



Research Article

Investigating Yūsuf al-Qaradāwī's Approach Towards Inter-Religious Encounters in the Light of His Teachings and Writings

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Abstract. This research seeks to investigate the approach of *Yusuf al-Qaradawi* toward inter-religious encounters in the light of his teachings and writings. As a prominent Islamic scholar and intellectual, Qaradawi's teachings and writings have had a significant impact on the relationship between the Muslim community and others. The goal of this research is to provide an analysis of Qaradawi's writings and teachings to extract his approach toward inter-religious encounters and relations, drawing on a range of primary and secondary sources. Through a critical examination of his views on this subject, the approach of Qaradawi toward inter-religious understanding and cooperation is

emphasized. The descriptive, analytical, and critical methods are used in the entire work. A brief description of Yūsuf al-Qaradawī's life, intellectual development, and works on inter-religious encounters and understanding is provided. Analysis of how he approached inter-religious encounters and relations, and how his views and thoughts on this subject have been received by both Muslim and non-Muslim communities. The study expects to provide new insights into Yūsuf al-Qaradawī's approach to inter-religious engagements, which are relevant to the contemporary context of inter-religious relationships between Muslims and adherents of other religions.

Key Words: Yūsuf al-Qaradawī, Inter-religious Encounters, Approach, Muslims, Others.

INTRODUCTION

Inter-religious dialogue has become a growing important discourse in today's globalized world, where adherents of different religions live in closer proximity than ever before. Even though inter-religious encounters have been practiced by members of various religious communities for millennia, their necessity has grown in recent years as disputes between various religious groups have resulted in conflict and instability in many regions of the world. The need for inter-religious interaction is particularly acute in Islam since Muslims are a sizable minority in many non-Muslim nations where they experience prejudice and discrimination.

Yūsuf 'Abdu-Allāh al-Qaradāwī (1926-2022) is among the most influential and renowned contemporary Islamic intellectuals. He has been at the vanguard of the Islamic world's push towards a dialogue between adherents of different religions and his teachings have had a significant impact on the Islamic world. *Al-Qaradāwī*, a Sunni scholar, was born in the Egyptian village of *Saft Turab* in 1926 and began his career in Islamic scholarship at a young age.¹ He memorized *al-Qur'ān* at the age of nine, and graduated from *al-Azhar* University in Cairo, one of the most esteemed Islamic institutions in the world, in Arabic studies in 1954 and 1958, got a Master's in Quranic studies in 1960, and Doctorate in Islamic jurisprudence in 1973. *Al-Qaradāwī* lectured at *al-Azhar* after completing his studies and immediately gained notoriety as a leading authority on Islamic theology and law. He can be characterized as an *Azhar* scholar who, in his younger days, was an active Muslim Brotherhood member and who never gave up his engagement as a preacher for what he called "the contemporary message of Islam." He has had close relationships with Islamist intellectuals and activists while residing in Doha, the capital of Qatar, since the early 1960s. His goal was to spread a balanced, moderate form of contemporary Islam that both elites and everybody else may use for their own purposes. He was well-known for his innovative thinking and willingness to discuss contemporary issues including social justice, democracy, and human rights.

Al-Qaradāwī is a highly influential personality in the Islamic world, whose creative thought and involvement with contemporary challenges have greatly influenced the contemporary world's understanding of Islam. Millions of Muslims worldwide continue to be inspired by and influenced by his teachings, despite the fact

¹ He narrates in his four volumes autobiography *Ibn al-Qaryah wa al-Kuttāb* (The Son of Village and Religious Seminary), published gradually between 2001 and 2010.

that he is still controversial in some circles. His approach to engaging in interreligious encounters has generated a great deal of discussion and debate since he is a well-known Islamic figure. Some claim that his approach is progressive and inclusive, while others criticize it for being too accommodating and compromising on Islamic principles. Accordingly, this paper investigates the approach of *al-Qaradāwī* toward inter-religious encounters based on his teachings and writings.

