

PRE-REQUISITES OF MUSLIM-CHRISTIAN RELATIONS IN 21ST CENTURY

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ABSTRACT

Muslims and Christians have been involved in exchanges over matters of faith and morality since the dawn of Islam. Attitudes between these faiths today are deeply coloured by the legacy of past encounters, and often preserve centuries-old negative views. The interest of the Muslims and Christians in understanding each other is also phenomenal in history. In view of this scenario, this paper attempts to propose some reflections on Muslim-Christian Relations in the 21st Century in the view of these questions: What kind of relations does Muslims and Christians want in this century? What are some of the obstacles and challenges to be considered? And what steps can be taken to overcome these obstacles or meet these challenges? These questions have been answered in this paper for the kind of Muslim-Christian relations to be anticipated for and worked for.

Keywords: Pre-requisites, Muslim-Christian Relations, 21st Century.

INTRODUCTION

The History of Muslim-Christian, Texts and Studies show the surviving record of past encounters, fully introduced text editions, annotated translations, monographs, and collected studies. It illustrates the development in mutual perceptions, contained in surviving Muslim and Christian writings, and makes available the arguments and rhetorical strategies that, for good or for ill, explain the contemporary attitudes. This history is marked by intellectual creativity and occasional breakthroughs in communication, even though, overwhelmed by misunderstanding and misrepresentation. To make this history recognized, and to improve the understanding between Muslims and Christians for the future, a number of volumes of the *History of Christian-Muslim Relations* series are published Thomas & David (2012).

Let us take a demographical glimpse of these two inhabitants of this planet. The population of the Muslims and Christians form more than half of humanity. Geographically, the adherents of Islam and

Christianity are most widespread. According to the calculations of “Carnegie Endowment for International Peace, Washington D.C.”, in 2013, the population of the Muslims has reached 2.04 billion, and of the Christians reached 1.99 billion. The growth rate of the Muslims is 1.84% and of the Christians 1.32% (Wikipedia, 2013).

It matters very much, not only to Muslims and Christians, but also to the world, how the followers of these two religions communicate to one another and how they visualize their relationships in the 21st century. What kind of relations do Muslims and Christians want in this century? What are the obstacles and challenges to be considered? And what steps can be taken to remove these obstacles or meet these challenges? These three primary questions will be focused in this paper.

Relationships

“If civilization is to survive, we must cultivate the science of human relationships - the ability of all peoples, of all

kinds, to live together, in the same world at peace."

(Franklin D. Roosevelt)

In most theories of ethics the term, ethical relationship, is a basic and trustworthy relationship that one has to another human being that cannot necessarily be characterized in terms of any concept other than trust and common protection of each other's sanctity. Honesty is very often a major focus in these relationships.

In the light of above, with all sincerity, Muslims and Christians have to ask themselves what kind of relations they really want to have in the 21st century. A clear vision of the desired target is necessary for an adequate assessment of how it can be achieved. Five suggestions can be formulated for the type of Muslim-Christian relations to be anticipated for and worked for.

Knowledge Sharing

Better knowledge of each other is the first requirement, if Muslims and Christians wish to construct relationships that will be respectful and fruitful. Friendly temperament towards each other is necessary, but it is not enough. A planned study of the each other's religion is a prerequisite, if interreligious relationships are not to decline at the level of overviews and overused expressions. Those having positions of leadership or responsibility in both religions have a greater obligation than their co-religionists to carry out a profound study of the other religion (Al Quran).

There are events or festivities which can support mutual knowledge between Christians and Muslims. For instance, friendly visits and participation at celebrations that mark major events in one's life, birth of a child, marriage, admission in a religious institution, grief and demise. On these occasions, it is educational to observe and listen to friends of the other religion, which explains each other's rituals and cultural manifestations. Muslims and

Christians can inform one another, how they approach their period of fasting and how they celebrate their major religious celebratory meals (Al Quran).

This type of knowledge can simply be acquired through unbiased dialogue. There is a need also for more specialized study in the domains of history, sociology, economics, politics and also the religious sciences. Such studies are not new, because they have been the part of university curriculum for decades. The new will be a spirit of relationship between Muslims and Christians. It is worth mentioning, that this kind of relationship is in progress since past century in the form of study centers for Muslim-Christian understanding.

