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## **Practices of Muslim Leaders for Interfaith dialogue and Peace building and Muhammad Fethullah Gülen's Contribution**

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### **Abstract:**

The world is the origin of numerous beliefs and has obliged and supported various religions. It has given a typical rooftop to significant religions for their food and development. The complex mosaic of different religions, convictions, customs, and dialects in numerous nations is, for sure, astonishing. Interfaith exchange has surfaced as a token of harmony, turning into a voice for serene relations among the followers of various religions in a world entangled in wars, clashes, and strict narrow-mindedness. It centres around the exchange of devotees of various religions, particularly on an academic level, to distinguish the shared traits of different religions and continue towards the normal point of mutual concordance. This paper expects to analyse the significance of interfaith exchange in contemporary times and give the reasoning to seek after

this discourse by clarifying articulations from the Heavenly Qur'an and the Hadith. Besides, it analyses the reasoning between confidence discourses present in different religions, including Christianity, Judaism, and Buddhism. The exchange faces different difficulties that should be managed through a thorough methodology. Because of this discourse, questions and wrong discernments will be eliminated, and compassion between strict networks will be upgraded. The between-confidence discourse won't just open channels of correspondence between the groups that can't connect typically, but in addition, it will go up against the real factors of disdain, segregation, and viciousness in our general public. The target of this paper is to look at the job of the Muslim strict forerunner in executing interfaith exchange towards compromise according to an Islamic viewpoint. Fethullah Gülen is perhaps one of the most persuasive Muslim researchers on the planet. His way of thinking about joining Islam and innovation, along with strict resilience, has drawn in a huge number of devotees who have laid out many instructive and social organisations from one side of the planet to the other. Impacted by Sufi experts and contemporary Turkish Muslim researcher Said Nursi, Gülen places otherworldliness at the focal point of everything. While he is a conspicuous promoter of interreligious discourse and a respected strict pioneer, he has been blamed by certain secularists for being a fundamentalist with a secret plan to apply sharia regulation to Turkey and by strict fundamentalists for compromising religion. Gülen rejects these cases, highlighting his past and current exercises.

**Keywords:** Interfaith dialogue, contemporary world, Peacebuilding, Muslim Leaders, Conflict-Resolution, Islamic Tradition.

### **A. Introduction:**

Between-strict exchange plays a significant role in peacebuilding, particularly in ethno-strict

personality clashes. Utilising strict and profound assets like holy texts, customs, stories, fantasies, and values can be very beneficial in assisting strict pioneers with tending to ethno-strict contentions.

Interfaith is connecting with or including various religions, or individuals from various religions being together. Discourse implies a conversation between individuals in which suppositions are traded. The hypothetical discourse is wherein the heads of religions offer the points of view of their religion, which helps individuals and pioneers themselves to have decent information about the other religion.

Interfaith commerce, also referred to as interfaith dialogue, is about people of different faiths coming to a common understanding and respect that allows them to live and interact with each other despite their differences. Provides the ability to help. The term denotes a pleasant and positive relationship between people of different faiths and strong traditions, both at the individual and institutional levels. Each side stands firm with its own convictions, while respecting the right of the other to practice its convictions in a straightforward manner. Interfaith commerce is not just words or talk. It integrates human associations. This can occur between individuals and organizations and at many levels. For example, among neighbors, in schools, and in our workplaces in both formal and informal ways.

Exchange, likewise, isn't simply something that happens on a power or smart level; it is basic for the regular presence during which different social and extreme parties talk with one another plainly and where pressures between them are the most huge. "Interfaith exchange" is a helpful and positive relationship between individuals of various extreme religions and huge or humanistic convictions, at both the individual and, not completely settled, to gather a typical

point of view on conviction through an accentuation on resemblances between convictions, impressions of values, and obligation to the world. Interfaith talk has a degree of ideas, all of which consolidate propensities by which we handle our experiences with extreme capability, exchange regular presence, talk in learning, talk in areas, and exchange assurance and hypothesis. Interfaith exchange is a problematic cycle where allies of fluctuating extreme practices experience each other to detach the walls of division that stand at the mark of the combination of most battles.

**B. Objectives of the Research:**

The fundamental goal of this study is to investigate and dissect the idea of interfaith discourse with different religions for peacebuilding in the general public in Islam. This study means to figure out the Islamic lessons and rules as far as peacebuilding, regards, and security in the public eye or in the Islamic state according to the rule of the Qur'an and the Prophet Muhammad's (PBUH) models and to grasp the component of pluralism in Islam. The exploration will additionally assist in examining the verifiable commitments of compelling Muslim pioneers, especially Muhammad Fetullah Gulen, to feature the education and job of Islam as a peacebuilder in the general public.

**C. Research Methods:**

1. The investigation of this exploration utilises written information. Writing taken from the Blessed Qur'an and Hadith to look at sections and ahadith connected with peacebuilding, interfaith, congruity, regard for others in Islam, books, public and global diary articles, and other writing where the data taken is as per the topic and dissected from top to bottom so

ends and discoveries can be attracted to research.

2. Subjective examination procedures to decipher and dissect the gathered information. Topical examination can be utilised to distinguish normal subjects and examples in Islamic lessons in regards to peacebuilding, congruity, and equity for all in Muslim society. Investigate alternate points of view and understandings to give a complete perspective on the subject. Verifiable Investigation: Inspect the authentic setting and cultural standards during the hour of the Prophet Muhammad (PBUH) and ensuing periods to grasp the utilisation of Islamic lessons and their effect on friendly agreement and the foundation of harmony.

#### **D. Discussions:**

##### **1. Importance:**

Discourse between adherents of various confidence customs has turned into a pressing need today. Without a doubt, in this day and age between local areas, congruity is a significant need, and its absence has arisen as a significant test. Between confidence and between local area agreements should be based on the establishments and worries that different confidence networks share in like manner. It should likewise try to fabricate extensions of grasping between these networks and to dispel misconceptions that are a significant wellspring of local area struggle. Featuring the requirement for interfaith exchange, in the event that they are to add to harmony, religions ought to consider how they handle signs of their own inside variety, as a component of a veritable culture of pluralism is likewise significant.

The reason for interfaith exchange is to build our comprehension and regard for other strict frameworks and foundations, thus expanding our enthusiasm for their qualities. Discourse ought to upgrade our aversion to the sensations of all pronouncing strict individuals in their relationship with God. A great exchange ought to, furthermore, bring about the development

of the confidence of each and every member.

There is substantial reason for exchange in regards to an issue that could become attractive or even obligatory for interfaith activity as an aftereffect of the discourse. There is, in any case, a legitimate reason too in discourse that happens for the good of its own—for the clarification of subjects and for the approaching of the people and sensations of the members. Interfaith discourse is conceivable just when two convictions pre-exist in the members. No member is looking to convert another member. The members are convinced of the inborn legitimacy and uprightness of all the confidence bunches engaged with the discourse and are convinced that no gathering has aggregate and outright information in regards to the nature and works of God and human association with the Heavenly.

Interfaith exchange can be an amazing method for recuperating divisions in the public arena. Sociology research demonstrates that having a positive, significant relationship with an individual of an alternate foundation and finding out about their character connects to surveying that individual's whole gathering all the more well. A similar rationale applies to interfaith discussions. Interfaith exchange is additionally expected to strengthen citizenship freedoms. This is required in light of the fact that there is well-established confusion among the minorities, especially Muslims, in India about whether they are prevented the privileges of being residents of this country. This supposed separation begins with getting confirmation in school, securing positions, tracking down a loft, and the like. These genuine or envisioned insights have prompted doubt among Muslims that they are being segregated based on their religion. An interfaith exchange is important to relieve such questions and to advance social correspondence between various networks.