RESEARCH METHODS

The research is based on the descriptive method used to provide a brief description of *Yūsuf al-Qaradāwī's* life, intellectual development, and works on inter-religious encounters and understanding. The analytical method is utilized to investigate *al-Qaradāwī's* approach towards inter-religious encounters and relations, and his views and thoughts on this subject have been received by both Muslim and non-Muslim communities as mentioned in his writings, speeches, and interviews, as well as other scholarly articles and critiques.

RESULTS AND DISCUSSIONS

Yusuf al-Qaradāwī's Teachings and Writings on Inter-religious Encounters

A prominent Islamic scholar, *al-Qaradāwī* is well-known for his writings and teachings on a variety of Islamic subjects, including interreligious encounters. His writings reflect his vision of Islam as a religion of peace and mutual respect, emphasizing the value of dialogue and mutual respect between Muslims and adherents of other religions. He has published a significant amount of writing over his career on a variety of subjects pertaining to Islam and the contemporary world. He has written approximately 120 books, many of which have been multilingually translated. He is renowned for his progressive opinions on a variety of subjects, including democracy and women's rights, and he has been a strong opponent of extremism and acts of violence committed in the name of Islam.

Al-Qaradāwī is a well-known broadcaster in addition to being an author. Since the 1990s, he has hosted a well-liked weekly television programme on *al-Jazīrah* called "*al-Sharī'a wa al-Ḥayāt*" (Sharia and Life), which is watched by millions of people around the Muslim world. The programme covers a wide range of Islamic and modern issues, and many Muslims hold *al-Qaradāwī* in high regard for his analysis of current affairs. He has stepped up his social media activity in recent years, utilizing platforms like Twitter and Facebook to interact with his followers and express his opinions on a range of topics. In addition, he has participated in initiatives to advance Muslim-Non-Muslim understanding and interreligious communication.

Al-Qaradāwī's teachings and writings emphasize the importance of treating human beings of different religions with compassion and respect. According to him, Muslims ought to work to create an atmosphere of kindness and tolerance where people of different religions may live peacefully. Additionally, he emphasizes the importance of education in fostering inter-religious understanding and relations. He believes it's extremely important for Muslims to have a thorough understanding of other religions and to interact in constructive dialogue with people of different religions. Therefore, considering his writings and teachings on the subject, this

section examines *al-Qaraḍāwī's* views on religious tolerance, coexistence, and inter-religious dialogue.

Religious Tolerance

Al-Qaraḍāwī emphasizes the importance of religious tolerance and relationships in all of his writings and teachings. According to him, Muslims must coexist peacefully with people of different religions since Islam is a religion of peace. He believes that the Quranic lessons on tolerance and peaceful coexistence are universal and applicable to all people, regardless of their religious views. Also, he points out that *al-Qur'ān* calls on Muslims to respect the religious views and practices of others and to engage in dialogue with them. It is acknowledged by him that there are differences between Islam and other religions that cannot be overcome. He contends, however, that these distinctions should not lead to enmity or violence between Muslims and adherents of other religions. Instead, he advises that these differences have to be respected and that Muslims and non-Muslims focus on their common values and humanity.²

The Lawful and the Prohibited in Islam, *al-Qaraḍāwī's* first and most well-known Arabic book, was initially published in 1960; since then, it has been republished more than twenty-two times and translated into other languages.³ The book delves into Islam's ethical and legal aspects in a modern context. It has been extensively read and has served to shape Muslims' and non-Muslims' perceptions of Islam. The fourth chapter discusses what is permitted and unlawful in a Muslim's day-to-day life, with a focus on interpersonal relationships and interactions between Muslims and non-Muslims. He underlines Islamic teachings on how to engage with non-Muslims in terms of *ḥalāl* (lawful) and *ḥarām* (prohibited). He contends that Muslims should treat people of other religions with respect and dignity, acknowledge the legitimacy of other religions, and reject the idea that Islam is an exclusive religion. From that time until his passing, he never stopped working to create a strong framework for bridging gaps between various religious communities and fostering greater understanding and cooperation around the world.

