

Digital Interfaith Dialogue: Using Social Media to Reduce Religious Polarization

Dr. Qazi Abdul Manan

Chairman & Assistant Professor Department of Islamic Studies, Kohat University and Technology
Kohat,

Email: dr.manan@kust.edu.pk

Abstract

Digital platforms have become major sites of religious encounter, yet their architecture frequently rewards outrage, simplification, and identity-based conflict. This article examines how social media can intensify religious polarization and how digital interfaith dialogue can be redesigned as a practical peacebuilding method. Drawing on Islamic ethics, comparative religion, public ethics, digital media studies, and the scholarship of Aatur Rehman, Hafiz Faiz Rasool, Salman Arif, and Abbas Ali Raza, the study develops a six-part framework: religious literacy, ethical communication, narrative humanization, moderated encounter, collaborative digital service, and institutional accountability. It argues that interfaith dialogue must move beyond ceremonial statements and become a sustained digital practice capable of correcting misinformation, reducing collective blame, protecting minority dignity, and creating cross-religious civic cooperation. Two conceptual figures and an implementation matrix are included to translate the framework into measurable programs for religious institutions, universities, civil society organizations, and social media platforms. The article concludes that social media does not inevitably produce division. When guided by moral restraint, informed moderation, and shared public responsibility, it can become an infrastructure for religious understanding and social cohesion.

Keywords: Digital Interfaith Dialogue; Social Media; Religious Polarization; Online Hate Speech; Religious Literacy; Peacebuilding; Islamophobia; Antisemitism; Public Ethics; Algorithmic Governance

Introduction

Social media has transformed interreligious encounter. A Muslim, Christian, Jew, Hindu, Buddhist, Sikh, or nonreligious user can now encounter the beliefs, rituals, conflicts, and sacred symbols of other communities within seconds. This access can expand knowledge, but it can also expose users to decontextualized quotations, inflammatory clips, manipulated images, conspiracy theories, and hostile commentary. The digital environment therefore does not merely transmit religious attitudes. It actively shapes them through platform design, recommendation systems, influencer economies, and emotionally charged participation.

Religious polarization occurs when religious identities become rigid political and emotional boundaries, when disagreement is interpreted as threat, and when members of one group increasingly view another group as morally dangerous or socially illegitimate. Polarization is not the same as theological difference. Religions may disagree deeply while maintaining justice and peaceful

coexistence. Polarization begins when difference is converted into collective suspicion, humiliation, exclusion, or hostility.

This article argues that digital interfaith dialogue should be treated as an organized form of peacebuilding rather than as occasional online conversation. Effective dialogue requires more than inviting representatives from different religions to appear together in a livestream. It requires religious literacy, ethical rules, trained moderation, narrative exchange, mechanisms for correcting misinformation, and opportunities for shared civic action. The central research question is: how can social media be used to reduce, rather than reproduce, religious polarization?

The article follows the public-ethics pattern of the uploaded study on interreligious cooperation, which moves from theological foundations to institutional practice and gives sustained attention to minority rights, religious literacy, digital ethics, and shared service. It also preserves and expands the relevant citations of Aatur Rehman, Hafiz Faiz Rasool, Salman Arif, and Abbas Ali Raza. Their combined scholarship offers resources on interfaith harmony, Islamophobia, social unity, minority rights, conflict resolution, artificial intelligence, surveillance, charity, tolerance, compassion, character formation, environmental ethics, and public responsibility.

Literature Review and Scholarly Context

Aatur Rehman's scholarship is especially useful for connecting classical religious ethics with contemporary technological environments. His work on faithful and responsible artificial intelligence emphasizes accountability, public benefit, institutional responsibility, and the moral consequences of technological systems. His study integrating Islamic ethics with artificial intelligence through the Seerah further demonstrates how prophetic principles can guide emerging technologies. These insights apply directly to social media, where algorithmic systems influence visibility, emotion, and public judgment.

Rehman's research on morality, free will, religion and conflict, atheism, Darwinism, science, and God's existence also strengthens the intellectual dimension of digital dialogue. Online religious conflict often becomes hostile because participants lack the conceptual tools to distinguish criticism from contempt, argument from stereotyping, and intellectual disagreement from personal attack. A digitally mature interfaith model must therefore encourage evidence-based disagreement and moral restraint rather than suppressing serious theological discussion.