Interfaith discourse ought to likewise be started to get rid of common governmental issues that

standardise the perch even among the alleged mainstream ideological groups. What might arise out of such discourse is to compress the ideological groups to give sufficient portrayal to individuals having a place with various confidence and support pioneers from various beliefs and their associations. This work wouldn't just strengthen a majority-ruling government, but additionally work on friendly relationships in the country.

"Without harmony among religions there will be no harmony among nations. Without trade among religions there will be no harmony among religions." Interfaith exchange is becoming more and more common these days, and many associations are pursuing it, given the tension in many nations around the world.

Dynamically, overall governing bodies have seen the need to grasp severe responsive characteristics as a strategy for staying aware of worldwide relations and investment with different states. Religions were uncovered or found for the all-over agreement and progress of mankind. It endeavoured to liberate mankind from the grip of shocking deeds and sporadic strategies. The severe trailblazers were among the best individuals in the public field who applied their reasoning and movement for the general, significant, and material improvement of humanity. They were in the space of science and monetary issues, as well as in the field of religion. Today, religion and culture have been isolated by standard culture. By and by, severe trailblazers have limited their scope of power just to the universe of data in severe consecrated compositions. It is the commitment of severe power to loosen up their legitimate reach to all fields of human new development and erase the opening between severe and standard universes.

The successful execution of the systems referenced above by strict initiative will assist with

broadening their range of authority. Satisfactory consideration will be given to the advancement of profound authority with present-day abilities and impact in various fields of human history. Such authority can lead humankind with agreement and quiet concurrence.

Assuming we think about the way that in many states, predominately strict minorities are being persecuted, obviously the best way to forestall strict mistreatment is to guarantee the right to opportunity of religion or conviction for all, whether one has a place with the greater part or minority gatherings. The larger part of the of the bunch assumes a basic part in tending to the separation of minorities. Their effect on the circumstances of minority groups can't be minimized. Thus, today, like never before, opening an interfaith dialogue is significant.

There ought to be an organisation of strict and local area pioneers focused on strict and mutual congruity who will be cautious about the collective pressures in each territory. This organisation can meet the pressures that sprout in any area and forestall the breakout of conflicts. This organisation can meet with police, authoritative, and regulation specialists to safeguard strict congruity. Whenever strict and mutual pioneers are attempting inseparably to keep public conflicts from breaking out, it will control the quiet conjunction by and large.

### **1. Definition of the Interfaith Dialogue:**

2.1 The term 'dialogue' comes from Greek words, dia, "across" and legein, "to speak" <sup>1</sup>. Discourse is characterised as conversation, talk, discussion, and meeting between at least two gatherings or people with an aim to share and gain from each other for normal prosperity.<sup>23</sup>.

2.2 It is likewise characterised as a course of correspondence through conversation.<sup>4</sup>.

2.3 It's anything but a discussion in which one group wins by overcoming the other.

Interreligious discourse alludes to a positive relationship with shared and helpful perspectives among the supporters of various religions. It is a get-together of the psyche and heart between

individuals of various religions for a typical reason.<sup>5</sup>.

2.4 It is a conversation between individuals of one religion and one more on broad or specific issues with the end goal of advancing harmony and understanding.<sup>6</sup>.

2.5 It's anything but a shared impersonation at the same time, a shared comprehension for the normal advantage. Nothing remains to undermine one's religion, and don't bother concurring with each part of different religions. It is essentially a legitimate commitment to which the adherents of various religions attempt to see each other regardless of their strict contrasts.<sup>7</sup>.

2.6 Allude to Al-Biruni's way to deal with the review and comprehension of different religions as being impartial while staying unfaltering in one's conviction. Thus, in exchange, each party will attempt to comprehend the place of others and right their biased thoughts regarding one more party as well as examine the normal region of every religion<sup>8</sup>.

2.7 The normal reason for interreligious discourse is to assemble the supporters of different religions and make a significant commitment to quiet conjunction and interreligious concordance.<sup>9</sup>.

2.8 Hans Kung is cited by Morgan (2011; Elius et al., 2019) as saying: "There is no harmony among the countries without harmony among the religions. There is no harmony among the religions without exchange between the religions. No exchange between the religions is possible without an examination of the groundwork of the religions."<sup>10</sup>.

2.9 Hambali (2015) portrays interreligious exchange as "all certain, valuable between strict relations with people and networks of different religions that are aimed at shared understanding and enhancement, in dutifulness to reality and regard for opportunity."<sup>11</sup>.

2.10 Diana Eck, as referenced by Sintang et al. (2012), recognises exchange into six classifications: parliamentary, philosophical, institutional, profound, inward, or potentially

discourse of life. Parliamentary exchange manages a huge get-together of interfaith conversation; for example, Chicago's Reality's Parliament of Religions in 1893<sup>12</sup>.

2.11 Religious discourse alludes to the gathering of individuals from different religions for the discussion of religious and philosophical issues (Hambali, 2015).

2.12 Institutional exchange makes progress towards laying out channels of correspondence among various strict networks through institutional means. Numerous global associations have been advancing this discourse (Al-Masud and Elius, 2016). Inward discourse happens when individuals concentrate on the strict sacred texts of different religions and understand their internal implications.<sup>13</sup>.

2.13 Profound discourse occurs through the otherworldly trade of perspectives on various religions, which is viewed as a method for profound turns of events (Tan, 2001). Additionally, exchange of life is a cooperation between the adherents of one religion and another in their day-to-day routine (Sintang et al., 2012).

2.14 Interfaith or interreligious discourse is characterised as "all certain and developed interreligious relations with people and networks of confidence that are aimed at common comprehension and improvement, in submission to truth and regard for opportunity."<sup>14</sup>

2.15 That's what Fethullah Gulen said: "I accept that interfaith exchange is a must today and that the most vital phase in laying out it is failing to remember the past, overlooking polemical contentions, and giving priority to normal places, which dwarf polemical ones."<sup>15</sup>

## **2. Islamic Perspective:**

3.1 Two Arabic words are utilised in the Qur'an to convey the significance of exchange. The first is hiwar, which implies any conversation between at least two individuals that targets

adjusting botches, advancing contentions, laying out realities, countering credible contentions, or answering bogus cases or perspectives. The second is *Jadal*, which has a similar general significance as *Hiwar*, but is utilised when the aim is to beat the other party in any event, when the contention against him isn't persuading.<sup>16</sup>.

3.2 A few Muslim researchers characterise discourse as *Da'wah*, which incorporates teaching Islamic lessons, advancing ideals and keeping away from indecencies, redirecting to a confidence valuable for themselves and assisting them with saving difference, shipping them from one place to another, and giving extensive information to figure out the motivation of life<sup>17</sup>. Ismael Raji al-Faruqi, the prominent Islamic thinker, denotes dialogue as *Da'wah* and Mission and considers it an essential tool for Muslims and Christians<sup>18</sup>. It very well may be referenced here that Islamic *Da'wah* isn't just for advancing Islam as a religion but additionally for advancing human qualities for the normal advantage of all.

3.3 The refrains of the Sacred Quran give the most grounded reasoning to discourse:

3.3.i) According to Holy Quran:

"Individuals, we made you all from a solitary man and a solitary lady and made you into races and clans, so you ought to get to know each other."<sup>19</sup>. This stanza plainly explains Islam's call for embracing variety and seeing one another. Fourteen centuries prior, Islam settled on the best widespread decision the world has at any point seen.

