

Tolerance between Islam and Christianity until the end of the Abbasid era

JAWAD KADHIM SHAYEB

Islamic History, Al-Qadisiyah University, jawad.shayeb@qu.edu.iq

Abstract

Tolerance means respect for the culture, beliefs, and values of others, and it is a fundamental pillar of human rights, democracy and justice, and general human freedoms. Forgiveness is not only for the sake of others, but for ourselves and to get rid of the mistakes we have made, and the sense of shame and guilt that we still keep within us, forgiveness in its deepest meaning is to forgive ourselves.

Keywords: tolerance, religion, freedom.

INTRODUCTION

Tolerance linguistically: means leniency

Tolerance terminologically: means to pardon when one is able, not to respond to abuse with abuse, to rise above petty things, and to elevate the human spirit to a high moral rank.

Tolerance is a social moral concept called for by all the apostles, prophets, and reformers; because of its great role and importance in achieving unity, solidarity, and cohesion of societies, and eliminating differences and conflicts between individuals and groups.

Tolerance means respect for the culture, beliefs, and values of others, and it is a fundamental pillar of human rights, democracy and justice, and general human freedoms. Forgiveness is not only for the sake of others, but for ourselves and to get rid of the mistakes we have made, and the sense of shame and guilt that we still keep within us, forgiveness in its deepest meaning is to forgive ourselves.

Therefore, it is considered one of the human and moral principles, that tolerance in religion means forgetting the painful past with our complete will, for with forgiveness you will have happiness.

Indulgence has gone through stages in human history, suffering specifically from the anti-Semitic persecution that prevailed in medieval Europe.

Then began the Protestant Reformation, the wars of religion, and the persecutions that followed the criticisms leveled at the Catholic Church, which were raised by Martin Luther, Zwingli, and others.

And as a reaction to a theory of persecution by the ruling power that was intended to justify the causes of the outbreak of wars of religion and the execution of individuals convicted of heresy and witchcraft.

Then the British Tolerance Act of 1689 was the political harvest of the efforts made by theorists on the idea of tolerance. This law was also a political necessity that gave way to the development of the history of tolerance, which in turn contributed to achieving greater political stability in the British Isles, despite the limited scope of this act of tolerance.

Enlightenment philosophers and writers, led by Voltaire and Lessing, participated in promoting and developing the idea of religious tolerance on a larger scale, but their efforts in this regard were not enough to stop the atrocities that spread during the Reign of Terror. Attempts by Thomas Jefferson and other thinkers to include Locke's theories of tolerance in the United States

Constitution continued with controversial success.

Tolerance is a life necessity that remains in need as long as there is a person who practices violence, exclusion, and atonement, and rejects peaceful coexistence with the other who is different. Rather, the need for tolerance intensifies with the expansion of ethnic and religious diversity, to absorb the repercussions of friction between nationalities, cultures, and religions, and to get them out of the circle of confrontation to the level of coexistence and harmony. The author also expressed the current situation by saying: What we are witnessing today of a fierce struggle between nationalities, religions, and sects reveals the looseness of the foundations on which the concept of tolerance is based, or its absence, for it is, in the eyes of conflicting circles, nothing more than a moral value that is controlled by social and political influences. It is a conditional favor and preference, which may turn into its opposite if moral has been lost. What we need to consolidate the relationship between sects and nationalities is a concept that rests on solid foundations avoid friction on contact lines" The writer also believes that tolerance in its new concept is not easily achieved and that its effectiveness depends on the response of social and religious circles to its necessities. In the opinion of the writer, it is a difficult matter that requires a long exercise during which a person will reduce his extremism, this requires a careful return to the self to criticize it and scrutinize its intellectual and doctrinal structures, and rehabilitate it to be a valid ground for tolerance. It must be emphasized that peoples have no choice left to curb the culture of death, war, hostility, and exclusion that is prevalent everywhere but the values of tolerance, to defuse tension and transform points of disagreement into a space for dialogue and understanding instead of fighting and strife, and this calls for efforts in which the media discourse is combined with the cultural, religious, political and educational discourse. It requires the cooperation of the individual with society, the people with the law, and the state with the constitution. It is a radical action targeting the intellectual and ideological structures of society, reformulating the mind, priorities, and awareness, presenting a modern understanding of religion, mission and goal, and a critique of concepts, values, and behavior. What we are witnessing today

of manifestations of violence and war calls for a return to the self to review it, and then rely on new values that exclude hatred and open up to the values of humanity and religion. This requires diving into the depths of thought and belief in search of the roots of the problem; That is, we should search for the real motives behind the culture of death, underestimating life and atonement of society, and investigating the concepts responsible for formulating the intellectual and cognitive structures of one's aggression towards the other, whether the other is internal or external, religious or political, there is no equality among the tolerates, but there is an upper hand that gives, and a lower hand that receives, which is the requirement of kindness and generosity. Therefore, tolerance is our duty. It is neither manna nor generosity, but it is the right of the other. In its idiomatic sense, it means a positive attitude that allows the coexistence of different visions and trends away from exclusion, based on the legitimacy of the other, religiously and politically different, and the freedom to express his opinions and beliefs. What is required from a tolerant person? Relinquishing intellectual and ideological convictions based on the desire of the other, or is this a necessity required by tolerance? This does not mean subordination to the other.