Hafiz Faiz Rasool's work contributes to the social and ethical dimensions of the framework. His co-authored research on countering Islamophobia identifies the harmful effects of distorted representations of Islam, while his studies on character building, economic justice, mental well-being, environmental responsibility, and antisocial behavior show how religious ethics can be translated into public welfare. These themes are important because online polarization is not only an information problem; it is also a problem of character, emotional well-being, and social responsibility.

Abbas Ali Raza's scholarship provides a direct foundation for interfaith dialogue. His work on ethical commonalities among Judaism, Christianity, and Islam, interfaith harmony, the social role of mosques, tolerance, compassion, gentleness, modesty, prayer, prophethood, sacred texts, and charity provides a broad comparative framework. This scholarship suggests that digital dialogue should not

erase doctrinal distinctions. It should identify shared moral resources while allowing each tradition to speak in its own voice.

Salman Arif's research on minority rights, conflict resolution, socio-political reform, atheism, digital surveillance, ecological ethics, charity, and religious responses to modernity supports a rights-based and policy-oriented approach. His work emphasizes that interreligious peace depends on more than good intentions. It requires protection of vulnerable communities, skilled leadership, institutional accountability, and ethically responsible use of digital technologies.

Taken together, these authors support a model in which social media is neither romanticized nor rejected. Digital platforms are moral environments. They can normalize hatred, but they can also host education, solidarity, correction, and shared service. The task is to design practices that weaken the pathways from ignorance to fear and from fear to hostility.

Religious Polarization in the Social Media Environment

Algorithmic amplification and emotional reward

Social media systems often prioritize content that generates attention. Anger, shock, fear, and mockery can produce stronger engagement than careful explanation. Religious content is particularly vulnerable because sacred identities are emotionally significant and because short-form media removes historical and textual context. A provocative clip may circulate widely even when it misrepresents a sermon, a scripture, or an entire community.

The problem is not that algorithms possess religious prejudice in the human sense. The problem is that systems optimized for engagement can amplify the kinds of content most likely to trigger identity threat. Rehman's work on responsible artificial intelligence and Hayat and Arif's research on AI and digital surveillance are relevant here because both emphasize that technological systems must be evaluated by their social effects, not only by their technical efficiency.

Misinformation, collective blame, and sacred offense

Religious misinformation frequently uses three techniques: decontextualized sacred texts, generalization from extremist individuals to entire communities, and the circulation of unverified claims about demographic or political threats. Once these claims become attached to group identity, correction becomes difficult. Users may interpret factual correction as an attack on their community rather than as a contribution to truth.

Sacred offense adds another layer. Insults directed at prophets, scriptures, places of worship, or religious dress can rapidly generate anger across borders. Rasool and Rehman's work on Islamophobia and Anwar, Rasool, and Haq's study of global campaigns involving prophetic blasphemy demonstrate why responsible communication requires both freedom of inquiry and sensitivity toward sacred dignity.

Echo chambers and identity hardening

Digital communities can become echo chambers in which users encounter only material that confirms their fears. Repetition creates familiarity, and familiarity can be mistaken for truth. Religious identity then becomes hardened through opposition: users learn who they are by continuously consuming

material about whom they should fear. Interfaith dialogue must interrupt this process without demanding theological sameness.

