

# The Possibility of Building Brotherhood between Christians and Muslims

Ivan Platovnjak<sup>1</sup>, Ahmet Türkan<sup>2</sup>

## ABSTRACT

Relations between Muslims and Christians have assumed different dimensions throughout history. There are examples of peaceful relationships as well as tensions. The meeting of Saint Francis of Assisi with Sultan Malik-el-Kamil and the letters and gifts between Sultan Abdulhamid II and Pope Leon XIII are two examples of friendly relations. Pope Francis, in his encyclical *Fratelli tutti*, encourages all Catholics and other Christians to be aware of the importance of building brotherhood not only among all those who believe in Christ but with those who belong to other religions as well. Tense relations between Muslims and Christians due to many reasons, such as war, migration, fear, and prejudices, are obvious upon examining European history. A number of political problems also contribute. However, there were also periods when the culture of living together was highly developed. It is noteworthy that today there are mutual prejudices between Muslims and Christians for many reasons. In order to eliminate these prejudices, various issues will be addressed in this paper. In the first part of the paper, the negativities will be set aside, and the examples of good relations in history between Muslims and Christians will be emphasized. The second part will emphasize the verses in the Bible and the Quran that express the importance of living together.

**Keywords:** Bible, Brotherhood, Christians, Christian-Muslim relations, Muslims, Quran.

## SAŽETAK

Mogućnost izgradnje bratstva između kršćana i muslimana odnosi između muslimana i kršćana kroz povijest su poprimali različite dimenzije. Postoje primjeri mirnih odnosa kao i napetosti. Susret svetog Franje Asiškog sa sultanom Malik-el-Kamilom, pisma i darovi između sultana Abdulhamida II i pape Leona XIII dva su primjera prijateljskih odnosa. Papa Franjo u svojoj enciklici *Fratelli tutti* potiče sve katolike i druge kršćane da budu svjesni važnosti izgradnje bratstva ne samo među onima koji vjeruju u Krista, nego i s pripadnicima drugih različitih religija. Napeti odnosi između muslimana i kršćana su zbog brojnih razloga kao što su: ratovi, migracije, strah i predrasude vidljivi su nakon proučavanja europske povijesti. Tome također pridonose brojni politički problemi. Međutim, bilo je i razdoblja kada je kultura zajedničkog života bila visoko razvijena. Važno je napomenuti da danas postoje međusobne predrasude između muslimana i kršćana iz mnogo razloga. Kako bismo otklonili ove predrasude, u ovom radu se obrađuju različita pitanja. U prvom dijelu studije prikazat će se određene negativnosti i istaknuti primjeri dobrih odnosa u povijesti između muslimana i kršćana. U drugom dijelu bit će naglašena mjesta, odnosno ajeti u Bibliji i Kur'anu koji izražavaju važnost zajedničkog života.

*Science, Art and Religion* (2022): 10.5005/jp-journals-11005-0035

## INTRODUCTION

A review of European history reveals strained relations between Muslims and Christians for many reasons, including war, migration, fear, and prejudice. Many political problems also contribute to this. However, there have also been periods when the culture of living together was highly developed. With this paper, we want to show the different possibilities that are given to us, on the basis of good examples from history, and especially on the basis of our holy books, to build brotherhood between Muslims and Christians.

The first part of the paper will highlight examples of good relations in history between Muslims and Christians. The second part will highlight verses from the Bible and the Quran that express the importance of living together in brotherhood.

<sup>1</sup>Faculty of Theology, University of Ljubljana, Ljubljana, Republic of Slovenia

<sup>2</sup>Ahmet Keleşoğlu Faculty of Theology, Necmettin Erbakan University, Konya, Turkey

**Corresponding Author:** Ivan Platovnjak, Ahmet Keleşoğlu Faculty of Theology, University of Ljubljana, Ljubljana, Republic of Slovenia, e-mail: ivan.platovnjak1@gmail.com

**How to cite this article:** Platovnjak I, Türkan A. The Possibility of Building Brotherhood between Christians and Muslims. *Sci Arts Relig* 2022;1(2-4):159-164.