Al-Qaraḍāwī's unequivocal stance on the 9/11 incident is another good example of how he actively promotes tolerance in his thoughts and actions. He was the first Muslim scholar to denounce the attacks, irrespective of who was guilty, what their religion, ethnicity, or place of origin was, as he so eloquently stated in relation to the criminal events of that dreadful day in September 2001. He argued that the assaults were unlawful, especially because they killed innocent civilians. Furthermore, *al-Qaraḍāwī* called the 9/11 September attacks crimes during a talk with a Japanese television station. He acknowledged that he does not think the perpetrators were true Muslims, but even if they were, Islam respects the souls of all people, so even if they

² Yūsuf al-Qaraḍāwī, *al-Aqalliyyah al-Dīniyyah Wa al-Ḥal al-Islāmī* (The Religious Minority and the Islamic Solution), *Maktabah Wahbah*, Cairo, 1996, pp. 28-43.

³ Yūsuf al-Qaraḍāwī, *al-Ḥalāl Wa al-Ḥarām fī al-Islām* (*The Lawful and the Prohibited in Islam*), 22nd Edition, *Maktabah Wahbah*, Cairo, 1997.

were, they would still be held accountable.⁴ He continued by quoting a verse from *al-Qur'ān*: "Whoever kills a soul unless for another soul [i.e., through the due judicial process for murder] or for corruption [done] in the land, it is as if he had slain mankind entirely. And whoever saves one soul, it is as if he had saved mankind entirely" (*al-Māidah*: 32).

Peaceful Coexistence

Another important element in *al-Qaraḍāwī's* teachings on inter-religious interactions is the importance of peaceful coexistence between Muslims and adherents of other religions. He contends that the world now is too linked for any religion to claim a monopoly on truth and that instead, we must learn to coexist in peace and love. According to him, peaceful coexistence is an important value in Islam, and it is the responsibility of Muslims to promote peace and understanding among other religious communities. He has written extensively about *al-Qur'ān's* teachings on peaceful coexistence and emphasized the value of putting them into practice. In his opinion, coexistence requires Muslims and non-Muslims to respect each other's rights and work together to achieve the common good. This involves respecting one other's religious freedom, advocating peace and justice, and striving to alleviate poverty and suffering across the world.⁵ Also, he emphasizes that acknowledging the diversity within each religious group is necessary for peaceful cohabitation. He contends that both the diversity of beliefs and practices among adherents of other religions as well as the diversity of thought and practice within their own community should be respected by Muslims.

Interreligious Dialogue

One of the central themes in *al-Qaraḍāwī's* teachings on inter-religious encounters is the importance of inter-religious dialogue. He has penned several articles and delivered lectures on the subject and helped to form several organizations and activities that support interreligious dialogue. According to *al-Qaraḍāwī*, dialogue between Muslims and adherents of other religions is important to foster peace, understanding, and coexistence. Also, he believes that for dialogue to be considered successful, there should be a sense of respect as well as acknowledgment of each other's rights, including the freedom to practice one's beliefs. He also stresses the importance of dialogue in eradicating misunderstandings and prejudices about Islam and Muslims. He argues that by engaging in dialogue, Muslims may clear up misconceptions about their religion and provide the global world with a more accurate and favourable impression of it. Dialogue may also assist Muslims to comprehend the principles and practices of other religions, which promotes tolerance and understanding.

1. ⁴ See, Sheikh Yūsuf al-Qaraḍāwī, *Tolerance and Moderation in Theory, Thought, and Practice*. <https://www.middleeastmonitor.com/2019019-sheikh-yusuf-al-qaradawi-tolerance-and-moderation-in-theory-thought-and-practice/> (accessed 5th of May 2023).

