

Islamic Concept of Peace, Tolerance and Religious Harmony: A Study of Montgomery Watt and Robert Spencer's views

Dr. Tariq Aziz

Assistant Professor, Department of Islamic Studies, Govt. Graduate College
Bhalwal

Dr. Hafiz Muhammad Abrar Awan

Ph. D Islamic Studies, Sheikh Zayed Islamic Center, Punjab University,
Lahore

Dr. Muhammad Shahbaz Manj

Department of Islamic Studies, University of Sargodha

Dr. Saima Munir

PhD Islamic Studies, University of Sargodha

Dr. Taiyyiba Fatima

V. P Hejaaz International Education System. Sahiwal

Dr. Navid Iqbal

Assistant professor, Department of Hadith Sciences, AIOU, Islamabad

Abstract

Islam promotes religious harmony, tolerance and peaceful co-existence not only among the Muslims, but also among the people of other faiths. As established by Islam, it is important for every Muslim to tolerate other religions, and to follow the policy of living peacefully with other nations and religions despite fundamental disagreements. However, modern western scholars and Orientalists such as Montgomery Watt and Robert Spencer are inclined to disprove all teachings of Islam while interpreting the verses of Holy Quran in their Quran commentaries and books. This article is aimed to explore how the Holy Qur'an appeals to Muslims to engage in religious tolerance, peace and harmony with the people of other religions in order to bring a true manifestation of peace and brotherhood in diversity and respect for each other's rights on the basis of their common humanity. In this article their untenable hypotheses, biased and prejudiced conclusions have been refuted. For this research, modern research methodology has been followed. Instead of paraphrasing and putting in our own words the writings and observations of various scholars, the method of Muslim historiography has been followed by quoting the writer in his own words, giving full reference to his work.

Key words: Watt, Spencer, Quran, Orientalists, Peace, Tolerance.

Introduction

One of the trials of humanity on the planet is unrest, which is a killer of human contentment. This concept of unrest and frustration has been there since the creation of the World. Cain's killing of Abel was the first incident of unrest on the planet, after which an endless series of unrest began on earth. Peace was taught in all the heavenly books that were revealed from Prophet Adam to Prophet Muhammad because peace makes social life peaceful. Commands regarding peace have been given in the Holy Quran and Prophetic teachings. The teachings of peace have been described in these two Islamic sources so clearly and openly that no ambiguity remains.¹

Today, Islam and terrorism are two words that, despite having no relation to each other, seem connected to the efforts of the Western media. This media is trying to convey the message through Orientalists such as Robert Spencer that Islam is closely related to terrorism. However, the definition of terrorism that has been made public by the international, especially the Western media, is completely incorrect and biased.

The hostile actions of the anti-Islamic classes and the economic, destructive propaganda, war, rhetorical, educational, moral, social and political exploitation are the causes and background due to which Islam has been hurt in the true sense. The anti-Islamic nations have crossed all limits in this display of hostility and hostility. Before examining the accusation of terrorism on Islam, it is important to clarify the interrelationship between Islam and peace.

Methodology

In this narrative research, the material has been selected, analyzed and compared. The narrative and comparative method has been adopted to evaluate the common and dissimilar aspects of the two interpretations on the

subject under investigation. The basic material and sample for this subject are Montgomery Watt and Robert Spencer's Qur'an commentaries. Both English Qur'an commentaries have been thoroughly reviewed for the purpose of research and a critical and comparative review of the opinions of both scholars has been presented about the debates related to the subject.

Montgomery Watt ² and Robert Spencer's ³ Opinions

Where western thinkers have objected to other aspects of Islam, they have also tried their best to prove that the teachings of the Qur'an and Holy Prophet provoke unrest. Although Montgomery Watt's attitude towards this concept is somewhat moderate yet Robert Spencer in his book and Qur'an commentary tries his best to prove that the teachings of Christianity bring peace and security while Islam encourages unrest and violence.