**Source of support:** This paper was written as a result of work within the research program "Religion, ethics, education, and challenges of modern society (P6-0269)", which is financed by the Slovenian Research Agency (ARRS).

**Conflict of interest:** None

## Examples of Good Relations in History between Muslims and Christians

The good relations between Muslims and Christians and the culture of coexistence begin at the time of the Prophet Muhammad. After the Prophet Muhammad (PBUH) received a revelation, he met the Christians in Mecca. Waraqa bin Nawfel, who could write the Bible in Arabic and also speak Hebrew, was one of them. The Prophet Muhammad met with Varaka, who was the uncle of his wife Khadija and listened to his advice.<sup>1</sup>

Another Christian community to which the Prophet Muhammad became close was the Abyssinian Christians. He sent Muslims, who were overwhelmed by the persecution of the polytheists in Mecca, to Abyssinia, the country of the ruler named Najashi. Najashi protected the Muslims in his own country and gave them the opportunity to practice their religion freely. In addition, there were sincere and friendly relations between the Najashi and the Prophet Muhammad. Muslims stayed there for a long time.<sup>1</sup>

After Nejjashi's death, relations with Abyssinian Christians continued. A Christian delegation of 60 people from Abyssinia, who came to the city of Medina in 632, met with the Prophet Muhammad in the mosque (Masjid-i Nebi) and performed their prayers in a corner of the mosque when it was time for worship.<sup>1</sup>

The Prophet Muhammad migrated from Mecca to Medina with the Muslims in 622. An agreement (Medina Agreement) was signed in Medina, which provided for living on a common ground with other religious groups other than Muslims.<sup>2</sup>

Good relations between Muslims and Christians continued after the Prophet Muhammad. After Caliph Omar took Jerusalem peacefully, Patriarch Sofranus gave him a tour of the city. One of the places that Caliph Omar visited was the Church of Resurrection. Omar granted important rights to Christians. The edict, called the "Covenant of Omar," was maintained by the sultans who came later. Ayyubid Sultan Selahattin Eyyubi and Ottoman Sultan Yavuz Sultan Selim always maintained these rights. In fact, when different religious groups claimed rights to the Church of the Nativity and the Church of the Holy Sepulchre in Jerusalem in 1854, the edict given by Caliph Omar came to the fore.<sup>3</sup>

In the early centuries of Islam, relations between Christians and Muslims were good in practice. When Muslims conquered new territories, they did not demand that Jews and Christians convert to Islam but rather that they be given the status of "dhimmis," which allowed them to live their faith and have their own Christian communities. In Syria and Egypt, Muslim rulers also employed Christians in important positions. Some believe that tolerance in a pluralistic society was an Islamic rather than a Western invention. One example is the treatment of religious minorities during the Ottoman Empire, where four religions were officially recognized: Islam, Orthodox Christianity, Armenian Christianity, and Judaism.<sup>4</sup>

The crusades caused great tension between Islam and Christianity. But during the fifth crusade in 1219, St Francis of Assisi visited the Muslim leader Sultan al-Malik al-Kamel and his nephew Salah al-Din in Egypt. After three weeks of mutually respectful talks, St Francis returned to the Christian camp. He encouraged Christians to put aside their differences of belief and to imitate Muslims in prayer and worship and join them in serving the poor. He instructed his brothers in a mature manner not to try to convert Muslims. Later, as a *quid pro quo*, the Sultan granted the Christians control of Bethlehem and part of Jerusalem and a corridor to them from the sea.<sup>5</sup>

