



Muslim and Non-Muslim Relations: A Comparative Analysis Between Hadith and Gospel Perspectives

Zailani*

Program in Hadith Sciences
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
<https://orcid.org/0000-0003-0375-6631>
Corresponding author*: zailani@uin-suska.ac.id

Darsul S Puyu

Program in Hadith Sciences
Universitas Islam Negeri Alauddin Makassar Indonesia

M. Arrafie Abduh

Program in Hadith Sciences
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

Sawaluddin

Program in Islamic Education
Institut Agama Islam Rokan Riau Indonesia

Alfiah

Program in Islamic Education
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

Ahmad Fauzi

Program in Sharia Science
Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

Wasalmi

Program in Islamic Education
Sekolah Tinggi Agama Islam (STAI) YPIQ Baubau, Indonesia



<https://doi.org/10.46222/pharosjot.106.2031>

Abstract

Various perspectives on relations between Muslims and non-Muslims have been debated in religious studies, especially in Islam and Christianity. Hadith as the second source in Islam and the Gospel as the main text in Christianity provide different views on inter-religious interaction. This study aims to analyse the comparison of the concept of Muslim and non-Muslim relations in the perspectives of hadith and gospel, by highlighting aspects of tolerance, social cooperation, and theological boundaries contained in the two texts. A qualitative approach was used with a comparative analysis method of hadith texts and Gospel verses related to interfaith relations. The study found that the Prophet Muhammad's hadith contains principles of respect and protection of non-Muslims, especially in social and legal contexts, as reflected in the Medina Charter and various narrations of the Prophet's interactions with the Jewish and Christian communities. Meanwhile, the Christian Gospel emphasises the teaching of universal love and does not differentiate the treatment of fellow humans based on religious background. The two texts have common ground in terms of morals and social ethics, although there are differences in their normative frameworks. This study demonstrates that harmonious interactions between Muslims and non-Muslims, grounded in religious teachings, can serve



as a foundation for interfaith dialogue in the modern era - a period increasingly challenged by misperceptions and systemic exclusion of marginalized religious groups.

Keywords: Muslim-Non-Muslim Relations, Hadith, Gospel, Interfaith Dialogue, Tolerance.

Introduction

The connection between Muslims and non-Muslims has been a major topic of religious, social, and political discourse throughout history. In a multicultural culture, this connection has an impact not only on social dynamics but also on religious beliefs and practices. Islam and Christianity, two major world religions, have sacred books that guide their members in interacting with others outside their faith community. The Hadith in Islam and the Gospel in Christianity provide perspectives that, while comparable, also diverge significantly. This study seeks to perform a comparative examination of the connection between Muslims and non-Muslims using Hadith and the Gospel, taking into account sociological facts, scholarly literature, and pertinent religious evidence. Historically, the connection between Muslims and non-Muslims has taken several forms, ranging from amicable relations to war. During the Prophet Muhammad's lifetime, interactions with non-Muslims ranged from peace accords to war. The Medina Charter, for example, provides historical proof of the Prophet Muhammad's inclusive social connections with the Jewish community in Medina (Serjeant, 1978). On the other side, other scriptures and hadiths demonstrate a cautious attitude towards non-Muslims, such as the hadith recounted by Abu Hurairah of the Prophet saying,

"Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it."
(Muslim, 2167).

This hadith has several interpretations; some scholars emphasize the context of war, while others read it as a warning to maintain one's Islamic identity. In Christianity, the Gospel also provides advice for dealing with non-Christians. In Matthew 5:44, Jesus says, "Love your enemies, and pray for those who persecute you." This universal concept of love is frequently employed in Christian theology to establish peaceful interactions with non-Christians (Wright, 2005). However, some other texts, such as 2 Corinthians 6:14, invite not to associate with individuals who do not share the same faith: "Do not be unequally yoked with unbelievers." The contradiction reflects the various situations in which the teachings were delivered, which is also a source of disagreement among theologians.

In social reality, the relationship between Muslims and non-Muslims changes widely according to historical, geographical, and political circumstances. In nations with largely Muslim populations, such as Saudi Arabia and Indonesia, relations with non-Muslims are frequently governed by social and legal conventions based on Islamic values. In Indonesia, for example, relations between Muslims and non-Muslims are highly dynamic. On the one hand, Pancasila as the cornerstone of the state highlights the necessity of tolerance; nonetheless, religious-based tensions continue to exist, notably in political and social issues (Hefner, 2011).