Recognition and Respect for Views and Differences

"It is just that we should be grateful, not only to those with whose views we may agree, but also to those who have expressed more superficial views; for these also contributed something, by developing before us the powers of thought." Aristotle

In general, an opinion is a judgment, viewpoint, or statement about matters commonly considered to be subjective, i.e. based on that which is less than absolutely certain, and is the result of emotion or interpretation of facts.

Keeping the above view in minds, truthful information will demonstrate that the Muslims and the Christians do share many beliefs. For example, belief in one God, who is all mighty and merciful; acceptance of the role of Prophets; belief in the eschatological realities of judgment, reward and punishment. On the other hand, there are fundamental differences among them. For Christians belief in the Trinity and the Incarnation completely transform the relationships between God and humankind. For Muslims the place given to the Qur'ân as final revelation and the role given to Prophet Muhammad (PBUH) as the seal of

the prophets is a special feature of Islam (Al-Quran, 33:40).

Moreover, in the moral sphere there are points of convergence and divergence. There is common concern that religion occupies an adequate place in society, it is satisfactory in quality and quantity, that materialism or greed should be reduced, that the institution of family be supported, that sexual permissiveness or open-mindedness be opposed. Yet, the concepts of law and society, of marriage and the family do not completely agree. True dialogue demands that Muslims and Christians should accept and respect each other with all their similarities and differences in theological, moral, cultural and socio-economic matters. In fact, the more deeply they understand, their ways of thinking through courtesy and love, the more easily will they be able to enter into dialogue.

Muslim-Christian Recognition by Dialogue

It means that, when Muslims and Christians will recognize one another, and learn to accept and respect each other, they will be well prepared to engage in a form of Muslim-Christian dialogue or an alternative way out. Four types of inter-religious dialogue or relations can generally be identified. The first is the entire area of relations across religious frontiers should start at the level of daily life in the family, in the workplace or in other social activities. This will provide an opportunity of interaction without discussing the religion. The second is inter-religious co-operation, for example helping refugees or victims of natural or accidental calamities. The third type of relationship is the dialogue in theological discourse, such as inter-faith conversations, discussions, seminars etc. The use of this type will develop the understanding of Muslims and Christians to demonstrate more appropriate social behaviour. The fourth type is the exchange of religious experience through conventions

to understand the Muslim-Christian spiritualities. *Spiritualities* (Coredon & Christopher, 2007), is a term often used in the *Middle-Ages*, that refers to the income sources of a *dioceses* (Coredon & Christopher, 2007) and church establishment in the form of donations. It also referred to income that came from other religious sources, such as offerings from church services or ecclesiastical [Church] fines (Coredon & Christopher, 2007). The Muslims also have different kinds of *Spiritualities* which refers to income and its distribution on religious grounds. For example zakāh, fidyah, infaq, atonements, birth and funeral offerings etc (Al-Quran 9:18).

If Muslim-Christian relations commit to an academic exercise, honesty to others, and willingness to engage in some form of co-operation, they are expected to be a sincere Muslim or Christian.

Adherence to Shared-Values

Shared-Values are deeply held, widely shared principles that exist within and across all of the world's religious and philosophical perspectives. On the contrary, some people hold views which accuse the religions as one of the major cause of rivalry and conflict throughout the human history. Such people regard themselves as non-committed to religious philosophies, and adopt what they would call a "humanist position" (what-is-a-humanis 2013).

Holders of the above view are skeptical about the general positive contributions made by the religions. They hope that the exclusion of religion from the private or at least public will bring a better cohesion and harmony to human life.

No serious Muslim or Christian will accept such kind of view. But this is not enough to eliminate this claim. Thus, it necessary for the Muslims and Christians, including other category of believers, to live and interact in such a way that every person of good-will

could see the fallacy of such a deformity of religions.

Hence, the Muslims and Christians should develop such harmonious relations in the 21st century that while maintaining their differing religious identities, they could show the world that they share respect for Allah or God, and that they believe that human conduct should follow Allah or God's will and law (Laws of Allah). Islam and Christianity both consider that they possess a universal message, to be conveyed through Islamic Da'wah or Christian Mission. This right to spread one's religion should be upheld (Al-Qur'ān 109:6), as long as it is carried out with due respect for human dignity; No harm should be done to others in the name of religion (Nawawi, Yahya bin Sharfuddin, 1997).