Therefore, it can be said that tolerance means acknowledgment of the other and coexisting with him based on freedom of belief and freedom of expression. Rather, it is a right considering the multiplicity of ways to the truth, and the absence of an absolute right for one party over the other, and that the truth exists in all religious and creedal trends based on the unity of truth and the plurality of religious experiences. There is an essential point, which is that tolerance is not limited to the religious aspect, but extends beyond it to what is political, ideological, and social. Political tolerance, for example, is a recognition of the other and his right to express and practice his opinion. The same is true at the level of social tolerance, i.e. the recognition of the other on a human basis after stripping racist values.

Tolerance in the era of the Prophet Muhammad (PBUH)

The era of the Prophet (peace be upon him) is the era of the Noble Qur'an, as he mentioned tolerance and dialogue with the People of the Book, such as the Almighty's saying: (Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh.) and His saying: (O People of the Scripture, why do you mix [i.e., confuse] the truth with falsehood and conceal the truth while you know [it]?) and His saying: ("O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord) and His saying: (they did not appraise Allāh with true appraisal[324] when they said, "Allāh did not reveal to a human being anything." Say, "Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you[325] were taught that which you knew not - neither you nor your fathers.) and His saying: (Indeed, those who have been given the Scripture, well know that it is the truth from their Lord.).

The Messenger (may Allah bless him and grant him peace) turned to deal with the Arab Christians after he had finished with the Quraish and the Jews, this period did not exceed five years, and a small number of Domat al-Jandal Christians converted to Islam, including Kalb, a small group of Ghassan and Baraa, and some of the Taghlibis. Thus, most of the Christians in the southern outskirts of the Levant remained on their religion upon the death of the Prophet, as the Christians of Najran remained on their religion. The same was the case with sections of Bani Najiya, Kinda, and Himyar. According to the author, the Prophet adopted two methods in calling Christians to Islam, as he campaigned against some of them militarily, as is the case with each of Dumat al-Jandal and the outskirts of al-Sham, and He sent His Messengers and those who converse or argue with the Christians of Najran. The positions of Arab Christians ranged from resistance in the beginning, to submissions, such as Kalb and Dumat al-Jandal, and an alliance with the Romans against Muslims, as in the south of the Levant, or a quick response to entering the new religion, as in the case of Abdul Qais, Sadat Himyar, and Najya . It is not possible to talk about a major confrontation between Islam and Christianity, as happened with the Quraysh and the Jews, and on top of this, there is no source mentioning that the Christians had taken the initiative to attack any of the Muslim sites, that campaign that the Romans were preparing to attack Muslims, and which was to be participated in by Arab Christians from the south of the Levant before the Battle of Tabuk, did not take place. It seems that the Islamization of Arab Christians, was linked to various causes, as some of them converted to Islam to preserve their interests as Sadat Himyar, or the lack of deep-rooted Christianity in the souls, as their entry into Christianity was recent when Islam came.

As for those who became deeply Christian in their souls, such as the people of Najran, they remained true to their religion, despite all the attempts of the Messenger to convert them to the new religion.

The Prophet made several civilizational gains and achievements since the Meccan Qur'an and the first two years of civil Islam, stressing the necessity of adhering to the ethics of justice, fairness, benevolence, and mercy, and recognizing the known religions of his time as representing ways of spiritual salvation for groups of believers, he also stressed the principle of religious freedom, where there is no compulsion in religion. These gains embodied religious freedom in its best form and reinforced the rapprochement between the two religions, as the city's experience formed the original pattern of the Islamic phenomenon, its starting point, and the anchor of its identity until it became a model for historical work and a role model for future generations. Therefore, history records for us many positions of the Noble Messenger (peace be upon him) with the People of the Book and dialogue with them, starting with the story of Buhaira, the monk who saw the seal of prophecy on the back of the Prophet (peace be upon him) and recommended to take care of him, and Warqa bin Nofal the Christian, who said when he learned of the hadith of a revelation: (The greatest law that came to Moses has come to you).

Ibn Ishaq mentioned on the authority of Ibn Abbas that he said: "When the Messenger of Allah (PBUH) came to Medina, Jewish rabbis said: O Muhammad, did you see your saying: {And you were not given of knowledge but a little} whom do you want, your people? He said: No. They said: You recite what has come to you: I have been given the Torah, which is the explanation of everything. The Messenger of Allah, may Allah's prayers and peace be upon him, said: It is little in comparison to the knowledge of Allah, he said: Almighty Allah revealed him as they asked him about it: And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, Full of Wisdom.)