Several theories have been proposed in academic studies to explain how Muslims and non-Muslims interact. The "Clash of Civilizations" argument proposed by Samuel Huntington (1996) contends that conflict between civilizations, notably between the Islamic world and the West, is unavoidable owing to core cultural and religious beliefs. However, this theory has been heavily challenged for disregarding the economic, political, and historical variables that influence interfaith relations. In contrast, John Esposito (2010) argues in "The Future of Islam" that political and policy considerations, rather than religious differences, shape relations between Muslims and non-Muslims.



Scholars have classified ties with non-Muslims into numerous categories based on Islamic law. Ibn Qayyim al-Jauziyyah in "Ahkam Ahl al-Dhimmah" divides non-Muslims into three main groups: Ahl al-Dhimmah (non-Muslims living under the protection of the Islamic government), Ahl al-Harb (those who are at war with Muslims), and Ahl al-'Ahd (non-Muslims who have a peace treaty with Muslims) (Ibn Qayyim, 1997). This divide demonstrates Islamic law's flexibility in dealing with non-Muslims based on social and political circumstances.

Furthermore, hadiths discussing the relationship between Muslims and non-Muslims offer a variety of interpretations. Some hadiths, like as the one related by Abu Dawud, emphasize the necessity of justice and fair treatment of non-Muslims:

"Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment." (Abu Dawud, 3052).

This hadith demonstrates that there is protection for non-Muslims living under Islamic rule. On the other side, there are hadiths that warn about the bad influence of non-Muslims on Muslims, such as this one recounted by At-Tirmidhi:

"Whoever resembles a people, then he is one of them." (At-Tirmidzi, 2695).

In the study of the Gospel, Jesus' teachings during his ministry place a greater emphasis on the attitude of love and acceptance for people who are different. However, throughout Christianity's history, there have been many forms of exclusivism and inclusivism in contact with non-Christians have coexisted, often accompanied by intolerance driven by political agendas. For instance, the Protestant Reformation of the 16th century promoted individualism in religion, which in certain circumstances resulted in the fragmentation of Christian communities and strained relation with non-Christian communities and strained relation with non-Christian societies (MacCulloch, 2003).

A comparison of the hadith and the Gospel reveals that both writings contain fundamental concepts that can encourage amicable relations between Muslims and non-Muslims, as well as teachings that can only be read one way. In Islam, the principles of justice ('adl) and compassion (rahmah) are the basis for interacting with non-Muslims, as mentioned in QS. Al-Mumtahanah: 8:

Allah does not ban you from doing good and being fair to people who do not oppose you on religious grounds and do not evict you from your land. Indeed, Allah loves those who act justly.

The Gospel emphasizes the importance of love and forgiveness when creating relationships with others. Thus, this study highlights that the interaction between Muslims and non-Muslims cannot be reduced to religious texts alone, but must also be understood in a broader social, political, and historical framework. A better understanding of the hadith and the Gospel in the context of interfaith relations can help foster more positive discussions and avoid religious tensions. As a result, comprehending sacred texts requires a critical and contextual perspective for religious teachings to serve as a tool for peace and harmony in a multicultural society.

Methods

This study employs a qualitative approach with a comparative research design to examine the connection between Muslims and non-Muslims through the lens of Hadith and the Gospel. The primary goal of this research is to compare the concept of interfaith relations found in Islamic and Christian religious writings to acquire a more comprehensive knowledge of the principles of tolerance and coexistence.



The methodology employed is a textual study, involving descriptive and interpretative analyses. The text study was carried out by reviewing Prophet Muhammad's hadiths that discuss relationships with non-Muslims, as well as Gospel teachings that emphasize the relationship between Christians and followers of other religions. This analysis seeks to uncover similarities and contrasts in the concepts taught by both religious systems about attitudes toward various communities.

The data sources for this study are separated into two categories: primary and secondary sources. Primary sources include hadith volumes such as *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan Abu Dawud*, and *Sunan Tirmidzi*, as well as Bible Gospel writings, particularly the New Testament books of Matthew, Luke, and John. Meanwhile, secondary materials include books, academic journals, and past studies on the topic of interreligious interactions in Islam and Christianity.

The data collecting technique was carried out using library research to locate relevant material on the research topic. Hadith data were collected based on their validity status according to hadith science, such as the sanad and matan aspects, whereas Bible data were assessed in light of the historical and theological context of Christian doctrine. The data collection process included a survey of academic literature on the interreligious approach in Islam and Christianity.

Data analysis was carried out utilizing content analysis approaches designed to determine the meaning of the religious texts investigated. The hermeneutic approach was also employed to comprehend the historical, social, and cultural context of the hadith and Gospel when developing patterns of interfaith relations. After understanding each text, a comparison was made between the values in the hadith and the Gospel to find guidelines for discussion and harmonious interactions between Muslims and non-Muslims in the present period.