⁵ Yūsuf al-Qaraḍāwī, *Ḥurriyah al-Dīniyah wa-al-Ta'addūyah fi Naẓar al-Islām* (Freedom of Religion and Pluralism from the Perspective of Islam), *al-Maktabah al-Islāmī*, 2007.

Inter-religious dialogue, which refers to the efforts made by individuals of various religions to come together and learn from one another, has been one of the most significant areas of his work. He has long advocated for interreligious dialogue because he thinks it is crucial to fostering respect and understanding amongst believers of other religions. One important idea from *al-Qaraḍāwī's* work on inter-religious dialogue is the significance of mutual respect and understanding. He believes it is critical for individuals of other religions to learn about one another's beliefs, practices, and values to overcome misconceptions and prejudices. In his book, "We and the West", writes, "We Muslims believe in dialogue because it is mandated by the *Sharia*, and our *Qur'an* is full of dialogues between God's messengers and their followers or, more accurately, between Almighty God and some of His servants, even to the point where He, glory be to Him, is conversing with *Iblis (Satan)*, the wicked one of His creations. We thus favour a culture of dialogue over a culture of clash, whether it be between civilizations or between religions."⁶

Al-Qaraḍāwī states in his book "Priorities of the Islamic Movement in the Coming Phase" that interreligious dialogue should focus on common values and principles, such as the significance of justice, compassion, and human dignity. Therefore, he stressed Christian-Muslim dialogue that focused on an Abrahamic religion. He contends that dialogue should take place to combat the current of materialism and atheism, which he claims is hostile to all divine messages, ensure the similarities between the two religions mentioned in *al-Qur'ān*, purify relations from the hostile spirit left behind by Crusades in the past and colonialism in more recent times, spread the meanings of brotherhood, humanity, and joy, and open a new chapter for purer relations.⁷

Another significant component of *al-Qaraḍāwī's* work on interreligious dialogue is his focus on the importance of dialogue in fostering peace and resolving disputes. By fostering understanding and identifying common ground, he thinks dialogue may be a useful technique for addressing disputes across other religions. Young Muslims are reminded to adopt the strategy that has been prescribed in the Quran while engaging in dialogue and attempting to call non-Muslims to Islam. On this point, several verses could be mentioned. "Invite [all] to the Way of your Lord with wisdom and nice preaching, and argue with them in ways that are best and most gracious" (*al-Nahl*: 125).

The verse above urges "most gracious" behaviour in addition to "nice preaching." In order to win over people's hearts and create bridges among them, it is best to use the more kindhearted method of conducting dialogue when there are two possible approaches. One strategy is to initially concentrate on the issues where there is agreement, then discuss the points where there is disagreement. This is the way a Muslim should conduct a dialogue with a non-Muslim. In relation to dialogue and *da'wah* (Invitation to Islam) ethics, he emphasizes a number of aspects.⁸ Yūsuf al-

⁶ Yūsuf al-Qaraḍāwī, *Naḥnu Wa al-Gharb (We and the West)*, p. 209.

⁷ Yūsuf al-Qaraḍāwī, *Awlawiyyatu al-Ḥarakat al-Islāmiyyah Fī al-Marḥalah al-Qadimah (Priorities of the Islamic Movement in the Upcoming Phase)*, 1990, pp. 206-208.

⁸ Yusuf al-Qaradawi, *Islamic Awakening Between Rejection and Extremism (The International Institute of Islamic Thought, 2006)*, pp. 141-159.

Qaraḍāwī's book "Islamic Awakening Between Rejection and Extremism" examines the phenomenon of Islamic awakening in the modern world. In the book, *al-Qaraḍāwī* argues that Islamic awakening is a natural and desirable reaction to the issues confronting the Muslim world, but it is also subject to rejection and extremism. Throughout the book, he emphasizes the importance of balance and moderation in Islamic awakening, arguing that it must be founded on a thorough grasp of Islamic principles and values while also taking into consideration modern world circumstances. In addition to highlighting the necessity of political and social transformation inside the Muslim world, he also highlights the value of conversation and involvement with the wider globe.

