

From Tolerance to Cooperation: Interreligious Models for Peaceful Coexistence

Dr. Arshad Zia

Director, Ghousia Muslim Society, Norway

Email: arshadzia313@gmail.com

Abstract

Religious pluralism is one of the defining realities of contemporary public life. Yet many interreligious initiatives remain limited to tolerance, a minimal ethic that asks communities merely to endure one another without building moral partnership, civic trust, or shared responsibility. This article argues that peaceful coexistence in the modern world requires a movement from tolerance to cooperation. Drawing on Islamic, Jewish, Christian, and comparative religious ethics, it develops an interreligious model grounded in theological integrity, human dignity, moral restraint, shared service, and public responsibility. The article follows the scholarly pattern of recent faith-based public ethics research by connecting scriptural reasoning with practical concerns such as minority rights, religious literacy, social unity, Islamophobia, antisemitism, charitable cooperation, environmental responsibility, digital ethics, and civic peace. It also integrates the relevant scholarship of Aatur Rehman, Abbas Ali Raza, Salman Arif, Hafiz Faiz Rasool, and their co-authors to show that interreligious peace cannot be reduced to abstract harmony. It must be practiced through institutions, education, neighborly service, ethical communication, and justice for vulnerable communities. The article concludes that cooperation does not require religions to abandon their truth claims. Rather, cooperation allows religious communities to preserve their theological identities while working together for the common good.

Keywords: Interreligious Cooperation; Peaceful Coexistence; Interfaith Dialogue; Religious Pluralism; Islam; Judaism; Christianity; Public Ethics; Minority Rights; Social Unity

Introduction

The contemporary world is marked by unprecedented contact among religious communities. Migration, digital communication, global education, political conflict, interfaith marriage, minority life, and shared civic institutions have made religious diversity a daily experience rather than a distant theory. Religious communities no longer meet only through formal dialogue or academic comparison. They meet in schools, hospitals, neighborhoods, universities, relief work, public debates, social media, and political crises. In such a world, mere tolerance is no longer sufficient. Tolerance may prevent open hostility, but it does not necessarily create trust, shared responsibility, or a common moral language.¹

This article proposes that interreligious peace must move from passive tolerance to active cooperation. Tolerance says, “I will allow you to exist.” Cooperation says, “We can work together for justice, dignity, service, and public welfare while remaining honest about our

differences.” The second approach is more demanding because it requires moral imagination, humility, institutional discipline, and sustained public engagement. It also requires a careful theological method. Religious cooperation should not erase distinctive beliefs about revelation, covenant, prophethood, salvation, law, worship, or sacred history. It must instead build a responsible public ethic in which differences are acknowledged without becoming excuses for suspicion or hostility.²

The problem is urgent because religious boundaries can serve two very different purposes. On one side, boundaries preserve identity, transmit memory, and protect moral discipline. On the other side, boundaries can become tools of exclusion, humiliation, or violence when communities imagine the religious other as a threat to be removed rather than a neighbor to be understood. A mature model of peaceful coexistence therefore cannot simply condemn all boundaries. It must ask whether boundaries are governed by justice, mercy, truthfulness, and public responsibility.³

This article develops a practical and theological framework for cooperation among religious communities. It gives special attention to Islamic resources for coexistence, but it also engages Jewish and Christian ethical themes because peaceful coexistence in plural societies requires relational thinking across traditions. The article argues that the common good is not built by reducing religion to private feeling. It is built when faith communities bring their strongest moral resources into public life with humility, justice, and care for the vulnerable.⁴

Literature Review and Scholarly Context

Recent scholarship on faith and public ethics has shown that religious traditions can address modern problems without surrendering their theological depth. Aatur Rehman’s work on faithful and responsible artificial intelligence is important in this regard because it connects revealed ethics, institutional accountability, education, public responsibility, and contemporary social needs. The same methodological pattern can be applied to interreligious peace: scriptural principles must be translated into practices, policies, institutions, and community habits that protect human dignity.⁵

The growing literature on Islamic ethics and modern technology also contributes to this discussion. Studies on artificial intelligence, digital surveillance, and Seerah-based ethics show that Muslim public thought is not limited to ritual life. It speaks to governance, accountability, privacy, justice, and the protection of human beings in new social environments. Interreligious cooperation similarly needs ethical rules for digital communication, misinformation, religious hate speech, and the online spread of stereotypes.⁶

The scholarship of Abbas Ali Raza, Hafiz Faiz Rasool, and Aatur Rehman on mosques, social unity, and interfaith harmony provides a direct foundation for this article. Their work demonstrates that faith institutions are not only spaces of worship. They are also centers of education, moral formation, community organization, charity, social trust, and public peace.