Watt writes in one of his articles about Islamic concept of peace that although Muslims presented Islam as a religion of peace yet their concept is different from Christians. He opines that Islam began as a political movement while Christianity began almost after the death of Jesus and were apolitical for three centuries.⁴

Watt writes in one of his articles about the Islamic concept of peace, "We still wait for Muslim traditionalists to convince non-Muslims that Islam as they conceive it has an important contribution to make the world peaceful."⁵

Robert Spencer argues that many non-Muslims simply assume, without examination, that because the Holy Qur'an is a religious book, it must teach peace, love, brotherhood, and compassion.⁶ In his opinion "Islam is not a religion of peace."⁷ He writes, "Terrorists are embracing the teachings of the Holy Quran and the teachings of Islamic theology and law that mandate

violence."⁸ Spencer expresses surprise and says that after the long war against terrorism, Islam is still called the religion of peace.⁹

He writes, "It is difficult, if not impossible, to maintain that Islam is a religion of peace."¹⁰ He further writes that, "Stop insisting that Islam is a religion of peace. This is false and falsehoods are never productive."¹¹

Critical and Comparative review

In the next section, the opinions of both Western scholars will be presented in a critical and comparative review from the Qur'an and Sunnah, the biography of the Prophet (PBUH) and the opinions of Muslim and non-Muslim thinkers. Peace refers to an environment in which every human being lives without fear and danger and where his interests are protected and he is fulfilling his routines satisfied with the future conditions. It is an environment where he gets complete satisfaction and does not face any problem in any matter.¹² In order to clarify the meaning of peace, the Holy Qur'an has described the opposite of peace in three places, fear in one place, kidnapping in the second place i.e. dissatisfaction and insurrection in the third place to make the concept of peace completely clear. It is said in Surah Al-Quraish that, "He who fed them in their hunger and gave them peace from fear".¹³ Then in Surah Al-Ankabut, peace has been interpreted in these words, "Do they not see that We have made the Haram a place of peace?"¹⁴ After that, it was said in Surat al-Tawbah that if a polytheist seeks refuge with you, grant him refuge until he hears the word of Allah, then convey him to his place of peace.¹⁵

The meaning of peace described in these verses of the Holy Qur'an is very clear and unambiguous, but a peaceful environment means an environment where there is no danger of kidnapping, rebellion and robbery. It is a place

where one's life and property are fully protected.¹⁶ According to the teachings of the Holy Quran, peace is one of the great blessings of Allah Almighty and these Quranic teachings related to this great blessing are about fourteen hundred years ago. It was a time when this planet was touching the limits of discontent, fear, terror, anxiety and insecurity. Allah Almighty said about the planet on which this religion was founded, "And whoever enters it becomes peaceful."¹⁷ And Holy Quran swore peace in the city of Mecca.¹⁸

Concept of peace in religions other than Islam

The creator and owner of the entire universe is Allah Ta'ala, just as the system of creation operates according to the order and law of Allah Ta'ala, in the same way, the interpretation system has been set by Allah Ta'ala, which is called Islam. This system provides justice, peace and security of the world. It is now obvious that every system other than this system will be the cause of corruption and this has been specified in many places by the Holy Qur'an.¹⁹ The map of mischief, unrest and terrorism caused by Pharaoh is drawn in Surah Al-Qasas.²⁰

Pointing to the same bad faith of Christianity, the famous orientalist George Sale writes in the preface to the translation of the Qur'an that "the priests of the church had torn the religion to pieces and had lost peace and love and goodness."²¹ The entire Qur'an, the Bible itself and history are also full of mischief, rioting and terrorism of the Jews. Today, practically, this nation has a big hand in unrest, corruption and terrorism in the world.

The comprehensiveness of Quranic teachings for establishing peace

The Holy Quran is a source of guidance for all mankind till the Day of Judgment and this universal book has a universal message. It is for this reason that the Holy Quran says about the Prophet (PBUH), "And We have

sent you as a mercy to the people of the whole world."²² Then, pointing to His universality, said, "O humanity! I am the Messenger of Allah to all of you."²³ Taking into account the meaning of these verses, when the message of the Holy Quran is referred to peace, then the message of peace is also seen as a message to all the people of the world, where the peace of all humanity is talked about without discrimination. In Surah al-Ma'idah, Allah Almighty says that the killing of one human being without reason is the killing of the entire humanity.²⁴ In this verse of Holy Qur'an, the killing of a Muslim is not talked about, but the killing of a single human being has been talked about. In the entire Holy Qur'an, the teachings of the Holy Prophet and the Islamic law, it is ordered to maintain peace at any cost.²⁵

Contrary to the objections of the writers we are discussing, it is proved that the message of peace in the Holy Quran is not limited to a single nation and country, but these teachings have a program of peace that is very wide in scope.