Ibn Hisham tells the story of a delegation from the Christians of Abyssinia who came and debated the Messenger of Allah (PBUH) in the mosque and believed, then he tells the story of their dialogue after they believed with those who resisted their rejection of Islam, he said: Then (there came to the Messenger of Allah (peace be upon him), while he was in Mecca, about twenty men from the Christians when they heard of him from Abyssinia, and they found him in the mosque, so they sat down to him and spoke to him and asked him, and men from the Quraysh around the Kaaba, when they finished asking the Messenger about what they want the Messenger of Allah (PBUH) called them to Allah Almighty and recited the Qur'an to them. When they heard the Qur'an, their eyes overflowed with tears, then they responded to Allah, believed in Him and responded to Allah, believed in Him, and they knew from him what was described in their book about His prophethood, then when they wanted to go, Abu Jahl Ibn Hisham intercepted them in Quraysh, so they said to them: Allah disappointed those who sent you to kill the man, so you sat with him until you left your religion and believed him, we haven't seen fools like you, or as they said to them: Peace be upon you, we do not ignore you, we have our religion, and you have your religion, we did not seek good for ourselves.), the companions of the Messenger of Allah (PBUH) such as Salman al-Farsi with the People of the Book, as the books of Milal and Nahl mention many examples of the dialogues of al-Shahristani, Ibn Hazm, Ibn al-Walid al-Baji, Ibn Taymiyya, and others with rabbis, monks and representatives of other religious sects .

Ibn al-Qayyim mentioned in his book "Hidayat al-Hiyara fi Awjabat al-Yahwi wal-Nasara" included those who believed in the Prophet (peace be upon him) among the leaders of the Jews and Christians, so they chose Islam out of desire. The Negus king of Abyssinia was the most knowledgeable of the Christians in their religion, and Uday bin Hatim was one of the most senior leaders. Indeed, he was the obeyed chief among his people, and so was Salman al-Farisi, one of the most knowledgeable of the Christians in their religion. They embraced Islam just as other Jews and Christians did, and none of them mentioned anything of what some of the owners of the third theory say, who know that the message of Muhammad (peace be upon him) is the invitation of all the messengers before him, and they do not deny what Muslim narrated in his "Sahih" that the Prophet (peace be upon him) said: (by Him in Whose Hand is the soul of Mohammed: none from among those people hears about me (as a prophet sent to all mankind), be he a Jew or a Christian, and dies without believing in what I was sent with, but that he would be from among the denizens of the Fire (of Hell)) This confirms the tolerance of the Prophet (peace be upon him) with the People of the Book when he called them (the nation), meaning that there is no difference

between a Muslim, a Jew, and a Christian. It is a letter to all of the inhabitants of the Arabian Peninsula, and when the city document was written in the year 2 of the Hijrah, the main clause in it was saying: ((The Jews and Christians are with the Muslims a nation). This confirms the summit of peaceful coexistence and citizenship rights among the Abrahamic religions before the first human rights covenants were enacted. In Britain (the Great Era) in 1215 AD, and the Bill of Rights in 1688 AD, and in the United States, the Declaration of Independence in 1776 AD, and France the French Declaration of the Rights of Man and Citizen appeared in 1789 AD, as well as the rest of the constitutions of the French Revolution and after World War II, the Universal Declaration of Human Rights was issued in 10/ 12/1948, the European Treaty on Human Rights of 11/14/1950, the International Convention on Civil and Political Rights of 12/16/1966, and the International Convention on Economic, Social and Cultural Rights of 12/16/1966.

The Prophet, may Allah's prayers and peace be upon him, resolved to lay the relations between Islam and Christianity on solid foundations, and this does not accept bargaining in leaving advocates free, calling people to their religion, if they like to believe or not, reasonable opportunities must be provided for the masses to understand what they are being called to. Either killing the preachers, this is what Islam is resisting by force. Whoever objects to the advance of Islam to the north should ask himself before that: Why did you keep silent about the Romans' advance to the south? And how do they exercise the rule of these overpowered countries? We look at them as an invading nation, with nothing but material and moral subjugation connected to the people of the country.

When the Muslims reached Tabuk, they did not find a plot or confront an enemy, and the Romans must have preferred to hide within their borders from meeting this strong force. The Prophet (peace and blessings of Allaah be upon him) made peace with the victorious Arabs who were striking in these areas, so the people of (Ayla), (Adhrah), (Tima) and (Dumat al-Jandal) entered into his religion. The tribes working for the Romans realized that their reliance on their ancient masters was overdue, and the battle of Tabuk is similar to the battle of the parties. The victory of the Muslims at the beginning was severe, then came its conclusion with tranquility and pride, and the Messenger (peace be upon him) stayed there for ten days, trying to see behind the desert, where the Romans had disappeared, monitoring a movement from them, and when he saw the people sitting still, he decided to return to Medina, saved and victorious. The Prophet (peace and blessings of Allaah be upon him) did not differentiate between the social fabric in Medina, no matter what his belief was when Anas said: "A Jewish boy was serving the Prophet (peace be upon him) and he fell ill, so the Prophet (peace and blessings of Allaah be upon him) came to him to visit him, and he sat at his head and said to him: Become Muslim. So he looked at his father while he was with him and said to him: Obey Abu Al-Qasim (peace be upon him), and he embraced Islam. So the Prophet (peace and blessings of Allaah be upon him) came out saying: Praise be to Allah who saved him from the fire) Ibn Abbas narrated that the Prophet (peace be upon him) wrote to Heraclius: He read it out, saying, 'In the name of Allah, the Merciful, the Compassionate, from Muhammad, the slave of Allah and His Messenger, to Heraclius, ruler of the Byzantines. Peace be upon the one who follows the guidance. I call you to Islam. If you become Muslim, you will be safe and Allah will double your reward. If you turn away, then you incur the wrong action of your subjects. "O People of the Book! Come to a proposition which is the same for us and you (to His words) Bear witness that we are Muslims."