The Golden Rule: which both religions teach instructs one to treat others as one would like to be treated.

A genuine religion does not cause of hatred, tension or violence. Every religion worthy of the name teaches love of others. Muslims and Christians should not just co-exist, but on the contrary they should also co-operate to construct an exemplary human society. If the religious leaders of these two great communities do not provide this motivation to collaborate, we should honestly admit, that such leaders have failed to fulfill their task (Al-Qur'ān16:125).

Propagation of Peace

Peace is a state of harmony characterized by the lack of violence, conflict behaviors and the freedom from fear of violence. Commonly understood as the absence of hostility, peace also suggests the existence of healthy or newly healed interpersonal or international relationships, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interests of all.

In the above sense, Peace is the most common value of Islam and Christianity.

Both religions stress the primacy of peace. For Muslims, "Peace" is one of the beautiful names of Allah (God). The significance of peace can also be witnessed in the customary greeting among Muslims, by the word "*Assālmū 'Alaykum*" which means, Peace be upon you (Al-Qur'ān 4:86; 33:44). For Christians, "*Peace I bequeath to you, my own peace I give you, a peace the world cannot give, this is my gift to you*" (Bible, John 14:27), said Jesus to his apostles the night before he suffered and died. And after his resurrection when he appeared to them he generally began with the greeting: "*Peace be with you*".

Peace is the utmost necessity of the human societies; it must be within the same religious community, between two or more religions, between peoples and between states. Muslims and Christians have a duty to promote this harmony of order. The Muslims or Christians of today should not support crusades or holy wars. Nor should they allow their behaviour to be infected by racist considerations or give way to discrimination on the basis of colour, race, lifestyle or religion.

Muslim and Christian parents, leaders and educators should be convinced of the necessity of a sincere commitment to peace, beginning with peace between Muslims and Christians, that they will be able to effectively share these convictions in the family, at school, in the print and electronic media, and especially in mosques and churches. It is good gesture to offer condolences to families which have lost some of their members through violence sometimes carried out in the name of religion. But this will not be sufficient. It is necessary to educate one's co-religionists to accept and respect others and to co-operate with them to promote peace. This is the most important dimension of Muslim-Christian relations of 21st century, in which the humanity has entered.

The above mentioned discussions, elaborated in the form of five points, are the

factual challenges to Muslim-Christian relations. The following section deals with this topic.

CHALLENGES TO MUSLIM-CHRISTIAN RELATIONS

Both of these communities are now practically present everywhere on the globe. Both are universal in character and talent. Both see each human being as a potential member of their community and, for this reason, invite everyone to institutional membership. Even if many Muslims consider our times as continuing to be shaped by the structures and forces neo-colonialism and neo-imperialism, it can hardly be denied that, both, Christians and Muslims, live in the post-colonial age.

To achieve the objectives, mentioned in the previous section, is neither simple nor smooth. There are indeed obstacles and challenges. In the following sections, we shall identify some of the important challenges.

Challenge # 1: Recalling the History

To some extent the present and also the future depends on the past history, because a community without memory, is a community without a future. Relations between Muslims and Christians have not always been peaceful and relaxing. Tension, conflicts, crusades and holy-wars have not been unfamiliar. Nor is the perception or impact of colonialism, forgotten.

The message of Pope Paul VI can be taken as an example, he says: "Over the centuries many quarrels and dissensions have arisen between Christians and Muslims. The sacred Council now pleads with all to forget the past, and urges that a sincere effort be made to achieve mutual understanding" (Austin P & Flannery, 1975).

The only solution to this challenge is that both of the communities should sincerely apologize and forgive about the historical mistakes, mishaps, of their past behaviour

and establish sincere relations of mutual understanding.

Challenge # 2: Self-Criticism

"Criticism may not be agreeable, but it is necessary. It fulfills the same function as pain in the human body. It calls attention to an unhealthy state of things." (Winston Churchill)

Self-criticism or auto-critique refers to the pointing out of things critical or important to one's own beliefs, thoughts, and behaviour. It can form part of personal reflection or a group discussion. It is an essential element of critical thought, regarding it as healthy and necessary for learning and moral development.

Muslims and Christians are taught by their religion to examine their conscience each day, to accept responsibility for any wrongs they may have done, and to repent and beg Allah and God for forgiveness.

