most of his life in Paris and was in contact with the Orientalists, he adopted the same research style to respond to the Orientalists, which received great acclaim.

The primary objectives of this research involve a comprehensive investigation into his contributions, scrutinising his educational initiatives and innovative teaching methods, and evaluating their effectiveness in deepening Islam's understanding among diverse audiences. His works and speeches have been translated in Eastern and Western languages to bridge the gaps between the understandings of East and West.

Dr. Hamidullah's lifelong struggle refers to the impactful contributions to Islamic scholarship by discovering, editing, and translating rare manuscripts in *Ḥadīth*, *Sirah*, *Fiqh*, Islamic history, and medicine for the Western audience. The study employs a

qualitative method with a focus on content analysis. This study further centres on fundamental beliefs, concepts, and principles and unveils his insights' core framework. At its heart lies the cornerstone of monotheism, *Tawḥīd*, a concept that transcends theoretical discourse to shape his perspectives on interfaith relationships emerging due the gaps that existed between Western and Eastern civilisations, societal cohesion, and spiritual enhancement to make a morally upright society of both the Eastern and Western civilisations. The study also examines his invaluable contributions to Islamic thought, focusing on interfaith relationships. It underscores the relevance and importance of Islamic thought and interfaith relationships. His legacy challenges people to continue the critical work of interfaith dialogue between the civilizations. Dr. Hamidullah did not believe in the so called our modern-day issues of 'Clash of Civilizations rather was the staunch supporter of "Alliance of Civilizations" based upon mutual understanding and cooperation, recognising that it is through collective efforts that one can build a world characterised by peace, tolerance, and mutual respect.

Interfaith dialogue initiatives must be strengthened and expanded. Such dialogues are instrumental in breaking down barriers of misunderstanding and mistrust. They provide a platform for people of different faiths to come together, sharetheir beliefs and values, and learn from one another. By focusing on commonalities, such as the shared values of compassion, justice, and peace, these dialogues can pave the way for more harmonious interfaith relationships. Moreover, Muslim scholars andleaders have a vital role to play. They must be proactive in denouncing any form of extremism and violence in the name of Islam and in promoting a narrative that is inclusive and respectful of all faiths. They can also collaborate with leaders of other religions to create a united front against intolerance and bigotry.[4]

Additionally, there is a need for policy interventions at both the national and international levels. Governments and international bodies should work towards creating policies and frameworks that

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[4] Kayaoglu, Turan. "Explaining interfaith dialogue in the Muslim world." *Politics and Religion*, 8, no. 2 (2015): 236-262.

protect religious minorities, promote religious freedom, and encourage interfaith cooperation.

2. Literature Review

There is no consistent research work on comparative religions in Muhammad Hamidullah's research. However, he has expressed his views on comparative religions in several books. For example, some discussions are found in the sermons of Bahawalpur, the political life of the Prophet (PBUH), the introduction of Islam, translations of the Qur'ān, etc. In the same way, those who discussed the biography of Hamidullah did not focus on the aspect of comparative religion. Living in the Western civilisation and familiarity with several languages led to studying comparative religions for Hamidullah. If Hamidullah's writings are scrutinised, it is found that he has provided very valuable and rare information regarding the study of religion.

Many Islamic Scholars and eminent *Sīrah* writers elaborated their views in favour of Muhammad Hamidullah regarding his contribution to Islamic thought and interfaith relationships. For example, Rehan Qasmi says;

"After the Second World War, the importance of international law was strongly realised in the United Nations. So, along with the establishment of the United Nations, a manifesto was prepared, and laws were formulated to establish mutual relations and resolve another future conflict of global scale. Muhammad Hamidullah has shed light on the domestic and international laws of Islam, relations with non-Muslim governments and the rights and issues of national minorities, and the methods of peace and war and relations with non-Muslim nations have also been discussed as East and West love civilisations based upon peace and harmony. Muhammad Hamidullah's books include the letters of the Holy Prophet (PBUH) and his answers, decrees, agreements, *Da'wa-e-Islami*, the appointment of workers, donations of land, trusts, wills, and documents of the *Khilafat-e- Rashidah*, etc. Similarly, he has done excellent research on topics like independence, powers, diplomacy, war, mutiny, robbery, treatment of prisoners of war and enemies, and Muslim women in the army". According to Mahmood Ahmad Ghazi, "Muhammad Hamidullah can be called the founder of the

international law of Islam in the modern era without any fear or danger.[5]

Muhammad Ghazali expresses his view about Hamidullah's works and personality with utmost respect and reverence.[6]

Abdul Waheed has gone over Muhammad Hamidullah from the perspective of how he happened to train preachers of Islam through his academic contributions regarding Islam and its practical applications.[7] The article explains Muhammad Hamidullah's efforts in doing *Da'wah* around non-Muslims. Hamidullah, who lived in Hindustan, was suggested by his uncle to migrate towards Europe to preach Islam while the Muslim world was highly under the influence of the British Raj. He started in France as a preacher with a broader vision of spreading the message of Islam globally to the world and taught the Qur'an to people who were unaware and unrelated to it.

Mahmood Ahmad Ghazi wrote about Islamic Shariah and the questions posed by minorities in his research. He talks about the fact that throughout history, it has been recorded that Muslim states are fair and better at dealing with minorities than non-Muslim countries.[8] The study suggests that non-Muslims should apply Islam laws for minorities as Muslims do not seem to face easy circumstances being minorities in other countries.

Husayn Haykal (1956) has mentioned the different covenants signed by the Holy Prophet (PBUH) to justify the importance of interfaith relationships. He started with a discussion about Orientalists and their faith and answered the questions of the followers of Western Orientalists. His analysis sketches a history of the life of Muhammad (PBUH) even before his Nabuwat. Furthermore, the circumstances after Nabuwat have also been discussed in detail.

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[5] Rehan Akhtar Qasmi, "Dr. Hamidullah and International law" *Lahore: Tarjuman al-Qur'an,* (2018): 89- 97.

[6] Muhammad al-Ghazali, "Muhammad Hamidullah (1908-2002)". *Islamic Studies* 2, (2003): 183-187.

[7] Abdul Waheed "Muhammad Hamidullah and his efforts In Grooming of Preachers: A Descriptive Analytical Study, *Majallah-e-Talim o Tahqiq* 4, no. 1 (2002): 9.

[8] Mahmood Ahmad Ghazi, "Islamic Shari'ah and the Question of Minorities". *Policy Perspectives* 6, no. 1(2009): 63-77.