In medieval Andalusia, in southern Spain, the most harmonious period of coexistence between Muslims, Christians, and Jews under Muslim rule was about 250 years (from 756 to the turn of the millennium). They lived a common life (convenience) with considerable mutual respect. At the University of Córdoba, founded in 968, Muslims, Christians, and Jews studied together.<sup>6</sup> The Christian theologian John of Segovia and the humanist philosopher George of Trebizond advocated a Christian-Muslim peace conference between the 14th and 15th centuries.<sup>7,8</sup>

One of the important places in which there is a culture of living together in Bosnia. Mehmet II, who took the city in 1463, gave important rights to both Orthodox and Catholics living there. The edict given to the Catholic French still maintains its existence today. The edict granting freedom to the Franciscan priests is one of the most important documents symbolizing the friendship between Muslims and Christians for 559 years. The content of Mehmet II's edict is as follows:

"I am Sultan Mehmet Khan; Let it be known by all ordinary and distinguished people that I have given a great favor to the Bosnian (Franciscan) clergy who hold this Sultan's command in their hands, and I have commanded: No one will interfere or trouble the mentioned people and their churches, and they will live in my country without hesitation. And even those who run away will be safe. They will come and sit fearlessly in our country and settle in their churches. Neither I, nor my viziers, nor anyone from all the people of my country will touch, attack or hurt their lives, property, or churches. I swear by the name of the Provider who created the heavens and the earth, by the name of the Quran and our great Prophet, by the name of one hundred and twenty-four thousand prophets and the sword I am wielding, that as long as these people obey my command, no one will disobey what is written. Know like that."

This edict given by Sultan Mehmet was constantly repeated by the later Ottoman sultans, and an act contrary to the privilege given to the Bosnian Catholic priests was prevented.<sup>9</sup>

The Ottoman State also helped the Latin priests in Bosnia to perform their official religious duties in the institutional context. Necessary precautions were taken by the Ottoman

State during the Bosnian Latin Archpriest Filib's visit to the churches in the Bosnian province. The security of his travel was ensured by giving an official security guard to the Archpriest. In the official letter sent from Istanbul to the Governor of Bosnia, it was also requested that the necessary assistance be provided by the governorship in the places where the nun visited.<sup>10</sup>

One of the important places where the culture of living together is experienced in Istanbul. Both Jews and Christians were given important rights in the city. Patriarchs responsible for their congregations were given important rights, and their religious beliefs were not interfered with. In addition, it is seen that there are mutual gestures on religious holidays. Patriarchs expressed their joy by sending eggs to the Ottoman Sultan at Easter time. In return for the patriarch's gesture, the Sultan congratulated them on their feast and provided financial assistance to their congregations. Patriarchs also congratulated Muslims on Eid-al-Adha.<sup>11</sup>

The mutually friendly relations between the Ottoman Sultans and the Holy See are also important. In the 19th century, it was seen that the dimension of these relations was at a much higher level. The semi-official mutual relations established during the reign of Sultan Abdulmecid (1869–1861) reached their peak during the reign of Sultan Abdulhamid II (1876–1909). During this period, while Pope Leon XIII sent various gifts to the Sultan, the Sultan also sent gifts to the Pope. In addition, various medals were given to the Ottoman statesmen by the Papacy, and gifts were given to the papal officials by the Sultan in the same way. Pope John XXIII has a special place in Turkey. Roncalli, who served in Turkey between 1935 and 1944 before he became Pope, is a very popular person among Turks. He was even called the "Turkish Pope" in this sense (Çoban, 2014: 193). Roncalli described the years he spent in Turkey as the best years of his life.<sup>12</sup>

Although there have been good relations between Turkey and the Vatican since the Ottoman State for a long time, there have been no official visits at the highest level. The visit of the Prime Minister of the Republic of Turkey, Adnan Menderes, in 1955 is important in this respect. The visit of Menderes is considered to be the first visit of the Turks at the level of prime minister. Although Pope Pius XII was seriously ill, he wanted this visit to take place. According to the newspaper report of that period, the reason the Pope attached importance to the visit of the administrator of a Muslim country was to act together with the Muslims against communism. Thus, bilateral relations would become tighter (Milliyet, 2<sup>nd</sup> February 1955).