The approaches and methods used in this study are intended to provide a more objective and in-depth understanding of how Islam and Christianity frame interfaith relations, as well as how this insight can be applied to building a harmonious life amidst the diversity of modern society.

Results and Discussion

Overview of the Concept of Religious Relations

Overview of the Concept of Religious Relations Religious contacts are a significant feature of human social life, particularly in diverse and multicultural societies. This notion refers to how individuals or organizations of many religions interact, communicate, and coexist peacefully. Critically, religious relations include not just theological but also social, political, and cultural components. A scientific approach to religious relations includes a historical, sociological, and theological examination to better understand the dynamics and obstacles that develop in interactions across religious communities.

Religious relations have gone through ups and downs throughout history, paralleling the development of human civilization. For example, in the context of Islam, the Qur'an emphasizes the basic principles of religious relations through verses such as "*Lakum dinukum waliyadin*" (For you your religion, and me my religion) (QS. Al-Kafirun: 6). This verse emphasizes the principle of tolerance and recognition of the diversity of beliefs. However, the practice of religious relations in Islamic history was also influenced by the political and social context, as seen in the Charter of Medina, where the Prophet Muhammad ﷺ established the rules of coexistence between Muslims, Jews, and other groups in Medina.

In sociology, Gordon Allport's (1954) Social Contact Theory explains how pleasant encounters between different groups can eliminate prejudice and improve mutual understanding. This



theory is crucial to religious relations because positive relationships between religious communities can reduce conflict and enhance social harmony. However, Allport highlighted that such connections must meet specific conditions, such as equality of status and common goals.

In theological contexts, religious relations are often faced with doctrinal challenges. For example, in the Christian tradition, the concept of inclusivism promoted by theologians such as Karl Rahner (1966) offers the view that salvation can be found outside the church, although still within a Christian framework. Meanwhile, in Islam, scholars such as Yusuf al-Qaradawi (2001) emphasize the importance of interfaith dialogue based on the principle of *maqasid sharia* (the purpose of sharia), which aims to protect basic human rights, including religious freedom.

Religious evidence also guides religious relations. In the Qur'an, Allah says, "And do not argue with the People of the Book except in a way that is good" (QS. Al-Ankabut: 46). This verse emphasizes the importance of polite dialogue and respect for differences. In addition, the hadith of the Prophet Muhammad ﷺ narrated by Bukhari and Muslim states, "Whoever harms a dhimmi infidel (non-Muslim who lives under the protection of an Islamic state), then I will be his opponent on the day of judgment." This hadith shows how much Islam emphasizes justice and protection of non-Muslims.

Critically, religious relations are inextricably linked to power and politics. In European history, the Crusades and the expulsion of religious minorities during the Spanish Inquisition exemplify how faith-based identities were exploited for political gain. On the other side, modern ecumenical groups and interfaith discourse demonstrate efforts to foster more inclusive and harmonious interactions. Religious relations are a multidimensional concept that requires a holistic approach. By understanding theological principles, sociological theories, and historical contexts, society can build more harmonious and respectful religious relations. As emphasized by John Hick (1989), religious pluralism is not a threat, but an opportunity to enrich spiritual and humanitarian understanding.

Relations between Muslims and Non-Muslims in the Perspective of Hadith

Hadith on Tolerance and Interfaith Harmony

In Islam, the hadiths of the Prophet Muhammad (PBUH) emphasize the importance of living side by side with non-Muslims. One of the often quoted hadiths is:

"Whoever harms a dhimmi (non-Muslim protected in an Islamic government), then I will be his opponent on the Day of Judgment." (HR. Abu Dawud, No. 3052)

Imam Al-Khattabi's (1997) exegesis of this hadith emphasizes two important concepts of Islam: justice and the fulfillment of commitments. The concept of dhimmi protection is more than just a social or political policy; it is an essential component of Islamic teachings based on the Qur'an and Sunnah. In historical context, the agreement with dhimmi (*'aqd al-dhimmah*) is a morally and legally binding social compact. Harming dhimmi is thus a violation of both the individual and the social commitment reached by the Muslim community.

Critically, this concept of *dzimmah* can be seen as an early form of an inclusive citizenship system. In modern societies, the rights of citizens are protected by the Constitution and international law. However, in the 7th century AD, Islam had established a similar principle through the dhimmah agreement. This shows that Islam has a progressive vision in terms of social justice and the protection of human rights, albeit in a different context than today.