Edgar Kerntz assumes that history is still young as a "rational attempt as analysis" and as a methodical understanding of the past. Several studies have supported that the Prophet (pbuh) maintained interfaith relationships with non-Muslim communities. This is because the historical Muhammad (pbuh) quest is possible and inevitable to achieve some significant objectives.[9]

Furthermore, John Andrew declares the interfaith relationship as one of the hottest buzzwords of this era. In his latest study, he justifies a Muslim perspective on Islam and religious freedom. He says,

Islam is a system of belief that is entirely a devotional, ethical, spiritual and legal worldview. Despite this, religious freedom is everybody's right.[10]

A qualitative study by Stephan B. Chapman and Marvin A. Sweeny presents an outlook on the Hebrew Bible in Judaism, the Old Testament in Christianity and the Hebrew Bible in Islam. This research work consists of six parts. In the fourth section, the author describes the histography of the former and the latter Prophets, identifying the connection between interfaith relations. The study's key finding is that the Qur'ān justifies the authority and authenticity of the Scriptures of Judaism and Christianity. [11]

The literature review of the related articles and books clarifies that the research gap for the given topic is present in the existing researchers. No researcher has talked about "Muhammad Hamidullah's Contribution to Islamic Thought with Special Reference to Interfaith Relationships" before.

3. Method and Scope of the Study

The present work is qualitative in nature. As qualitative research, the approach refers to broad categories of research methodologies, including the descriptive research approach in general, and content

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[9] Edgar Kerntz, *The Historical Critical Method,* Philadelphia: Fortress Press, (1977): 34

[10] John Andrew Morrow, *The Islamic Interfaith Initiative,* (Cambridge Scholar Publishing, 2021) : 16

[11] Stephan B. Chapman and Marvin A. Sweeny, *The Hebrew Bible / Old Testament*, (Cambridge University Press, 2016): 408.

and textual analysis in particular. This approach aims to ascertain the views of Muhammad Hamidullah regarding inter-civilisational issues, Islamic thought, and interfaith relationships. The study is based on the original texts and renders the translation of relevant passages into English. The originality of the research has been maintained by the authors of the paper by direct textual analysis.

4. Objectives of Study

The study focuses on achieving mainly the following three objectives.
1. To explore inter-civilisational issues and the factors affecting interfaith relationships.
2. To study Muhammad Hamidullah's contributions of inter-civilizational issues and the factors affecting interfaith relationships.
3. To evaluate and emulate the methodology of Muhammad Hamidullah in approaching interfaith relationships.

5. Globalization and Communication Technology

In the contemporary landscape shaped by globalization and rapid advancements in communication technology, the dynamics of interfaith relationships have undergone significant transformation. This interconnected era, marked by the integration of diverse cultures and economies facilitated by modern information systems, has brought individuals from various faith backgrounds closer, fostering an environment conducive to interreligious dialogue and exchange. The enhanced accessibility and visibility of different religious beliefs have paved the way for unprecedented levels of dialogue and exchange. Globalization, characterized by interconnected global markets and cultures, has played a crucial role in reducing societal insularity[12]. This exposure to a broad spectrum of beliefs and value systems potentially leads to greater acceptance and appreciation of religious diversity. However, it also poses significant challenges, as communities may perceive their traditional beliefs as being

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[12] Bhambra, Manmit, Austin Tiffany, and James Walters. *"Interfaith beyond the pandemic: from London communities to global identities." (2021),45.*

threatened by foreign influences, leading to increased tension and conflict [13] . Thus, the impact of globalization on interfaith relationships is two-pronged: it creates opportunities for collaboration and learning between different faiths, yet also harbor's the potential for resistance and discord.

The rise of communication technology, especially social media, has revolutionized the landscape of religious discourse. These platforms have become modern forums for the exchange of ideas and beliefs, including those related to faith. The rapid and wide dissemination of information through these platforms has enabled stories of interfaith solidarity and inspirational messages to reach global audiences almost instantaneously[14]

However, the influence of social media is not entirely positive. Its extensive reach and anonymity can be exploited to spread hate speech and extremist views, often leading to the entrenchment of prejudices and, in extreme cases, incidents of violence. In addressing these challenges, fostering a responsible approach to the use of communication technologies, particularly social media, is essential. Educational initiatives focusing on digital literacy and critical thinking are vital for enabling users to discern credible information from propaganda. Furthermore, interfaith leaders and organizations play an instrumental role in effectively. utilizing these platforms. Their engagement in constructive dialogue, sharing accurate information about their faiths, and counteracting false narratives with truth and compassion are pivotal in harnessing the power of social media for positive change[15].

In this context, the contributions of Muhammad Hamidullah are particularly relevant. Dr. Hamidullah, a distinguished Islamic scholar, emphasized the importance of understanding and respecting different religious traditions. His work underscores the significance

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[13] Marshall, Katherine, and Marisa Bronwyn van Saanen. *Development and faith: where mind, heart, and soul work together. World Bank Publications, 2007, 23*

[14] Tehranian, Majid, and B. Jeannie Lum, eds. Globalization & identity*: cultural diversity, religion, and citizenship. Vol. 10. Transaction Publishers, 2006, 56*.

[15] Kholil, Syukur, Yusnadi Yusnadi, and Ibrahim Sihombing. "*Interfaith Figures Communication Model in Building Religious Harmony in North Labuhanbatu Regency*." Budapest International Research and Critics Institute-Journal (BIRCI-Journal) 3, no. 4 (2020),2568-2574.

of interfaith dialogue in promoting peace and mutual understanding. Muhammad Hamidullah's approach to interfaith relationships, grounded in deep scholarly knowledge and profound respect for all faiths, serves as a valuable model in today's interconnected world[16]. The spread of hate speech and religiously motivated vitriol online calls for concerted efforts from both social media companies and regulatory bodies. Social media platforms must vigilantly monitor content, enforce community standards, and respond promptly to misuse. Regulations that protect freedom of expression while preventing hate speech are necessary to maintain online spaces that are open yet respectful[17].

Regulatory bodies have a significant role in establishing guidelines and policies for responsible social media use. Laws and regulations should protect individuals from online harassment and hate speech while respecting free speech rights. This balance requires a nuanced understanding of online discourse and the broader impact of digital communication on society[18]. The transformation brought about by globalization and communication technology in the realm of interfaith relationships is profound. These developments offer immense potential to enhance understanding and cooperation among different faiths but also present substantial challenges that must be addressed. Promoting responsible social media usage, enhancing digital literacy, and establishing effective regulatory frameworks are crucial steps toward ensuring that these technological advancements serve as catalysts for interfaith harmony, rather than as vectors for discord[19].

In essence, the contemporary interfaith landscape represents a complex interplay of globalized cultural exchanges and digital interactions. Effectively managing this landscape requires a

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[16] Banaji, Shakuntala, and Ramnath Bhat. Social media and hate. Taylor & Francis, 2022,33.

[17] Kessler, Edward. "Social media and the movement of ideas." European Judaism 46, no.1 (2013): 26-35.

[18] Pollich, Ivy, Mrs Adah Sawayn, and Mr Jeramy Leuschke IV. "*ACTS OF FAITH: THE STORY OF AN AMERICAN MUSLIM, IN THE STRUGGLE FOR THE SOUL OF A GENERATION.*" (2007): 56.