Four Popes have visited Turkey so far. The first of these was by Pope Paul VI in 1967. The second visit was by Pope John Paul II in 1979. Pope Benedict XVI, who went to Turkey in 2006, prayed together with the Mufti of Istanbul at the Blue Mosque.<sup>13</sup> The last visit was by Pope Francis in 2014. The Pope was welcomed by President Recep Tayyip Erdogan, and the Pope and the President talked about many issues, especially the fight against terrorism, Islamophobia, Christianophobia, and freedom of religion. The Pope thanked the President for welcoming Syrian immigrants who took refuge in Turkey.<sup>14</sup>

In response to the Pope's visit to Turkey, four years later, on 5<sup>th</sup> February 2018, there was a visit from Turkey to the Vatican. After 59 years, President Recep Tayyip Erdoğan's visit to the Vatican is important in terms of being at the Presidential level. Issues such as developments in the Middle East, the status of Jerusalem, and Turkey's hosting of refugees were discussed in a friendly atmosphere. "At the end of their meeting, Pope Francis gave President Erdogan a bronze medallion depicting an angel embracing the northern and southern hemispheres while overcoming the opposition of a dragon."<sup>15,16</sup>

In November 2021, President Tayyip Erdoğan met with Pope Francis at the Vatican. During the meetings, issues such as Turkey-Vatican relations, developments in Jerusalem, regional problems, the human tragedy in Syria, terrorism, and the fight against xenophobia were discussed. The meeting also emphasized the inaccuracy of associating religions with terrorism. President Erdoğan presented the Pope with a miniature Iznik tile depicting old Istanbul in 24 pieces and Mevlana Celalettin Rumi's Masnavi. The Pope also presented President Erdogan with a medallion symbolizing peace.<sup>17,18</sup>

In Algeria, Tunisia, Egypt, West Africa, India, and South-East Asia, Islamic society, education, religion, and culture were undermined and severely humiliated by European colonial powers. All this made many Christians feel uncomfortable. At the Second Vatican Council (1962–1965), the Catholic Church changed its attitude toward Islam. The decree *Nostra Aetate* called on Christians and Muslims to "strive earnestly for mutual understanding" and to "work together to safeguard and promote social justice, moral values, peace, and freedom." "He urges that all people of all faiths should respect one another, transcend all discrimination, live in harmony, and serve universal brotherhood."<sup>19,20</sup>

Paragraph 841 of The Catechism of the Catholic Church speaks of the Church's relationship with Muslims when it quotes the Dogmatic Constitution on the Church of the Second Vatican Council: "The salvific decree, however, also includes those who confess the Creator; among these, in the first place, are the Muslims, who consider themselves to be confessors of the faith of Abraham, and who, with us, worship the one and only, merciful God, who will judge men on the last day."<sup>21,22</sup>

Pope John Paul II strongly advocated for better relations between Christians and Muslims. During his visit to Morocco in 1985, he encouraged all young Muslims to build a "fraternal world" (John Paul II 1985, 7). In his speech, he stressed, among other things, how we all have "one and the same origin and one and the same final goal: God," who enlightens our consciences and requires every person "to respect every human creature and to love him as a friend, a companion, a brother." Toward the end, he points out:

"I believe that we, Christians and Muslims, must recognize with joy the religious values that we have in common and give thanks to God for them. Both of us believe in one God, the only God, who is all Justice and all Mercy; we believe in the importance of

prayer, of fasting, of almsgiving, of repentance, and of pardon; we believe that God will be a merciful judge to us at the end of time, and we hope that after the resurrection he will be satisfied with us and we know that we will be satisfied with him."