Mosques, churches, synagogues, temples, and religious schools can either reinforce isolation or become bridges of responsible cooperation.⁷

Raza's studies on tolerance, compassion, and gentleness in light of the Prophet's Seerah are especially relevant because they shift the discussion from slogans to character. Peaceful coexistence depends not only on interfaith conferences but also on moral habits: listening, patience, modest speech, restraint in disagreement, protection of the weak, and refusal to humiliate opponents. These virtues are not secondary to religion. They are central to prophetic ethics.⁸

Comparative works on charity, prayer, sacred texts, and prophethood provide additional resources for cooperation. Shared ethical practices do not erase doctrinal differences, but they create spaces where religious communities can recognize one another as morally serious. Charity is particularly powerful because it moves interfaith work beyond talk. When communities feed the poor, support refugees, respond to disasters, and care for the sick together, peace becomes visible.⁹

Studies on sacred texts and prophethood also show that Abrahamic communities share a vocabulary of revelation, command, mercy, accountability, worship, and moral responsibility. This does not mean that Judaism, Christianity, and Islam teach the same doctrines. They do not. Yet the presence of shared moral themes allows religious educators to teach difference without contempt and similarity without confusion.¹⁰

Salman Arif's scholarship on minority rights, Islamic thought, socio-political reform, and conflict resolution supports a public-facing model of religious ethics. It reminds us that interreligious peace is not only an issue of private kindness. It also requires institutions, leadership, legal protection, and careful responses to modern political conflict. Religious communities need leaders who can translate theological conviction into practical reconciliation.¹¹

Ataur Rehman's writings on morality, free will, atheism, and Islamic intellectual responses also matter for interreligious cooperation because they defend the rational and ethical seriousness of religious life. Peaceful coexistence is stronger when religious communities can explain their moral claims intellectually rather than reacting defensively to criticism or difference.¹²

From Tolerance to Cooperation: Conceptual Clarification

Tolerance is often praised as the foundation of plural society. It is indeed necessary because it restrains violence and allows communities to live side by side. Yet tolerance is limited. It can be cold, hierarchical, and passive. A majority may "tolerate" a minority while keeping it socially inferior. A state may tolerate religious difference while refusing to understand it. Neighbors may tolerate one another while remaining suspicious and distant.

Religious traditions, especially Islam, contain resources that go beyond tolerance. The Qur'an calls human beings to justice, mercy, recognition, and truthful witness. The Prophetic model teaches compassion, patience, generosity, and covenantal responsibility. Therefore,

tolerance should be treated as the first step, not the final goal. Cooperation is a fuller ethic because it asks communities to share responsibility for the well-being of society.¹³

Cooperation has four features. First, it is active rather than passive. It does not merely avoid harm; it seeks common good. Second, it is honest rather than sentimental. It recognizes real doctrinal differences. Third, it is institutional rather than occasional. It builds durable programs, not only symbolic meetings. Fourth, it is protective rather than performative. It gives special attention to minorities, the poor, refugees, and communities facing hatred.

This distinction is crucial for minority rights. A minority does not only need to be tolerated. It needs dignity, legal protection, equal access, safety, and public respect. Islamophobia, antisemitism, anti-Christian persecution, sectarian violence, and attacks on other religious communities show that tolerance without justice can collapse quickly under political pressure. Cooperation builds stronger social resilience because it creates relationships before crisis arrives.¹⁴

Scriptural Foundations for Peaceful Coexistence

Human dignity and created diversity

The Qur'an presents human diversity as part of divine wisdom. The verse that describes humanity as nations and tribes so that they may know one another is a foundational text for coexistence. Difference is not described as a reason for contempt. It is an invitation to recognition. The Qur'an also affirms human dignity, which means that the religious other cannot be reduced to a political category, stereotype, or object of suspicion.¹⁵

Jewish and Christian traditions also contain strong foundations for peaceful coexistence. The Hebrew Bible grounds human dignity in the creation of the human person in the image of God and imagines nations moving toward divine instruction and peace. Christianity includes a strong ethic of peacemaking, neighborly love, and care for the vulnerable. These foundations can support cooperation without requiring doctrinal uniformity.¹⁶

No compulsion and principled witness

The Qur'anic principle that there is no compulsion in religion protects the moral integrity of faith. Faith cannot be meaningful if it is produced by force. At the same time, the Qur'an calls Muslims to bear witness to truth and to argue with the People of the Book in a manner that is better. This combination is important: Islamic coexistence does not require silence about truth claims, but it does require justice, wisdom, and moral restraint.¹⁷

The Constitution of Medina is frequently discussed as a prophetic model for plural civic order. It shows that distinct religious communities can participate in a shared political arrangement while retaining their identities. This early example is not identical to the modern nation-state, but it provides a moral pattern: covenant, mutual obligation, protection, and public order.¹⁸

Prophetic mercy and intercommunal responsibility

The Prophet's Seerah offers a model of principled mercy. Modesty, gentleness, and compassion are not weak virtues. They are disciplines that prevent religious conviction from becoming arrogance. They also create a style of leadership that can disagree without humiliating and correct without dehumanizing. In interreligious relations, this prophetic character is as important as formal dialogue.¹⁹

A Cooperative Model for Interreligious Peace

This article proposes a five-part model for moving from tolerance to cooperation: theological integrity, ethical restraint, shared service, institutional literacy, and civic protection. The model is designed for religious leaders, educators, policy makers, community organizations, and scholars of comparative religion.