Application of Quranic Teachings of Peace in the Present Times

Chaos is everywhere nowadays. World peace is in crisis, if we refer to the teachings of Quran and Sunnah in these situations, then this divine book provides a complete plan to get rid of these situations. Holy Quran says, "If two groups fight, then make peace between them and fight the one who is transgressing until they turn to the command of Allah."²⁶ In this verse, it is said to stop the ongoing war between two groups of Muslims and make the environment peaceful.²⁷ In the explanation of this verse, Muhammad Asif Qasmi writes that, "if the enemy is inclined towards peace, peace should not be delayed because the religion of Islam is the religion of peace and security. It is a philosophy of life."²⁸ This makes clear that the military force used for

the establishment of peace will not be called terrorism contrary to Spencer's opinion, but it will be a real effort to establish peace and it will be rewarded by Allah Almighty. Thus, if a non-Muslim is an enemy of peace, first he will be invited to peace, but if he does not accept, then he will be forced to do so by using force. But it should take into account the principle that the efforts made to establish peace should ensure a peaceful environment, because sometimes the military efforts made for peace itself take the form of terrorism. In this case, the use of such force would be illegal.

The concept of peace and security in the light of Sira

Hazrat Muhammad's manifesto of peace and security in the name of humanity is remembered by the name of Hajjat al-Wada.²⁹ This manifesto is the first welfare system for humanity based on the elimination of anti-humanism, unrest, injustice, coercion, exploitation and tyranny, which is a permanent sign of the rise of law and order and the protection of human rights.³⁰ Despite the fact that Islam, peace and security are synonymous, the accusation of corruption and terrorism is not a product of today's modern west, but similar accusations have been made against Islam and the Prophet of Islam in the past as well.

Contrary to Spencer's opinion, the Prophet's life is a guarantee of peace. He (PBUH) has left a wonderful path of peace by eliminating unrest and corruption. He said about the system of peace that he had introduced. Allah is such a helper and granter of yours that a veiled woman will travel a long distance between Madinah and Hera or even further away alone and will not be in danger of thieves and robbers.³¹ On the occasion of the Farewell Sermon, he said, "Undoubtedly, your blood, your wealth and your honor are as respected among you as these days of yours in this city of yours within

this month. Then he repeated it again and again.³² In Islamic history, Pact of Al- Hdaybiyah was an ideal example of the philanthropy, peace and security of the Holy Prophet. Imam Zuhri says about it that "due to the Hdaybiyah Treaty the war ended, peace was established and the Muslims in Mecca have not revealed their Islam until now. They began to follow the declaratory orders of Islam."³³

In the same way, the successors of the Prophet continued this mission of peace and security. Hazrat Abu Bakr Siddiq (R.A) is a good example of the promotion of this mission after becoming the Caliph.³⁴ In his last days, Hazrat Umar Farooq bequeathed these things that the agreements made with non-Muslims should be fulfilled after me and if war is necessary to protect their lives and property, it should not be hesitated.³⁵ In the entire Qur'an, the teachings of the Prophet and Islamic law, it is ordered to maintain peace at any cost.³⁶

On this subject, Karen Armstrong writes that "despite Western propaganda and fiction, Islam stands for peace and reconciliation."³⁷ What Islam has taught the world about peace, security and respect for humanity, it has given the philosophy of religious tolerance, peace and security without discrimination of religion and nation for peaceful co-existence?³⁸ In order to end unrest, intolerance and religious extremism in the present era, there is a need to popularize the teachings of the Qur'an and the teachings of the Prophet.³⁹

Contrary to opinion, if the history of Ghazwa Badr is studied impartially, the fact emerges that its purpose was only to establish peace in Medina.⁴⁰ The Holy Qur'an has mentioned the same verse separately in Surah Al-Baqarah and Surah An-Fal, "And fight them to such an extent that the fitnah ends."⁴¹

In this blessed verse, the main purpose of Jihad is to end unrest and corruption. The purpose of the repeated verses is to end unrest and corruption and ensure the establishment of peace.

Maulana Imdadullah Anwar writes that "Jihad is started for the protection of Islam and not for the propagation of Islam."⁴² But the fact is that the Holy Prophet (PBUH) took up the sword in unavoidable situations only for the establishment of peace and took war measures to the extent that it was absolutely necessary because sometimes war is unavoidable for the establishment of peace. A non-Muslim writes about the inevitability of it as "war is the compositional element of human history."⁴³ Karen Armstrong writes that "war sometimes becomes a duty to justify oppression."⁴⁴

Prophet Muhammad (PBUH) and the early Muslims were fighting for their survival; they gave the world a peaceful order in which proper violence was inevitable. No social and political revolution based on reform could take place without bloodshed, as Muhammad (PBUH) was living in an age of chaos and lawlessness, so peace and tranquility could only be achieved by the sword. ⁴⁵According to James Mikes, "The Qur'an clearly supports freedom of conscience. There is strong evidence that Islam welcomed people of different faiths."⁴⁶