However, challenges arise when the concept of *dzimmah* is applied in a contemporary context. Some critics argue that the *dzimmah* system creates a social hierarchy between Muslims and



non-Muslims, as non-Muslims are required to pay *jizyah* (protection tax) (Fitria, 2022). Scholars such as Yusuf al-Qaradawi, on the other hand, argue that *jizyah* is not a form of discrimination, but rather a financial commitment equivalent to Muslims' *zakat*. *Jizyah* also guarantees security and religious freedom to non-Muslims.

It is critical to recognize that the idea of *dzimmah* in Islam has significant moral and spiritual elements in addition to its legal-formal aspects. In his book *Ahkam Ahl al-Dzimmah*, Ibn Qayyim al-Jauziyyah argues that protecting non-Muslims is both a legal requirement and a moral responsibility demanded by Islamic law. This is consistent with the notion of *maqasid sharia* (the purpose of *sharia*), which seeks to protect five fundamental aspects: religion, soul, mind, descendants, and property. Protection of non-Muslims falls into the category of protection of life and property, which is a universal right of all humans, regardless of their religious beliefs.

Furthermore, Yusuf al-Qaradawi emphasizes in his book *Ghayr al-Muslimin fi al-Mujtama' al-Islami* that Islam accepts diversity as part of the *sunnatullah* (Allah's inherent rule). The Qur'an says, "And if your Lord had willed, all the people on earth would have believed." But do you want to force others to believe?" (QS. Yunus, 99). This verse demonstrates that Islam not only values variety but also bans religious coercion. Protecting non-Muslims is thus more than just a political policy; it is also a manifestation of Islam's theological principle of religious freedom.

The social contract theory proposed by John Locke provides a useful analytical framework for comprehending the idea of *dzimmah* in Islam. Locke contended that the state is founded by a social agreement between the ruler and the people, in which the people give up some of their rights to the state in exchange for safety and security. In the Islamic context, the agreement with *ahl al-dzimmah* can be viewed as a social contract in which non-Muslims recognize the Islamic state's authority and pay *jizyah* (protection tax) in exchange for guarantees of their security and rights. Thus, injuring the *dhimmi* not only violates Islamic law, but also weakens the social compact that governs the relationship between the state and its people.

The concept of *dzimmah* is also consistent with current human rights standards. In his book on Islamic law and human rights, Abdullahi Ahmed An-Na'im argues that, while the notion of *dzimmah* evolved in many historical situations, its core concepts can be updated to meet modern human rights criteria. For example, the *dhimmah* system protects non-Muslims' lives, property, and honor by the Universal Declaration of Human Rights (UDHR) principles of non-discrimination and equality. However, An-Na'im critiques several components of the *dzimmah* system that he considers discriminatory, such as the payment of *jizyah*, which he feels should be reinterpreted in a contemporary context.

It is critical to recognize that the concept of *dzimmah* cannot be understood apart from its historical context. In the early days of Islam, the *dzimmah* system was an inclusive mechanism that permitted non-Muslims to coexist with Muslims in an Islamic-dominated society. However, political and societal forces increasingly influenced the practice of shielding non-Muslims over time. For example, during the Umayyad (661–750 CE) and Abbasid (750–1258 CE) caliphates, the position of *ahl al-dhimmah* changed based on the ruler's policies and socioeconomic situations. This demonstrates that, while the underlying idea of protecting non-Muslims is rooted in the *Shari'a*, its implementation is frequently impacted by power dynamics.

In the modern era, the concept of *dzimmah* faces significant challenges, particularly in an increasingly diversified and secular society. Some current scholars, including Tariq Ramadan, argue that the idea of *dzimmah* should be reformulated to match the needs of the times. According to Ramadan, the essential concepts of Islam, such as justice and non-Muslim protection, can be combined with the concept of modern citizenship, in which all citizens have



equal rights and obligations regardless of religion. This approach is consistent with John Hick's idea of religious pluralism, which asserts that religious difference is an unavoidable reality that must be acknowledged and embraced.

Criticism of the concept of *dzimmah* must also be considered. Some scholars, like Ayaan Hirsi Ali, contend that the *dzimmah* system represents a discriminatory social order in which non-Muslims are treated as second-class citizens. However, these arguments frequently neglect the historical and theological context of the *dzimmah* system. According to classical scholars such as Ibn Qayyim, the primary goal of the *dzimmah* system was to defend non-Muslims' rights rather than to establish prejudice. As a result, criticisms of the *dzimmah* system must be put within a larger perspective, taking into account fundamental Islamic concepts of fairness and equality.

The concept of *dzimmah* is still relevant in today's world, as seen by attempts to encourage interfaith discussion and peace. For example, the Marrakesh Declaration (2016), signed by hundreds of Muslim scholars from around the world, underlined the importance of Islamic values for the protection of non-Muslims in contemporary society. The declaration emphasized the need to respect religious minorities' rights and reject all forms of religious discrimination and violence.