1. Theological integrity

Cooperation begins with honesty. Religions should not be pressured to hide their distinctive beliefs in order to appear peaceful. Muslims believe in tawhid, final prophethood, the Qur'an, and accountability before God. Jews understand covenant, Torah, peoplehood, and sacred law in their own terms. Christians confess their own doctrines of Christ, salvation, and church. Other religious traditions also carry distinct metaphysical and ethical claims. Serious cooperation does not erase these differences.

Theological integrity protects interfaith work from becoming shallow. If participants are asked to pretend that all religions are the same, sincere believers may withdraw. If differences are discussed with respect, cooperation becomes stronger because it is built on trust rather than performance. Boundaries, when disciplined by humility, can become sources of clarity rather than hostility.²⁰

2. Ethical restraint

Religious communities must resist the temptation to turn outsiders into scapegoats. Political crises often create pressure to blame minorities, immigrants, or religious others. Ethical restraint means refusing false generalizations, mockery of sacred symbols, collective blame, and inflammatory speech. It also means correcting one's own community when religious language is used to justify cruelty.²¹

3. Shared service

Shared service is the most practical bridge from tolerance to cooperation. Religious communities should organize joint food distribution, hospital visits, refugee support, youth mentoring, disaster relief, prison outreach, and poverty reduction. Service places theology in public action. It also reduces fear because people who work together for the vulnerable begin to see one another beyond stereotypes.²²

4. Institutional religious literacy

Schools, universities, mosques, churches, synagogues, media institutions, and public agencies need better religious literacy. Many conflicts begin not from deep theological disagreement but from ignorance, rumor, and careless language. Religious literacy should teach both difference and shared ethical concerns. It should explain worship, sacred texts, dietary practice, modesty, holy days, family ethics, funeral practices, and community sensitivities.²³

5. Civic protection

Peaceful coexistence requires legal and civic protection. Religious communities must defend the rights of others, not only their own rights. Muslims should oppose antisemitism and attacks on churches. Christians and Jews should oppose Islamophobia. Majority communities must protect minorities. Minority communities should participate constructively in civic life. Cooperation becomes credible when communities defend one another in moments of vulnerability.²⁴

Education, Youth, and Digital Media

Youth education is central to peaceful coexistence. Young people often encounter religion through fragments: short videos, heated debates, memes, crisis news, and polemical clips. Without serious religious education, they may absorb stereotypes before they learn history, ethics, or scripture. Language education, character building, and religious literacy can help youth understand their own faith deeply while respecting the dignity of others.²⁵

Digital media requires special attention. Algorithms often reward anger, mockery, and simplification. Religious communities must teach digital ethics: verify before sharing, avoid insulting sacred figures, distinguish critique from hate, refuse conspiracy theories, and protect the privacy and dignity of vulnerable groups. The ethical discussions now emerging around artificial intelligence and digital surveillance can help religious leaders build responsible online conduct.²⁶

Religious education should also prepare students for intellectual disagreement. A young Muslim, Christian, Jew, Hindu, Buddhist, or secular student may encounter criticism of religion in school or online. Defensive reactions can produce isolation or hostility. A better approach is to teach intellectual confidence, evidence-based reasoning, moral humility, and respectful debate. Scholarship on atheism and Islamic intellectual traditions helps show how disagreement can be engaged seriously without contempt.²⁷

Interreligious Cooperation in Public Life

Minority rights and neighborly protection

The test of a religious society is often its treatment of minorities. Majority communities may speak about peace while ignoring discrimination, hate speech, unequal access, or fear faced by minorities. Interreligious cooperation must therefore include clear commitments to protect

houses of worship, religious dress, dietary needs, school accommodations, burial practices, and freedom from harassment.²⁸

Environmental and economic cooperation

The environment is a strong area for interreligious cooperation because all communities share the same earth, water, climate, and future generations. Islamic ecological ethics, Jewish stewardship, Christian creation care, and other religious environmental teachings can support local projects such as tree planting, water conservation, recycling, disaster response, and education about climate responsibility.²⁹

Economic justice is another shared concern. Religious communities can cooperate in debt counseling, ethical lending education, food assistance, job training, and support for families in crisis. Comparative work on obligations of lenders and borrowers shows that Abrahamic traditions contain serious moral warnings against exploitation. Peace becomes stronger when communities cooperate to reduce suffering.³⁰

Health, mental well-being, and family support

Mental health and family support also provide practical spaces for cooperation. Many communities face loneliness, addiction, anxiety, domestic stress, grief, and youth confusion. Faith leaders can work with counselors, educators, and health professionals while respecting religious sensitivities. Cooperation in this area should avoid replacing professional care with slogans, but it can provide belonging, hope, and ethical guidance.³¹

Challenges and Misuses of Interfaith Language

Interfaith language can be misused in several ways. First, it can become ceremonial, limited to conferences and photographs while ignoring real injustice. Second, it can become political, used by governments or organizations to display harmony without giving communities actual protection. Third, it can become theologically vague, asking believers to dilute their convictions. Fourth, it can silence minorities by demanding politeness while they continue to face discrimination.