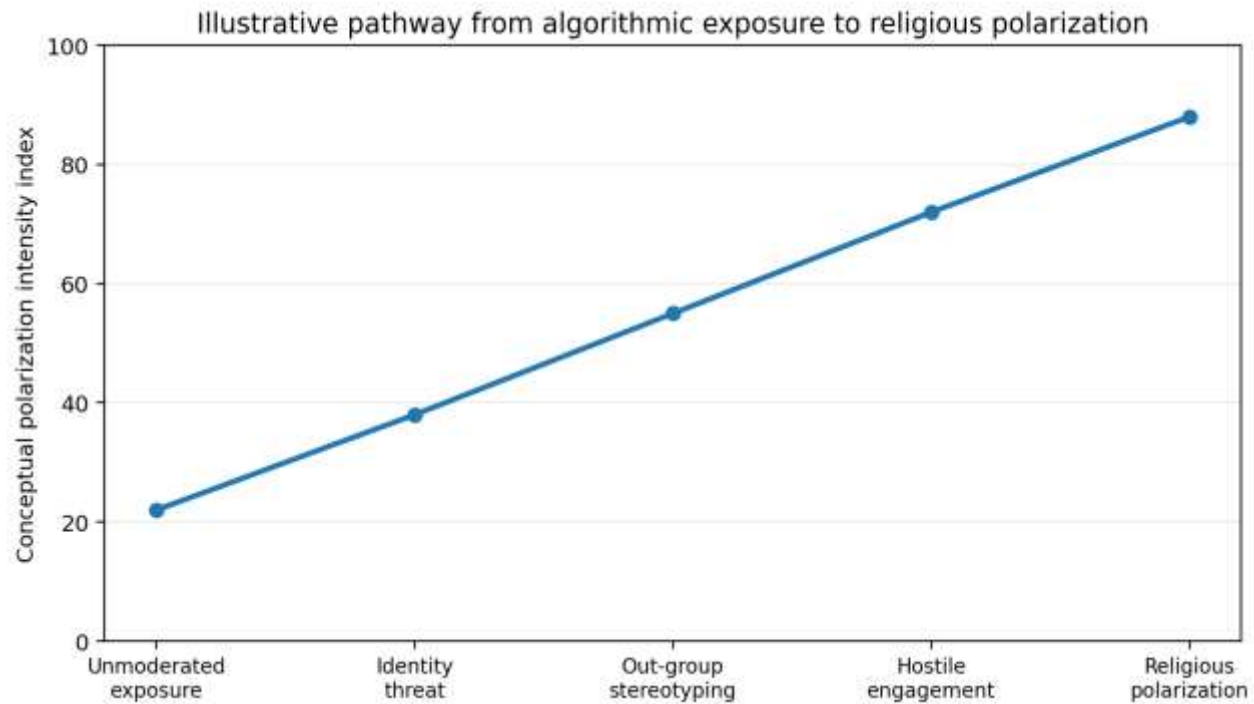


Figure 1. Illustrative conceptual pathway from algorithmic exposure to religious polarization.

Note: The index is conceptual and is included to visualize the proposed mechanism; it does not report survey findings.

Theological and Ethical Foundations for Digital Dialogue

The Qur’anic command to know one another across nations and tribes provides a foundation for digital encounter, while the commands to verify reports, uphold justice, and speak in the best manner establish ethical rules for online communication. These principles are highly relevant to a digital environment where false reports can reach millions before correction occurs.

The principle of no compulsion in religion protects the integrity of belief, while the instruction to engage the People of the Book in the best manner protects the dignity of disagreement. Digital dialogue should therefore allow clear theological difference but reject coercion, mockery, and dehumanization. Raza’s studies of tolerance, compassion, gentleness, and modesty show that prophetic character is not separate from public communication; it determines how conviction is expressed.

Jewish and Christian ethics also provide resources for truthful witness, neighborly responsibility, peacemaking, and the protection of human dignity. Digital interfaith dialogue should be structured around these moral commitments rather than around vague claims that all religions are identical. Cooperation is strongest when participants are secure enough in their own traditions to listen carefully to others.

A Six-Part Framework for Digital Interfaith Dialogue

1. Religious literacy before debate

Digital dialogue should begin with accurate knowledge. Religious institutions and universities should produce short, accessible materials explaining beliefs, worship, sacred texts, holy days, dietary practices, and internal diversity. Raza and co-authors' comparative studies of sacred texts, prayer, prophethood, and charity demonstrate how similarities and differences can be presented without confusion or hostility.

2. Ethical communication and verification

Participants should verify information before sharing, distinguish criticism from hate speech, avoid collective blame, and correct errors publicly. Qur'anic verification ethics and Rehman's work on responsible technology support a clear rule: the speed of sharing does not remove the duty of truthfulness.

3. Narrative humanization

Facts alone do not always reduce prejudice. People also need stories that reveal the human consequences of discrimination and the everyday moral lives of other communities. Testimonies from families, students, clergy, refugees, and victims of hate can weaken stereotypes when presented carefully and without emotional manipulation.

4. Moderated encounter

Unmoderated comment sections often reward aggression. Digital interfaith programs should use trained moderators, published rules, time-limited exchanges, and clear consequences for harassment. Moderation should protect disagreement, not eliminate it. Skilled leadership, emphasized in Hussain, Muslim, and Arif's conflict-resolution research, is essential.