Self-criticism is not a sign of weakness, but is a proof of maturity. It can help to consolidate and deepen relations between individuals and between communities. With regard to Muslim-Christian relations, where self-criticism is lacking, there is a tendency to be content with criticizing the others. This is a real obstacle to constructive and lasting relations.

Challenge # 3: Religio-Political Exploitation

Now and then, there is an attraction in religions to be used by politicians, and even a greater temptation for politicians to manipulate religion for their vested interests, because religious convictions are among the strongest of human motivations. A dishonest politician may be convinced to use religion to accomplish political goals. It has happened in history that religion has been mistreated to motivate their believers for wars which had political, economic, or racial motives. This is a terrible and sad history which did not either served religious or political ambitions (Steffen & Lloyd, 2007).

It has happened in some parts of the world that governments or political parties, in order to strengthen their influence or to weaken a particular religious or political group, have given support to sectarian or extremist movements. For example Europe, United States, United Kingdom, Iraq, Syria, Lebanon, Kuwait, Bahrain, Sudan, India, Nepal, Pakistan etc.

This indication can make Muslim and Christian leaders agree that politicians have their own goals and their own methods of achieving them. It is required of such politicians that they respect the freedom of other religions to determine their own aims and activities in the area of worship and the service of humanity.

Challenge # 4: Religious Fanaticism or Devotion

Religious fanaticism is a subjective evaluation defined in the cultural context. What constitutes fanaticism in another's behavior or belief is determined by the core assumptions of the one doing the evaluation. As such, there is no academic consensus defining religious fanaticism (Steffen & Lloyd, 2007).

Muslim-Christian relations are challenged and obstructed by religious fanaticism or extremism. The religious extremist may be motivated by a desire to see religion return to what is considered its original and pure state. But the extremist generally pursues this self-assigned goal by an inflexible application in our times of practices and observances which were a part of past age and culture.

Extremism is often characterized by an intransigent attitude towards co-religionists and others who hold different views of society. This understanding frequently leads to violence. Some extremists go further, denying the right of religious freedom of others, which is different from their own, and exclude them from the right to be alive or salvation (Wilcox & Laird, 1987).

Who does not see that, this is not the way to promote Muslim-Christian relations?

Challenge # 5: Religious Freedom as Human Right

Historically, "*freedom of religion*" has been used to refer to the tolerance of different theological systems of belief, while *freedom of worship* has been defined as freedom of individual action. Each of these has existed to varying degrees. While many countries have accepted some form of religious freedom, this has also often been limited in practice through punitive taxation, repressive social legislation, and political disenfranchisement. We may compare examples of individual freedom in Italy or the Muslim tradition of dhimmîs, literally "protected individuals" professing an officially tolerated non-Muslim religion (Taylor et al., 2004).

Freedom of religion or freedom of belief is a rule that supports the freedom of an individual or community, in public or private, to manifest religion or belief in teaching, practice, worship, and observance; the concept is generally recognized also to include the freedom to change religion or not to follow any religion. The freedom to *leave* or discontinue membership in a religion or religious group—in religious terms called "apostasy"—is also a fundamental part of religious freedom, covered by Article 18 of the Universal Declaration of Human Rights. Freedom of religion is considered by many people and nations to be a fundamental human right. In a country with a state religion, freedom of religion is generally considered to mean that the government permits religious practices of other sects besides the state religion, and does not persecute believers in other faiths.

A difficulty in Muslim-Christian relations is constituted by different approaches to the theme of human rights and especially to freedom of religion.

Christians see human beings as having been created in God's image and likeness. They are brothers and sisters of Christ, the Son of God made man. The Incarnation has ennobled the whole of humanity. This is the real foundation of human dignity. Moreover, Christ died on the cross to restore the dignity of all the humanity.

The Muslim vision is different. The human being is the servant of God, and remains so even when receiving God's call to be caliph, or God's vicegerent, among created things. This vision finds expression in the names used. Many Muslim names begin with 'Abd (servant) followed by one of the numerous names for God (Al-Qur'ān 2:30).

Christians see man as created by God with certain unchallengeable rights. Prominent among these is the right to religious freedom. "This freedom means that all men are to be immune from oppression on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his beliefs, whether privately or publicly, whether alone or in association with others, within due limits" (Declaration on religious freedom, 1965).