Overall, *Yūsuf al-Qaraḍāwī's* efforts to promote interreligious understanding show his commitment to building a society in which people of many religions can live side by side in peace and respect. His emphasis on mutual tolerance and understanding, shared values and ideals, and cooperation among religious leaders and institutions is very beneficial for anyone desiring to foster interreligious dialogue and understanding.

Key Principles of *al-Qaraḍāwī's* Approach to Inter-Religious Encounters

Renowned Islamic philosopher and thinker *Yūsuf al-Qaraḍāwī* has significantly added to the discourse of interreligious interaction and encounters. *Al-Qaraḍāwī* has emphasized the necessity of dialogue and involvement amongst people of various religions in his many publications and speeches as a way to promote understanding, respect, and collaboration. His approach to interreligious encounters is based on many key principles, including recognition of diversity, emphasis on common ground and shared values, commitment to dialogue and engagement, and rejection of violence and coercion. In this part, I will examine the key principles of his strategy for dealing with interreligious interactions and evaluate how they apply in modern contexts.

Recognition of Diversity

Al-Qaraḍāwī emphasizes the significance of acknowledging the diversity of human beliefs and values, as well as the necessity of respecting these differences, in his approach to interreligious dialogue. He claims that since God created individuals from various religious and cultural backgrounds, we should view this diversity as a source of enrichment rather than conflict.⁹ While adhering to their own Islamic beliefs and ideals, he urges Muslims to interact with those of other religions and benefit from other viewpoints and experiences. He stresses the value of respecting and acknowledging the beliefs and practices of those who come from other cultural backgrounds, as this can foster better tolerance and understanding among those who practice different religions and cultures. Through interreligious discourse, people from many religious backgrounds may come together to discuss their values and beliefs respectfully and productively. Muslims can learn about the ideas and practices of individuals from diverse religious traditions through discussion, and they can

⁹ See, *al-Qaraḍāwī, Ḥurriyah al-Dīniyah wa al-Ta'addudīyah fī Nazar al-Islāmī*.

communicate their own views and ideals in a courteous and non-confrontational manner.

Ultimately, approaching interreligious interactions with an open mind and a willingness to learn and engage is the key to encouraging better understanding and tolerance. Muslims can significantly contribute to the advancement of greater tolerance, understanding, and cooperation between people of various beliefs and cultural backgrounds by acknowledging the diversity of human beliefs and values and actively seeking out opportunities to interact and learn from those from other cultural backgrounds.

Emphasis on Common Ground and Shared Values

Recognizing the similarities between various religious traditions is one method for putting Yūsuf al-Qaraḍāwī's strategy to be used in inter-religious dialogue into practice. *Al-Qaraḍāwī* emphasizes the significance of recognizing the similar values and beliefs that exist across all religious traditions, and that this acknowledgment of commonalities may aid in fostering greater understanding and coexistence amongst people of different faiths. In order to foster understanding and collaboration amongst different religions, *al-Qaraḍāwī* emphasizes the need of defining common principles and points of agreement. He makes the case that there are several similar qualities between Islam and other religions, including the importance of justice, compassion, and moral ideals. He urges Muslims to collaborate with members of other religions on common challenges like poverty, injustice, and environmental degradation in order to foster understanding and harmony.¹⁰

In practice, this approach necessitates Muslims seeing past the apparent distinctions across religious traditions and focusing on the underlying spiritual and ethical ideals that underpin such traditions. Muslims can start by studying the texts and teachings of other religious traditions, paying special attention to areas of overlap and similarity with Islamic beliefs. Muslims can also participate in interactions and cooperation with individuals of other religions, focusing on similar values and goals. Muslims may establish understanding and collaboration with members of different religions by working together towards common objectives and values. To encourage greater understanding and cooperation amongst individuals of different religions, it is crucial to recognize the similarities among many religious traditions. Muslims may play a crucial part in fostering inter-religious tolerance and cooperation by concentrating on common values and beliefs, taking part in interreligious projects, and sharing their own spiritual practices and beliefs with people of other faiths. In a society that is becoming more varied and globalized, this method offers a useful foundation for creating understanding and collaboration.