[19]Tufekci, Zeynep. "Algorithmic harms beyond Facebook and Google: Emergent challenges of computational agency." Colo. Tech. LJ 13 (2015): 203.

collaborative effort from various stakeholders, including religious leaders, educators, policymakers, and technology companies. Through such collective efforts, the potential of globalization and communication technology to bridge religious divides and foster a more harmonious world can be fully realized[20]. This task requires not only technological expertise but also a deep understanding of the cultural and religious sensitivities that shape our world, a perspective profoundly embodied in the work of Muhammad Hamidullah Khan. By navigating these challenges thoughtfully and proactively, societies can harness the power of these global forces to create a more inclusive and respectful world, where diverse faiths coexist in harmony and mutual respect.

The dynamics of interfaith relationships are profoundly shaped by the intricate interplay of social and cultural factors. These factors create a backdrop that either nurtures or impedes the development of harmonious relations between different religious groups. Societies that value multiculturalism and diversity often foster environments conducive to interfaith cooperation, promoting mutual respect and understanding among diverse religious groups. This is in stark contrast to settings where monolithic cultural narratives predominate, which can pose significant challenges to the establishment of meaningful interfaith dialogue[21]. Globally, the deep entwinement of cultural traditions with religious practices often blurs the lines between cultural and religious identities. This confluence can either facilitate rich dialogue, offering opportunities for deeper understanding and appreciation of diverse religious traditions, or lead to misunderstandings and conflicts when cultural norms are misinterpreted or practiced in ways that foster exclusivity or superiority. Cultures emphasizing values such as honor, hospitality, and respect can lay a robust foundation for positive interfaith relationships. However, cultural norms that promote exclusivity can

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[20] Mercier, Charles. "Young People, Globalization and Interfaith Advocacy: A Case Study of the InterFaith Tour (2012–2020)." Social Sciences and Missions 36, no. 1-2 (2023): 90-122.

[21] Kalin, Ibrahim. "*Islamophobia and the Limits of Multiculturalism*." Islamophobia: The challenge of pluralism in the 21st century (2011): 3-20.

be detrimental to the development of harmonious interfaith relations[22].

Education plays a pivotal role in shaping societies that value interfaith understanding and cooperation. Implementing educational reforms that include curricula emphasising tolerance, respect for diversity, and an accurate representation of various religious teachings is critical for building a more inclusive society. Such educational initiatives are essential in breaking down stereotypes and prejudices, thus fostering an environment of mutual respect and understanding across different faiths [23] Furthermore, community events celebrating cultural diversity, like festivals, art exhibits, and collaborative community service projects involving participants from different faith backgrounds, can effectively counteract divisiveness and promote interfaith harmony[24].

Interfaith dialogues, roundtable discussions, and seminars provide invaluable platforms for individuals from diverse religious backgrounds to share their beliefs, traditions, and experiences. These forums are crucial in addressing misconceptions, exploring common ethical and moral grounds that unite different faiths, and fostering a transformation of attitudes and a deeper understanding of 'the other'[25]. In this regard, the contributions of Muhammad Hamidullah, are particularly noteworthy. Muhammad Hamidullah's work, emphasizing mutual respect and understanding among different faiths, underscores the importance of interfaith dialogue and cooperation. His approach to interfaith relationships, grounded in respect for all religious traditions, is highly relevant within diverse societies today. Muhammad Hamidullah's scholarship offers guidance for communities to engage constructively and empathetically across religious divides[26].

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[22] Sachedina, Abdulaziz. The Islamic roots of democratic pluralism. Oxford University Press, 2001, 56

[23] Abdul Azim Islahi, "The legacy of Muhammad Hamidullah in Islamic economics." (2017): 1-21.

[24] Banks, James A. "An introduction to multicultural education." University of Washington (2008).

[25] Kwok, Pui-lan. Globalization, gender, and peacebuilding: the future of interfaith dialogue. Paulist Press, 2012, 56.

[26] Zia-Ul-Haq, Muhammad. *"Religious diversity: an Islamic perspective."* Islamic

The media also plays a significant role in shaping societal attitudes towards different faiths. Responsible journalism and fair representation of religious groups can either promote understanding and tolerance, or perpetuate stereotypes and biases. Accurate and balanced media portrayal of religious groups and interfaith interactions can influence public perception and attitudes positively, contributing to societal harmony. Religious leaders and institutions have a vital role in promoting interfaith harmony. Their engagement in dialogues, participation in joint community service projects, and public stance against intolerance and significant, they are not insurmountable. The teachings and legacy of scholars like Muhammad Hamidullah provide a valuable guide in navigating these challenges. By embracing the principles of tolerance, respect, and cooperation, and by implementing strategic educational, dialogical, and policy initiatives, the Muslim *Ummah* can move towards a more-harmonious and inclusive future in interfaith relations. Bigotry can influence not only their immediate communities but also broader societal acceptance and respect for different religious beliefs and practices[27].

Additionally, the impact of globalisation and technological advancements on the social and cultural dynamics of interfaith relationships is profound. Increased connectivity and the exchange of ideas, facilitated by these developments, can either strengthen interfaith understanding or exacerbate tensions. Societies must utilise these tools positively, promoting narratives that encourage respect, tolerance, and empathy among diverse religious groups [28]. In conclusion, the social and cultural factors that shape interfaith relationships are complex and multifaceted. By fostering environments that value diversity, encouraging educational initiatives focused on tolerance and mutual respect, and providing platforms for dialogue and exchange, societies can create more inclusive and

Studies (2010): 493-519.

[27] Samaie, Mahmoud, and Bahareh Malmir. "*US news media portrayal of Islam and Muslims: a corpus-assisted Critical Discourse Analysis.*" Educational Philosophy and Theory 49, no. 14 (2017): 1351-1366.

[28] Andrew, Divinah. "*The Impact of Globalization on the Traditional Religious Practices and Cultural Values: A Case Study of Kenya.*"International Journal of Culture and Religious Studies 4,no.2 (2023):1-12

harmonious spaces. The teachings and approaches of scholars like Muhammad Hamidullah, responsible media representation, and the proactive role of religious leaders are instrumental in this endeavor. Through collective efforts, it is possible to build societies where diverse faiths not only coexist peacefully, but also enrich each other, leading to a more tolerant and empathetic world. In these societies, different religious communities can learn from each other, celebrating both their unique characteristics and their shared human values, thus fostering a deeper sense of unity and understanding.

6. Impact of Government Policies and Legislation

In the intricate landscape of global politics – often intertwining with religious undercurrents – government policies, and legislation emerge as pivotal factors in nurturing interfaith understanding. These legal frameworks serve as foundational instruments for bridging divides and fostering peaceful coexistence among diverse faith communities. Recognising and safeguarding the rights of religious minorities through legislation lays the groundwork for constructive dialogue and cooperation, echoing the emphasis placed on legal frameworks by Muhammad Hamidullah in ensuring peaceful religious coexistence[29].