In Islam, the use of force is only for the elimination of oppression, the promotion of peace and the establishment of justice. If Jesus is forced to take up the sword after only three years of preaching and still Jesus is called "Prophet of Peace ", then after enduring various tortures for thirteen years, Muhammad (PBUH) took up the sword to establish peace and ward off evil, and it is not fair to slander him and not to accept him bu Robert Spencer as a prophet of peace. Islam is not a system set by man, but it is a system set by

Allah, the purpose of which is to live in peace and success in this world and the hereafter. Therefore, this system is the only guarantor of the establishment of justice and peace, in which it is forbidden to commit cruelty to animals, plants and animals. The system created by man cannot compete with Islam, nor can it become a guarantor of peace in this world and the hereafter. Therefore, these objections raised by the authors on Quranic teachings are baseless.⁴⁷ Islam is a religion of peace, love and tolerance.⁴⁸ Like other human rights, Islam emphasizes mutual harmony and the rights of minorities.

Now a day, due to terrorism, extremism and unrest, the whole world is suffering from imbalance. At every level, humanity needs a balanced and righteous system to get rid of this corruption and unrest, which is only with Islam. Islam is a religion of peace, security and tolerance.⁴⁹ Islam symbolizes an important link between peace and development, i.e. basically, nature is progressive and necessarily leads to development, and otherwise there can be no peace.⁵⁰ The concept of peace is associated with non-violence. In modern times, violence has gripped the entire world.⁵¹ The fact is that more people accepted Islam during peaceful times and through peaceful means.⁵² Peace through equality and justice is a fundamental goal of Islam, which is often appreciated by Muslim intellectuals and the majority of ordinary Muslims. It is no exaggeration to say that Islam and violence are diametrically opposed. The concept of Islamic violence is so patently baseless that every form of it has been rejected.⁵³ Orientalist Armstrong also praises Hazrat Muhammad (PBUH) great struggle against intolerance, greed, injustice and ignorance. In his opinion, Muhammad (PBUH) tried to establish

peace in war-torn Arabia.⁵⁴⁵⁵ This shows that the objections of Montgomery Watt and Robert Spencer reflect religious bias.

Islamic teachings for tolerance and religious harmony

Respect and tolerance towards different religions are universal teachings of Islam. Islam is a religion of peace, love, tolerance and tolerance. Like other human rights, Islam also emphasizes interfaith harmony and the rights of minorities.⁵⁶The freedom that Prophet Muhammad(PBUH) had before his visit to Madinah regarding his religious slogans, Prophet Muhammad (PBUH) maintained this freedom.⁵⁷Montgomery Watt and Robert Spencer have misunderstood these teachings while both Orientalists have enough knowledge about these teachings in Islam.⁵⁸It is important to mention here that there are some Qur'anic verses that command strict treatment of non-Muslims.⁵⁹To understand these verses, it is very important to know the correct Islamic thought. It is very important to understand the context of revelation of these verses to strengthen the relationship between different religions and beliefs. Pir Karam Shah Al-Azhari writes that just as Islam does not allow anyone to be forced to become a Muslim, it also does not allow anyone to turn away from Islam by torturing its followers or those who willingly want to join its community. They should be forcibly prevented from doing so.⁶⁰

According to Islam, this diversity of the world was created by Allah for the maximum benefit of humanity.⁶¹ Diversity is the plan of the Creator of the universe and Muslims have to accept that some individuals or groups will not follow their religion. But they have to live with these differences in love, cooperation, and mutual understanding.⁶² Islam promotes peace and

harmony which is reflected in the greetings of Muslims.⁶³ But they have to live with these differences in love, cooperation, and mutual understanding. According to the teachings of Islam, Allah Almighty sent a prophet for each community, and sent different prophets for different communities and sent his message to every part of the world.⁶⁴ Islam considers itself to be the continuation of all inspired religions.⁶⁵ Thus, Islam has accepted all previous prophets as prophets of Islam. In the Qur'an, Christians and Jews are mentioned with special honor as People of the Book.⁶⁶

Prophet Muhammad (PBUH) showed compassion towards people of other faiths. He never forced non-Muslims to follow Islamic laws in Madinah.⁶⁷ Islamic teachings are not in favor of ending the preaching of other religions. Islam is in favor of creating an atmosphere of harmony rather than confrontation and it also ensures the provision of protection to the holy places of other religions and other religions.⁶⁸ Islam does not distinguish between classes.⁶⁹ As a result of Islamic teachings, all human beings are equal under the law and have an equal place in society to enjoy the same rights of citizenship as others. Islam guides its followers to deal with all citizens based on the principles of social justice.⁷⁰ According to the Medina Charter People of the Book and non-Muslims alike received full citizenship.⁷¹