3.3.ii) The Qur'an says to the People of the Book (Christians and Jews primarily):

Say: "O People of the Book! Walk between us and you as is customary: that we do not love any god, that we do not associate anyone with Him." That we should not

make anyone from among us as owners and benefactors. On the off chance that they turn back, say to you, "Bear witness that we are Muslims (i.e. those who have renounced the will of God)."<sup>20</sup>

3.3.iii) This call to prayer comes in the tenth year of Hijra. An important point that was pointed out in this call was that on rejecting this call, Muslims were to adopt another sura referred to as al-Kafrun: Your religion is for you. . My religion is for me."<sup>21</sup>That is, on the off chance that this invitation is not accepted, Muslims will proceed on their own path and lead others on their own path.

3.3.iv) The Qur'an confirms the favorite sacred writings that have come before it, including the Torah and the Gospels. Allah Almighty says in the Great Qur'an: "Say: We trust in Allah and what was revealed to us and what was revealed to Ibrahim (peace be upon him), Ismail (peace be upon him), and Isaac (peace be upon him). Is. Yaqoob (Yaqoob) and Al-Asabat (the successors of the twelve sons of Yaqoob, and that which was given to Musa (Moses) and Isa (Jesus), and that which was given by them to the prophets. We are not among any of them. We do not see the difference and we obey him."<sup>22</sup>This refrain is essential to understand the value and respect that is given to the various sacraments, and it clearly shows that Islam does not distinguish between different religions and make capacities.

3.3.v) Islam has encouraged interfaith trade for global harmony. As shown in the Qur'an: (O Muhammad, peace be upon him) say: "O People of the Holy Book (Jews and Christians)! Come to a word that is between us and you: that we love none but Allah." Do not carry with it any kind of equipment, and that none of us will accept any ruler other than Allah."<sup>23</sup>

3.3.vi) Islam puts the most extreme accentuation on individuals from different religions:

This is plainly expressed in the Quran:: "And affront not those whom they (sceptics) love other than Allah, in case they affront Allah unjustly without information."<sup>24</sup> These stanzas acknowledge that Islam endorses interfaith discourse for its disciples, yet in addition, they empower individuals of different religions to approach harmony and congruity.

3.3.v) Islam stresses the need to respect and regard people without checking out their religion, race, or shade of skin. This accentuation is expressed by Allah SWT in the Quran: "We have respected the children of Adam; furnished them with transport ashore and ocean; given them for food things great and unadulterated; and presented on them extraordinary blessings, over an extraordinary piece of Our creation."<sup>25</sup> Islam likewise forbids insulting or belittling any strict beliefs or religion, whether right or wrong, and forbids denouncing, criticizing and insulting their divine creation. Muslims are also instructed by God to protect places of love for non-Muslims that are inscribed with the names of their divine creations, whether synagogues (houses of God for Jewish supplicants), There are chapels, sanctuaries and others. This is in agreement with what Allah Ta'ala said: "Did not Allah Ta'ala really see one group of people through another? There would clearly have been destroyed the chambers, chapels, temples and mosques, in which God's The name is often remembered."<sup>26</sup>. Thus, on the off chance that this guideline is passed on to the Muslim people group and is perceived, it is sure that a decent connection among Muslims and non-Muslims will follow accordingly.

3.3.vi) The declaration of strict contrasts among people happened in view of the desire of Allah. This has been portrayed by Allah in the Qur'an, which signifies, "If thy Master had so willed, He might have made humanity one individual; however, they won't fail to question."<sup>27</sup>. Besides,

Islam recognises that God is the proprietor of all confidence (ideologies) or conviction frameworks, where everything is as indicated by the game plan made by Him. In this way, God likewise welcomed them and asked them to be joined with Him (to pick the way that satisfies Him). As the expression of God put it, "The fact of the matter is from your ruler." Let him who will accept it and let him who will reject it. For the transgressors, we have arranged a fire whose smoke and flares, like the walls and top of a tent, will surround them."<sup>28</sup> On the off chance that the Muslim people group holds a clear comprehension of this guideline, they will be urged to carry out beneficial things and cease from minimising other religions or convictions.

3.3.vii) The responsibility of the Prophet is to remind the people, not to force them to declare and trust in God, nor to examine the questions of the disbelievers. In the Qur'an, Allah the Exalted has emphasized this: "Therefore give advice, because you work for advice."<sup>29</sup>

A similar rule centers around their second hold-back: so far, in consequence, call them to faith and persevere as your workmanship is coordinated, nor you their vain desires. follow; In any case, say: "I trust in the Book revealed by Allah, and I agree to judge between you with justice. Allah is our Lord and your Ruler, a covenant for us of our deeds, and your There is no conflict between us and you for actions, and this is our ultimate goal."<sup>30</sup>

3.3.viii) The Islamic affirmation that a Muslim people group should be "only" for non-Muslims as well. Allah the Exalted has focused on this principle, which is based on: "O you who accept! Stand apart as observers for God's just provision, and let the contempt of others lead you to wrong." Do not let go and give up equality, which is close to devotion, and fear God, for God knows all that you do."<sup>31</sup> In interpreting this verse, Al-Qurtūbī (n.d:110) has stated that non-Muslims are not discriminated in matter of justice.

3.3.ix) Islam exhorts and urges its adherents to engage in dialogue with non-Muslims. As Allah, the Exalted, said: Welcome to the way of your Lord with wisdom and delightful learning, and [converse] with him in manners that are exemplary and generally thoughtful, for your Lord knows best. who have strayed from his path. And who gets guidance."<sup>32</sup>.

Somewhere else Allah said, "And debate [dialogue] ye not with individuals of the book, besides with implies better (than simple question), except if it be with those of them who incur wrong (and injury)..."<sup>33</sup>. Anyway, there is a rule that ought to be clearly grasped prior to taking part in discourse exercises.

3.4) Not only does the Holy Qur'an provide a reason for interfaith exchange, but the blessed Hadith also confirms its importance.

3.4.i) The presence of the Prophet (peace and blessings of Allah be upon him) shows us that he was a model of positive responsibility towards those around him, and that even before he became a prophet, he was known as al-Sadiq (the just) and al-Amin (the trustworthy). used to go . Then, even before the revelation of God (the beloved Qur'an), the Prophet (peace and blessings of Allah be upon him) drew others to the principles of God's creation known as regular fitrah, which every individual has

3.4.ii) The acceptance of Medina for the residents of the state of Medina and the settlement of Hdaybiyah with the people of Mecca were two important reports in the life of the Prophet that illustrate the meaning of trade.

The people living in Madinah, regardless of the religions they followed, continued in peace and harmony under the Treaty of Madinah district. During this time the compromise was

evident in the negotiations with the non-Muslims regarding the process and the ceasefire.

The understanding between Muslims and non-Muslims in the Constitution of Medina ensures that once a settlement is established, all the people of the place are protected.<sup>34</sup> Furthermore, those non-Muslims who have a promise to the Prophet (peace and blessings of Allah be upon him) were shielded whether the place in which they were found had made any arrangements.<sup>35</sup>

3.4.iii) A couple of hadiths show that the Prophet was indomitable to show constant shock and drowsiness to fight non-Muslims. When the tribe of Daws refused the consolation of accepting Islam, instead of calling for jihad, he appealed to God for them. Further complementing this understanding is Al-Bukhari's explanation that "Persistence is to be seen in the basic shock of defeat."<sup>36</sup>

3.4.iv) The most grounded illustration of the Prophet (P.B.U.H.) supporting harmony endeavours is described by Abu Hurayra, who said, "Allah's Witness said, "The solid isn't the person who conquers individuals with his solidarity, yet the solid is the person who controls himself out of resentment."<sup>37</sup>