Tolerance in the Era of the Rightly Guided Caliphs

The behavior of the Rightly Guided Caliphs was characterized by tolerance. Omar Ibn Al-Khattab raised the tribute for the Arab tribe, and Arab news reports that the Caliph Omar did not accept the invitation addressed to him by the Patriarch of Jerusalem to establish prayer in one of the churches of Jerusalem for fear that some enthusiastic Muslims would take this as a pretext to transform the church into a mosque in memory of his passing. Imam Ali (peace be upon him) interacted with the Christians in Kufa and took care of their poor. These practices and their likes stimulated the one social fabric, and cohesion, to synergy, solidarity, and intermingling in the shadow of one civilization and one state cloaked in Islam.

Imam Ali (peace be upon him) defined the lines that the ruler must follow in the process of dealing with the external enemy, who is openly hostile to the Muslims, and he says during his reign, addressing Al-Ashtar: (do not prevent a peace that your enemy has called you to, in which Allah is pleased, for peace is a call for your soldiers, a relief from your worries and security for your country, but be very wary of your enemy after a reconciliation, for the enemy may reconcile to

be negligent, and if you make a covenant between you and your enemy, then your covenant must be fulfilled, and take care of your obligation with honesty, so peace is a basic and principle requirement in Imam Ali (peace be upon him) policy with the enemies as long as it is pleasing to Allah and preserving the nation and its dignity. Also, peace is a basic requirement, so is the case concerning covenants and pacts concluded with the enemy as well, Therefore, war in this case is a war against those who assaulted and oppressed, and this is a clear translation of the Almighty's verse: (fight in the Way of Allâh[1] those who fight you, but transgress not the limits. Truly, Allâh likes not the transgressors) Imam Ali (peace be upon him) is the speaking Qur'an just as the Qur'an is the silent imam. Based on this effect, the verses of the Holy Qur'an came to clearly emphasize the issue of peace. Allah addressed his faithful servants, saying: (O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion)) Surah Al-Baqarah 208, The Greatest Messenger (May Allah bless him and grant him peace) called himself to incline to peace if the polytheists inclined towards it, Almighty said: (if they incline to peace, you also incline to it, and (put your) trust in Allâh) .

This practical scene is also the realistic application of the theory of Imam Ali (peace be upon him) in the necessity of seeking peace and rejecting violence that the normal human soul refuses to accept, Imam Ali (peace be upon him) in this regard says: (Whoever works with violence regrets), (Whoever insists on violence will regret), he also says about violence (Be soft without weakness, tough without violence) Perhaps these theoretical sayings and their accompanying practical applications are one of the aspects that have been loved by many contemporary Christian thinkers and writers, whether in the East or the West. Many of them even likened him to Prophet Solomon the Wise (peace be upon him) due to his knowledge and wisdom in dealing with people and events, and this was confirmed by the famous thinker and historian (Philip Hitti) in his well-known book.