Again the Muslim perception is somewhat different. Indeed, some predominantly Muslim countries have their reservations regarding the United Nations 1948 Universal Declaration of Human Rights which they see as an expression of Western culture. The Universal Declaration of Human Rights in Islam, proclaimed in Paris, in 1981, does contain an article # 13, on the right to religious freedom. It merely states, "Every person has freedom of belief and freedom of worship in conformity with his belief: *'to you your religion, to me mine'* (Al-Qur'ān 109:6)." The following article treats of the right to order (*da'wah*) and to proclamation (*balāgh*), but the content of the article remains unclear. It is not clear whether or not people of religions other than

Islam have a right to propagate their religion. There is certainly no mention of a right to change one's religion. However, Caliph 'Umar ibn al-Khattāb gave permission during his reign to the non-Muslims to practice their faiths (Shibli N ,2000).

So the question of human dignity and the rights which emerges from this discussion is one on which Muslims and Christians, who have learned to know and trust one another can exchange views in the hope of greater service to the humanity.

Challenge # 6: Reciprocal Relationship

Reciprocity in social psychology, refers to responding to a positive action with another positive action, rewarding kind actions. As a social construct, reciprocity means that in response to friendly actions, people are frequently much nicer and much more cooperative than predicted by the self-interest model; conversely, in response to hostile actions they are frequently much nastier and vicious (Alvin G ,1960).

With this outlook, the rights to religious freedom apply to individuals and communities. It includes the right to follow a religion and share that religion with others. The exercise of this right should have no territorial boundaries. It applies to all humans, whether they are principally Muslim or Christian. A religion should not ask for religious freedom for its followers in one country while denying the same right to other believers in a country where it is the religion of the majority.

An example can be taken in this regard. On June 21, 1995, the first mosque was inaugurated in Rome. On this occasion, Pope John Paul II spoke on the necessity of reciprocity to the general audience.

Such kind of examples is also required from the Muslims quarters to declare reciprocity between Muslims and Christians. This is what, all about reciprocal relationship.

Up till now, we have highlighted six hindrances to Muslim-Christian relations.

Perhaps it is better to regard these as challenges, because this approach of understanding may bring a hope to overcome these challenges. In the approaching section, we shall suggest the solution to meet these challenges.

Solution # 1: Healing the History

The history of Muslim-Christian relations should be studied in all sincerity. Past wrongs should be accepted and regretted. Pardon should be sought and given. Only then will understanding be possible. Without true reconciliation, we cannot entrust together for the good of our co-religionists and of the world.

Unbiased study of the past religious communities can be done to recognize their contribution to science and civilization. For example, contribution of Muslim Arabs to Western civilization is a reality. Similarly, Christian communities were in the Middle East for centuries before the arrival of Islam and Arab culture owes to them too. To accept the past is a condition for face the future. Institutes or Centers, to promote such studies will make both communities, more aware of such co-operation held in the past. Models for the future can be developed on these grounds.

Solution # 2: Application of Self-Criticism

The difficult exercise of self-criticism has to be learned.

If Muslims and Christian will perform this exercise, mutual relations between them will become less strenuous. As has been said above, self-criticism is a sign of transparency and strength. It is encouraging that a liaison committees and organizations are being established for Interreligious Dialogue to engage in such kind of self-examination. This could be recommended to all the Muslim-Christian working groups, around the world.

Solution # 3: Religio-Political Freedom

Muslim and Christian leaders cannot remain sterile from the exploitation of religion by politicians. Thus, essential freedom should be permitted to religion, to facilitate an individual's concentration on beliefs, rituals and code of life. Allah or God is at the axis of all genuine religions. Politicians and politics should remain impartial towards all religions. Religious leaders who harvest the temptation towards their ideologies to be misused, and become an instrument of a political party, will reflect negative consequences, including the probability of the their religious ideology to become a widow, when that political party is no longer in power. Therefore, at times it will be useful for religious and political leaders to meet and discuss such issues.

Solution # 4: Phenomenon of Religious Extremism

Muslims and Christians should admit that religious plurality is a fact of 21st century world. As the Qur'ān asserts, "*There is no compulsion in religion ---*" (Al-Qur'ān 2:256). Therefore, Religion should be proposed, not imposed. The acceptance or compliance to a religious ideology by the use of psychological, physical, economic, social or other force, is not worthy for a human being. Because, it is not acceptable and approved by Allah or God. Thus, religious extremists should review about this kind of approach, if they have, which needs alteration.