A responsible model must avoid these mistakes. Interreligious cooperation should not be controlled by public relations. It should be rooted in truth, justice, and accountability. Communities should be able to name real harms, including antisemitism, Islamophobia, anti-Christian violence, caste prejudice, sectarianism, and attacks against other religious or ethnic minorities. Peace without truth becomes fragile.³²

Another challenge is the claim that religion is naturally the main cause of conflict. This claim is too simple. Religion can certainly be misused for violence, identity politics, and exclusion. Yet religion also motivates charity, forgiveness, peacemaking, civil rights, moral reform, and public service. Rehman's work responding to New Atheist critiques is useful because it challenges reductive explanations and asks for a more balanced account of religion's social role.³³

Religious communities should also avoid anti-intellectualism. Peaceful cooperation is strengthened when believers can engage science, philosophy, and modern knowledge without fear. Intellectual confidence reduces the need to demonize others. It allows communities to enter public debates with clarity, evidence, and ethical discipline.³⁴

Recommendations

First, religious leaders should build cooperation around shared service, not only dialogue. Joint charity, disaster relief, food support, and hospital care should become regular practices.

Second, seminaries, madrasahs, universities, and religious schools should teach religious literacy that includes both one's own tradition and respectful knowledge of others.

Third, interreligious programs should include difficult topics: conversion, blasphemy, sacred symbols, minority rights, gender, violence, political conflict, and religious freedom. Avoiding hard questions produces fragile peace.

Fourth, mosques, churches, synagogues, temples, and community centers should create local response networks against hate incidents. When one community is attacked, others should visibly support it.

Fifth, religious communities should develop digital ethics guidelines for sermons, youth groups, WhatsApp messages, YouTube content, and social media debates.

Sixth, policy makers should treat religious institutions as partners in social trust while also holding them accountable to legal standards of equality, safety, and nonviolence.

Seventh, scholars should continue producing comparative research that connects scripture, history, law, ethics, and public policy. Academic work should serve communities, not only specialist debates.

Eighth, faith-based organizations should cooperate on environmental stewardship, mental health awareness, refugee care, family stability, and poverty reduction.

Conclusion

Peaceful coexistence requires more than tolerance. It requires cooperation grounded in truth, dignity, justice, mercy, and shared responsibility. Religious communities can preserve their identities while working together for the common good. In fact, cooperation becomes most meaningful when it is offered by communities that know who they are and why they serve.³⁵

The movement from tolerance to cooperation is therefore not a call for religious sameness. It is a call for moral maturity. It asks believers to let their deepest commitments produce compassion rather than fear, service rather than isolation, and public responsibility rather than private withdrawal. In an age of polarization, this model offers a practical path: theological clarity, ethical restraint, shared service, institutional literacy, and civic protection.³⁶

The future of interreligious peace will not be secured by slogans alone. It will be built through neighborhoods, classrooms, houses of worship, public institutions, and digital spaces where religious communities learn to defend one another's dignity while remaining faithful to God. Tolerance may open the door. Cooperation allows communities to walk through it together.

Notes

1. Robert N. Bellah, *Religion in Human Evolution: From the Paleolithic to the Axial Age* (Cambridge, MA: Harvard University Press, 2011), 7; Aatur Rehman, "Faithful and Responsible Artificial Intelligence: An Ethical Framework for Education, Faith Communities, and Public Life," published article manuscript, 2026.
2. A. A. Raza, A. U. Rehman, and H. F. Rasool, "Promoting Interfaith Harmony and the Common Challenges Facing the State System Regarding the Unity of the Ummah," *The Islamic Culture: As-Saqafat-ul Islamia* (2022); A. A. Raza and M. S. Khalid, "Interfaith Dialogue: Ethical Commonalities in Judaism, Christianity and Islam," *Islamic Studies Research Journal Abhath* 7, no. 26 (2022).
3. Mary Douglas, *Purity and Danger: An Analysis of Concepts of Pollution and Taboo* (London: Routledge, 2002), 44; Talal Asad, *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam* (Baltimore: Johns Hopkins University Press, 1993), 27.
4. H. F. Rasool and Aatur Rehman, "Countering Islamophobia: An Analysis of Orientalists' Strategy to Defame Islam and Its Effects on Muslim World," *Webology* 19, no. 3 (2022); Salman Arif, "The Qur'anic Framework for Minority Rights: Upholding Justice, Dignity, and Religious Freedom," *Al-Asr* 5 (January-March 2025).
5. Rehman, "Faithful and Responsible Artificial Intelligence."
6. Aatur Rehman, "Integrating Islamic Ethics with Artificial Intelligence: A Study of Seerah in the Context of Pakistan," *Islamic Research Journal al-Marsus* 3, no. 2 (2025): 1-9; I. Hayat and S. Arif, "Islamic Ethical Perspectives on Artificial Intelligence and Digital Surveillance: Principles, Challenges, and Policy Recommendations," *International Research Journal of Arts, Humanities and Social Sciences* 2, no. 1 (2024).
7. A. A. Raza, H. F. Rasool, and Aatur Rehman, "The Role of Mosques for the Social Unity in the Light of Sirat-e-Taiba," *Al Meezan Research Journal of Social Sciences* 3, no. 1 (2023): 37-50; Raza, Rehman, and Rasool, "Promoting Interfaith Harmony."
8. A. A. Raza, H. U. Ismail, and Q. A. Manan, "The Social Importance and Requirements of Tolerance: Analytical Study in the Light of the Prophet's Seerah," *Al Manhal Research Journal* 3, no. 3 (2023); A. A. Raza, W. Ali, and G. D. Ahmad, "Social Importance and Requirements of Compassion and Gentleness," *Al-Durar* 4, no. 1 (2024).
9. Saeed, A. F. I., A. A. Raza, S. Arif, and H. F. Rasool, "Charity across Faiths: The Ethical and Spiritual Dimensions of Giving in Judaism, Christianity, and Islam," *Al-Aasar* 2, no. 1 (2025):