While others saw that Imam Ali (peace be upon him) had met his inevitable end as a result of his excessive humane dealings with others who took advantage of his human tendency to eliminate him and that tendency that did not appeal to them or their plans, and this was confirmed by the orientalist in his numerous writings on the history of Islam and Muslims . Among the important comments on the principle of peace according to Imam Ali (peace be upon him), is the saying of the great Arab writer and thinker (George Jardaq), in which he says: (we are not exaggerating if we say that Ibn Abi Talib's call for peace as a general principle was a turning point for good in the history of the Arabs, for whom the love of fighting was a law for them in the pre-Islamic era . This speech from Professor (Jerdaq) represents the words of the wider segment of the clergy, writers, and Christian thinkers who opened the windows of their enlightened minds to the cultures and values of others. So they interacted with those cultures and values, so they benefited and were influenced, and here is the Egyptian Coptic leader (Makram Ebeid) saying frankly: (we are Muslims as a homeland and Christians as a religion. Oh Allah, make us Muslims, and for the nation as supporters, Oh Allah, make us Christians for you, and the country Muslims), In some Islamic references and sources, and even Christianity as well, this epic, which has 5,595 verses of poetry, the last thing Imam Ali said about his killer: (If I remain, then I take my revenge, and if I perish, then the annihilation is my promise, and if I forgive, then pardon is a sacrifice for me, and it is a good deed for you, so pardon, do you not want Allah to forgive you?), this is Imam Ali (peace be upon him), and this is his belief in peace and non-violence. This is Imam Ali (peace be upon him) who taught the teachers of humanity that the word is sharper than the sword and that peace is better than weapons. Imam Ali (PBUH) did not know Mahatma Gandhi, the advocate of non-violence in the modern era, that he who wants to triumph over his enemy with virtue, truth, and renunciation of violence must follow the example of the son of Imam Ali (PBUH) and his disciple Imam Hussein (peace be upon him)? Gandhi said, "I learned from Al-Hussain how to be wronged and to be victorious?" This is the commandment of the Messenger of Allah, which we must always follow in inclination towards peace and renounce unjustified violence in all its forms which teaches us always and forever that violence only leads to violence, and that peace on earth is the ascension to peace in heaven. The Christian writer and poet (Paul Salama) was right when he summarized the speech on the humanity of Imam Ali (peace be upon him) after he saw that peace has an integrated approach to life and not only on the level of war. He said: (he ultimate in human perfection is Ali bin Abi Talib (peace be upon him)). Therefore, we always and forever see that if the will of heaven had willed that its final call to man should be a sacred melody in the message

of Islam, then the will of truth wanted Imam Ali (peace be upon him) to be the conscience of the message and the imam of virtue and the master of peace.)

Tolerance in the Umayyad period

During the rule of the Umayyads, the policy of the Umayyad caliphs was characterized by tolerance and openness, so that some Christians, such as Mansour bin Sargon and his son and grandson knew as Yohanna al-Dimashqi, held important positions in the state treasury and finances, and they were prominent figures in the regime . Khalid bin Yazid was the first person to work on the advice of Syriac scholars, he specialized in chemistry and took care of the books of the ancients. Also, during the Umayyad period, a large number of Christian scholars and clergymen from Nestorians and Yaqubah were in constant activity to transfer the Greek heritage to their Syriac language, especially in the field of philosophy and logic such as Sawiris Sanjat (died 48 AH), Hanna Nashiwa (82 AH), and Jacob Al-Rahawi (90 AH), and Yohanna of Damascus (126 AH), whose father was an employee of the Umayyad state, John held the position of chief advisor to Hisham bin Abd al-Malik, then retired and went into seclusion in the monastery of Saint Saba, The social fabric stimulates interaction and participation of its members in religious, social, economic and intellectual celebrations and occasions. The reason for this motivation is due to the system of rights that included non-Muslims, where the spirit of belonging and citizenship is embodied in it. They did not sense a state of alienation with the authority and society, as the relationship was not based on contracts of security and protection only, but Islam did not prohibit any manual or intellectual work on Christians, and coexistence was not free from the foundations of containment, or subservience under the shadows of the state religion, but it was free of Religious oppression and compulsion, as expressed by Chriso Stomos: ("The Arab state had a divine and religious character, and the Arabs, according to their holy book, the Qur'an, preserved the rights of the people of the dhimmis, or the People of the Book, especially Christians, and they had to enjoy the rights of life, and they have religious freedom, and the rights to administer their communities, with the spiritual authority in the special ruler, under the jurisdiction of their spiritual superiors .

Tolerance in the Abbasid Era

As for the Abbasid era, for example, examples of the Andalusian period, the civilization of the Abbasid era, the era of Salah al-Din, the Crusades, and the dialectic of the relationship of Eastern Christianity with Islam and the Christians of the West. The Andalusian period did not know flourishing in poetry, literature, engineering, and the arts, except as a result of the convergence of civilizations and religions, and their sharing of spaciousness and tolerance, despite the clash of differences. Although Muslims entered Andalusia in the ninth century as conquerors, carrying a different civilization, a different religion, and a different language, and although the Christians, in their restoration of Andalusia, forcibly built their Gothic church inside the pillars of the Cordoba Mosque, the Andalusian period, which manifested itself as a civilization, only as a result of forced mutual tolerance, voluntarily, or enriched interaction. In the history of Andalusia, the two sides tasted mutual persecution and mutual tolerance in a unique dynamism that deserves to be followed up in the study of this stage whose radiance will follow in the fields of Arab and Western civilization. The civilization of the Abbasid era, which spread to the world since the tenth century, with science, philosophy, literature, and poetry, was the product of a civilization of tolerance and coexistence among peoples, religions, and beliefs . In monitoring the number of Christian and Syriac writers, philosophers, and translators in the Abbasid era, what astonishes historians is the extent of intellectual openness that characterized this golden age, in an extrapolation of all the artistic and creative production of the Ayyubid era, we find ourselves in front of art that internalized all religious influences and perceptions in the Arab region, and expressed them with confidence and beauty, under Islamic rule, which gave way to the artist and his creativity, without appeasement or apprehension. As for the stage of the Crusades, which is the major intellectual obstacle in understanding the history of the Middle Ages, and the relationship of Christianity with Islam, we, the people of the East, must re-read it carefully from its opposite sources, to break this great illusion, between religious vocation, economic crises, war battles, and political control, which, as they manifested themselves, were a great title between Christianity and Islam. It contained in its partial titles, bloody conflicts within each religion, which undermine many of the intellectual and linguistic models that we used to imitate in our talk about the Crusades .