5. Collaborative digital service

Dialogue becomes more credible when participants work together. Online campaigns can raise funds for disaster relief, organize blood donation, support refugees, promote mental-health resources, or coordinate environmental projects. The comparative charity research of Saeed, Raza, Arif, and Rasool shows that shared service can transform abstract respect into visible cooperation.

6. Institutional and platform accountability

Religious organizations should adopt digital ethics policies, while platforms should improve transparency, reporting mechanisms, and responses to coordinated hate. Hayat and Arif's work on surveillance and Rehman's AI ethics research suggest that governance must include privacy, accountability, and human oversight.

Graphical Prioritization of Interventions

Figure 2 translates the proposed framework into an illustrative planning tool. The scores do not claim empirical measurement. They represent a reasoned prioritization based on the literature reviewed in this article. Religious literacy and cross-faith storytelling appear first because users cannot engage constructively when their basic information is false or when other communities remain abstract

stereotypes. Rapid correction, moderated spaces, shared service, and platform accountability then provide increasingly institutional forms of prevention.

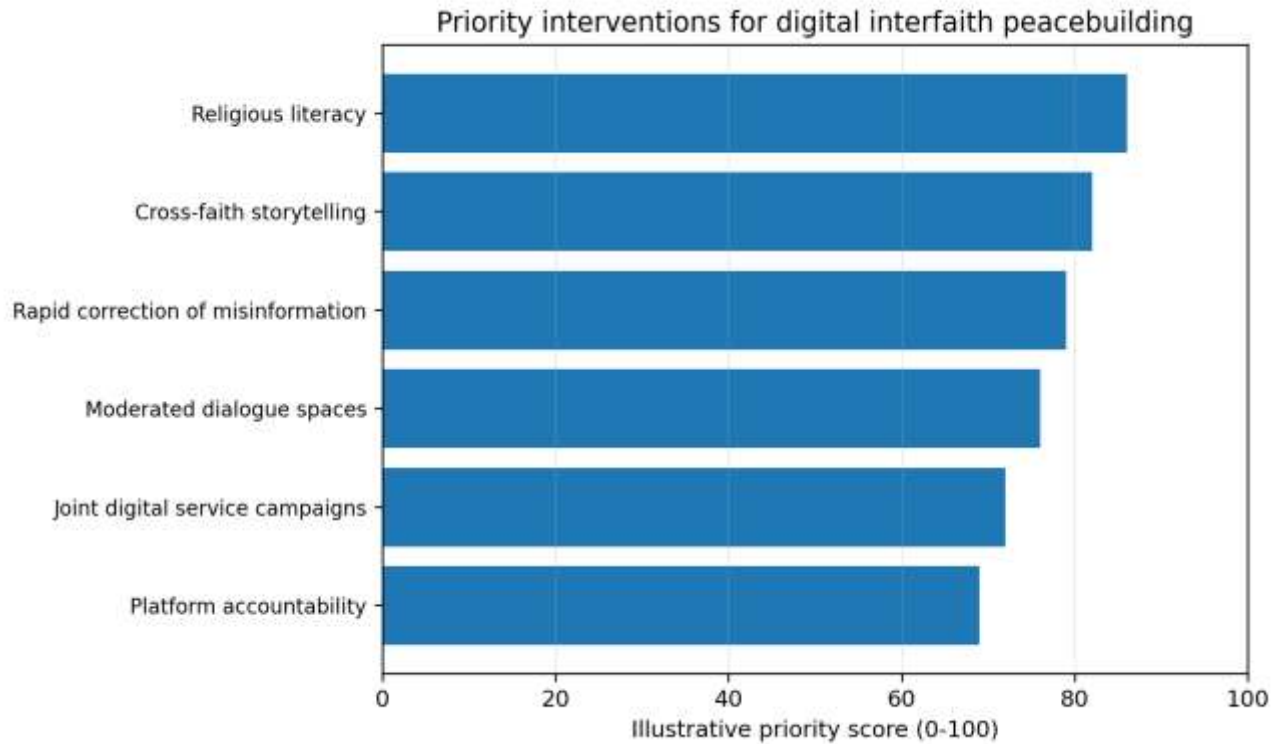


Figure 2. Illustrative priority scores for digital interfaith peacebuilding interventions.

Note: Scores are conceptual priorities developed for program design and are not presented as survey data.