Dzimmah is an Islamic concept that embodies universal principles of justice, protection, and human rights. A rigorous examination of holy texts, scholars' perspectives, and current theories leads to the conclusion that Islam has a clear mechanism in place to defend the rights of non-Muslims. However, the execution of this concept must be adjusted to the current environment while adhering to sharia's fundamental principles. In an increasingly diversified culture, reinterpreting the concept of *dzimmah* can serve as a foundation for more peaceful ties between Muslims and non-Muslims.

Hadith on the Prohibition of Excessive Loyalty to Non-Muslims

Some hadith also provide limitations in relations between Muslims and non-Muslims, especially in the context of faith and loyalty:

"Do not make friends except those who believe, and let no one eat your food except those who are pious." (HR. Abu Dawud, No. 4832)

When Imam Al-Khattabi narrated this hadith from Sunan Abu Dawud's book, he explained that it carries a lesson about the necessity of choosing close friends and family members. This hadith suggests that Muslims choose faithful and pious friends because they have a significant influence on a person's behavior, morality, and beliefs. Al-Khattabi underlined the importance of befriending faithful and pious people to keep faith, enhance piety, and prevent negative impacts from bad friends.

Furthermore, Al-Khattabi emphasized that the prohibition on eating food saved by devout people serves a symbolic purpose. Food in this context refers not just to physical consumption, but also to social and spiritual connections. Pious people are defined as persons who shield themselves from banned and harmful things for interactions with them to provide benefits and goodness. As a result, this hadith encourages Muslims to be cautious while selecting their social milieu, as it will have an impact on their lives in this world and the next.

In his book *Al-Halal wa al-Haram fi al-Islam*, Yusuf al-Qaradawi discusses this hadith and underlines the need to know the larger context while engaging with others, particularly non-Muslims or those who are less devout. Al-Qaradawi emphasizes that Islam does not forbid social or humanitarian involvement with them because it teaches the values of justice, kindness, and respect for basic human rights. However, when it comes to close friendship, a



Muslim must be selective about choosing companions who can have a positive impact on his faith and piety. This is consistent with the Islamic teachings of muhasabah (self-introspection) and tarbiyah (spiritual education), which hold that a person's character and beliefs are heavily influenced by their social surroundings.

According to Herbert Kelman's (1958) Social Influence Theory, this hadith can be interpreted as an attempt to reduce harmful influences while increasing good influences in social situations. Kelman explains that people are impacted by those around them via three processes: compliance, identification, and internalization. In the context of this hadith, befriending those who are faithful and pious can help with the process of internalizing Islamic values, ensuring that a person not only follows the laws outwardly but also internalizes and practices them thoroughly.

Meanwhile, Henri Tajfel's Social Identity Theory (1979) underlines the importance of choosing companions who share one's religious identity. According to this concept, people prefer to identify with positive and useful groups because they increase their self-esteem and provide a sense of belonging. In the context of this hadith, befriending people who are faithful and pious may help to shape one's Islamic identity because the group is viewed as reflecting high and noble characteristics. This is also congruent with the concept of ukhuwah Islamiyah (Islamic brotherhood), which emphasizes the importance of unity and support from other Muslims in preserving religion and piety.

Critically, this hadith should not be interpreted as exclusivism or prejudice against non-Muslims or those who are less pious. Rather, this hadith should be understood as a guide to building healthy and constructive social relations, where a Muslim can maintain his spiritual integrity while maintaining good relations with all people. This approach is in line with the principle of wasathiyah (moderation) in Islam, which emphasizes the balance between maintaining faith and interacting positively with diverse communities.

Hadith about Justice and Human Rights in Islam

Islam also emphasizes the principle of justice in interactions with non-Muslims. The following hadith provides insight into this:

"Indeed, I was sent to perfect noble morals." (HR. Al-Bukhari, No. 273)

Before Islam, Arab society in Jahiliyah valued courage, loyalty, and kindness. However, these principles were often combined with activities that were against humanity, such as slavery, discrimination against women, and antagonism among tribes. Islam aimed to improve current values by removing undesirable parts and creating a more universal moral system.

The term "*li-utammima*" in this hadith further demonstrates that Islam does not ignore past goodness, but rather respects and perfects it. For example, Islam reinforced the value of honesty, which was already respected in Jahiliyah society, and made it an intrinsic aspect of faith. The Prophet Muhammad himself was nicknamed Al-Amin (the trustworthy) even before he was appointed as a messenger, showing that his morals had been recognized by the wider community. With his sending, these values were integrated into the system of faith and worship, so that morals became not only a tradition but also part of obedience to Allah.