#### **4. Role of Muslim Religious and Political Leaders:**

Strict pioneers assume a relevant role in compromise as they can possibly impact strategy and officials as well as the more extensive local area. Most strict pioneers act as the delegate in discourse during the hour of contention or post-struggle going for the gold. This is on the grounds that they are equipped, educated, and focused on their religions and can stay away from confusion during the discourse cycle. The strict pioneers can assemble solid and agreeable

relationships with their partners of other confidence. They would be a good example of a positive and reasonable exchange by setting an elevated expectation of building resilience, compatibility, and equity with non-Muslim groups. Interfaith discourse can likewise interconnect public strategy through various roads, like expanding strict proficiency in state authorities and consolidating strict transnational entities (RTAs) and delicate power elements into peacemaking processes. Vocation ambassadors and different authorities should effectively take part in this cycle where their insight in regards to the strict convictions and upsides of individuals with whom they regularly draw in is upgraded. RTAs like ministries, scholastics, strict researchers, and understudies can significantly affect strategy and interfaith conversations. These people work outside the public authority and have "delicate power," or the capacity to straightforwardly and in a roundabout way impact state strategy. Therefore, public arrangement can urge these entertainers to take an interest by laying out social and scholarly trades, as well as harmony working for worldwide struggles. The same practice and job by the Muslim political pioneers might be noticed emotionally for peacebuilding through interfaith exchange. The following exercises are an ideal proof of it:

4.1 Bringing issues to light and tending to savagery against ladies through studios, preparing, and directing; giving chaplaincy in emergency clinics and jails; starting examination into basic liberties issues and the security of sacrosanct destinations during seasons of contention; partaking in numerous interfaith and intra-confidence drives as a signatory to global confidence announcements, for example, the Amman Message (the Amman Message is an assertion calling for resistance and solidarity in the Muslim world that was given on November 9, 2004 (27th of Ramadan, 1425 AH) by Ruler Abdullah II container Al-Hussein of Jordan).

4.2 The "A Typical Word" drive (A Typical Word among Us and You) is an open letter, dated October 13, 2007, from heads of the Islamic religion to heads of the Christian religion.

4.3 Consistently in February, great many individuals all around the world assemble in the festival of the World Interfaith Concordance Week, an expansion of the A Typical World drive. (Beginning by sending a letter of help and afterward coordinating an occasion; increasing expectations and advancing interfaith discourse in public discussions, for example, the Mosques and Imams Public Warning Board; the Entomb Confidence Organisation for Joined Realm; permitting great practice in mosques and Islamic showing foundations through a bunch of centre guidelines connected with administration, faculty, support of ladies and youth, and urban obligation on which the part associations self-manage). Since strain and struggle might emerge between the people who proclaim various religions as well as between groups within similar religions, exchange between supporters of various confidence customs ought to likewise be urged to cultivate amicability among the individuals who affirm a similar religion.

## **5. Muhammad Fethullah Gulen:**

### **5.1 Introduction**

Muhammed Fethullah Gülen (conceived April 27, 1941) is a Turkish Muslim scholar, evangelist, and one-time assessment pioneer, as well as the well as the true head of the Gülen development.<sup>38</sup> Gülen is recognized as a persuasive neo-Ottoman, Anatolian theologian, Islamic scholar, author, social savant, and radical dissident, promoting a Nursian philosophical approach that embraces vote-based development. . Gulen was a quasi-state imam from 1959 to 1981, and lived in Turkey until his outlawing by the Turkish government in 2017. There as a fugitive. Since about 1999, Gulen has lived in self-imposed exile in the United States, near Silersburg,

Pennsylvania.<sup>39</sup>

Gülen has been portrayed in the English-language media as "a benevolent imam of Islam who emphasizes selflessness, hard work and tutoring" and "one of the world's most critical Muslim figures". Gülen is wanted by Turkey and Pakistan as well as the OIC as a fear-mongering tyrant.<sup>40</sup> and GCC<sup>41</sup>.

### **5.2 Contribution of Gulen for global peace through interfaith dialogue:**

According to Business Analysts, Fethullah Gulen is the most compelling Muslim researcher on the planet. International Strategy lists Gulen as one of the "Top 100 Public Erode People". A promoter of interfaith dialogue and an open-door lecturer, Gulen is the author of 60 books and has awakened millions. His admirers can be found in more than 100 nations, where he has established many teaching organizations. While intellectuals have dubbed it "Gülen development," supporters call his practices hazmat, the Turkish word for "administration." It is presented as a "faith-inspired collective" with a large number of devotees and supporters who are drawn to Islamic otherworldliness and learning, possibly the greatest common development.<sup>42</sup>,  
<sup>43</sup>.

Gülen's official website<sup>44</sup> Despite his record of 44 commitments, these are more like expositions and classifications of lessons than books on vague subjects with a particular theory. Likewise, he is said to have written many essays on various topics: social, political, and critical issues; Handicraft; Science and Sports; And recorded a large number of sound and video tapes. He writes main articles for Yeni Ümit and Yağmur Islamic philosophical magazines. Some of his books have been translated into English.

### **5.3 Concept of global peace by Gulen:**

Golan does not have a specific work or framework on 'total harmony', yet his approach and understanding of ideas inspired the method of total harmony. Overall agreement in Gulen's argument is centered on the current situation and his perspective on the progress of mechanical development. Gulen sees the need to call people back to a way of respect and love in the face of violence and progressive Islam. Clearly, Gulen is not important for describing the issues surrounding solidarity as a whole. His views on humanity, discourse, competence and teaching were also cited by other contemporary Muslim figures such as Sayyid Hussain Nasr and Sayyid Muhammad Naqib al-Attas. Gulen introduces four techniques for understanding the possibilities of collective agreement: interfaith (intense) trade, values of harmony through preparation, current Sufism, and the possibility of Islam Rahmat lal Alamin (Islam, the religion of collectivism). Regardless, in this article, only the basic technique is closed, which is what interfaith dialogue is called as a holistic phase of harmony.

The possibility of overall harmony (global harmony) as a human ideal is not only the avoidance of war and violence (negative harmony) but also cooperation in the peaceful resolution of disputes and possible open doors, security, improvement, and demands. Human prosperity around the planet (positive friendly potential). This improvement has gained remarkable energy in the neighborhood as a whole over the past 100 years and has been used as a model for planning and approval of global commitments, including the United Nations (Bahram and Alireza 2017).

#### **5.4 Definition of Muslim by Gulen:**

Gülen emphatically goes against and censures any type of savagery or psychological oppression. As far as he might be concerned, "A Muslim can't be a psychological militant, and a fear-based

oppressor can't be a genuine Muslim since Islam restricts the killing of regular folks, kids, seniors, ladies, and strict figures, regardless of whether your goal is reasonable" (2002: 95)<sup>45</sup>.  
Gülen's impact should be visible in the way that none of his adherents or allies have committed demonstrations of dread or excused psychological warfare in any structure, in spite of persecution and incitement from inverse gatherings.

### **5.5 Gülen's work on Interfaith Dialogue:**

Ideas about interfaith dialogue can be examined in his works, for example, Exchange is an Unquestionable Necessity (2003) and Jews and Christians in the Qur'an (2003). The Turkish Experience of Muslim-Christian Dialogue: At Different Times (2004), Resistance and Dialogue from the Perspectives of the Qur'an and Sunnah (2006) Love, Compassion, Resilience, and Forgiveness: Important Paths of Dialogue (2006), How Different Religions Connect with Devotees (2006), Islam's Ecumenical Call for Exchange (2006), Exchange with People of the Book (Jews and Christians) (2006), and Towards the Globalization of Love and Resistance (2012) (Ahmed Faizuddin 2017 ).

### **5.6 Concept of Interfaith Dialogue by Gulen:**

Interfaith dialogue is about people of different faiths coming to a common understanding and respect that gives them the right to live and participate despite their differences. Each party remains faithful to its own convictions while, with respect to one party of the others, acting unfettered by its own convictions. Al-Qaradawi (2004) suggests that the substance of interfaith trade should be based on similarities and not differences. Simply through similarity,

understanding can be gained and leveraged between individuals. When trade projects appear in the real world, there is no power from one side to the other.