However, the significance of inclusive legal frameworks extends beyond mere acknowledgment; it involves celebrating diversity as a fundamental national strength. This perspective aligns harmoniously with Muhammad Hamidullah's historical findings on Islamic governance, where diversity was embraced and integrated into the societal fabric, enriching the tapestry of societies[30]. Such legal frameworks actively encourage the establishment of institutions and programs that support interfaith initiatives, fostering an environment where diversity is not just accepted but is also seen as a source of enrichment and strength.

At the core of promoting interfaith interactions is the legislation guaranteeing freedom of religion, often deemed as the

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[29] Finke, Roger. *"Presidential address origins and consequences of religious freedoms*: A global overview." Sociology of religion 74, no. 3 (2013): 297-313.
[30] Bielefeldt, Heiner, and Michael Wiener. Religious freedom under scrutiny. University of Pennsylvania Press, 2019, 45.

cornerstone for peaceful coexistence among faith communities[31].
Muhammad Hamidullah's extensive research into early Islamic law
resonates with the importance of religious freedom and tolerance in
the creation of harmonious societies. These laws serve as a legal
safeguard, ensuring individuals and communities the freedom to
practice their faith without fear of discrimination or persecution.
However, it is imperative to recognise that the mere existence of such
laws is insufficient; active enforcement is a pivotal requirement to
protect the rights of all citizens, a principle consistently underscored
in Muhammad Hamidullah's scholarly works[32]. Advocacy for
inclusive policies at various levels is essential for promoting
interfaith tolerance and legal equality. Advocates employ a range of
strategies, including lobbying and media engagement, to influence
policy-making, resonating with Muhammad Hamidullah's views on
the active role scholars and community leaders should play in
shaping societal norms and policies. These advocacy efforts are
geared towards creating a legal environment where interfaith
dialogue is not merely permitted but is actively encouraged and
supported[33].

The responsibility of states in creating an environment
conducive to religious freedom and coexistence cannot be
overemphasised. This entails ensuring that minority voices are not
only heard but actively included in policy-making processes, a
perspective that mirrors Muhammad Hamidullah's findings regarding
the inclusivity of historical Islamic governance[34]. Implementing
anti-discrimination laws effectively is pivotal in preventing the
marginalistion of religious communities, aligning with Muhammad
Hamidullah's emphasis on justice and equality in Islamic teachings[35].

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[31] Admirand, Peter. "*Dialogue in the Face of a Gun? Interfaith Dialogue and
Limiting Mass Atrocities.*" Soundings: An Interdisciplinary Journal 99, no. 3 (2016):
267-290.
[32] Abdul Azim Islahi, "*The genesis of Islamic economics: revisited.*" Islamic
Economic Studies 130, no. 2223 (2015): 1-28.
[33] Soper, J. Christopher, and Joel S. Fetzer. Religion and nationalism in global
perspective. Cambridge: Cambridge University Press, 2018, 45.
[34] Robinson, Robert V. "*The Price of Freedom Denied: Religious Persecution and
Conflict in the Twenty-First Century.*" (2014): 844-846.
[35] Abdul Azim Islahi, "*The legacy of Muhammad Hamidullah in Islamic*

In the context of globalisation, the interconnectedness and rapid exchange of information can either enrich or challenge interfaith dialogue. Muhammad Hamidullah's scholarly endeavors, which traversed borders and cultures, exemplify the positive potential of this interconnectedness in enhancing understanding across faiths. Nevertheless, this phenomenon necessitates a mindful approach to mitigate potential divisiveness and conflict, in line with Muhammad Hamidullah's holistic understanding of societal dynamics[36].

Social and cultural dynamics wield significant influence over interfaith relationships. These dynamics, shaped by historical contexts and societal norms, can positively enhance interfaith understanding when leveraged constructively. Cultural events celebrating religious diversity and educational programs promoting respect for different faith traditions contribute to more inclusive societies. This aligns with Muhammad Hamidullah's work on the historical interactions between different religious communities in Islamic civilisations.[37] On the flip side, negative social and cultural influences can hinder interfaith relations. Transformative efforts to reshape societal attitudes, promote tolerance, and foster mutual understanding become imperative in overcoming these challenges. This transformation involves not only policy changes but also grassroots initiatives that encourage interaction and dialogue between different religious communities, reflecting Muhammad Hamidullah's belief in the power of personal interactions and community engagement in fostering mutual understanding[38]. The international stage also plays a crucial role in fostering interfaith understanding. International organizations and non-governmental organizations (NGOs) increasingly recognise their role in advancing interfaith understanding through education and diplomacy. These entities often

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economics." (2017): 1-21.

[36] Ramadan, Tariq. Western Muslims and the future of Islam. Oxford University Press, 2003, 65.

[37] Martinez, Laura V., Stella Ting-Toomey, and Tenzin Dorjee. *"Identity management and relational culture in interfaith marital communication in a United States context: A qualitative study*." Journal of Intercultural Communication Research 45, no. 6 (2016): 503-525.

[38] Hamidullah, Madinah F. Managing the next generation of public workers: A public solutions handbook. Routledge, 2015, 40.

spearhead interfaith dialogues and educational programs, echoing Muhammad Hamidullah's perspective on the importance of collaborative efforts and international cooperation in promoting peace and understanding [39]. Apart from formal education and diplomatic initiatives, informal educational efforts such as interfaith dialogues and cultural exchange programs are instrumental in fostering understanding[40]. These initiatives provide safe spaces for individuals from different faith backgrounds to interact, learn from each other, and dispel misconceptions. This aligns closely with Muhammad Hamidullah's emphasis on dialogue and personal encounters as catalysts for building bridges between different faiths[41]. The impact of media and technology in shaping public perceptions about different religions and their followers should not be underestimated. Responsible media coverage that highlights positive examples of interfaith cooperation and understanding can have a powerful impact on public attitudes. This perspective aligns with Muhammad Hamidullah's views on the role of media in shaping societal narratives. Similarly, social media and online platforms offer new avenues for interfaith education and dialogue, reaching a broader audience and facilitating connections across geographical boundaries[42].

7. Social and Cultural Factors

The dynamics of interfaith relationships are profoundly shaped by the intricate interplay between social and cultural factors. These factors create a backdrop that either nurtures or impedes the development of harmonious relations between different religious groups. Societies that value multiculturalism and diversity often foster environments conducive to interfaith cooperation, promoting mutual respect and

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[39] Muzaffar, Saeher AF. "*Practicable ideals? A proposal for revitalizing the rights of forced migrants in Islam.*" Journal of Refugee Studies 14, no. 3 (2001): 250-275

[40] Muhammad Hamidullah, The Muslim conduct of state. The Other Press, 2011, 65.