Commitment to Dialogue and Engagement

Al-Qaraḍāwī emphasizes the significance of dialogue and involvement in establishing mutual understanding and tolerance among individuals of various religions. He urges Muslims to engage with members of other religions in a civil and

¹⁰ See, al-Qaraḍāwī, *Naḥnu Wa al-Gharb (We and the West)*, pp. 202-228.

productive manner while looking for points of agreement and shared values. He also stresses the value of listening to others' opinions and experiences and being willing to learn from them. One of *Yūsuf al-Qaraḍāwī's* most important approaches to inter-religious interactions is his emphasis on dialogue and engagement. He sincerely thinks that dialogue is a vital tool for establishing bonds, increasing understanding, and encouraging peace and cooperation amongst those of various religions.

Another crucial component of his interreligious interactions was his focus on using the term "non-Muslims" in place of "Kuffar" when referring to non-Muslims. He further proposed using the term "citizens" instead of "*Ahlu Zimmah*".¹¹ *Al-Qaraḍāwī* asserts that engagement is essential for fruitful inter-religious conversation. Having interactions with individuals of different religions, in his opinion, is a crucial component of being a responsible member of society and may assist to foster more respect and understanding among various cultures. Engaging in dialogue with others enables us to gain a greater understanding of the variety of human experiences while also learning about their ideas, values, hopes, and worries. *Al-Qaraḍāwī* promotes dialogue at the local level as one of his strategies for enticing participation. According to him, interreligious dialogue should include ordinary people living ordinary lives, rather than just taking place at formal gatherings of religious leaders or officials. He exhorts Muslims to interact with their non-Muslim neighbours, colleagues, and friends in a respectful and understanding manner and to look for chances to share and learn from others.¹²

Rejection of Violence and Coercion

Another important aspect of *Yūsuf al-Qaraḍāwī's* approach to interreligious dialogue is his rejection of violence and coercion. The Islamic values of compassion, justice, and regard for human dignity, in his opinion, are incompatible with violence and coercion. According to him, Muslims should aim to encourage people via peaceful and fruitful discourse rather than using any type of force or compulsion to further their Islamic ideas. He always emphasizes the value of respecting human life and dignity and holds that coercion and violence are inimical to this fundamental value. He makes the case that using violence or coercion to further one's views is not only wrong but also ineffective since Islam forbids all types of assault. Rather than encouraging understanding and collaboration, it fosters anger and hatred, causing more issues than it solves.¹³

Furthermore, *al-Qaraḍāwī* highlights the importance of respect for the rule of law. He considers that Muslims should follow the laws of the nations in which they reside and work to advance justice and respect for human rights using nonviolent methods.¹⁴ According to his argument, Muslims have a duty to be involved and active

¹¹ Yūsuf al-Qaraḍāwī, *Khitbatunā al-Islāmī fī 'Aṣri al-'Awlāma* (Our Islamic Discourse in the Era of Globalization), (Dār al-Shuruq, 2004), pp. 44-48.

¹² See, Yūsuf al-Qaraḍāwī, *Gairul al-Muslimīn Fī al-Mujtama' al-Islāmī* (Non-Muslims in the Muslim Community), (Maktabah Wahbah, Cairo, 1992).

¹³ See, al-Qaraḍāwī, *Islamic Awakening Between Rejection and Extremism*, pp. 141-159.