The Qur'anic Explanation of Interfaith Dialogue: A Review of the Views of Montgomery Watt and Spencer

Mutual dialogue is an integral part of Allah's purpose.⁷² The Qur'an commands that every human being has the freedom to choose and follow his own religion. The Quranic order of religious freedom came when the Holy Prophet (PBUH) was still living in Makkah.⁷³ Allama Qurtubi writes that we

should not impose Islam on anyone.⁷⁴ Non-Muslims should enjoy freedom in choosing their religion. When dealing with people of other religions, the Qur'an teaches to debate with wisdom and beautiful words.⁷⁵ Allah Almighty wants people to live with kindness and respect for each other regardless of their religion.⁷⁶

The Holy Quran teaches that everyone should communicate with each other through mutual understanding so that an environment of harmony can be established.⁷⁷ Interpersonal communication is the preferred approach to knowing and respecting other human beings. Contrary to Spencer's views, the Qur'an forbids insulting other religions, their gods, and their followers.⁷⁸

The Prophet's dealings with people of other religions

The life of Prophet Muhammad (PBUH) contains numerous examples of dialogue and conversation between Muslims and non-Muslims.⁷⁹ Prophet Muhammad (PBUH) spent his life in conversation with believers, disbelievers, atheists and polytheists.⁸⁰ He (PBUH) loved all human beings equally. He did not like to curse even his enemies. When the Prophet of Islam went to Taif to preach, people harassed him. Although the persecution was beyond his tolerance, he never prayed for their destruction but for their forgiveness. Prophet Muhammad (PBUH) said, "Gabriel used to advise me to treat my neighbor as if he were my heir."⁸¹ Regarding the rights of the neighbor, everyone is included in Islam, whether he is a believer, a disbeliever, an atheist, a polytheist, and so he will be included as a neighbor in any Muslim society.

In the fifth year of Prophethood, Prophet advised his companions to migrate to Abyssinia and informed them that there was a Christian King Najashi who was a just ruler and he does not do injustice to his subjects.⁸² Prophet

Muhammad (PBUH) took shelter of non-Muslims as well. This shows that the Prophet not only treated non-Muslims equally but also trusted them.⁸³ The Prophet (PBUH) guaranteed religious education for non-Muslims. During his life, he visited the Jewish religious school of Beit al-Mudras many times. Hazrat Abu Bakr Siddiq (R.A) the first Caliph also visited the same Baitul Mumadras many times and ensured the freedom of religious education.⁸⁴ The Prophet (PBUH) has warned those who treat non-Muslims unfairly in an Islamic state."⁸⁵

At the beginning of his stay in Madinah, the Prophet (PBUH) signed an agreement with the various tribes of Madinah, including Jews, polytheists and other groups, known as the Charter of Madinah.⁸⁶ In this agreement, all of them were guaranteed to be considered members of the same nation.⁸⁷ The charter had common legal, economic, military and political objectives, to maintain peaceful inter-relationships between different groups.⁸⁸ The purpose of this charter was to protect the lives and property of its inhabitants in Madinah, to fight against malice and injustice regardless of religious or tribal affiliation, and to ensure religious freedom. Muslims and Jews lived there in harmony."⁸⁹ The Prophet (PBUH) established a pluralistic and tolerant polity in Medina. The Prophet (PBUH) made many other agreements with the citizens of Medina.⁹⁰ This agreement was maintained throughout the entire period of the Caliphate from Abu Bakr Sadiq to Hazrat Ali."⁹¹ Islamic history has proved that mutual communication between the Holy Prophet (PBUH) and the delegation of Christians of Najran began in the first century of Hijri.⁹² From the study of the agreements of the Holy Prophet, it is known that he has always maintained inter-religious tolerance. He did not allow any difference between people of the book (Jews and

Christians) and non-people of the book. Therefore, in making agreements, the religious beliefs of the opposite party have been negotiated with them.⁹³

Treatment of Muslim rulers with people of other religions

During the reign of the four caliphs, there were many agreements between Muslims and non-Muslims which none of the caliphs violated. Their churches, temples and synagogues were protected, and they practiced their religions freely.⁹⁴ During the reign of the second caliph, there was an agreement between the Jews, Christians and Muslims that the churches and synagogues would not be changed. No group will insult others and fight against each other.⁹⁵ An example of giving religious freedom to non-Muslims is Hazrat Umar's treatment of Christians in the Islamic Temple. Hazrat Umar Farooq(RA) protected their lives, their property, their places of worship and their religious symbols and did not tax their resources too much.