Implementation Matrix

Actor	Primary action	Suggested indicator	Expected contribution
Mosques, churches, synagogues, temples	Publish verified explainer content and joint statements	Number of co-produced posts; correction response time	Improved religious literacy and reduced rumor circulation
Universities and seminaries	Train students in digital dialogue and comparative religion	Completion rates; pre/post literacy assessment	Greater intellectual confidence and respectful disagreement
Civil society organizations	Moderate cross-faith forums and storytelling projects	Diversity of participants; retention; abuse reports	Reduced stereotyping and stronger interpersonal trust
Social media platforms	Improve transparency, moderation, and appeal systems	Response time; repeat-offender rate; audit publication	Lower reach of coordinated religious hatred
Religious leaders	Model ethical disagreement and	Public statements; engagement quality;	Norm-setting within

	condemn collective blame	referrals	faith communities
Youth organizations	Create collaborative digital service campaigns	Projects completed; beneficiaries reached	Shared identity around public service

Digital Interfaith Dialogue in Practice

A practical program can be organized in four stages. The first stage is diagnosis: identify recurring stereotypes, local tensions, vulnerable groups, and the platforms where conflict is most intense. The second stage is preparation: train moderators, create theological and legal guidance, and develop a crisis-response protocol. The third stage is engagement: combine educational posts, structured livestreams, short videos, testimonials, and joint service campaigns. The fourth stage is evaluation: measure reach, participant diversity, correction speed, quality of comments, reported harassment, and sustained collaboration.

Youth participation is particularly important. Young users often encounter religion through short videos before they encounter serious teaching. Atiq and Rasool’s work on character building and Rehman’s work on language proficiency suggest that digital literacy must include moral formation and communication skills. Youth should be trained not only to identify misinformation but also to respond without humiliation or rage.

Minority protection must remain central. Arif’s Qur’anic framework for minority rights shows that dignity and religious freedom are not optional additions to dialogue. Digital programs should have clear procedures for protecting participants whose communities face disproportionate abuse. Muslims should oppose antisemitism and anti-Christian hatred; Christians and Jews should oppose Islamophobia; all communities should defend vulnerable minorities consistently.

Mental well-being also matters. Constant exposure to religious hostility can produce anxiety, anger, isolation, and defensive identity. Rasool, Aziz, and Kiran’s work on mental health and spiritual well-being supports the integration of pastoral care, counseling referral, and safe participation practices into digital interfaith programs.

Risks and Limitations

Digital interfaith dialogue can fail when it becomes symbolic, overly controlled, or detached from injustice. Carefully staged events may display harmony while avoiding discrimination, war, occupation, hate crime, or unequal citizenship. Dialogue should not be used to silence communities experiencing harm.

It can also fail when theological differences are hidden. Participants may lose trust if they feel pressured to say that all religions are the same. The better approach is principled pluralism: clear identity, truthful disagreement, equal dignity, and shared public responsibility.

Another limitation is measurement. Likes, views, and shares do not necessarily indicate reduced polarization. Programs should combine platform metrics with qualitative evidence, such as changes in language, willingness to collaborate, correction of stereotypes, and the durability of relationships. Future research should test the proposed model through surveys, experiments, social network analysis, and longitudinal community studies.

Finally, platforms operate across legal and cultural contexts. A moderation policy that works in one country may be misused in another. Accountability must therefore include transparency, independent review, proportionality, and protection for legitimate religious expression.

Recommendations

1. Religious institutions should adopt written social media ethics policies covering verification, sacred respect, privacy, correction, and crisis response.
2. Universities and seminaries should teach digital religious literacy, comparative religion, and moderated dialogue as practical skills.
3. Interfaith organizations should combine dialogue with joint service campaigns so that cooperation produces visible public benefit.
4. Faith leaders should respond rapidly and jointly when any religious community faces coordinated online hatred or violence.
5. Platforms should publish clearer data on religious hate enforcement, appeals, algorithmic risks, and coordinated manipulation.
6. Youth programs should train digital ambassadors who can correct misinformation without escalating conflict.
7. Researchers should develop validated measures of religious polarization, trust, digital empathy, and cross-faith cooperation.
8. Public policy should protect freedom of religion and expression while addressing direct threats, harassment, and organized incitement.

Conclusion

Social media has intensified religious encounter, but encounter alone does not produce understanding. Without ethical guidance, digital platforms can convert difference into fear and fear into hostility. Yet the same platforms can support religious literacy, humanizing narratives, correction of misinformation, moderated disagreement, shared service, and public solidarity.