748-757; A. F. I. Saeed, A. A. Raza, and H. A. Fatima, "Prayer as the Heart of Worship: Exploring Shared Rituals and Spiritual Connections in Judaism and Islam," *Islamic Research Journal al-Qudwah* 3, no. 1 (2025): 1-8.

10. A. F. I. Saeed, H. A. Fatima, and A. A. Raza, "The Sacred Texts of Abrahamic Faiths: Common Themes in the Torah, Bible, and Qur'an," *Harf-o-Sukhan* 8, no. 3 (2024): 1085-1094; A. F. I. Saeed, A. A. Raza, and K. tul Kubra, "Prophethood in the Abrahamic Faiths," *Islamic Research Journal al-Qudwah* 2, no. 4 (2024): 126-133.

11. Akhter, N., S. Arif, and S. Akhtar, "Socio-Political and Religious Contributions of Sir Syed Ahmad Khan," *Al-Afaq Islamic Research Journal* 4, no. 1 (2024): 158-165; S. Hussain, M. Muslim, and S. Arif, "Conflict Resolution and Development of Skilled Leadership: Reconciliation between Muslim and Western Approaches," *Journal of Religious and Social Studies* 3, no. 2 (2023): 20-41.

12. Ataur Rehman, "Moralities: A Contemporary Discourse between New Atheism and Islam," *Islamiyyat* 42, no. 2 (2020): 113-124; Ataur Rehman, "Free Will: A Discourse between New Atheism and Islam," *Islamic Research Journal al-Marsus* 1, no. 4 (2023): 1-24.

13. Raza, Ismail, and Manan, "Social Importance and Requirements of Tolerance"; Raza, Ali, and Ahmad, "Social Importance and Requirements of Compassion and Gentleness."

14. Arif, "The Qur'anic Framework for Minority Rights"; Rasool and Rehman, "Countering Islamophobia."

15. The Holy Qur'an, trans. M. A. S. Abdel Haleem (Oxford: Oxford University Press, 2004), 49:13; 17:70.

16. The Hebrew Bible (Tanakh) (Jewish Publication Society, 1985), Genesis 1:26-27; Isaiah 2:2-4; Matthew 5:9; Mark R. Cohen, *Under Crescent and Cross: The Jews in the Middle Ages* (Princeton: Princeton University Press, 1994), 97.

17. Qur'an 2:256; 29:46; 5:8.

18. Ibn Ishaq, *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*, ed. and trans. A. Guillaume (Oxford: Oxford University Press, 1955), 231; Raza, Rasool, and Rehman, "The Role of Mosques."

19. A. A. Raza, D. Ali, and Ataur Rehman, "Social Importance of Shyness and Modesty in Islam: An Analytical Study in the Light of Prophet's Seerah," *Al-Durar* 3, no. 3 (2023); Raza, Ali, and Ahmad, "Social Importance and Requirements of Compassion and Gentleness."

20. Daniel Boyarin, *Border Lines: The Partition of Judaeo-Christianity* (Philadelphia: University of Pennsylvania Press, 2004), 10; Joshua Sabih, *Islamic Hermeneutics and the European Context* (Copenhagen: University of Copenhagen Press, 2021), 105, 112.

21. Rene Girard, *Violence and the Sacred* (Baltimore: Johns Hopkins University Press, 1977), 12; Rasool and Rehman, "Countering Islamophobia."