### **5.7 Types of Dialogue according Gulen:**

According to Gulen, there are three types of interfaith dialogue: (a) exchanges between exceptionally intelligent people of different religions; (b) exchanges at ground level or between standard persons; and (c) routine problem exchanges where individuals from different hard foundations come together to address clearly proximate pressing problems such as climate, harmony, need or world problems. Gulen recognizes and practices these three exchanges in his daily existence to advance harmony around the world. He promotes a lifestyle of interfaith dialogue, both structured and active, as a way of global harmony. He exalts the value of mankind in his way of thinking, which is fundamental to maintaining global harmony. Instead of valuing the betterment of the common human race, the best way for people to live in harmony is. This Turkish scholar presented the possibility of an Islamic ideology of gentleness for all as an image of Islam or as a religion of harmony and prosperity among Muslims.

### **5.8 Methods for amplification of interfaith dialogue by Gulen:**

According to Golan (2004), interfaith dialogue is the first step to global harmony: "Today interfaith exchange is essential, and the most important step in organizing it is the failure to remember the past, the political conflicts To style, and to prioritize the norm, is to place it far from the polemical."

#### **5.8.1 Forgiveness the Past mistakes:**

Gülen developed a more open Islamic philosophy and urged Muslims to shun fear-mongering and bigotry and engage in interfaith dialogue. He appealed to all humanity to forgive past mishaps and be more confident about the present and future. Ramirez (2007) similarly describes a comparative approach as follows: "The first step is to try to prevent future revenge, ignore past conflicts, and share painful memories of wrongdoings and misunderstandings. Should." Gülen reminded us to avoid hatred, to ignore past conflicts and the terrible memories of past wrongs.

### **5.8.2 Maintaining peace and security is the universal responsibility of humanity:**

He (2004) expressed that the Qur'an reinforces the importance of dialogue, where "harmony is better": "In this respect, assuming that we begin our efforts to exchange with the belief that "Harmony is better" (Al-Nisa' 4:128) At this time we must show that we are in favor of harmony at home and abroad, to ensure that war and war are only ancillary events In this regard, we can say that a harmonious environment where all can live in harmony and security cannot be achieved on this earth, so far as we are concerned, it would be unthinkable Be a really useful helper for man". Then, as Gulen points out, creating exchanges and maintaining harmony and security are all-encompassing human responsibilities. In fact, they are a fragment of Islamic lessons (an Islamic way of life) of characters (Celik and Pim 2007).

### **5.8.3 Practice of Tolerance and dialogue by four universal values:**

Resistance and discourse are keys to achieving harmony and keeping up with security in the public eye. Gülen (2004) has illustrated four fundamental establishments in discourse: love, empathy, resistance, and pardoning, which, as per him, is a type of strict request that is known as the general qualities. They have been made sense of in his works, Towards a Worldwide

Civilisation of Affection and Resistance (2004), Pearls of Shrewdness (2000), and The Need for Interfaith Discourse (2004).

- a) According to Golan, "love indicates a tendency of the heart to be committed and assured toward the beloved. It also suggests that opinions are being refined about something other than the beloved, and All the beloved's resources and assets are running out. Respectfully, their heart longs for the beloved, and their eyes are open and closed. The image of the beloved argues that Interfaith dialogue is a powerful jazzed love statement for the basic harsh reality that all people of Abrahamic religions - Jews, Christians and Muslims in particular trust in God as the producer - are in sensible practices and holistic and intense At the level of relationships it is given as a communicative responsibility: "trade is a verifiable response to fear, unrest, and prejudice" (Pratt 2007).
- b) While empathy is regularly present according to Golan, each individual has responsibilities to those around him. We, as human beings, must show compassion, where the more these feelings are exemplified in actions, the higher and higher our ranks. Of course, if a person is brutal, unforgiving, and wild, he will humiliate others and himself. Well when an individual lacks the possibility of empathy, the possibility of humanity ceases (Gülen 1998). "Empathy is the beginning of existence; without it, everything is a mess." All is manifested through compassion, and through compassion, it exists as one. Earth dealt with messages from different parts of the sky. Everything from the universe to the microcosm has achieved remarkable friendship as a result of compassion" (Gülen 1998). Soltes (2013) in his new book Embracing the World: Fethullah Gülen's Thought and Its Relationship to Jalaluddin Rumi and Others On the

possibility of empathy, Gulen and Rumi state that: "At a very essential level, the past has spoken, taught, and created, remembering that the last choice discusses these issues, Educates, and creates those who belong to the past themselves. They are not bound by time." Compassion applies to all who have the ability to hear and see and seek it within, in whatever amount is expected and in whatever way the occasion may be.

- c) Gulen, likewise, focuses on the opposition segment in the presence of the general population where everything depends on understanding. Power can be between individuals, organizations and nations. Through constraint, people forgive each other, respect each other's views, and are sensitive to each other. Submission is a successful strategy for reaching one's heart and helping other people through basic mindfulness, exercises, and a mindful heart (Gülen 2004). Constraints can guarantee coordination at the proximal level as well as at the overall level. "Be so cheerful that your heart is as wide as the ocean. Push with faith and love for others. Reach out to those in trouble and push everyone. The roots of the truly extraordinary, their Value the traditional and those who have so carefully accepted that their desire and hatred melt away, revive people with your breath like a friend in need" (Gülen 2000). The Qur'an calls for a lifestyle of opposition, and the Prophet Muhammad (peace and blessings of Allah be upon him) captures its importance for Muslims and their fellow human beings. The possibility of power can be described by tasmiya-fikar. In any case, it collects the more general flexibility and split affirmations between religions and social hierarchies in keeping with the Islamic perspective. It takes a responsible mind to work in two ways, focusing on different ends and giving and recognizing experiences without affecting an individual or their own strong beliefs.

d) Finally, Glenn further suggests getting rid of release as the basis of talk. Forgiveness is the best way to maintain human balance. The most thoughtful God has shown us with the story of Prophet Adam, who committed a mistake in Paradise. Just as Adam raised his hand to ask for forgiveness, God forgave him and celebrated him as an observer (Gülen 2004). It seems easy to verify, but it takes practice to check, even to forgive easily overlooked details, including serious mistakes. Golan describes the value behind apologizing: "Apologizing and expecting forgiveness and crying over things that have been taken away from us is very important, but forgiveness is a much more prominent feature and It is wrong to think of forgiveness as independent of greatness, as Mumtaz Muqtadara says, and yet it is said that forgiveness means to be fixed It involves the re-emergence of our past and the tracking of ourselves (Gülen 2004)".

### **5.9 Challenges in the Interfaith Dialogue:**

It can't be denied that the result of interfaith talk relies immensely upon its arrangement and troubles. There is regularly radicalism, addressing, misinterpretations, inadequacy, and the shortfall of fitting depiction, which add to the result of the interfaith trade. Assortment in intra- and buried religions is, in like manner, a reality that can't be denied. Managing the differentiations involves workmanship. One of the imaginative articulations is recognising the troubles in the trade. As such, Gülen recognises several troubles that should be taken care of in figuring out the result of the interfaith trade:

Above all, Muslims and non-Muslims, especially Christians, must recognize the unforgivable, unquestionable relationship between Muslims and Christians as a vital experience. Muslims at this time are haunted by the events of the past, as the missions engaged in intense struggle and

philosophical inquiry between the two social issues. The number of Muslims killed was significantly higher than the number of Christians. The handling of the encounters is needed as an opportunity for the Western media and its accomplices to scold Muslims. Ironically, it presents a negative view of the West, which is seen as monetarily and decisively abusing Muslims.