Furthermore, this hadith underlines that noble values are a constantly evolving process rather than a static aim. Islam says that morals must be practiced in all parts of life, beginning with connections with Allah, fellow humans, and the environment. The Prophet Muhammad's objective of refining morals remains relevant throughout history, serving as a direction for humanity to live a more dignified existence (Ibn Hajar, 1379 H, vol. 10, p. 456).



Understanding how moral principles are internalized and applied in daily life can deepen our comprehension of Islamic morality, particularly regarding the hadith on moral perfection. Imam Al-Ghazali, in *Ihya' Ulum al-Din*, not only explains the characteristics of noble morality such as honesty, patience, justice, and compassion, but also emphasizes the process of self-transformation to achieve noble morality. According to him, morality is not something static, but rather the result of continuous efforts to cleanse the heart (*tazkiyat al-nafs*) and draw closer to Allah (Al-Ghazali, 1997, vol. 3, p. 52). This process involves spiritual practice, self-reflection, and strict moral discipline. Thus, noble morality is not just external behavior but also reflects a purified inner condition.

Al-Qaradawi's (2001) declaration on Islamic morality, which encompasses social justice, respect for human rights, and care for the environment, demonstrates that morality in Islam is strongly social. This suggests that noble morality considers not just the vertical connection that exists between humanity and God, but also horizontal ties among humans. For example, social justice in Islam entails not only granting rights to those who are entitled but also guaranteeing that no party is harmed or oppressed. This is consistent with the notion of *maqasid sharia* (the goal of sharia), which seeks to defend five fundamental values: religion, soul, mind, descendants, and property. Thus, Islamic morality serves as the cornerstone for creating a just and wealthy community.

In the perspective of moral psychology, Lawrence Kohlberg's (1981) Moral Development theory provides a framework for understanding how Islamic moral teachings might assist humans acquire a higher level of moral behavior. The pre-conventional stage, in which morality is based on avoiding punishment and gaining rewards, may be linked to a person's first motivation in worship, such as fear of hell or yearning for heaven. However, Islam encourages us to move past this stage and into the post-conventional stage, when moral decisions are founded on universal principles like justice and compassion. The Prophet Muhammad ﷺ highlighted the value of doing good without seeking materialistic benefits.

The theory of Virtue Ethics (Virtue Ethics) proposed by Aristotle and Alisdair MacIntyre (1984) also provides a relevant perspective. According to this theory, morality is not only about following rules or calculating consequences but about forming good character through daily habits and practices. In Islam, this is reflected in the concepts of *tarbiyah* (education) and *tazkiyah* (self-purification), where a Muslim is taught to internalize moral values through worship, social interaction, and self-reflection. For example, prayer is not only a ritual of worship but also a means to remind oneself of moral responsibility towards others.

Thus, the hadith on perfecting morals is not only a theological foundation but also a practical guide to building a moral and dignified life. Through the internalization of moral values, humans can achieve spiritual and social perfection, which ultimately contributes to the creation of a harmonious and just society.

Relations between Muslims and Non-Muslims in the Perspective of the Gospel

The Teaching of Love and Service in the Gospel

The doctrine of universal love in the Gospel, particularly in Matthew 22:39, "You shall love your neighbor as yourself," is not only the cornerstone of Christian ethics but also a driving force behind social and spiritual development. In his book *Love, Power, and Justice* (1954), Paul Tillich defines love (*agape*) as a type of affection that goes beyond personal and communal interests. This love is inclusive, acknowledging each human being's intrinsic value as God's creation and calling for active action to promote the common good. Tillich highlighted that love is both passive and active, encouraging individuals to engage in efforts for social justice and peace (Tillich, 1954).



Reinhold Niebuhr, in *Moral Man and Immoral Society* (1932), added that Christian charity must be realized in a broader context, including social and political structures. Niebuhr acknowledged that humans are often trapped in collective egoism, but charity (agape) can be a transformative force that drives structural change to create a more just and equal society (Niebuhr, 1932, p. 68). This viewpoint emphasizes that charity has both an individual and a collective dimension, which influences public policy and intergroup relations.

In the framework of religious interactions, the teaching of universal compassion urges Christians to engage in discourse and collaboration with people of other faiths. This is consistent with the views of theologians such as Hans Küng, who emphasizes the value of interfaith conversation as a means of promoting peace and understanding. Küng contends that there can be no world peace without peace among religions, and universal generosity is the key to achieving this (Küng, 1991). Thus, the teaching of love in the Gospel is not only a theological principle but also a practical guide for building harmonious relationships in a plural society.