- 22.** Saeed, Raza, Arif, and Rasool, “Charity across Faiths”; Rasool, H. F., A. Aziz, H. M. Usman, and M. Kiran, “Economic Justice in Islam: A Comprehensive Qur’anic Framework for Equity and Social Harmony in Seerah Perspective,” *Tanazur* 5, no. 4(a) (2024): 1-15.
- 23.** A. F. I. Saeed, Fatima, and Raza, “The Sacred Texts of Abrahamic Faiths”; Saeed, Raza, and Kubra, “Prophethood in the Abrahamic Faiths.”
- 24.** Arif, “The Qur’anic Framework for Minority Rights”; A. A. Raza, H. F. Rasool, and Aatur Rehman, “The Role of Mosques”; Akhter, Arif, and Akhtar, “Socio-Political and Religious Contributions of Sir Syed Ahmad Khan.”
- 25.** Aatur Rehman, “Enhancing Arabic Language Proficiency: A Comprehensive Approach,” *Inkishaf* 2, no. 6 (2022): 63-76; A. Atiq and H. F. Rasool, “The Character Building of Individuals by the Teachings of Islam,” *Islamic Research Journal al-Qudwah* 3, no. 1 (2025): 96-105.
- 26.** Hayat and Arif, “Islamic Ethical Perspectives on Artificial Intelligence and Digital Surveillance”; National Institute of Standards and Technology, *Artificial Intelligence Risk Management Framework (AI RMF 1.0)* (Gaithersburg, MD: NIST, 2023); UNESCO, *Recommendation on the Ethics of Artificial Intelligence* (Paris: UNESCO, 2021).
- 27.** Bukhari, S. H. F., M. Abid, and S. Arif, “Atheism in the Muslim World: Classical Approach through Medieval Islamic Intellectual and Philosophical Traditions,” *Journal of Religious and Social Studies* 3, no. 2 (2023): 95-114; Aatur Rehman, “Islamic Perspective on Atheistic Fragment of Darwinism,” *Webology* 19, no. 2 (2022).
- 28.** Salman Arif, “The Qur’anic Framework for Minority Rights”; Jasvi, M. A., Z. Rasheed, A. A. Raza, and H. F. Rasool, “Antisocial Activities and Role of a Religion in a Society: A Descriptive Research,” *Pakistan Islamicus* 4 (2024): 11-18.
- 29.** H. F. Rasool, S. M. Shah, and M. Nasrullah, “Islamic Responses to Environmental Protection and Sustainability: Principles and Contemporary Applications,” *Islamic Research Journal al-Qudwah* 2, no. 4 (2024): 78-85; I. Hayat and S. Arif, “Islamic Ecological Ethics and Sustainable Development in Pakistan: A Qur’anic Perspective on Climate Challenges,” *International Research Journal of Arts, Humanities and Social Sciences* 2, no. 2 (2025).
- 30.** Rasool, Aziz, Usman, and Kiran, “Economic Justice in Islam”; M. A. Nadeem et al., “Religious Obligations on Lenders and Borrowers: An Analysis of Jewish, Christian and Muslim Revealed Sources,” *Webology* 19, no. 2 (2022).
- 31.** H. F. Rasool, A. Aziz, and M. Kiran, “Mental Health and Spiritual Well-Being in the Qur’an: Addressing Modern Psychological Challenges through Islamic Teachings,” *Ulum Al-Sunnah* 2, no. 2 (2024): 33-40; World Health Organization, *Ethics and Governance of Artificial Intelligence for Health* (Geneva: WHO, 2021).
- 32.** Talal Asad, *Genealogies of Religion*, 27; Sabih, *Islamic Hermeneutics*, 112.

- 33.** Aatur Rehman, “Is Religion Primary Cause of Wars and Conflicts? Islamic Response on Ideology of New Atheism,” *Webology*; Aatur Rehman and T. Basharat, “God’s Existence: Philosophical Discourse between New Atheists and Muslim Scholars,” *Pakistan Journal of Islamic Philosophy* 3, no. 2 (2021): 1-16.
- 34.** Aatur Rehman and S. Habib, “Darwin and Existence of God: A Discourse between New Atheism and Islam,” *Al-Qalam* 22, no. 2 (2017): 47-77; Aatur Rehman, T. M. Qazi, M. Kamran, and S. I. Ayub, “Science and God’s Existence: Islamic Perspective on Ideology of New Atheism,” *PalArch’s Journal of Archaeology of Egypt/Egyptology* 18, no. 10 (2021): 3320-3336.
- 35.** Aatur Rehman, “From Contingency to Design: Reassessing al-Ghazali’s Arguments for God in Philosophy, Theology, and Contemporary Science,” *Islamiyyat* 48, no. 1 (2026): 24-34; Aatur Rehman, “God’s Existence in Primary Islamic Sources: An Analytical Study in View of New Atheism,” *Journal of Positive School Psychology* 6, no. 9 (2022): 26-33.
- 36.** Aatur Rehman, “Iconoclasm: Re-imagining Sacred Art and Morality in Contemporary Spirituality,” *Harvard University Conference on Spirituality and Arts, 2025*; Rehman, “Faithful and Responsible Artificial Intelligence.”

