

*Abstract*

The theme of Islam and the Sermon on the Mount belongs to a lively, controversial field of discourse, in which representatives of both major monotheistic religions conflict in their claims to truth. It formed a central point in their encounters. For example, representatives of the Salafiyya saw in the Sermon a barrier to the secular order. Through their criticisms they tended even to appropriate the Sermon for the purposes of Islam. Still, the ethical message of the Sermon has usually not been attacked as such. Form-critical, symbolic, structural, and intentional similarities in Muslim remarks point to this. Yet, Muslims seem much more concerned with the specific contextual meaning of the Sermon and its historicity rather than calling into question its principle of love for enemies or its legislative nature. In this way, positive receptions of the Sermon, such as al-Ghazzali's or the recognition discourse of Sayyid Ahmad Khan, if not forgotten, fall into the background. In the atmosphere of Christian missionary and colonial experience and the post-colonial aftermath, this reception history and its semantic transformations are certainly understandable. However, they first offer a fertile ground for inter-religious dialogue when the mutual understanding processes are revealed and the discursively produced internal and external allocations, so rich with meaning, are exposed.

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