As for those who engage in violence in the name of religion, this is a major insult to Allah or God and to religion. "No one can consider himself faithful to the great and merciful God who in the name of the same God dares to kill his brother. Religion and peace go together: *"to wage war in the name of religion is a blatant contradiction,"* said Pope Paul II in his speech to the World Conference on Religion and Peace.

The solution to this challenge is that, visionary religious leaders and wise leading politicians should convince their citizens

that freedom of religion is one of the wonderful human-right and that no one should be prevented from exercising this basic human right, provided that the just rights of others are being not violated.

Solution # 5: Development and Justice

Poverty, non-development, injustice and corruption are fertile grounds which stimulates extremist religious tendencies. In such kind of societies, those who deny the present situation or who oppose the government, may easily find the support of the suffering poor, who are the vast majority, by making appeal to exaggerated religious claims, with the persuasion that the only solution to these sufferings is a return to what is presented as an original form of a certain religion, either Islam or Christianity. The effective response to this issue is not a clean-up of religious extremists. It should rather be a joint commitment of judicious Muslim and Christian citizens to work for justice, socio-economic development programs, with sincerity in private and public life, and enthusiasm to show serious unity with the poor because, truth, development, justice and solidarity are the pillars of peace.

Solution # 6: Spiritual Dimension

Muslim-Christian relations can make more advancement in the 21st century, if both of the recognized entities increase their attention towards the spiritual dimension. Knowledge of the other religion, religious freedom, meetings and common socio-economic projects are good and important, however they are not enough. A superior attention to Allah or God is essential. A strong relationship and nearness of a Muslim and a Christian to Allah or God in prayers, in openness and secreteness (Al-Qurʾān 2:2) will bring them nearer to each other. We may say that interreligious relations are best promoted by those believers, who are deeply committed to their religious behaviours.

This means that those who want to promote greater Muslim-Christian collaboration in the 21st century should encourage both sides to commit themselves to deeper spiritualities in attention to Allah or God, continuous conversion of the heart to grow adherence to God's will, prayers, asceticism, sincerity of heart and love of one's neighbor. A Muslim leader and Christian leader, who are gifted with high voltage of spirituality, are more likely to understand each other and promote good relations, than two learned people from the two religions, who practice little of what they preach.

Solution # 7: Judicious Use Natural Resources

Natural resource is a material source of wealth, such as timber, fresh water, or a mineral deposit, that occurs in a natural state and has economic value (*The American Heritage Dictionary of the English Language*, 2009). Natural resource is something, such as a forest, a mineral deposit, or fresh water that is found in nature and is necessary or useful to humans. A natural resource is anything people can use which comes from nature. People do not make natural resources, but gather them from the earth. Examples of natural resources are air, water, copper, wood, oil, wind-energy, hydro-electric energy, iron, and coal. Refined oil is not a natural resource because people make it. Commonly, we there are two types of natural resources: renewable resources and non-renewable resources. However, most natural resources are limited. This means they will eventually run out. An everlasting resource has a never-ending supply. Some examples of perpetual resources include solar energy, tidal energy, and wind energy (*The American Heritage Science Dictionary*, 2005).

The experts tell us that 20% of humanity consumes 80% of the earth's resources, leaving only 20% to four-fifths of human race. Moreover, evident rich countries

control food production for the sake of balancing market prices, while there are poor countries whose inhabitants are starving to death because they do not have enough to eat. And no one needs the experts to know that the earth's resources can be devastated or slowly depleted by greed, carelessness and wars. This is one the most important area for Muslim-Christian collaboration in the 21st century, in a world in which the people should become more conscious about their interdependence.

CONCLUSION

The religious attitudes of Muslims and Christians should be formed on the Challenges and their Solutions which has been emphasized in this paper. We have done no more than to highlight some considered necessary directions in which the Muslim-Christian relations can flourish in the 21st century. May Allah/God grace the Muslims and Christians show a positive responsive to these prerequisites.

“This is a declaration for mankind, a guidance and instruction to those who fear God.” (Al-Qur’ān 3:138)

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