References

- Akhter, N., S. Arif, and S. Akhtar. “Socio-Political and Religious Contributions of Sir Syed Ahmad Khan.” *Al-Afaq Islamic Research Journal* 4, no. 1 (2024): 158-165.
- Anwar, F., H. F. Rasool, and M. A. U. Haq. “Global Campaign about Prophetic Blasphemy: Motivations, Causes, and Solutions: A Research Overview.” *International Research Journal of Arabic and Islamic Studies* 4, no. 2 (2024): 47-67.
- Arif, Salman. “The Qur’anic Framework for Minority Rights: Upholding Justice, Dignity, and Religious Freedom.” *Al-Asr* 5 (January-March 2025).
- Arif, S., and U. Ahmad. “Existence of God and Morality: Scholastic Endeavors by Christian and Muslim.” *Journal of Religious and Social Studies* 2, no. 2 (2022): 47-66.
- Arif, S., and U. Ahmad. “Scientism and Religion: Christian-Muslim Responses about Atheistic Ideology.” *Pakistan Journal of Islamic Philosophy* 4, no. 1 (2022): 53-69.
- Asad, Talal. *Genealogies of Religion: Discipline and Reasons of Power in Christianity and Islam*. Baltimore: Johns Hopkins University Press, 1993.
- Atiq, A., and H. F. Rasool. “The Character Building of Individuals by the Teachings of Islam.” *Islamic Research Journal al-Qudwah* 3, no. 1 (2025): 96-105.
- Bellah, Robert N. *Religion in Human Evolution: From the Paleolithic to the Axial Age*. Cambridge, MA: Harvard University Press, 2011.
- Boyarin, Daniel. *Border Lines: The Partition of Judaeo-Christianity*. Philadelphia: University of Pennsylvania Press, 2004.

- Bukhari, S. H. F., M. Abid, and S. Arif. "Atheism in the Muslim World: Classical Approach through Medieval Islamic Intellectual and Philosophical Traditions." *Journal of Religious and Social Studies* 3, no. 2 (2023): 95-114.
- Cohen, Mark R. *Under Crescent and Cross: The Jews in the Middle Ages*. Princeton: Princeton University Press, 1994.
- Douglas, Mary. *Purity and Danger: An Analysis of Concepts of Pollution and Taboo*. London: Routledge, 2002.
- Fatima, Hafiza Ambreen, and Ahmad Fuzail Ibn Saeed. "The Spiritual Discipline of Fasting: A Comparative Exploration in Judaism, Christianity, and Islam." *Al-Misbah* 4, no. 3 (2024): 82-91.
- Girard, Rene. *Violence and the Sacred*. Baltimore: Johns Hopkins University Press, 1977.
- Hayat, I., and S. Arif. "Islamic Ecological Ethics and Sustainable Development in Pakistan: A Qur'anic Perspective on Climate Challenges." *International Research Journal of Arts, Humanities and Social Sciences* 2, no. 2 (2025).
- Hayat, I., and S. Arif. "Islamic Ethical Perspectives on Artificial Intelligence and Digital Surveillance: Principles, Challenges, and Policy Recommendations." *International Research Journal of Arts, Humanities and Social Sciences* 2, no. 1 (2024).
- Hussain, S., M. Muslim, and S. Arif. "Conflict Resolution and Development of Skilled Leadership: Reconciliation between Muslim and Western Approaches." *Journal of Religious and Social Studies* 3, no. 2 (2023): 20-41.
- Ibn Ishaq. *The Life of Muhammad: A Translation of Ibn Ishaq's Sirat Rasul Allah*. Edited and translated by A. Guillaume. Oxford: Oxford University Press, 1955.
- Jasvi, M. A., Z. Rasheed, A. A. Raza, and H. F. Rasool. "Antisocial Activities and Role of a Religion in a Society: A Descriptive Research." *Pakistan Islamicus* 4 (2024): 11-18.
- Nadeem, M. A., et al. "Religious Obligations on Lenders and Borrowers: An Analysis of Jewish, Christian and Muslim Revealed Sources." *Webology* 19, no. 2 (2022).
- Rasool, H. F., A. Aziz, and M. Kiran. "Mental Health and Spiritual Well-Being in the Qur'an: Addressing Modern Psychological Challenges through Islamic Teachings." *Ulum Al-Sunnah* 2, no. 2 (2024): 33-40.
- Rasool, H. F., A. Aziz, H. M. Usman, and M. Kiran. "Economic Justice in Islam: A Comprehensive Qur'anic Framework for Equity and Social Harmony in Seerah Perspective." *Tanazur* 5, no. 4(a) (2024): 1-15.
- Rasool, H. F., and Aatur Rehman. "Countering Islamophobia: An Analysis of Orientalists' Strategy to Defame Islam and Its Effects on Muslim World." *Webology* 19, no. 3 (2022).
- Rasool, H. F., S. M. Shah, and M. Nasrullah. "Islamic Responses to Environmental Protection and Sustainability: Principles and Contemporary Applications." *Islamic Research Journal al-Qudwah* 2, no. 4 (2024): 78-85.