**Secondly,** The decline of the Ottoman Turkish Islamic domain and the time of Western colonialism leave terrible memories for Muslims. It has become a very scary and surprising thing in the whole presence of Islam. In addition, the West has succeeded in using these methods of reasoning to change the way Muslims think and live. This current situation creates a sense of westward orientation among Muslims. Although the decline of the Islamic domain has been recorded and no real colonization has taken place, uncertainty continues on the westward side. The facts bear this out: Recently, hatred against Islam and Muslims has increased enormously, especially since 9/11. Islamophobia is increasingly diagnosed. Therefore, there is a relationship between Muslims and non-Muslims.<sup>46</sup> where numerous people in the West see Muslims as over the top, vicious, and lacking resistance. In the meantime, Muslims see Westerners as self-centred, two-timers, unethical, and voracious. Subsequently, there are conflicts of thought and development.

**Thirdly,** It is a direct result of the coordinated dissonance of these two social events that the imperative sees Islam as a particular political mode of thought that recognizes an open door. This open door then turned into a freer way of thinking that perhaps separated serious lessons from life values. The other side are Muslims who will generally be incredulous and reject the possibility of opposition. The irregularity of these two social issues will prevent the West from

remembering itself for the refinement of Islam and interfaith dialogue. Finally, Islam has been accused of being just another religion and removed from the main examples of authentic religions, especially Judaism and Christianity. In addition, the Prophet Muhammad was also accused of being a delusional prophet, a traditionalist, a deep traitor, unfriendly to Christians, or a symbol of worship to Muslims. Speculatively and fundamentally, the verifiable order of the Islamic world has an extraordinary relationship in dealing with the Jewish people. It is stated that there was no indifference or neglect of the basic general liberties for the Jews. Regardless, when Jews were barred from Andalusia, they were allowed to cover by the Ottoman government (Gülen 2003).

To overcome challenges, Gulen emphasizes the meaning of managing past injuries without retaliation, forgiving conflicts, and removing insults from one's tongue. He demands that Muslims clearly see their own mistakes and avoid the mistakes of others. Gulen emphasizes that religions, especially Islam, are not and cannot be the source of conflict and war. Rather, they are the foundations of agreement, harmony, and persistence. In fact, no great religion has ever been established in war, be it the religions to which Moses and Jesus tended or the religion of Muhammad. In fact, these religions, especially Islam, are strongly against confusion, inappropriate behavior, fighting and abuse. Islam indicates friendship, security and success. Along these lines, in a religion, in the light of harmony, security, and universal unity, war and fighting are objects of bombardment. The exceptional case is self-insurance, as when the body tries to dispose of microorganisms that have followed it, and this must be understandable, as shown by unambiguous principles. Islam praises trustworthiness and breathing in goodness. (Golan 2004).

### **5.10 Approaches in the Interfaith Dialogue by Gulen:**

Gülen presents three methodologies in discourse, which are: I) exchange through broad communications; ii) discourse through association; and iii) instructive organisations.

#### **5.10. i) Dialogue through mass media**

For a discussion through extensive correspondence, Gülen has been singled out as a tenant of the Writer and Writers' Foundation (JWF), one of the most fascinating non-governmental organizations (NGOs) in Turkey (Fontenot 2009). On June 29, 1994, in Istanbul, Turkey, a JWF meeting was attended by intellectuals, editorials, and skilled workers from various institutions (Bilici 2006). It was a basic phase of the trade where he had the choice of joining the neighborhood in addition to communicating his arrangements to the press and public. JWF has organized some high-profile talk pieces, for example, Interfaith and Intercultural Meetings, public opposition, and Gülen and Pope John Paul II (Standard Church), Patriarch Bartholomew (Turkey's Principal Rabbi) e.g. Coordinates social events among other serious trailblazers. ), David Aseo, and Elyahu Bakshi Doron (Sephardic Head Rabbi of Israel) (Lacey 2014; Kayaoglu 2015). Realizing the widespread correspondence capture, Gülen went a step further by using the power of the media, disseminating his ideas. Then, around the 1980s, his followers appeared in papers, radio broadcasts (Duniya, Burke FM), television (Smanivulu TV), the web and journals (Sazanti, Axion, The Wellspring, Zafar, (Ecology, Yeni Amut Darghisi) successfully adapted. Gulley 2007). In 1986, Zaman Time, under the assurance of Gülen's advance, was launched, later becoming Turkey's most notable paper, with a daily circulation of over 600,000. It has been taught and adapted in various languages and countries such as Australia, Azerbaijan, Bulgaria,

Germany, Romania, Kazakhstan, Kyrgyzstan, Macedonia, Turkmenistan and the United States..<sup>47</sup>.

**5.10. ii) Dialogue through organization:**

In the subsequent methodology, which is discourse through association and instructive foundations, Gülen is a man of training who likes to characterise the exchange past the fundamental comprehension of exchange, which includes just verbal conversation. Rather, he is of the view that discourse ought to be organised and rehearsed through friendly and instructive exercises. Consequently, the Gülen development did a few exercises like suppers and breaking quick, workshops and gatherings, visiting Turkey and her verifiable holy places, composing modules of interfaith discourse, presenting schooling educational plans, and teaming up with different associations in directing compassionate exercises (Muhammad 2007; Yucel 2013; Lacey 2014). Gülen improvements in like manner join the neighbourhood to develop a sensation of trade (Kayaoglu 2015).Gülen inspires his followers by spreading friendly and intense conversations around the planet, of which there are 42 in the United States alone, promoting commerce (Yosel 2010). Sritoprak (2007), who focused on many of Gulen's perspectives, stated that he was in the United States and illustrated this with the following statement: “In America, where I live, I think of countless associations. In the US, such associations can be found in large metropolitan networks, such as Los Angeles, New York, Chicago, and Washington, DC, for example. I lived in the Washington, D.C., district until I participated in the basic work of the Roman society for interfaith trade and I saw more clearly the responsibility of the Turkish-American social class Dialogue continues to create relationships under Gülen's leadership, such as the Niagara Foundation, the Raindrop Turkish House, the Association of Interfaith Trade, the

Pacifica Foundation, and the Gülen Foundation (Lacey 2014). Accordingly, he has indeed connected Muslims with their individual non-Muslims in the U.S. Gülen has spread his idea of interfaith dialogue in Europe by visiting France and Germany. Accordingly, Gülen's allies have created schools that offer counseling courses to young people after school hours. They have also established "Among Friendly Dialogues" associations, which organize events based on culturally diverse themes, promoting social exchange between Turkey's early stages and the immediate region. Additionally, ties between Turkish financial specialists were expanded to mission support activities (Demir 2007). In addition, Gülen-acquainted practice trades in Belgium, the Netherlands, with the Talk Foundation known as Dialogue Academy, and the Intercultural Talk Stage foundations in the UK. Another association based in Ireland was spread under the names NI-TECA and TIECS, and in addition, the Trade Society (Lacey 2014; Kayaoglu 2015). In the Southeast Asian region, they have similarly laid the groundwork for Gülen, which promotes interfaith dialogue and overall agreement. In 1997, Paper Time columnist Sadiq Yildiz was assigned as the paper's correspondent in Singapore. With the support of a close Turkish social class, the Turkey-Central Asia Social Center was founded in 1999, renamed the Turkish Social People's Group (TCC). The center truly coordinates interfaith talk works, gathering lunch gatherings, feasts, and breaking-the-fast activities (Muhammad 2007). It is interesting to note that his activities have been embraced by non-Muslims, including Christians, Buddhists and Hindus. The gateway was used by the TCC to disseminate local area-based practices that promote cohesion in the public sphere. The main objective is to promote a positive image of Islam, a religion that practices balance, as opposed to intensity and fervor. In Indonesia, an alliance known as the Pacific Countries Social and Financial Grit Connection (PASIAD) anticipates a major job in interfaith dialogue. The affiliation includes Turkish money heads and

neighborhood students who are passionate about interfaith dialogue and committed to overall agreement. The affiliation provides resources for schools or foundations that aim to advance Gulen's vision of overall harmony in the largest Muslim country. (Mohammed, 2007; Kaya Oglu, 2015) Fethullah Gülen: Interfaith Trade as a Way of Overall Harmony Ahmed Sanwari et. al. <https://doi.org/10.24035/ijit.21.2022.221> 20