### Texts from the Bible and the Quran that Promote Building Brotherhood

The Bible does not speak directly about the relationship between Christians and Muslims since it predates Islam. But it does contain points of departure that help Christians to build brotherhood with Muslims.

At the beginning of the Bible is an account of the creation of the world and of man (Genesis 1-2). This is the starting point that we can and must see in every human being, a brother or sister. This is the basis of all the efforts of Church teaching and of the Popes since the Second Vatican Council. The *Document on Human Fraternity for World Peace and Living Together* thus stresses, that God has created all human beings equal in rights, duties and dignity, and "has called them to live together as brothers and sisters, to fill the earth and make known the values of goodness, love and peace."<sup>23,24</sup>

The Bible speaks much of Abraham and his faith in God, which I revealed to him and to which he was obedient in faith (Genesis 12–25). For Christians, he is thus the Father of all the faithful (Rom 4:16–17). In him, Christians can see Muslims as brothers in the faith of Abraham. The Quran also praises Abraham (Ibrahim) as a prophet and a model in obedience to God (Al-Baqarah, 2:127–128). He is a good model of faith (Al-Mumtahanah, 60:4). According to the Quran, the right to his inheritance goes to all who follow him (Ali 'Imran, 3:68). This criterion is linked to the Quranic exhortation to "excel one another in good deeds" (Al-Ma'idah, 5:48), is, according to Mitra,<sup>25</sup> "the basis for the interreligious dialogue that should take place under the Abrahamic tent."

Jesus sums up the whole of the law and the prophets in two commandments: "Love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and first commandment. The second is like it: "Love your neighbor as yourself."" (Mt 22:37–39; Mk 12:28–34; Lk 10:25–28). In these two commandments, Christians and Muslims are brothers since they also share the Quran's commandment to love God and love one's neighbor, as the drafters and signatories of "A Common Word Between Us and You"<sup>26</sup> have particularly emphasized.

Jesus also gives his disciples the golden rule: "So whatever you want people to do to you, do also to them. For this is the law and the prophets." (Mt 7:12) So if Christians want Muslims to be good to them, they are first called to be good to them. If they will be brotherly to them, then it is possible that they will be brotherly to them. Jesus revealed God the Father, who loves first, freely, and invites his disciples to love first also and to be merciful as his Father and their Father is merciful (Lk 6:36).

Jesus gives His disciples the commandment to love their enemies: "Love your enemies and pray for those who persecute you, that you may become sons of your Father who is in heaven." (Mt 5:44-45) Only in this way will they be perfect, just as their "heavenly Father" is perfect (Mt 5:48), who excludes no one from his love, just as the rays of his sun and the rain exclude no one (Mt 5:45). If Christians are therefore called to approach every one of their enemies in this way, how could they not approach every Muslim who, because of his faith, is not yet an enemy, since he is a son/daughter of the same Father.

According to the religion of Islam, all people are the children of Adam and Eve. In the Quran, it is stated that humans are brothers because they are descended from the same mother and father. It is mentioned in the Quran: "O humanity! Indeed, We created you from a male and a female and made you into peoples and tribes so that you may "get to" know one another. Surely the most noble of you in the sight of Allah is the most righteous among you" (Al-Hujurat, 13). As stated in this verse of the Quran, there are many different nations in the world. No matter what community they belong to, people should get to know and agree with each other. Their acquaintance and agreement naturally result in the creation of a culture of common coexistence.

The Prophet Muhammad states that humans are equal by creation: "O people! Be aware that your Lord is one. Your father is one too. Know that an Arab has no superiority over a non-Arab, and a non-Arab has no superiority over an Arab. The red-skinned has no superiority and virtue over the black-skinned, and the black-skinned over the red-skinned person. (You are all equal) Superiority and virtue are only due to taqwa (piety)..." (Ibn Hanbel, V, 411).