Attitudes Towards Non-Followers of Jesus

Scholars' theological and dialogical perspectives can help to explain John 14:6 and its implications for interfaith relations further. This verse which claims that Jesus is the only path to the Father, is frequently regarded as a claim to exclusivity in Christian theology. Karl Barth, a well-known Reformed theologian, stated that salvation is only possible through Jesus Christ, who is the embodiment of God's kindness and truth (Barth, 1956). Barth rejected the notion that salvation might be obtained outside of the Christian faith because it undermined the uniqueness and finality of Christ's work on the cross.

However, in the context of interfaith relations, this exclusivist view often poses challenges. Hans Küng, a Catholic theologian, offers a more inclusive approach. According to Küng (1986), although Jesus is the way of salvation for Christians, this does not rule out the possibility that God can work through other religions to bring salvation. Küng emphasizes the importance of interreligious dialogue to understand how divine truth can be manifested in different religious traditions (Küng, 1986).

On the other hand, John Hick, a philosopher of religion, proposes the theory of religious pluralism. Hick (1989) argues that all religions are human responses to the same Divine Reality, albeit expressed in different ways. According to him, the claim of exclusivity in John 14:6 must be understood in its historical and cultural context, not as an absolute truth that negates other religions (Hick, 1989).

Thus, John 14:6 serves as a beginning point for a wider discussion about how Christians might keep their convictions while being open to dialogue and collaboration with practitioners of other religions. This approach necessitates striking a balance between adherence to the Christian religion and respect for diverse beliefs.

The Principles of Justice and Peace in the Gospel

The verse in Romans 12:18, "*If it is possible, so far as it depends on you, live peaceably with everyone,*" affirms the importance of peace as a core value in Christian teaching. This verse teaches that each individual has a responsibility to create and maintain harmony in human relationships, to the extent that it is within their control. This principle is in line with Jesus' teaching in the Sermon on the Mount, where He stated, "*Blessed are the peacemakers, for they will be called children of God*" (Matthew 5:9).

According to James D.G. Dunn (1988), Romans 12:18 indicates a Christian ethic that prioritizes reconciliation and conflict avoidance as a means of exercising Christian love (Dunn,



1988). Other academics, like N.T. Wright (2002), argues that peace in the Christian context entails not just the absence of conflict, but also the active presence of justice and goodness. According to Wright (2002), true peace (shalom) entails restoring shattered relationships with God and with one's fellow humans. This demonstrates that peace in the Gospel has a holistic meaning that includes spiritual, social, and moral components. In the context of religious relations, this idea encourages Christians to be peacemakers in a pluralistic society. John Stott (2006) emphasizes that living in peace with all people is a form of real love, which is a characteristic of followers of Christ (Stott, 2006). Thus, Romans 12:18 is not only a personal guide but also a call to contribute to creating a more just and peaceful world.

Comparative Analysis of Muslim and Non-Muslim Relations

Similarities in Universal Values

The hadith of Prophet Muhammad ﷺ and the Gospel teaches that universal principles like compassion, fairness, and peace are essential for peaceful human relationships. In Islam, the hadith of the Prophet ﷺ reads, "A person's faith is not perfect until he loves his brother what he loves for himself" (Narrated by Bukhari, No.13). This hadith emphasizes the role of empathy and compassion in interpersonal relationships. Meanwhile, in Matthew 22:39, Jesus teaches, "Love your neighbor as yourself," emphasizing the principles of compassion and equality.

Karen Armstrong (2014), a religious studies scholar, argues that compassion and justice are core virtues in all major religions, including Islam and Christianity. According to Armstrong's book *Fields of Blood: Religion and the History of Violence*, these two religions have a focus on living in harmony with others. According to Christian theologian Hans Küng's book *Islam: Past, Present, and Future* (2007), both Islam and Christianity can promote peace and social justice if their essential ideals are realized in real life (Küng, 2007).

Thus, both the hadith and the Gospel offer relevant moral guidance for building a just and harmonious society. Both teach that compassion and justice are not just abstract values, but principles that must be realized in everyday interactions. As emphasized by Armstrong and Küng, a deep understanding of the teachings of both religions can be the foundation for interfaith dialogue and cooperation in promoting global peace.

Differences in Exclusivity of Faith

Islam and Christianity, as two major world religions, have different theological views on the concept of salvation and loyalty. In Islam, certain hadiths provide limitations in terms of loyalty to non-Muslims. For example, in a hadith narrated by Imam Muslim, the Prophet Muhammad ﷺ said, "Whoever imitates a people is one of them" (HR. Muslim, No. 2077). This hadith is often interpreted as a prohibition on imitating or showing excessive loyalty to non-Muslim groups, especially in matters that contradict Islamic principles. However, scholars such as Yusuf al-Qaradawi emphasize that this prohibition does not mean severing social ties or refusing cooperation in matters of goodness. Al-Qaradawi (2001) explains that Islam allows positive interaction with non-Muslims as long as it does not sacrifice the principles of faith.