### **5.10.iii) Educational institutions:**

Preparedness as a sensible trade-off for overall cohesion Gülen believes that hard radicalization can be prevented and power can be empowered through education (Muhammad 2007; Ghulam and Munaza 2016). . He also recognizes that schools are the best place to produce individuals who are on the path to improvement (Awful 2010). Along these lines, the Enlightenment philosophy of interfaith dialogue is applied through the schools created by Gulen and his followers. According to Kurtz (2005), Gulen's idea showed results by taking the example of a school in the southern Philippines that admits Muslim and Christian students. They focus together and prepare legitimately. In fact, they can coexist. Most of these children are among those who lost their families due to the conflict crisis in the southern Philippines. In Turkey alone, there are about 150 schools that Gülen Advancement (Hizmat) has considered for its views on the overall agreement. He has also established more than 1,000 schools worldwide, noting Africa, Bosnia, Brazil, Indonesia, Singapore, Kazakhstan, Uzbekistan, Kyrgyzstan, Turkmenistan, the Philippines, and Cambodia. Muhammad 2007; Senior 2014). Schools are one of the foundations of the post-dominant world. School is an important part of data. A school environment can encourage young children to work on their brains. Along these lines, improvement combines discourse and tutoring as an approach to developing friendly competence

while maintaining social ties and correcting social affiliation between non-Muslims and Muslims (Celik 2011). As Golan points out, "It is essentially 'theatre' in which all the disparate things of the universe are shown together. It gives its students the possible outcomes to constantly investigate and discuss at any given moment." In the way that it seems to be a time in life, the school really undergirds events permanently, for the rest of life each understudy reorganizes what the individual has recognized in the school and decided that his or her have a lasting effect" (Kurtz 2005). According to Golan, tutoring is a tool that conveys the message of the overall agreement. Golan contemplates and wants to reach a glorious age. There is no denying that rigorous practices and guidance that transforms the current generation of creative development is the need of the day. Regardless, Golan, in a similar way, points out how rigid beliefs and dominant practices come as rules and regulations in everyday existence. A hard life should be valued in the character of a Muslim and should be defended despite the difficulties of the modern world. Golan's suggested guidance is a kind of disclosure between real needs and critical situations. Tuition produces individuals who are careful to rule and solve the problems of the world, as well as slaves who are consistent and aware of the commands and prohibitions of the Creator, for example, Allah. The great age is the result of the existence of two human characters described by Golan: the ideal human (ideal human) and the ideal society (ideal people). The best human being, as depicted by Golan, has been analyzed by other Muslim commentators such as al-Arabi (1165–1240), al-Rumi (1207–1273), Muhammad Iqbal (1877–1938), and Sayyid Husayn Nasr (1933). Nevertheless, there is a similarity with Arabic in the possibility of great people (insan kamil) seeing perfections and people as flawless in the light of external attributes (tajli). God's ease.

**5.11. Concept of ideal human and ideal society by Gulen:**

The ideal society reflects the magnificence of the ideals of Islam as a religion that advocates harmony and friendship to bridge differences. Gulen's view of the ideal individual and the ideal society are ambiguous entities that are interconnected. He connects the two parts of a small (ideal individual) and a much larger circle (ideal society). The two features play their different parts in overall coordination planning. Gülen is a verifiable driving force that does not simply send the opportunity for overall consensus forward. Through methods of participation and responsibility assessment, this paper shows that Gulen branched out by creating an association between himself and his old neighborhood. Beginning with a small gathering in a district where he turned into a priest and teacher of strict assessment with his knowledge, character, and credibility, his admirers steadily increased. Gulen's influence spreads, and his neighborhood turns into an unusually remarkable development in Turkey. Individuals are ultimately very easy to move towards. Gülen's association is also constantly expanding, which is not limited to the Turkish social class but also the Turkish social class abroad, especially in Europe. This association includes individuals from various foundations including corporate and government agents.

**5.12 Influence of Gülen's approaches in the world:**

There are two classifications of congregations that are directly influenced by Gulen's belief system. A central group known as Gulen Development, also known as Hazmat in Turkey, directly follows and supports the Gulen belief system. Hazmat supporters in Turkey are believed to be diverse, numerous, and firmly entrenched in grassroots persuasion, from the police and secret administration to the legal executive and President Erdogan's ruling AK Party. He is directly engaged with Gulen's ideas in enabling humanitarian missions and organizing projects

such as dialogue and consensus gatherings between Muslims and non-Muslims. His strategy for exchange isn't just about teaching on the big stage. It is a practical discourse that presents Islam as a gift to each and every universe (Rahmatullah Al-Alameen) and highlights the value and dignity of mankind by helping the poor. They bring the Islamic Da'wah, which emphasizes immoral actions and behaviors, or Da'wah-i-Ballah. Common sense exchanges are aimed at gatherings that pay little attention to Muslims and non-Muslims in countries with nationwide conflicts, for example, the Philippines in Southeast Asia and Kenya in Africa. For nations in need. This approach encourages non-Muslims to uncritically acknowledge their presence and invokes the lessons of Islam.

The latter group consists of people or groups who are interested in and influenced by Gülen's philosophy in furthering their activities. In one cycle they become Gulen's disciples and supporters. His practical philosophy of harmony gives rise to efforts and practices, for example, in local discourses and gatherings, similar to those in European countries and the United States. A number of associations carry out the practices of local areas, including various hardline and ethnic bases, which are themselves influenced by Gulen's philosophy and emulate the efforts made by Gulen's development, or hazmat. In the U.S., FETO published and distributed conversation books in English focused on the American public and sought to position Gulen as an otherworldly figure. Under the Coalition for Shared Values (AfSV), a non-profit umbrella association that serves as a voice for city and administration associations related to the Hizmet social drive in the US, Yücel Snowcapped Aslandogan, Rep., running Gulen. were and expressed it. Catholic-Islamic scientists and Jewish rabbis are prominent figures in the Directorate, which supports the Atlantic Organization, the Harmony Island Establishment, the Roman Discussion,

the Pacifica Establishment, the Exchange Organization of the Southwest, and Nationalization,

which supports its worldwide Conversation exercises continue. Country.

Gülen's influence is more prominent in African countries, Europe and America than in the Islamic countries of the Middle East or the Gulf states. In the Middle East, in regions where most Muslims and Middle Easterners predominate, interfaith dialogue mechanisms are less well known. Then again, great developers in African countries usually get ignorant, sympathetic leaders, including Gulen Development. By implication, it further strengthens the ties between different races, religions and societies in the region. Living in European nations, the inviting European culture allows Gulen's influence to seep in. One of Gülen's clever development techniques is that he never presents himself as an Islamic development, but as an association that serves mankind. This does not create any doubt or uncertainty about their strong growth. Gülen's influence also spread to Europe after gaining support from a group of Turkish people who left their country to run professions and organizations. This led to the spread of Gulen's influence in financial practices, including financial financing, with active operations. Furthermore, European nations maintain the right to speak freely, to respect common liberties, and not to limit any association to peaceful exercise on networks. Few colleges on the planet have institutes and chairs dedicated to investigating Gülen's thought, focusing on his approach to interfaith dialogue. These include Nursi Chair for Islamic Assessment under the John Carroll School in Ohio, Fethullah Gulen Chair for Islamic Assessment and Muslim-Catholic Relations under the Australian Catholic School in Melbourne, Fethullah Gulen Chair under the Serif Hidayatullah Islamic School in Indonesia, Gulen. Included. . Strengthen the foundation. school in Houston, and the Fethullah Gülen Chair in Intercultural Focus under the Catholic School of Leuven in

Belgium (Yossel 2013). Interestingly, these centers were established not only by Gulen's associates, who are Muslims, but also by non-Muslims who shared Gulen's hopes.