Thus, Hazrat Umar Farooq's rule was a landmark of peace, security and justice. One day, Hazrat Umar(RA) passed by an old dhimmi who was begging from one door to another. Hazrat Umar said that when we collected jizya from you in your youth, we cannot allow you to beg in your old age. He then ordered him to provide a pension from the public treasury and open it to all those who were in need among the dhimmis.⁹⁶ Hazrat Umar found a group of Christians on the streets of Damascus who had leprosy. Seeing this, Hazrat Umar ordered to donate them from the treasury. .⁹⁷

Conclusion

The concept of peace in Quran and Sunnah is very clear and there is no ambiguity in this concept. Contrary to the opinions of the western scholars in question, the life of Prophet Muhammad and the behavior of his

companions were based on efforts to promote and establish peace and security throughout the world. The Holy Qur'an emphasizes on ensuring the provision of peace to the entire humanity. This research has also concluded that other religions do not in any way ensure the claim of peace and security. Islam, as a universal religion, recognizes dialogue between religions. The Qur'anic approach and the behavior of the Prophet (PBUH) as well as the treatment of non-Muslims by the early Muslim rulers prove that people of other religions had an equal opportunity as human beings. In Islam, communication between Muslims and non-Muslims is held with great respect. Despite the differences between Islam and other religions, Islam has had no difficulty in adapting to a society of diverse religions and cultures.

1 Obaidullah and Manzoor Ahmad, "The Concept of Peace in the Quranic Teachings" Research 3, Issue 10 (2018): 1.

2 Dr. William Montgomery Watt is a famous Scottish Orientalist and Islamic Scholar. He was born in 1909. He got his higher education from Edinburgh and Oxford Universities. The last Orientalist died in 2006. He wrote many books and articles on Islam, Quran and life of Prophet Muhammad. He also wrote a commentary of the Quran "Companion to the Quran" along with his other books on the Quran.

3 Robert Spencer is an American anti-Islamic writer. He was born in 1962 and has a background in Catholic Christianity. He got his Master Degree from University of Chapal Hill. He is a director of the website Jihad Watch. He has published more than twenty books on Islam, Quran and other topics. His two books have been the New York Times best seller books. He also wrote a Quran commentary, " Blogging the Quran". He has planned to publish his new Quran commentary, "The Critical Quran: The key Islamic commentary and Contemporary Historical Research" in November 2021.

4 Watt, Islam and Peace, 167-178.

5 Watt, Islam and Peace, 173.

6 Glazov, "Does the Qur'an teach violence?".

7 Spencer, Interview by Kyrel Zantonavitch.

8 Lamb, "C-Span."

9 Dr. Badshah Rehman and Saeed Akhtar, " Jihad against Terrorism: A Response to Robert Spencer's Views on Jihad, Burjis5 no.1 (2018):13.

10 Spencer, Truth about Muhammad, 178.

11 Spencer, Truth about Muhammad, 192.

12 Obaidullah and Manzoor, "The Concept of Peace in Qur'anic Teachings," 2

13 al-Quraysh 106:4.

14 al-'Ankabūt 29:67.

15 At-Tawbah9:6.

16 Obaidullah and Manzoor, "The Concept of Peace in the Light of Holy Quran"3.

17 Āl-'Imrān3:97.

18 at-Tīn95:3.

19 al-'Ankabūt 29:28.