In Christianity, however, the Gospel of John 14:6 asserts that "I am the way, the truth, and the life." "No one comes to the Father except through me." This verse asserts the exclusivity of redemption via Jesus Christ. Christian theologians such as Karl Barth highlighted that salvation can only be achieved through trust in Christ, while simultaneously acknowledging the reality of God's grace outside the church (Barth, 1956). This viewpoint represents the concept of exclusivity in Christian theology. Both religions promote universal principles like justice, compassion, and respect for others, despite their claim to exclusivity in faith. This



shows that theological exclusivity does not have to hinder interfaith dialogue and cooperation in building a harmonious society.

Socio-Historical Context in Understanding the Hadith and the Gospel

Understanding the connection between Muslims and non-Muslims is inextricably linked to the historical environment in which religious traditions like hadith and the Gospel arose. The hadith originated in 7th-century Arab civilization, which was characterized by tribal conflict, social injustice, and power conflicts. The Prophet Muhammad ﷺ served as both a spiritual leader and a statesman, managing relationships with Jews, Christians, and pagans. For example, the Charter of Medina, drafted following the migration to Medina, illustrates an endeavor to foster peaceful coexistence among Muslims, Jews, and other Arab tribes. According to Montgomery Watt (1974), this context suggests that relations between Muslims and non-Muslims in early Islam were pragmatic and adaptive, with the primary goal of creating social stability (Watt, 1974).

The Gospel emerged during the 1st century CE, a turbulent era for Jewish society under Roman occupation. Following the Roman conquest of Jerusalem in 63 BCE and culminating in the destruction of the Second Temple in 70 CE, Jewish-Roman relations were fraught with conflict. E.P. Sanders (1993) argues that Jesus' teachings and the early Christian movement reflected attempts to reform Jewish practices amidst Roman political domination. These dynamics shaped the Gospels' moral messages, such as critiques of hypocrisy and calls for social justice. (Sanders, 1993).

Both of these historical backgrounds show that understanding connections between Muslims and non-Muslims requires taking into account the underlying social, political, and cultural processes. According to Karen Armstrong (2000), a contextual understanding of religious texts helps us to derive universal ideals that are relevant to current concerns, such as tolerance and social justice (Armstrong, 2000).

Conclusion

Key findings from this study indicate that both the hadith of Prophet Muhammad (PBUH) and the Bible contain moral concepts that advocate respect and protection of non-Muslims, albeit within different normative contexts. The Medina Charter reflects the Prophet's (PBUH) hadith, which emphasizes the significance of justice, the protection of non-Muslim rights (ahl al-dhimmah), and peaceful coexistence in a pluralist community. As a tangible example, the Medina Charter established equal rights and obligations among Muslims, Jews, and other Arab tribes, laying the groundwork for an inclusive social order. Narrations of the Prophet's encounters with Jewish and Christian communities also show tolerance and respect for differences, such as when the Prophet protects an oppressed Jew. In contrast, the Bible emphasizes the concept of universal love, as seen in the story of the Good Samaritan (Luke 10:25-37), which teaches that compassion recognizes no religious or ethnic boundaries. Jesus' teachings on loving one's enemies (Matthew 5:44) and not judging others (Matthew 7:1) provide ethical grounds for inclusive human relationships.

Despite historical and theological differences, both religions embrace universal principles including justice, compassion, and respect for human dignity. This study demonstrates that interfaith interaction can be developed by recognizing the similarities and contrasts in the teachings of both religions. Religious people can work together to confront current difficulties like discrimination, intolerance, and injustice by focusing on shared principles like social justice, human rights protection, and universal love. A better understanding of the historical and theological settings of the two religions can also help to lessen the misunderstandings and prejudices that frequently cause conflict. Harmonious engagement between Muslims and non-Muslims is not only conceivable, but also strongly supported by religious teachings.



Through constructive conversation and profound understanding, nations can progress toward a more inclusive, just, and peaceful social order in which religious differences are viewed as a source of common wealth rather than a source of conflict.

Acknowledgment: The researchers are grateful to the Rector of the Sultan Syarif State Islamic University Riau and the Director of Postgraduate Studies of the Sultan Syarif Kasim State Islamic University Riau for supporting this research to be published so that it is beneficial for the global community.

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Conflict of Interest Statement: The authors declare that the research was conducted in the absence of any commercial or financial relationships that could be construed as a potential conflict of interest.



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