In the Quran, it is stated that people can live together even if they are different in lineage and belief, and they are invited to meet at a common point. "Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with him and not take one another as lords instead of Allah." (Ali 'Imran, 64)

In Islam, the belief was not used as an element of oppression at the point of coexistence with a difference. Great sensitivity was shown to the freedom of religion and conscience, and compulsion in religion was prohibited with the verse of the Quran (Baqarah, 256).

As can be understood in the light of the verses of the Quran and hadiths above, the beliefs of others were respected in the Islamic tradition, and a culture of living together in the multitude was developed. The pluralistic cultural policy of Islam also applies to Christianity. In fact, there is a closer interest in Christianity. The Quran states the following regarding the subject: "You will surely find that of all people they who say: "We are Christians," are closest to feeling affection for those who believe. This is because there are worshipful priests and monks among them and because they are not arrogant." (Ma'idah, 82)

## INSTEAD OF A CONCLUSION

Since his election in 2013, Pope Francis has continued the work of John Paul II and has repeatedly encouraged the Catholic Church to strengthen dialogue with Islam because Muslims are brothers and sisters of Christians. In his encyclical *Evangelii Gaudium*, which is, in fact, the manifesto of his Papacy, he instructs Christians to "avoid hostile generalizations" about Muslims and to be aware that "true Islam and the proper interpretation of the Quran are opposed to all violence."<sup>27</sup> The Pope particularly emphasizes:

"In order to sustain dialogue with Islam, suitable training is essential for all involved, not only so that they can be solidly and joyfully grounded in their own identity, but so that they can also acknowledge the values of others, appreciate the concerns underlying their demands and shed light on shared beliefs. We Christians should embrace with affection and respect Muslim immigrants to our countries in the same way that we hope and ask to be received and respected in countries of Islamic tradition. I ask, and I humbly entreat those countries to grant Christians freedom to worship and to practice their faith, in light of the freedom which followers of Islam enjoy in Western countries!"<sup>27</sup>

For a fruitful dialogue with Islam, words alone are not enough, but action is also needed. In his encyclical *Fratelli tutti* (2020), in chapter eight, he shows how all religions are at the service of the world's brotherhood. The ultimate foundation of this is openness to the Father of all men.<sup>28</sup> In him, the worth and dignity of every human person are guaranteed since everyone is a son or daughter of God. He stresses that the Church is "at the service of the development of man and of world brotherhood" and that in every faith, it respects what is "true and holy" in it. For Christians, "the source of human dignity and fraternity is the Gospel of Jesus Christ." In it is an invitation "to universal love." For others, the source of this is different wellsprings. He believes that "the way of serene, orderly, and peaceful coexistence can be achieved by accepting differences and rejoicing that we are all brothers because we are children of the one God." "Sincere and humble adoration of God does not lead to division, hatred, and violence, but to respect for the sanctity of life, respect for the dignity and freedom of others, and a loving commitment to the good of all.." He believes that every religious leader "is called to be an 'artisan' of peace, uniting and not dividing, extinguishing hatred and not concealing it, opening the paths of dialogue and not erecting new walls!" Almost at the end of the encyclical, he summarises the "call for peace, justice and fraternity" he made with the Grand Imam Ahmad Al-Tayyebomr at a fraternal meeting, with which he also signed on 4<sup>th</sup> February 2019 a Document on Human Fraternity for World Peace and Living Together. On the base of this document has been established the Higher Committee of Human Fraternity was. "The principles of compassion and

human solidarity embodied in this text are the same ones that later inspired the declaration that designated 4th February as the International Day of Human Fraternity, as it has been stated by the UN Secretary-General, António Guterres, on different occasions."<sup>29,30</sup>

The visits of the Popes to Muslim countries and the meetings of the leaders of Muslim countries with the Pope in the Vatican are important for the development of brotherhood and good relations between Muslims and Christians. It is observed that these talks, which were held on many issues such as Islamophobia, Christianophobia, xenophobia, the Jerusalem issue, immigration, and refugees, made a sound in the world press. It is hoped that a further increase of such talks on different platforms and further expansion of mutual dialogues will contribute to world peace even more. Thus, misunderstandings from the past will be avoided. For this, first of all, friendly mutual understanding is required. Afterward, it is necessary to come together and highlight the beautiful examples of history. As the famous mystic Yunus Emre said:

Let us meet  
Let us make it easy  
Let us, love, let's be loved  
The world does not belong to anyone.<sup>31</sup>

## REFERENCES

1. Güner O, Hz. Peygamberin Ehl-i Kitaba Karşı Tutumu, Kur'an-ı Kerim'de Ehl-i Kitab. Ensar Publication, 2007
2. İbn Hişâm (Abdümelik b. Hişâm), es-Sîretü'n-nebeviyye. Cairo, 1955
3. Turkan A. Başlangıcından Günümüze Kudüs Latin Patrikliği. Milel ve Nihal 2013;10(2):29–61. <https://dergipark.org.tr/tr/download/article-file/227434> (2.7.2022)
4. Valley P, Islam and Christianity: a long, complex and crucial relationship, 2019, [https://www.thenationalnews.com/uae/pope-2019/islam-and-christianity-a-long-complex-and-crucial-relationship-1.818103\(7.2.2022\)](https://www.thenationalnews.com/uae/pope-2019/islam-and-christianity-a-long-complex-and-crucial-relationship-1.818103(7.2.2022))
5. Moses P, The saint and the Sultan: the Crusades, Islam, and Francis of Assisi's mission of peace. Doubleday Religion, 2009
6. Thomas S, The Convivencia in Islamic Spain, 2013, [https://fountainmagazine.com/2013/issue-94-july-august-2013/the-convivencia-july-2013\(4.2.2022\)](https://fountainmagazine.com/2013/issue-94-july-august-2013/the-convivencia-july-2013(4.2.2022))
7. Wolf AM, Juan de Segovia and the Fight for Peace: Christians and Muslims in the Fifteenth Century. University of Notre Dame Press, 2014
8. John Paul II, Meeting with the Muslim Leaders Omayyad Great Mosque, Damascus, 2001, [https://www.vatican.va/content/john-paul-ii/en/speeches/2001/may/documents/hf\\_jp-ii\\_spe\\_20010506\\_omayyadi.html](https://www.vatican.va/content/john-paul-ii/en/speeches/2001/may/documents/hf_jp-ii_spe_20010506_omayyadi.html) (3.2.2022)
9. Prime Ministry Ottoman Archives (BOA), Cevdet Hariciye Document (C. HR.), 73/3612
10. Prime Ministry Ottoman Archives (BOA), Harici Mektubi Kalemi Document, 225/30
11. Prime Ministry Ottoman Archives (BOA), Yıldız Sadaret Hususi Maruzat Document (Y. A. HUS.), 272/104
12. Giovannetti MA, We Have A Pope: A Portrait of His Holiness John XXIII, translated from the Italian by John Chapin, The Newman Press, Maryland, 1959