20 al-Qasas 28:4

21 Dr Mubarak Ali, The Rise of Europe (Lahore: Fiction House, 2000), 47.

-
- 22 al-Ambiyā' 21:107
al-Ambiyā'
- 23 al-A'rāf 7:158
- 24 al-Mā'idah 5:32
- 25 Zayed, The Lies about Muhammad, 147.
- 26 al-Hujurāt 9:49
- 27 Maulana Ashraf Ali Thanawi, Tafsir Bayan-ul-Quran (Lahore: Maktab-e-Rahmania), 3:433.
- 28 Maulana Muhammad Asif Qasmi, Tafsir Baisarat Qur'an (Karachi: Maktaba Baisarat Qur'an), 2:369.
- 29 Muhammad Hashim Makhdoom Thattwi, Al-Baqil al-Quwa fi Tasayat Sunni al-Nabwah (Hyderabad: Sindhi Literary Board), 257.
- 30Thattwi, Al-Baqil al-Quwa, 257.
- 31 At-Tirmidhi, Al-Jaami Abubaab al-Tafseer, 665.
- 32 Al-Bukhari, Al-Jama'i al-Sahih, Kitab al-Hajj, Chapter Al-Khatbah Ayam Muni, 280.
- 33Ibn Hajar, Fateh al-Bari, 256:5.
- 34 Muhammad bin Abdullah bin Saad. Tabaqat al-Kubri, 3:129.
- 35 Al-Bukhari, Sahih, Kitab al-Janaiz, 223.
- 36 Zayed, The Lies about Muhammad, 147.
- 37 Karen Armstrong, Muhammad: A Western Attempt to Understandings Islam (Us: Harper Collins, 1991), 266.
- 38 Dr. Hafiz Mohammad Sani and Dr. Abida Parveen "The Concept and Importance of Tolerance and Peace and Security in the Light of Sira-e-Taiba"Al saqafa tul Islami 35,no.35(2016):7-8.
- 39 Muhammad Sani,Dr. Hafiz aur Dr. Abida Parveen "Rawadari aur Aman o Salamti Ka Tassarar wa Ahmiyat Seerat Tayyaba ki Roshni main",Alsaqaftah al islamia 35,Shumara 35,(2016),22.
- 40 al-Baqarah 2:190
- 41 al-Baqarah 2:193, al-Anfāl 8:39

- 42 Maulana Imdadullah Anwar, *Defah e Islam* (Multan: Darul Maarif, 2013), 659.
- 43 Wendell J. Goats, *Armed Forces as Power* (New York: Exposition Press, 1966), 15.
- 44 Karen Armstrong, *Holy War* (London: Macmillan Limited 1988), 25.
- 45 Karen Armstrong, *Muhammad: A Biography of the Prophet* (New York: 1992), 164,168.
- 46 James A. Michener, *Islam: The Misunderstood Religion* (New York: Create Space Independent Plate form Publishing, 2012), 26.
- 47 Dr. Zahid Shah and Nasir Khan, "Islam main Aman aur Dashtgardi ka Tassawar: Aik Ilmi aur Tehqeeqi Jaiza," *Al-Idhaah* 30, No. 1, (2015): 104.
- 48 Muhammad Iqbal (Chishti) and M. Anwar ul Hussnain, "The Concept of Tolerance in Islamic Perspective," *Abhath* 4, no.15(2019): 16.
- 49 Yousaf al Qarzawi, *Al Mubsherat B Intasar Al muslimeen, Tarjama-Abdul Hakeem Falhai* (Lahore: Manshoorat, 2004), 11
- 50 S. M. Farid Mirbagheri, *War and Peace in Islam: A Critique of Islamic Political Discourses* (UK: Palgrave Macmillan, 2012), 83.
- 51 Gowhar Quadir Wani, *Understanding Peace and Nonviolence in Islam with Maulana Wahiduddin Khan. Journal of Islamic Thought and Civilization* 7, no. 2 (2017): 56.
- 52 Hasan, *Interpreting Islam and Plural Society*, 99–121.
- 53 Wahiduddin Khan, *The Prophet of Peace* (Haryana, India: Penguin Books, 2009), 88.
- 54 Armstrong, Karen, *Muhammad a Prophet for Our Time* (USA :Harper Collins, 2006), 7.
- 55 Mohammad Hashim Kamali, *Peace in the Islamic Tradition: One Vision, Multiple Pathways*, (Malaysia: IAIS, 2016), 157.

-
- 56 Muhammed Iqbal Chishti and M. Anwar ul Hussain, The Concept of Tolerance in Islamic Perspective, *Abhath* 4, no.15(2019):15.
- 57 Abu al-Qasim Abd al-Rahman ibn Abdullah ibn Ahmad al-Sahili, *al-Rawd al-Anf fi Sharh Sirah al-Nabaw* Laban Hisham (Beirut: Dar Ihya Al-Tarath al-Arabi, 2000): 16:2.
- Abu Al Qasim Abdul Rehman Bin Ahmad Al Saheli, *Al Rouz Alanf Fi Sharah Al Seerah Al Nabuwat Labin Hashaam* (Beirut: Dara Ihya Al Taras Al Arbi, 2000), 2:16
- 58 Mohammad Hashim Kamali, "Diversity and Pluralism: A Qur'anic perspective," *Islam and Civilizational Renewal* 1 no.1(2009):30.
- 59 al-Baqarah 2:191, an-Nisa' 4:89
- 60 Al-Azhari, *Ziya al-Qur'an*, 179:1.
- Al Azhri, *Zia Ul Quran*, 1:179
- 61 al-Mā'idah 5:48
- 62 Ahmet Kurucan and Mustafa Kasim Erol, *Dialogue in Islam: Qur'an Sunnah and History* (New York: Dialogue Society, 2012), 37.
- 63 Al Tirmazi, *Al Jameh*, 349.
- 64 al-Hajj 22:67, al-Baqarah 2:285.
- 65 J Cole, *Paradosis and monotheism: A late antique approach to the meaning of Islam in the Qur'an*. *Bulletin of the School of Oriental and African Studies*, 82(3), (2019), 405–425.
- 66 O.Baker, *The Qur'an on interfaith and inter-civilization dialogue: Interpreting a divine message for twentieth century humanity*. International institute of Islamic Thought Malaysia (IIITM) and Institute for the Study of the Ummah and Global Understanding (ISUGO). (2006).
- 67 A. Elius, Al-Masud, M. *The Qur'anic view of interreligious dialogue and harmony*. *International Journal of Recent Research in Social Sciences and Humanities*, 3, (2016). 18–21