[41] Peters, Francis E. *"The quest of the historical Muhammad."* International Journal of Middle East Studies 23, no. 3 (1991): 291-315.

[42] Greenberg, Karen J. "*Counter-radicalization via the internet.*" The ANNALS of the American Academy of Political and Social Science 668, no. 1 (2016): 165-179

understanding among diverse religious groups. This is in stark contrast to settings where monolithic cultural narratives predominate, which can pose significant challenges to the establishment of meaningful interfaith dialogue[492]. Globally, the deep intertwining of cultural traditions with religious practices often blurs the lines between cultural and religious identities. This confluence can either facilitate rich dialogue, offering opportunities for deeper understanding and appreciation of diverse religious traditions, or lead to misunderstandings and conflicts when cultural norms are misinterpreted or practiced in ways that foster exclusivity or superiority. Cultures emphasising values such as honor, hospitality, and respect can lay a robust foundation for positive interfaith relationships. On the contrary, cultural norms that promote exclusivity can be detrimental to the development of harmonious interfaith relations.[43]

Education plays a pivotal role in shaping societies that value interfaith understanding and cooperation. Implementing educational reforms which include curricula emphasising tolerance, respect for diversity, and an accurate representation of various religious teachings is critical for building a more inclusive society. Such educational initiatives are essential in breaking down stereotypes and prejudices, thus fostering an environment of mutual respect and understanding across different faiths. Furthermore, community events celebrating cultural diversity, like festivals, art exhibits, and collaborative community service projects involving participants from different faith backgrounds, can effectively counteract divisiveness and promote interfaith harmony

Often intertwined with religious undercurrents, the intricate landscape of global politics sees government policies and legislation emerge as pivotal factors in nurturing interfaith understanding. These legal frameworks serve as foundational instruments for bridging divides and fostering peaceful coexistence among diverse faith communities. Recognising and safeguarding the rights of religious minorities through legislation lays the groundwork for constructive dialogue and cooperation, echoing the emphasis placed on legal

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[43] Sachedina, Abdulaziz. *The Islamic roots of democratic pluralism.* Oxford University Press,2001,56.

frameworks by Muhammad Hamidullah in ensuring peacefulreligious coexistence [44] . However, the significance of inclusive legal frameworks extends beyond mere acknowledgment; it involves celebrating diversity as a fundamental national strength. This perspective aligns harmoniously with Hamidullah's historical findings on Islamic governance, where diversity was embraced and integrated into the societal fabric, enriching the tapestry of societies [45] . Such legal frameworks actively encourage the establishment of institutions and programs that support interfaith initiatives, fostering an environment where diversity is not just accepted but is also seen as a source of enrichment and strength. At the core of promoting interfaith interactions is the legislation guaranteeing freedom of religion, often deemed as the cornerstone for peaceful coexistence among faith communities[46]. Muhammad Hamidullah's extensive research into early Islamic law resonates with the importance of religious freedom and tolerance in the creation of harmonious societies. These laws serve as a legal safeguard, ensuring individuals and communities the freedom to practice their faith without fear of discrimination or persecution. However, it is imperative to recognize that the mere existence of such laws is insufficient; active enforcement is a pivotal requirement to protect the rights of all citizens, a principle consistently underscored in Muhammad Hamidullah's scholarly works[47].

Advocacy for inclusive policies at various levels is essential for promoting interfaith tolerance and legal equality. Advocates employ a range of strategies, including lobbying and media engagement, to influence policymaking, resonating with Muhammad Hamidullah's views on the active role scholars and community

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[44] Finke, Roger. "Presidential address origins and consequences of religious freedoms: A global overview." Sociology of religion 74, no. 3 (2013): 297-313.

[45] Bielefeldt, Heiner, and Michael Wiener. *Religious freedom under scrutiny*. University ofPennsylvania Press, 2019, p. 45.

[46] Admirand, Peter. "Dialogue in the Face of a Gun? Interfaith Dialogue and Limiting MassAtrocities." Soundings: An Interdisciplinary Journal 99, no. 3 (2016): 267-290.

[47] Soper, J. Christopher, and Joel S. Fetzer. Religion and nationalism in global perspective.Cambridge: Cambridge University Press, 2018, p. 45

leaders should play in shaping societal norms and policies. These advocacy efforts are geared towards creating a legal environment where interfaith dialogue is not merely permitted but is actively encouraged and supported[48].

The responsibility of states in creating an environment conducive to religious freedom and coexistence cannot be overemphasized. This entails ensuring that minority voices are not only heard but actively included in policy-making processes, a perspective that mirrors Muhammad Hamidullah's findings regarding the inclusivity of historical Islamic governance[49]. Implementing anti-discrimination laws effectively is pivotal in preventing the marginalization of religious communities, aligning with Muhammad Hamidullah's emphasis on justice and equality in Islamic teachings[50]. In the context of globalization, the interconnectedness and rapid exchange of information can either enrich or challenge interfaith dialogue. Muhammad Hamidullah's scholarly endeavors, which traversed borders and cultures, exemplify the positive potential of this interconnectedness in enhancing understanding across faiths. Nevertheless, this phenomenon necessitates a mindful approach to mitigate potential divisiveness and conflict, in line with Muhammad Hamidullah's holistic understanding of societal dynamics[51].

Social and cultural dynamics wield significant influence over interfaith relationships. These dynamics, shaped by historical contexts and societal norms, can positively enhance interfaith understanding when leveraged constructively. Cultural events celebrating religious diversity and educational programs promoting respect for different faith traditions contribute to more inclusive societies. This aligns with Muhammad Hamidullah's work on the historical interactions between different religious communities in

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[48] Robinson, Robert V. "The Price of Freedom Denied: Religious Persecution and Conflict in the Twenty-First Century." (2014): 844-846.

[49] Islahi, Abdul Azim. "The legacy of Muhammad Hamidullah in Islamic economics." (2017):1-21.

[50] Ramadan, Tariq. Western Muslims and the future of Islam. Oxford University Press, 2003, p.65

[51] Martinez, Laura V., Stella Ting-Toomey, and Tenzin Dorjee. "Identity management and relational culture in interfaith marital communication in a United States context: A

Islamic civilisations. On the flip side, negative social and cultural influences can hinder interfaith relations. Transformative efforts to reshape societal attitudes, promote tolerance, and foster mutual understanding become imperative in overcoming these challenges. This transformation involves not only policy changes but also grassroots initiatives that encourage interaction and dialogue between different religious communities, reflecting Muhammad Hamidullah's belief in the power of personal interactions and community engagement in fostering mutual understanding[52].