This stage leads us to the dialogue between Eastern Christianity, Western Christianity, and Islam, which is the relationship that its elements have been camouflaged and historically distorted by

the Crusades. The eastern Christianity, dialogue, with comfort and awareness, is much transgressed, the possibility of dialogue with Western Christianity, and East Christian, in his mind, and in the way of confronting the intellectual and practical for the world, and the faith, closer to Muslim to Western Christian. To undermine this harmonization, we are seeing now, in some American churches, attempts to highlight what is issued by some extreme Islamic movements, and use it as evidence of the next persecution of the Arab Christians, now in the Muslim world, different schools, fabrics, approaches, and followers, making any ruling, wrong, if not taking into account, ripple reality, details, and its history. History, which has seen dark stages in the history of different peoples' relationships in their religious affiliation, also knew the luminous stages that had a long legacy, and since the start of the Islamic call, from the Christian Islamic Coexistence, this is the legacy of Christians and Muslims in the east for long-standing. This is the legacy of Christians and Muslims in the East for a long time, was humiliated when the authority finds its interest in mutual hostility, it was blooming with interaction and cooperation and tolerance in the stages of prosperity, crystallization of a new rich culture of Arab societies, examples of this (Lebanon), where this legacy was accumulated since civilizations, religions, cultures and diverse incidents, which made the history of the Lebanese, they are freedom to turn them from the sons of miscellaneous civilizations to the sons of the concept of civilization, which accepts, tolerance and interact, civilization converted this spot from a homeland that exceeds its geographical limits to a homeland formulating its many civilizations that flowered on its land. The challenge today, not for Lebanon, but all our Arab societies, is in, how to convert this precious historic heritage, from mutual tolerance, which is historically proud, to be achieved in the present, and to the intentional choice, we are making it, and to an intentional choice, we are making, keep, with future awareness. We often respond to the charges that are critical about our present by restoring glorious achievements from the past. We respond to the present gaps by mentioning the past glory, which does not convince the other, and do not convince us, the heritage of the past, a solid incentive for the formulation of a future vision of the concepts of tolerance established for each dialogue, but an unforeseen dialogue, only on a sophisticated vision of social construction, security and human dignity and political democracy of human rights, any human being, whatever its affiliation, although Ibn Hazm did not rely on Arabic texts for his critique of the Torah, with his Arabic translations, history, genealogy, jurisprudence, and logic, he was able to work a new way in which to study religions in his book (Fisal fi al-Milal wa-al-Ahwa' wa-al-Nihal). One of his most notable features is that he collected in one book the history of the Jewish and Christian religions, the comparison of religions, the critique of the Torah and the critique of the Bibles, and Ibn Hazm's interest in Judaism was so great, as many sources tell us, that a relative joked saying: (you forgot Abu Mohammed your people, you become the president of their schools and guards, talk to them about their lessons, tell them what they passed from grief and sadness, sometimes you tell them about Samari and calf, and other times about lice and ants, or sometimes you make them laugh at Galwat people, even as if the Torah Qurank and the House of Al-Hasan is your mosque), Is there a dialogue with the other greater than this dialogue?!! A dialogue that looks to know the other in defense of Islamic values, a dialogue that is the twin of knowledge. A dialogue that embodies in Islamic Andalusia and many parts of the Arab Islamic Empire the spirit of tolerance. What is needed now is the dialogue in our Arab - Islamic culture to reflect the immortal message of Islam. It is time for this book to be restored, for it to be re-realized scientifically, and for a few Arab or Muslim specialists in clerical studies and the science of comparing religions and Semitic languages.

The results of the three stages

A new era in the relations between Christianity and Islam is about to begin, an era that will turn the pages of the past with all its evils and tragedies and open wide horizons of understanding and acknowledgment of the facts that come as a result of serious and abstract studies of prejudices. The prospect of a better understanding of Christianity towards Islam is looming in an era of universality in which believers of divine religions - Christianity and Islam - are at risk of Allah's atheism and blasphemy and its message.

In the second half of the twentieth century, the Catholic Church invalidated what was previously announced by one of its former leaders at the end of the eleventh century, regarding Muslims as infidels, in its research that was presented at the Second Vatican Council, which was held in the period 1963-1965.

"The Church of Christ acknowledges that the principles of its creed were built by the apostles and prophets according to the mystery of divine salvation. Indeed, it acknowledges that all believers who are children of Abraham - according to the creed - are included in the message of that prophet.