¹⁴ See, Yūsuf al-Qaraḍāwī, *al-Waṭan Wa al-Muwaṭanah Fī Ḍawī' al-Uṣūl al-'Itiqād Wa al-Maqāṣid al-Sharī'a*, (Homeland and Citizenship in Light of Theological Principles and Legal Purposes).

members of their communities and to endeavour to further the common good. He sets a good example for Muslims and non-Muslims alike by rejecting violence and compulsion and by maintaining the core teachings of Islam, which are compassion, justice, and respect for human dignity.

Sheikh Yūsuf al-Qaraḍāwī has transformed current Islamic awareness by embracing a philosophy of moderate thought, the Islamic middle path. The most significant aspects of this are easiness, tolerance, and harmony within doctrinal limitations. He works to protect the identities, civil rights, and religious sanctuaries of Christians and Muslims in the Holy Land in the face of assaults on Islam and Muslims from the West and, particularly, from Zionists in the Middle East. For the benefit of the Muslim Ummah as well as the rest of the globe, he has solicited aid from the humanitarian, social, and economic spheres.

Application of Yūsuf al-Qaraḍāwī's Approach to Inter-Religious Encounters

Al-Qaraḍāwī's approach to inter-religious dialogue has significant ramifications for modern societies, particularly in the context of growing religious diversity and globalization. In practice, applying *al-Qaraḍāwī's* approach to inter-religious encounters might take a variety of dimensions, which is illustrated in the following examples:

Inter-Religious Dialogue Forums and Discussion Groups:

These can be official or casual gatherings of people from various religious backgrounds who get together to talk about topics that are important to both of them and to look for ways to work together. *Al-Qaraḍāwī*, along with several other academics, organized the first Interfaith Dialogue Conference in Doha in 2003. In 2007, he institutionalized the process by founding the Doha International Centre for Interfaith Dialogue, per the request of *Sheikh Ḥamad Bin Khalīfah al-Thānī*, the then-Emir of Qatar. The goal was to discover answers to worldwide catastrophes caused by religious strife, as well as to reduce human suffering caused by hateful words and sectarianism that undermine the principles of the three Divinely revealed faiths.¹⁵

He has taken part in several discussions between and concerning Muslims and the West, most notably the US-Islamic World Forum, which is held annually in Doha. It draws academics, politicians, authorities, priests, intellectuals, media figures, and others to address contentious topics across civilizations. In 2007, during the fifth conference, *al-Qaraḍāwī* asked Washington to “spend the billions it spends on dominating the world, or even half of it, on the world's needs and problems, especially in the south and third-world countries.”¹⁶ In addition, *Yūsuf al-Qaraḍāwī* opposes engaging in conversation with individuals who harm Muslims. This exemption would apply to Zionists and Christians with a certain “Crusader attitude”: “There is no

¹⁵ See, http://www.dicid.org/about_us_dicid/?lang=en (accessed 15th of May 2023)

¹⁶ See, *Shaikh Yūsuf al-Qaraḍāwī, Tolerance and Moderation in Theory, Thought and Practice.* <https://www.middleeastmonitor.com/2019019-sheikh-yusuf-al-qaradawi-tolerance-and-moderation-in-theory-thought-and-practice/> (accessed 15th of May 2023)

religious engagement between us and them, we engage in dialogue with the *Ahl al-Kitāb* who are not aggressive or have committed acts of injustice towards us.”¹⁷

Shaikh al-Qaraḍāwī has worked to achieve moral balance from the perspective of Muslims and the Muslim world by exposing Islam's real teachings, which call for peace and harmony among people. He does this by promoting tolerance in thinking and practice. He maintains that dialogue and open discussion are crucial for cultures and nations that include individuals of all religions and none. In order to develop worldwide social and charitable activity and, where feasible, combine their efforts for better efficacy in combating poverty, illiteracy, and sickness, he has made significant efforts to organize Muslim movements. *Al-Qaraḍāwī* has further emphasized the value of encouraging communication and collaboration among various religious leaders and organizations. He has worked to create a number of inter-religious projects and organizations, like the European Council for Fatwa and Research and the International Union of Muslim Scholars, that bring together religious leaders from other religions to foster understanding and debate.