The international stage also plays a crucial role in fostering interfaith understanding. International organizations and non-governmental organizations (NGOs) increasingly recognize their role in advancing interfaith understanding through education and diplomacy. These entities often spearhead interfaith dialogues and educational programs, echoing Muhammad Hamidullah's perspective on the importance of collaborative efforts and international cooperation in promoting peace and understanding[53]. Apart from formal education and diplomatic initiatives, informal educational efforts such as interfaith dialogues and cultural exchange programs are instrumental in fostering understanding[511]. These initiatives provide safe spaces for individuals from different faith backgrounds to interact, learn from each other, and dispel misconceptions. This aligns closely with Muhammad Hamidullah's emphasis on dialogue and personal encounters as catalysts for building bridges between different faith[54]. The impact of media and technology in shaping public perceptions about different religions and their followers should not be underestimated. Responsible media coverage that highlights positive examples of interfaith cooperation and understanding can have a powerful impact on public attitudes. This perspective aligns with Muhammad Hamidullah's views on the role of media in shaping societal narratives. Similarly, social media and online platforms offer

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[52] Hamidullah, Madinah F. Managing the next generation of public workers: A public solutionshandbook. Routledge, 2015, 40.

[53] Muzaffar, Saeher AF. "Practicable ideals? A proposal for revitalizing the rights of forcedmigrants in Islam." Journal of Refugee Studies 14, no. 3 (2001): 250-275.

[54] Muhammad Hamidullah, The Muslim conduct of state. The Other Press, 2011, p. 65

new avenues for interfaith education. and dialogue, reaching a broader audience and facilitating connections acrossgeographical b boundaries[55].

Additionally, the impact of globalisation and technological advancements on the social and cultural dynamics of interfaith relationships is profound. Increased connectivity and the exchange of ideas, facilitated by these developments, can either strengthen interfaith understanding or exacerbate tensions. Societies must utilize these tools positively, promoting narratives that encourage respect, tolerance, and empathy among diverse religious groups [56]. In conclusion, the social and cultural factors that shape interfaith relationships are complex and multifaceted. By fostering environmentsthat value diversity, encouraging educational initiatives focused on tolerance andmutual respect, and providing platforms for dialogue and exchange, societies can create more inclusive and harmonious spaces. The teachings and approaches of scholars like Muhammad Hamidullah Khan, responsible media representation, and the proactive role of religious leaders are instrumental in this endeavor. Through collective efforts, it is possible to build societies where diverse faiths not only coexist peacefully but also enrich each other, leading to a more tolerant and empathetic world. In these societies, different religious communities can learn from each other, celebrating both their unique characteristics and their shared human values, thus fostering a deeper sense of unity and understanding. The Israel-Palestine conflict, a significant and enduring issue in modern geopolitics, presents a profound study of the intricate interplay between geopolitical factors and interfaith dynamics. Originating in the early 20th century, the roots of this conflict are deeply embedded in the historical, social, and territorial claims of Jewish and Arab populations, both deeply connected through religious and cultural ties to the land. The Balfour Declaration of 1917 was a pivotal moment in

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[55] Greenberg, Karen J. "*Counter-radicalization via the internet.*" The ANNALS of the American Academy of Political and Social Science 668, no. 1 (2016): 165-179.
[56] Andrew, Divinah. "The Impact of Globalization on the Traditional Religious Practices and Cultural Values: A Case Study of Kenya." International Journal of Culture and ReligiousStudies 4, no. 2 (2023): 1-12.

this history, signaling British support for a "*national home for the Jewish people*" in Palestine[57]

This declaration, coupled with the subsequent British Mandate, intensified Jewish immigration and set the stage for escalating tensions with the Arab population. The partition plan of the United Nations in 1948, which led to the establishment of the State of Israel, further ignited a series of Arab-Israeli wars, reshaping the geopolitical landscape of the Middle East and altering the socio-cultural narratives of the involved communities. The resulting displacement and refugee crises, particularly among Palestinians, have had enduring impacts on the region's demography and politics, fueling ongoing instability and disputes[58]

From a religious perspective, the land at the center of the Israel-Palestine conflict holds immense significance for both Jews and Muslims. For Jews, it is the biblical Land of Israel, an integral part of their identity and faith. For Muslims, particularly Palestinians, the land is not only ancestral but also includes key religious sites, such as the Al-Aqsa Mosque in Jerusalem, the third holiest site in Islam. This religious dimension adds complexity to the conflict, as it intertwines political aspirations with deeply rooted spiritual beliefs, transforming it from a territorial dispute into a profound spiritual and cultural struggle[59].

The impact of the Israel-Palestine conflict extends well beyond its immediate region, resonating deeply within the Muslim *Ummah*. It has become a symbol of the broader challenges faced by Muslims in asserting their rights and dignity on the international stage. The plight of Palestinian Muslims has elicited strong-reactions across the Muslim world, influencing perceptions toward other faith communities and shaping the narrative of Muslim identity in the context of global politics. This dynamic has significant implications

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[57] Cottrell-Boyce, Aidan. "British-Israelists and the 'State of Israeli' in the TwentiethCentury." Journal of Religious History 44, no. 3 (2020): 295-318.
[58] Abu-Nimer, Mohammed, Amal Khoury, and Emily Welty. Unity in diversity: Interfaithdialogue in the Middle East. US Institute of Peace Press, 2007, p. 45
[59] Sezenler, Olcay. "Religion in international relations and interfaith dialogue." Master's thesis,Middle East Technical University, 2010, p. 65.

for interfaith relations and the Muslim community's interactions with international actors[60].

Media portrayal and political rhetoric are critical in shaping public perception and discourse around the Israel-Palestine conflict. The media often reflects and amplifies existing biases, impacting public opinion and international policy. Politicians and leaders, through their statements and policies, play a crucial role in either exacerbating tensions or fostering understanding. Their portrayal of the conflict and its participants can significantly influence public sentiment, thereby impacting policy decisions at both national and international levels[441]. The international community's approach to the Israel-Palestine conflict is characterized by a range of policies, reflecting a complex interplay of geopolitical interests, historical relationships, and domestic political considerations. Major global powers, such as the United States, European nations, and regional players like Iran and Saudi Arabia, exert significant influence over the dynamics of the conflict. These countries' policies often mirror broader geopolitical objectives and alignments, complicating the pursuit of a peaceful resolution[61].

In this context, the research of Dr. Hamidullah Khan offers insightful and critical perspectives on the Israel-Palestine conflict. Muhammad Hamidullah's work emphasizes the importance of a balanced approach in addressing the conflict, considering both its historical roots and contemporary geopolitical realities. He underscores the necessity of understanding the nuanced interplay between geopolitical strategies and religious narratives. His studies highlight how historical grievances and current geopolitical maneuvers intersect, influencing not only the direct participants in the conflict but also the broader international community[62].

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[60] Haiduc-Dale, Noah. "Rejecting Sectarianism: Palestinian Christians' Role in Muslim– Christian Relations." Islam and Christian–Muslim Relations 26, no. 1 (2015): 75-88.