It is out of love for each other that we take into account opinions and doctrines, which, although they differ greatly from our own, comprise a nucleus of that fact that illuminates the heart of every human being born in this world.

To hug Muslim Christians who worship one Allah, who are closer to one another in a religious sense and broad human cultural relations "

In 1977, the second conference of Muslim-Christian dialogue was held in Cordoba. The opening speech was delivered by Cardinal "Enrique Trancon", Metropolitan of Madrid and Archbishop of Spain, said (As a bishop, I would like to advise the Christian believers to forget the past, as the Pontifical Council wants them to, and to express their respect for the Prophet of Islam).

The intellectual and theological efforts that characterize this conference aim at a distant goal, to search in all honesty for the proofs that lead Christians to a positive appreciation of Muhammad, the Prophet of Islam, based on the Christian faith and the methods of our theological thought.

At the Cordoba Conference, Dr. Miguel Cruz Hernández gave a research paper on "the social and political roots of the false image that Christianity formed about the Prophet Muhammad" in which he stated: I have already emphasized on a previous occasion - and I think I have decided so many times - the impossibility, from the historical and psychological point of view, of the idea of a false prophet, attributed to Muhammad, unless we reject it with respect to Abraham, Moses, and other prophets among the Hebrews who were considered prophets.

As for the Christian movement, there is no definitive confirmation that indicates the end of the world of prophecy, and any reader of St. Paul's letters, the relics of the Apostles, and the Book of Revelation knows this well.

Looking at what we have in common, we ask: is it one Allah? As for the prophets, they are in common: Muhammad and Jesus.

Thus unity is crucial and important to redeeming humanity and its shared beliefs in Allah.

This must be primarily between the two great religions: Christianity and Islam so that they can then attract Buddhism and Hinduism.

Therefore, the first step towards a broad and distant goal is to study, understand and appreciate Jesus and Muhammad, who are two founding prophets loved by all believers.

Conclusion

1. It became clear to us how Islam was able to establish a solid basis for dialogue between Christianity and Islam from the very beginning and to absorb the Christians of the People of the Book under its fold and lay the foundations and rules that govern the relationship with them. This is evident in the era of the Prophet (peace be upon him), for the Christians of Najran at the end of the era of the Prophet's mission, where this covenant expressed this open and tolerant vision of Islam, and he stipulated the following: Najran and its entourage, and for the people of its creed, and for all those who impersonate the call of Christianity in the east and west of the earth, its near and far, its eloquent and non-verbal, the neighborhood of Allah and the protection of Muhammad, the Prophet, the Messenger of Allah, and over their money, themselves, their religion, and their absence, their witness, their clan, their sale, and All that is under their hands, a little or a lot.

2. There are many points of convergence and axes between Christianity and Islam, and thus between Christian believers and Muslim believers. The reason for that meeting lies in the fact that the two religions stem from one source in the first place, which is the source of the Semitic - Abrahamic monotheism. Christianity is proud of being following the pattern woven by Abraham, and Islam also declares, frankly, that it did not bring a new creed, but that most of what it did was to correct the distortions, ambiguities, and impurities of the monotheistic Abrahamic faith. Islam is in the eyes of Muslim religious scholars - the necessary corrective movement that was awaited, to save the true religion, the religion of Ibrahim Al-Khalil, from every deviation that befell him during the eras of time, and purify the religion from every weakness, polytheism, or error, which people falsely and ignorantly introduced to the original belief of Islam, and the belief in pure monotheism.

3. It turns out that under the various Islamic governments, Christians lived in security and peace and practiced their beliefs freely, and were not subjected to persecution except at the hands of foreign invaders. It turns out that under the various Islamic governments, Christians lived in peace and security and practiced. Hence, the Islamic eras were mostly golden eras for the followers of Christianity and other religions, as Islam was considered a tent that unites all religions of all kinds and a high model for coexistence and a merciful embrace that accommodates pluralism in opinion and belief, and Islam did not try forcing the People of the Book to change their religion and always demanded dialogue with them (the argument), that is, Islam guaranteed them freedom of thought according to our contemporary concept, and left them the right to make decisions. The position of the Holy Qur'an, in general, was positive towards Christianity from the political and behavioral standpoints. They were freely subjected to persecution only at the hands of foreign invaders. Here, Archbishop Ibrahim Luke admits this fact and says: The Prophet of Islam has preserved the position of the Christian religion, supported its majesty, proved the validity of many of its teachings, and respected its revealed books. To understand how the Christians were able to live within the framework of the Arab Islamic civilization and feel that they are the welders and the staunches of it and that they are not strangers, but rather one of the active elements in building the Arab civilization and helping their Muslim brothers to maintain their beliefs in the various fields of science and the requirements of civilization. We must point out that this goes back to the common foundations between the two religions, Christianity and Islam, and the points of convergence in the fields of life, such as belief in one Allah, Creator of the heavens and the earth, the Living, the Everlasting, the Forgiving, the Merciful in our worship, and the one who loves them, who gives life and death, as well as the belief in the messengers and prophets, and grace of Allah upon us. Therefore, the believer devotes all his works to Allah's obedience, worship, praise, and thanksgiving for the many blessings he has made available to him, and which he must use wisely, as he will be held accountable for how he behaves.