13. Traynor I, Hooper John, Pope and Muslim cleric pray in historic mosque, 2006, <https://www.theguardian.com/world/2006/dec/01/turkey.religion> (30.1.2022)
14. Türkan A. Turkey Vatican relations from the Ottomans to the Republic. *Int J Humanit Soc Sci* 2015;5(5):148–163. [https://www.ijhssnet.com/view.php?u=http://www.ijhssnet.com/journals/Vol\\_5\\_No\\_5\\_May\\_2015/19.pdf](https://www.ijhssnet.com/view.php?u=http://www.ijhssnet.com/journals/Vol_5_No_5_May_2015/19.pdf) (5.6.2022)
15. Watkins D, Pope Francis meets Turkish President in private audience, 2018, <https://www.vaticannews.va/en/pope/news/2018-02/pope-francis-turkey-erdogan-audience.html> (2.2.2022)
16. Holy See Press Office Communiqué: Audience with the President of the Republic of Turkey, 5th February 2018, <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2018/02/05/180205c.html> (2.2.2022)
17. 59 yıl sonra bir ilk! Cumhurbaşkanı Erdoğan, Papa ile görüştü, 5 November 2021. <https://www.hurriyet.com.tr/dunya/cumhurbaskani-erdogan-papa-franciscusla-gorusuyor-40731783>(2.2.2022)
18. Pope Francis meets Turkish President in private audience, 2021, <https://www.vaticannews.va/en/pope/news/2018-02/pope-francis-turkey-erdogan-audience.html> (1.2.2022)
19. John Paul II, Apostolic Journey To Togo, Ivory Coast, Cameroon, Central African Republic, Zaire, Kenya And Morocco Address Of His Holiness. To Young Muslims. Morocco, 19 August 1985, [https://www.vatican.va/content/john-paul-ii/en/speeches/1985/august/documents/hf\\_jp-ii\\_spe\\_19850819\\_giovani-stadio-casablanca.html](https://www.vatican.va/content/john-paul-ii/en/speeches/1985/august/documents/hf_jp-ii_spe_19850819_giovani-stadio-casablanca.html) (1.2.2022)
20. Declaration on the Relation of the Church to Non-Christian Religions *Nostra Aetate*, 1965, [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decl\\_19651028\\_nostra-aetate\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decl_19651028_nostra-aetate_en.html) (8.2.2022)
21. Dogmatic Constitution on the Church *Lumen Gentium*, 21st November 1964, [https://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_const\\_19641121\\_lumen-gentium\\_en.html](https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_en.html) (5.2.2022)
22. Catechism of the Catholic Church, 2003, [https://www.vatican.va/archive/ENG0015/\\_INDEX.HTM](https://www.vatican.va/archive/ENG0015/_INDEX.HTM) (4.2.2022)
23. Zamuda L. Pot do svetovnega dneva bratstva=The Path to World Brotherhood Day, <https://www.vaticannews.va/sl/vatikan/news/2021-02/pot-do-svetovnega-dneva-bratstva.html> (2.4.2022)
24. Document on Human Fraternity for World Peace and Living Together, 4th February 2019, [https://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco\\_20190204\\_documento-fratellanza-umana.html](https://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html) (3.2.2022)
25. Mitr T, The Abrahamic Heritage and Interreligious Dialogue: Ambiguities and Promises, 2000, <http://www.wcc-coe.org/wcc/what/interreligious/cd36-05.html> (9.2.2022)
26. A Common Word Between Us and You, 2006, <https://www.acommonword.com/the-acw-document/> (2.2.2022)
27. Francis, Apostolic Exhortation *Evangelii Gaudium*, 24 November 2013, [https://www.vatican.va/content/francesco/en/apost\\_exhortations/documents/papa-francesco\\_esortazione-ap\\_20131124\\_evangelii-gaudium.html](https://www.vatican.va/content/francesco/en/apost_exhortations/documents/papa-francesco_esortazione-ap_20131124_evangelii-gaudium.html) (2.2.2022)
28. Francis, Encyclical Letter *Fratelli Tutti*, 4 October 2020, [https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco\\_20201003\\_enciclica-fratelli-tutti.html](https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html) (1.2.2022)
29. Document on Human Fraternity, 2022, [https://en.wikipedia.org/wiki/Document\\_on\\_Human\\_Fraternity](https://en.wikipedia.org/wiki/Document_on_Human_Fraternity) (1.2.2022)
30. Avsenik Nabergoj I. Narodi, religije in misijon v dokumentih drugega vatikanskega koncila = Nations, religions and mission in documents of the second Vatican Council. *Bogoslovni vestnik* 2019;79(2):457–471. DOI: 10.34291/BV2019/02/Avsenik
31. Tatçı M, Yunus Emre Divanı, H Publication, İstanbul, 2020