To conclude, Golan Ben is the true master of religious conversion. Pratt (2007) presented this figure as a man of multiple characteristics. Over the long term, he has gradually become devoted to insisting on the need for balance between intercultural and interreligious discourse. Gulen's exchange progress is not only plausible and realistic but also grounded in his vision of Islam and the contemporary world. Before the rise of Gulen and its development, in the Turkish environment, interfaith exchange was limited to a few teachers on the staff of Eternity, and there was never any authenticity between people. Thus, institutional or public discourse practices were mostly obscure and unheard, and until the 1990s, the association of Muslims with non-Muslims was unsatisfactory at the local level in Turkey. Gulen is convinced that the dialogue campaign is a moral and serious responsibility and is not for a single Muslim group but for global harmony. Gulen focused on this: "Assuming that the world changes many times, our mindset about exchange practices will be something similar, and we have the same view of interfaith dialogue on the basis that our means do not allow us to do the reverse."

**Conclusion:**

Conversation is the exchange between people or different groups to get to know each other. People generally seek cooperation and fellowship with each other to deal with common problems, because this is an intrinsic human regular behavior that God first instilled in the human instinct to evaluate and trade with each other. Added. Islam is one of the major world religions and when it comes to being a religion, all things considered. Thus, it exemplifies the

balance of all people who are produced by a single parent with common emotions and share the common characteristics and senses of mankind. Islam gives birth to different cultures, religions and civilizations. After that, the Qur'an as well as Prophet Muhammad (PBUH) never closed the channels of communication with various networks. Exchange is a strict obligation of Muslims. They need to engage in dialogue with others to clear up confusion about Islam.<sup>48</sup> and, thus it will enhance the contribution towards peace, religious harmony and coexistence.

All the patterns of Islamic history, exemplified by the glorious Qur'an and Sunnah, expect Muslims to mingle vigorously with their fellow people from different social and ethnic groups. It is the right of the individual Muslim to examine the various ways in which he can participate in formal or casual conversation. Fethullah Gülen, an outspoken Turkish cleric, author, and purveyor of Islamic assessment, is incredibly flexible and incredibly confident in interfaith dialogue. In his paper 'The Need for Interfaith Talk', published in 1999, he maintains that trade is fundamental and that all people, regardless of country or political lines, share more fundamentally than that. They do what they understand by habit. The Difference Between Faith Trading and Sharing In his book *Interfaith Talk and Amity Building*, David Coverall adds meaning to interfaith dialogue and harmony building. According to him, the trade-offs include: obvious level-headed trailblazers who talk about all the things that are supposed to warrant friendship; Advanced interfaith organizations that participate in mediation between combatants. and grassroots individuals who engage in intense divisions to advance cross-neighborhood and structure individuals into give-and-take specialists. As a framework for speculation and practice, the association's facilitator approach to organizing is better focused on changing conflict intervention from a distant, dispassionate, one-way approach. This approach is persuasive because it plans to develop qualities such as calmness, strength, wisdom and compassion in

people. Serious trailblazers expect a fair share in splitting the difference, as they may influence systems and authorities as well as the larger neighborhood. The most ardent trailblazers go in as replacement specialists during conflict or post-war times, pulling out all the stops. This is in light of the fact that they are competent, taught, and zero in their religions and can avoid conflict during commercial contact. Serious trailblazers can gather sound and favorable associations with their fellow believers. They will be a true model for positive and legitimate dialogue with the non-Muslim social class, setting a high standard of flexibility, similarity and value building. Interfaith dialogue can also link public processes across different channels, as it builds critical capacities among state experts and engages critical international actors (RTAs) and sensitive power components in peacebuilding processes. Livelihood mediators and different experts should actually participate in this cycle where their knowledge is transferred with intense conviction and potential benefits to those with whom they routinely engage. RTAs such as priests, scholastics, theologians, and students can greatly influence methodology and interfaith debates. These individuals operate outside public power and have "sensible power" or the ability to influence state procedures directly and by suggestion. In this way, the public can effectively ask these actors to participate by engaging in friendly and knowledge exchanges as well as friendly and inclusive battles.

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<sup>17</sup> Karim, K. M. and Saile, S.A. (2009). *Inter-faith dialogue: The Qur'anic and Prophetic perspective*". *Journal of Usuluddin*. 29: 65-94.

<sup>18</sup> Al-Faruqi, I. R. (1998). *Islam and other faiths*. Leicester: The Islamic Foundation and the International Institute of Islamic Thought.

<sup>19</sup> Al-Qur'an: Surah Al-Hujurat (49:13)

<sup>20</sup> Al-Qur'an Surah Al-Imran (3:64)

<sup>21</sup> Al-Qur'an: Surah Al-Kafirun (109:6)

<sup>22</sup> Al-Qur'an: Surah Al-Baqarah, (2: 136)

<sup>23</sup> Al-Qur'an: Surah Al-Imran (3:64)

<sup>24</sup> Al-Qur'an: Surah Al-Anam, (6:108).

<sup>25</sup> The whole translations of Al-Qur'ān in this paper is based on 'Abdullah Yūsuf 'Alī (1994), *The Holy Qur'ān, Text and Translation*, Kuala Lumpur; Islamic Book Trust.

<sup>26</sup> Sūrah al-Hajj (22):40

<sup>27</sup> Sūrah Hūd (11):118

<sup>28</sup> Sūrah al-Kahf (18):29

<sup>29</sup> Sūrah al-Ghāsyiah (88):21-22

<sup>30</sup> Sūrah al-Syūra (42):15

<sup>31</sup> Sūrah al-Mā'idah (5):8

<sup>32</sup> Sūrah Al-Nahl (16): 125

<sup>33</sup> Sūrah al-'Ankabut (29): 46

<sup>34</sup> Al-Bukhari, *Sahih, Book of Obligations of Khums, War Booty*, (4:255)

<sup>35</sup> Al-Bukhari, Sahih, Book of Obligation of Khums, War Booty, (4:256).

<sup>36</sup> Al-Bukhari, Sahih, Book of Funerals, (2:218).

<sup>37</sup> Al-Bukhari, Sahih, Book of Good Manners, chapter 76, hadith 135, (8:86-87).

<sup>38</sup> Peker, Emre (21 July 2016). ["Turkey's Recep Tayyip Erdogan Turns on Former Brother-in-Arms Fethullah Gulen"](#)

<sup>39</sup> ["Photos: Muslim retreat center in Saylorsburg"](#). [Pocono Record](#). Retrieved 17

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<sup>40</sup> ["OIC lists Gulen network as 'terror group'"](#)

<sup>41</sup> ["GCC declare Gulen group a 'terrorist organisation'"](#)

<sup>42</sup> Yavuz, M. H., and J. L. Esposito, editors 2003 *Turkish Islam and the Secular State: the Gülen Movement*. Syracuse: Syracuse University Press, p-xiii.

<sup>43</sup> Yilmaz, Ihsan 2005 "State, Law, Civil Society, and Islam in Contemporary Society." *The Muslim World* 95, 3: p- 394.

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