4. Islam recognizes the other and establishes relations with the other on firm foundations even when it acknowledges that others are infidels, and here Islam establishes basic things in the mind of man and his psyche, religious tolerance arises, and that if there is a convert, there is a stray, there is a believer, there is an unbeliever, there is a righteous person, and there is an immoral person, then the account of these people is not for man, but it is up to Allah Almighty, not in this world, but on the Day of Judgment, Allah will judge between these and the Qur'an says (those who believe (in Allâh and His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs, and those who worship others besides Allâh, truly, Allâh will judge between them on the Day of Resurrection.), "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ.", (Allâh is our Lord and your Lord. For us our deeds and your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return.) This is another matter that comforts a person with those who disagree with him.

5. Islam honors man as a human being, regardless of his gender, religion, color, language, region, or class {And we have honored the children of Adam} and that is why the Prophet, peace, and blessings be upon him, as narrated by Al-Bukhari and Muslim that they passed him a funeral, so the Prophet, peace and blessings be upon him, stood for it, respecting the dead. They said, O Messenger of Allah, it is the funeral of a Jew. And he said, isn't he a human? How wonderful is the situation and what is the most wonderful reasoning?

6. Islam establishes the relationship between all people based on justice, Allah's justice for all Allah's creation, Jew, Christian, Magian, pagan (let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety), Al-Shan'an means the intensity of hatred, whether they hate you or you hate them. This does not prevent that you judge with justice. Justice is required. In the Qur'an, Allah revealed nine verses from Surat An-Nisa defending a Jew who was unjustly accused, as one of the Muslims stole, but his family and tribe wanted to attach the accusation to one of the Jews. They went to the Prophet presenting their argument, as the Prophet, peace, and blessings be upon him, almost believed them and defended this Muslim and accused this Jew. Here the Qur'an was revealed vindicating the Jew and reprimanding the Prophet, peace, and blessings be upon him, that they believed these people and Allah Almighty says in these verses (surely, We have sent down to you (O Muhammad) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous, And seek the Forgiveness of

Allâh,[1] certainly, Allâh is Ever Oft-Forgiving, Most Merciful. And argue not on behalf of those who deceive themselves Verily, Allâh does not like anyone who is a betrayer, sinner) to the last nine verses in defense of this Jew.

7. It becomes clear to us that the structure of Islam is originally a dialogue structure in which "recognition of the other" constitutes its first characteristic, but rather a basis in which the status of "creed" is descended. This is because the Qur'an has not proven the legitimacy of its existence and defends its choices and alternatives except through the ethics of dialogue and debate. Rather, the Qur'an may be alone, among the texts of other scriptural religions, with this strong eagerness that imprints most of its verses, to try to put forward its reformist choices through the method of argument and dialogue and try to prove and demonstrate the His choices and alternatives and persuading his opponents of them. What is most important in all of this is his implicit and explicit "acknowledgment" of that cognitive and moral accumulation represented by the history of scriptural religions and their relentless march towards reform, correction, and ideological and moral perfection. This necessitated from Islam, the Qur'an, and Sunnah, the necessity of recognizing the "other" as an effective contributor to that intellectual and moral development that is always capable of reform and "perpetuation." Then came these successive affirmations in the Qur'an reminding the believers in it before others, that they represent a link in a chain of those "Hanafiyyah" which Ibrahim Al-Khalil, peace be upon him, considers the mediator and a basic building block in it. Whereas Muslims were commanded in their dealings with the "People of the Book" and despite the disagreements mentioned, to hasten to recognize them, to be tolerant with them, more open-mindedness and far from fanaticism, and to say: "We believe in Allah and what was revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the tribes." And what was given to Moses and Jesus, and what was given to prophets from their Lord, we do not differentiate between any of them, and to Him, we submit."

8. It follows from the above that the social fabric stimulates interaction and participation of its members in religious, social, economic, and intellectual celebrations and events. The reason for this motivation is due to the system of rights that included non-Muslims, where the spirit of belonging and citizenship is embodied in it. They did not sense a state of alienation with the authority and society, as the relationship was not based on contracts of security and protection only, but Islam did not prohibit any manual or intellectual work on Christians, and coexistence was not free from the foundations of containment, or subservience under the shadows of the state religion, but it was free of Religious oppression and coercion, this was expressed by Khrišo Stimos by saying: "The Arab state had a divine and religious character, and the Arabs, according to their holy book, the Qur'an, preserved the rights of the people of the dhimmis, or the People of the Book, especially Christians, and they had to enjoy the rights of life, and their religious freedom, and the rights to administer their congregations, were left to them, with the spiritual authority of their ruler, under the jurisdiction of their spiritual superiors.

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