[61] Zhang, Juyan. "Putting Interfaith Dialogue on the Public Diplomacy Radar: Goals, Power, Strategies, and the Influence of Worldviews." CrossCurrents 72, no. 3 (2022): 216-246.

[62] Smith, Jenna M. "No Matter Where You're From, We're Glad You're Our Neighbor: Enacting Justice Initiatives and Community Formation in Faith-Based Organizations." (2022): 87.

Muhammad Hamidullah's research particularly focuses on the role of external actors in the conflict and their impact on the peace process. He analyzes how interventions by major powers often reflect their strategic interests rather than a genuine commitment to resolving the conflict. Khan advocates for a more empathetic and informed engagement from the international community, emphasizing the need for   actions that consider the historical injustices and aspirations of both Israelis and Palestinians. Moreover, Dr. Khan delves into the psychological and social impacts of the conflict on both communities. He explores how the prolonged nature of the conflict has entrenched narratives of victimhood and aggression, complicating efforts toward reconciliation and peace. His work suggests that addressing these deeply ingrained perceptions is crucial for any lasting resolution.

In conclusion, the Israel-Palestine conflict exemplifies the challenges of navigating disputes deeply rooted in historical, territorial, and religious narratives. Dr. Hamidullah Khan's contributions provide a valuable framework for understanding the complexities of this conflict. His emphasis on a balanced, informed approach highlights the need for careful consideration of historical contexts and current geopolitical realities in conflict resolution and interfaith dialogue. The conflict's global resonance, especially within the Muslim Ummah, and its impact on international interfaith relations underscore the importance of nuanced and informed engagement by all parties involved in seeking a feeling of lasting peace and understanding. This conflict, therefore, serves as a critical case study in understanding the intersections of geopolitics and interfaith dynamics, demanding attention and sensitivity from all stakeholders.

8. Muhammad Hamidullah's Approach to Inter-Civilisational Dialogue

Muhammad Hamidullah significantly influenced the understanding of interfaith relationships within Islamic thought. His focus on the *Ahl al-Kitab*, a term referring to Jews and Christians, reflects his deep commitment to religious diversity and fostering understanding and respect among different faith communities. Hamidullah

recognised Islam's unique status accorded to the People of the Book, stemming from their monotheistic beliefs and adherence to divine scriptures. [63] He frequently referred to Qur'anic verses that acknowledged the divine origins of the Torah and the Bible, and advocated for respectful and harmonious relationships with their followers (Qur'ān 29:46). Hamidullah believed that the common scriptural roots shared by these Abrahamic faiths provide a foundation for building positive and constructive interactions, promoting a spirit of mutual respect and understanding.[64]

In thoroughly examining the theological underpinnings of the concept of *Ahl al-Kitab*, Hamidullah highlighted the shared monotheistic roots and moral and ethical teachings common to these faiths. He posited that these shared values should be the basis for peaceful coexistence and mutual respect rather than sources of conflict or contention. Recognising these shared values, according to Hamidullah, "is pivotal in creating an environment where followers of different faiths can coexist harmoniously, respecting each other's beliefs and practices".[65]

Hamidullah addressed the inherent challenges and complexities of interfaith relationships. He acknowledged the theological differences between Islam and the People of the Book but maintained that these differences need not hinder positive interactions and mutual respect. Advocating for an approach grounded in knowledge, dialogue, and empathy, Hamidullah encouraged Muslims to engage in meaningful conversations with Jews and Christians. This, he believed, would help clarify misconceptions and foster understanding. [66] Hamidullah's perspective on the *Ahl al-Kitab* also emphasised the importance of justice and equity, echoing Qur'anic injunctions that call for just and fair treatment of all people, irrespective of their religious affiliations (Qur'ān 4:135). He argued that upholding justice is an essential

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[63] Ismail, *The People of the Book in the Qur'ān*, 301-325.

[64] Bhat, *Life and Works of Muhammad Hamidullah: An Overview,* 57-68.

[65] Muhammad al-Ghazali, "Muhammad Hamidullah (1908-2002)," *Islamic Studies* (2003): 183-187.

[66] Muhammad Hamidullah, "Administration of Justice under the early Caliphate: (Instructions of Caliph'Umar to Abu Musa al-Ash'ari) (17 H)," *Journal of the Pakistan Historical Society* 19,no.1 (1971): 1.

Islamic value that must be observed in all interactions, including dialogue with the People of the Book. This commitment to justice, he believed, is crucial for creating a just and harmonious society.[67]

Examining the practical aspects of these interactions, Hamidullah delved into the historical examples the Prophet Muhammad (PBUH) set in his dealings with Jews and Christians. He focused on various treaties, pacts, and agreements the Prophet (PBUH) forged with different religious communities. These historical instances showcased Islam's capacity for diplomacy, coexistence, and mutual respect.[68] Such examples give contemporary Muslim communities insights into engaging respectfully and justly with People of the Book, thereby fostering peace.[69]

Muhammad Hamidullah's approach to interfaith relationships, particularly regarding the *Ahl al-Kitab*, reflects a profound appreciation for religious diversity and an in-depth understanding of the shared monotheistic roots of Muslims, Jews, and Christians. His scholarly work is a rich repository of knowledge and insights for fostering harmonious coexistence based on mutual respect, justice, and a commitment to dialogue. His contributions to this field are invaluable, providing a foundational framework for positive and constructive interfaith relationships. Hamidullah's emphasis on recognising shared values, addressing challenges with empathy and understanding, and upholding justice in all interactions continues to be highly relevant. This approach serves as a valuable resource for anyone seeking to focus on the complexities of interfaith relationships in a manner that aligns with Islamic principles and values.[70]

Hamidullah's work highlights the historical context of interfaith relations and offers practical guidance for contemporary

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[67] Jamal Badawi, *Muslim/non-Muslim relations*: An integrative approach, 23.

[68] Mitwally Ibrahim, Muhammad Said. "Interfaith dialogue a muslim legal perspective on its validity, concept and practices," *Insights* (20724586) 3, no. 1 (2010) :11-32.

[69] Siddiqui, Ataullah. "Pope Francis, Islam, and Dialogue," *Pope Francis and Interreligious Dialogue: Religious Thinkers Engage with Recent Papal Initiatives* (2018): 169-182.