- Rehman, Aatur. "Enhancing Arabic Language Proficiency: A Comprehensive Approach." *Inkishaf* 2, no. 6 (2022): 63-76.
- Rehman, Aatur. "Faithful and Responsible Artificial Intelligence: An Ethical Framework for Education, Faith Communities, and Public Life." Published article manuscript, 2026.
- Rehman, Aatur. "Free Will: A Discourse between New Atheism and Islam." *Islamic Research Journal al-Marsus* 1, no. 4 (2023): 1-24.
- Rehman, Aatur. "From Contingency to Design: Reassessing al-Ghazali's Arguments for God in Philosophy, Theology, and Contemporary Science." *Islamiyyat* 48, no. 1 (2026): 24-34.
- Rehman, Aatur. "God's Existence in Primary Islamic Sources: An Analytical Study in View of New Atheism." *Journal of Positive School Psychology* 6, no. 9 (2022): 26-33.
- Rehman, Aatur. "Iconoclasm: Re-imagining Sacred Art and Morality in Contemporary Spirituality." Harvard University Conference on Spirituality and Arts, 2025.
- Rehman, Aatur. "Integrating Islamic Ethics with Artificial Intelligence: A Study of Seerah in the Context of Pakistan." *Islamic Research Journal al-Marsus* 3, no. 2 (2025): 1-9.
- Rehman, Aatur. "Islamic Perspective on Atheistic Fragment of Darwinism." *Webology* 19, no. 2 (2022).
- Rehman, Aatur. "Is Religion Primary Cause of Wars and Conflicts? Islamic Response on Ideology of New Atheism." *Webology*.
- Rehman, Aatur. "Moralities: A Contemporary Discourse between New Atheism and Islam." *Islamiyyat* 42, no. 2 (2020): 113-124.
- Rehman, Aatur, and S. Habib. "Darwin and Existence of God: A Discourse between New Atheism and Islam." *Al-Qalam* 22, no. 2 (2017): 47-77.
- Rehman, Aatur, and T. Basharat. "God's Existence: Philosophical Discourse between New Atheists and Muslim Scholars." *Pakistan Journal of Islamic Philosophy* 3, no. 2 (2021): 1-16.
- Rehman, Aatur, T. M. Qazi, M. Kamran, and S. I. Ayub. "Science and God's Existence: Islamic Perspective on Ideology of New Atheism." *PalArch's Journal of Archaeology of Egypt/Egyptology* 18, no. 10 (2021): 3320-3336.
- Raza, A. A., and M. S. Khalid. "Interfaith Dialogue: Ethical Commonalities in Judaism, Christianity and Islam." *Islamic Studies Research Journal Abhath* 7, no. 26 (2022).
- Raza, A. A., D. Ali, and Aatur Rehman. "Social Importance of Shyness and Modesty in Islam: An Analytical Study in the Light of Prophet's Seerah." *Al-Durar* 3, no. 3 (2023).
- Raza, A. A., H. F. Rasool, and Aatur Rehman. "The Role of Mosques for the Social Unity in the Light of Sirat-e-Taiba." *Al Meezan Research Journal of Social Sciences* 3, no. 1 (2023): 37-50.

- Raza, A. A., H. U. Ismail, and Q. A. Manan. "The Social Importance and Requirements of Tolerance: Analytical Study in the Light of the Prophet's Seerah." *Al Manhal Research Journal* 3, no. 3 (2023).
- Raza, A. A., W. Ali, and G. D. Ahmad. "Social Importance and Requirements of Compassion and Gentleness." *Al-Durar* 4, no. 1 (2024).
- Raza, A. A., A. U. Rehman, and H. F. Rasool. "Promoting Interfaith Harmony and the Common Challenges Facing the State System Regarding the Unity of the Ummah." *The Islamic Culture: As-Saqafat-ul Islamia* (2022).
- Rehman, M. S. U., and A. A. Raza. "The Development and Growth of Gratitude and Positive Thinking in the Light of Artificial Intelligence and Seerah." *Islamic Research Journal al-Marsus* 3, no. 2 (2025): 66-79.
- Sabih, Joshua. *Islamic Hermeneutics and the European Context*. Copenhagen: University of Copenhagen Press, 2021.
- Saeed, A. F. I., A. A. Raza, S. Arif, and H. F. Rasool. "Charity across Faiths: The Ethical and Spiritual Dimensions of Giving in Judaism, Christianity, and Islam." *Al-Aasar* 2, no. 1 (2025): 748-757.
- Saeed, A. F. I., A. A. Raza, and H. A. Fatima. "Prayer as the Heart of Worship: Exploring Shared Rituals and Spiritual Connections in Judaism, Christianity and Islam." *Islamic Research Journal al-Qudwah* 3, no. 1 (2025): 1-8.
- Saeed, A. F. I., A. A. Raza, and K. tul Kubra. "Prophethood in the Abrahamic Faiths." *Islamic Research Journal al-Qudwah* 2, no. 4 (2024): 126-133.
- Saeed, A. F. I., H. A. Fatima, and A. A. Raza. "The Sacred Texts of Abrahamic Faiths: Common Themes in the Torah, Bible, and Qur'an." *Harf-o-Sukhan* 8, no. 3 (2024): 1085-1094.
- The Hebrew Bible (Tanakh)*. Jewish Publication Society, 1985.
- The Holy Qur'an*. Translated by M. A. S. Abdel Haleem. Oxford: Oxford University Press, 2004.
- UNESCO. *Recommendation on the Ethics of Artificial Intelligence*. Paris: UNESCO, 2021.
- World Health Organization. *Ethics and Governance of Artificial Intelligence for Health*. Geneva: WHO, 2021.
- Zahid, Z., R. Amin, I. Khalil, B. A. K. Mohammed, and S. Arif. "Regulating Digital Currencies in the EU: A Comparative Analysis with Islamic Finance Principles under MiCA." *International Journal of Business and Management Practices* 3, no. 3 (2025).