- 68 Maher Y Abu-Munshar, *Islamic Jerusalem and its Christians: A history of tolerance and tensions*. Tauris Academic Studies 43, (2007), accessed May 4, 2018, <http://dx.doi.org/10.5040/9780755694365>.
- 69 Muhammad Said Ramadan Al-Buti, *Al-Jihad fi al-Islam*(Beirut: Dar al-Fikr ,1993),121.
- 70 Kurucan and Erol, *Dialogue*, 88.
- 71 Badre-Eddine. Ezziti , “ The Historical Development of Constitutional Islamic Religious Text of the legal status of non-Muslims in Islam,” *International Journal of Innovation and Applied Studies* 23,no.3 (2018): 290-298.
- 72 Kurucan and Erol, *Dialogue*, 36.
- 73 Kamali, *Diversity and pluralism*, 27–54.
- 74 Al Qarbi,*Al Jameh Al Ahkaam*,5:281
- 75 *an-Nahl* 16:125
- 76 Kurucan and Erol, *Dialogue*, 36.
- 77 Ali Ihsa Yitik, “Islam and Pluralism,” *Does Qur’an approve pluralism. Journal of Religious Culture* 68 (2004):105.
- 78 *al-An‘ām* 6:108.
- 79 Haq, “Muslims Participation in Interfaith Dialogue,” 49 no. 4 (2014):613–646.
- 80 Kurucan and Erol,*Dialogue*,70.
- 81 Al Bukhari,*Al Jameh Al Sahi*,Raqam Al HadeesL:6014
- 82 Ibn Kaseer, *Al Badya Wa Al Nihaya*, 2:85
- 83Safi-ur-Rahman Mubarak Puri, *Al-Hamiq al-Makhtoum* (Lahore: Al-Muktaba al-Salafiya, 2002), 73-77.
- 84 Al-Qurtubi, *Al-Jaami Al-Ahkam al-Qur’an*, 50:50.
- 85 Abu Dawud, *Sunan*, 170.
- 86 Fred M Donner, *Muhammad and the Believers: At the Origins of Islam* (Harvard: Belknap Press, 2012), 65.
- 87 Haq, “Muslims'Participation in Interfaith Dialogue,” 613–646.

-
- 88 Fred M Donner, *Muhammad and the Believers: At the Origins of Islam* (Harvard: Belknap Press, 2012), 65.
- 89 Haq, "Muslims' Participation in Interfaith Dialogue," 613–646.
- 90 Fred M Donner, *Muhammad and the Believers: At the Origins of Islam* (Harvard: Belknap Press, 2012), 65.
- 91 Abu Yusuf, *al-Kharaj*, 84-87.
- 92 KM Karim, and SA Saile, "Inter-faith Dialogue: The Qur'anic and Prophetic Perspective." *Journal of Usuluddin* 29 (2009):70.
- 93 Dr. Ali Akbar Al-Azhari and Ajmal Ali "Relationships of the Muslim State with Non-Muslim States in the Present Age (in the Context of Prophetic Treaties)", *Al-Alam* 2, Issue-2 (2018): 193.
- 94 Abu Yusuf, *Al-Kharaj*, 160.
- 95 M. Hameed Ullah. *Majmuah al-Wasaek al-Siyasiyyah lil-ahad al-Nawabi wa al-Khilafa al-Rashida* (Beirut: Dar al-Nafaes, 1987), 428.
- 96 Al Jozi, *Ahkam Ahl Zima*, 144.
- 97 Balazri, *Fatooh ul Baldaan*, 177.