[70] Imtiyaz Yusuf, *Managing Religious and Ethnic Diversity for Peace and Harmony*, 129-140.

engagement. His call for dialogue and understanding resonates strongly in today's world, where interfaith interactions are increasingly common and necessary.[71] Hamidullah's teachings help bridge the gaps between religious communities, fostering an environment where diverse faiths can coexist harmoniously by promoting an approach that values knowledge, empathy, and mutual respect. His interpretation of Qur'anic teachings regarding the *Ahl al-Kitab* serves as a reminder of the potential for common ground and shared values among different religious traditions. It underscores the importance of focusing on similarities rather than differences, promoting a narrative of inclusivity and respect. This perspective is particularly relevant in addressing contemporary issues such as religious intolerance and sectarianism. By embracing Hamidullah's approach, individuals and communities can work towards a more inclusive and respectful interfaith dialogue, contributing to a more peaceful and understanding world.[72]

Moreover, Hamidullah's emphasis on justice and equity in interfaith relationships is critical to his teachings. He posits that justice is a fundamental Islamic value and a universal principle that should guide all human interactions. This focus on justice transcends religious boundaries, offering a universal framework for interfaith engagement that is ethical and respectful.[73] In summary, Muhammad Hamidullah's approach to interfaith relationships, particularly his views on the *Ahl al-Kitab,* offers a comprehensive and insightful framework for understanding and navigating the complexities of interfaith dialogue. His work, grounded in a deep understanding of Islamic teachings and a commitment to religious diversity, provides valuable guidance for contemporary efforts to foster mutual respect and understanding among different faith communities. Hamidullah's legacy in this field inspires and informs scholars, religious leaders, and laypersons alike, underscoring the importance of knowledge, empathy, and justice in building harmonious interfaith relationships.

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[71] Ismail, *The People of the Book in the Qur'ān*, 301-325.

[72] Abdullah, *"Hijrat-e-Habāsha,"* 1-15.

[73] Imtiyaz Yusuf, *"Islamic Theology of Religious Pluralism: Building Islam-Buddhism Understanding,"* Pluralism in Islamic Contexts-Ethics, Politics and Modern Challenges (2021): 129-140.

9. Conclusion

In conclusion, the intricate tapestry of interfaith relations is significantly woven by the threads of government policies and legislation, a concept underscored by the insightful findings of Muhammad Hamidullah. His research emphasises the pivotal role of legal frameworks and justice in nurturing harmonious societies, shedding light on the importance of advocacy, enforcement, and state responsibilities in creating an environment conducive to the flourishing of interfaith understanding. The canvas of interfaith dynamics is further painted by the brushstrokes of globalisation, social dynamics, and cultural factors. This interplay introduces both positive and negative implications, shaping the landscape of relationships between different religious communities. It is within this complex framework that the imperative of international organisations, non-governmental organizations (NGOs), and grassroots initiatives becomes apparent, all of which play crucial roles in fostering interfaith understanding. This echoes Hamidullah's belief in the significance of collaborative efforts to bridge gaps and build bridges across diverse religious landscapes. As the global stage continues to grapple with the intricacies of interfaith complexities, it is essential to draw upon the wealth of insights provided by Muhammad Hamidullah's scholarly contributions. His work serves as a compass in navigating the multifaceted challenges inherent in fostering positive interfaith relations and advancing towards a world where understanding among diverse faiths is a shared goal. Government policies and legislation stand as formidable pillars in shaping the contours of interfaith relations. By incorporating Hamidullah's findings, societies can better appreciate the profound impact that legal frameworks and justice systems have on fostering harmony. Advocacy, a potent tool for change, gains prominence in this context, as it becomes integral to the process of creating an environment that facilitates mutual understanding among religious communities. The enforcement of laws and the fulfillment of state responsibilities are equally vital components, contributing to the establishment of a foundation where interfaith dialogue can not only take root, but also thrive. In this intricate dance of perspectives, the influence of globalisation, social dynamics, and cultural factors

becomes apparent. These factors, while presenting challenges, also offer opportunities for enriching interfaith relationships. The positive and negative implications of this interplay underscore the need for nuanced approaches and comprehensive strategies. Here, the role of international organisations, NGOs, and grassroots initiatives cannot be overstated. Their collective efforts contribute to the cultivation of an atmosphere where diversity is celebrated, and the richness of varied religious traditions is acknowledged and respected. Muhammad Hamidullah's advocacy for collaborative efforts finds resonance in the concerted actions of these entities. By working together, they exemplify the potential for positive change in fostering interfaith understanding. As they engage with communities on a global scale, they embody the spirit of shared responsibility in addressing the challenges posed by diverse belief systems. The impact of media and technology in shaping interfaith perceptions and relations adds another layer to this intricate tapestry. Channels for disseminating information and narratives play a pivotal role in influencing societal discourse. Hamidullah's acknowledgment of the media's role aligns with the contemporary reality where these platforms serve as powerful instruments for shaping public opinion. As we navigate the evolving landscape of interfaith dynamics, an awareness of the media's influence becomes imperative, emphasizing the need for responsible and inclusive storytelling that promotes understanding rather than perpetuating stereotypes. In conclusion, Muhammad Hamidullah's scholarly contributions provide a valuable guide in navigating the complexities of interfaith relations. Government policies, international collaboration, grassroots initiatives, and media engagement collectively shape the narrative of religious coexistence. By drawing on Hamidullah's insights, societies can aspire to cultivate environments where interfaith understanding is not merely a goal but a shared and celebrated real.

From the research study of Muhammad Hamidullah's academic work in inter-civilisational relations, we conclude that:

- Muhammad Hamidullah's early life and education formed the basis of his academic journey, which has various cultural and intellectual motivations. His professional achievements testify to his dedication to Islamic scholarship and interfaith dialogue,

which significantly refreshed Islamic literature. His approach to religious studies highlighted the balance between similarities and differences between Islamic teachings and other faiths.

- Muhammad Hamidullah's tolerant behavior towards the People of the Book highlighted Islam's recognition and respect for Jews and Christians.

- He highlighted the Quranic concept of '*Rahmah*' (Mercy) as a fundamental principle for interfaith relations and in light of this the inter-human values of Islam such as peace, justice and compassion he explains that they apply to all humanity without discrimination. In his opinion these universal values provide a powerful antidote to hatred and division in human society.

- In his opinion inter-faith harmony is necessary to achieve world peace and security, he emphasized not only the need for mutual understanding, tolerance, compassion and respect between people of different religions, but his academic contribution to interfaith relations has had a profound impact on promoting understanding and harmony among diverse religious communities. His scholarly legacy therefore serves as a powerful reminder of the importance of interfaith harmony.

- On the one hand, his work has provided valuable insight into interfaith interactions regarding the Madinan period of the Prophet Muhammad's life and early Islamic expansion and has innovated important academic fields such as Islamic jurisprudence, while on the other hand, his scholarship shows the way to deal with contemporary challenges like extremism and Islamophobia on an academic level.

- His scholarship promotes an understanding of Islam in pluralistic societies that offers guidance for advancing interfaith relations in the present day.

- His academic work encourages scholars promoting interfaith understanding as well as policy makers to move in the right direction, so notable organizations influenced by his work include The World Muslim. Congress, The Islamic Society of North America and The Interfaith Dialogue Association etc.

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