CONCLUSION

Yūsuf al-Qaraḍāwī's approach to inter-religious dialogue presents an insightful viewpoint on encouraging mutual respect and collaboration amongst individuals of every religious and cultural background. In a society that is becoming more varied and globalized, *al-Qaraḍāwī's* emphasis on recognizing a diversity of human views and values, locating common ground and shared values, and fostering discussion and interaction offers a framework for constructing bridges of understanding and cooperation. Muslims may significantly contribute to the advancement of religious diversity, social justice, and peaceful coexistence by adopting his ideals in modern contexts. The method used by *al-Qaraḍāwī* is especially pertinent in the contemporary international environment when religious diversity is rapidly becoming a cause of friction and conflict. People of many religions and cultures now see each other with more skepticism and mistrust as a result of the rise in religious extremism and violence. *Al-Qaraḍāwī's* emphasis on peaceful cohabitation and interreligious dialogue in this situation provides a much-needed substitute for violence and tension.

Al-Qaraḍāwī's emphasis on acknowledging the diversity of human ideas and values is one of his strategy's main advantages. He emphasizes the value of respecting the ideas and practices of individuals from various cultural origins by recognizing the diversity of human experience. This acceptance of diversity can contribute to increased understanding and tolerance among people of various religions and cultures. His strategy also stresses the need to find shared values and common ground. *Al-Qaraḍāwī* highlights the possibilities for collaboration and teamwork between individuals of other religions and cultures by emphasizing shared principles like social justice, compassion, and human rights. This focus on shared values can aid in bridging the gap between various cultural and religious communities and foster

¹⁷ Yūsuf al-Qaraḍāwī, *Thaqāfatunā Bayn al-Infitāḥ wa al-Ingilāq* (Our Culture between Openness and Closure), Dār al-Shuruq, 2004, p. 50.

greater understanding and respect. The strategy of *al-Qaraḍāwī* also stresses the significance of interaction and dialogue as he advocates polite and fruitful interaction among individuals through fostering inter-religious dialogue. This type of interaction can aid in fostering a deeper understanding and easing tensions among those of various religions and cultures. Similarly, *al-Qaraḍāwī's* focus on interaction encourages individuals to collaborate on similar goals like advancing social justice and human rights.

Al-Qaraḍāwī's strategy offers a practical framework for fostering mutual respect and collaboration between individuals of other religions and cultures in general. Muslims may play a significant role in advancing religious pluralism, social justice, and peaceful coexistence by acknowledging the diversity of human views and values, discovering common ground and shared values, and encouraging discourse and interaction. His strategy offers a beneficial alternative to coercion and violence in today's more globalized and varied society. It also paves the way for improved understanding and collaboration amongst those of other faiths and cultures.

Respected *Shaikh's* speeches are notable for their tolerance and commitment to fostering peace across the Arab and Islamic worlds. Many of his writings speak of the unity and goodwill among Muslims, both leaders and ordinary people. In interviews and conferences, he continues to push for teaching youngsters the ideals and spirit of brotherhood, as well as moderation, the defining features of Islam, which promote kindness and nonviolence, as well as ease rather than suffering. *Yūsuf al-Qaraḍāwī* has worked to bring moral balance to how Muslims and the Muslim world are seen by stressing Islam's real teachings, which encourage peace and harmony among all people. He has done this by promoting tolerance in thinking and practice. He maintains that dialogue and open communication are crucial for cultures and nations that include individuals of all religions and none. He has made significant efforts to organize Muslim movements in order to develop worldwide social and charitable activity and, where feasible, to combine their efforts for greater effectiveness in combating poverty, ignorance, and disease.

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