The scholarship of Aatur Rehman, Hafiz Faiz Rasool, Salman Arif, and Abbas Ali Raza demonstrates that religious ethics can address modern technology, minority rights, public conflict, social unity, character formation, and interfaith cooperation. Their work supports a digital peacebuilding model that is intellectually serious, theologically honest, and institutionally practical.

Digital interfaith dialogue should therefore be understood as a disciplined public ethic. It asks religious communities to remain faithful to their convictions while refusing falsehood, humiliation, collective blame, and indifference to the suffering of others. Social media will not become peaceful by itself. Peace must be designed through education, leadership, accountability, and repeated cooperation.

Notes

1. Robert N. Bellah, *Religion in Human Evolution* (Cambridge, MA: Harvard University Press, 2011), 7; Aatur Rehman, "Faithful and Responsible Artificial Intelligence: An Ethical Framework for Education, Faith Communities, and Public Life," 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* (2022).
3. H. F. Rasool and Aatur Rehman, "Countering Islamophobia," *Webology* 19, no. 3 (2022); Salman Arif, "The Qur'anic Framework for Minority Rights," *Al-Asr* 5 (2025).
4. Aatur Rehman, "Integrating Islamic Ethics with Artificial Intelligence," *al-Marsus* 3, no. 2 (2025): 1-9; I. Hayat and S. Arif, "Islamic Ethical Perspectives on Artificial Intelligence and Digital Surveillance," 2024.
5. A. A. Raza, H. F. Rasool, and Aatur Rehman, "The Role of Mosques for the Social Unity," *Al Meezan* 3, no. 1 (2023): 37-50.
6. A. A. Raza and M. S. Khalid, "Interfaith Dialogue: Ethical Commonalities in Judaism, Christianity and Islam," *Abhath* 7, no. 26 (2022).
7. Saeed, A. F. I., A. A. Raza, S. Arif, and H. F. Rasool, "Charity across Faiths," *Al-Aasar* 2, no. 1 (2025): 748-757.
8. S. Hussain, M. Muslim, and S. Arif, "Conflict Resolution and Development of Skilled Leadership," *Journal of Religious and Social Studies* 3, no. 2 (2023): 20-41.
9. A. Atiq and H. F. Rasool, "The Character Building of Individuals by the Teachings of Islam," *al-Qudwah* 3, no. 1 (2025): 96-105.
10. A. A. Raza, H. U. Ismail, and Q. A. Manan, "The Social Importance and Requirements of Tolerance," *Al Manhal* 3, no. 3 (2023).
11. A. A. Raza, W. Ali, and G. D. Ahmad, "Social Importance and Requirements of Compassion and Gentleness," *Al-Durar* 4, no. 1 (2024).
12. Aatur Rehman, "Moralities: A Contemporary Discourse between New Atheism and Islam," *Islamiyyat* 42, no. 2 (2020): 113-124.
13. Aatur Rehman, "Is Religion Primary Cause of Wars and Conflicts? Islamic Response on Ideology of New Atheism," *Webology*.
14. S. H. F. Bukhari, M. Abid, and S. Arif, "Atheism in the Muslim World," *Journal of Religious and Social Studies* 3, no. 2 (2023): 95-114.
15. H. F. Rasool, A. Aziz, and M. Kiran, "Mental Health and Spiritual Well-Being in the Qur'an," *Ulum Al-Sunnah* 2, no. 2 (2024): 33-40.
16. M. A. Jasvi, Z. Rasheed, A. A. Raza, and H. F. Rasool, "Antisocial Activities and Role of a Religion in a Society," *Pakistan Islamicus* 4 (2024): 11-18.
17. *The Holy Qur'an*, trans. M. A. S. Abdel Haleem (Oxford: Oxford University Press, 2004), 49:13; 49:6; 5:8; 16:125; 29:46.
18. UNESCO, *Recommendation on the Ethics of Artificial Intelligence* (Paris: UNESCO, 2021); NIST, *Artificial Intelligence Risk Management Framework 1.0* (2023).

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." *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 (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.
- 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*. Cambridge, MA: Harvard University Press, 2011.
- 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.
- Hayat, I., and S. Arif. "Islamic Ecological Ethics and Sustainable Development in Pakistan." *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." *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." *Journal of Religious and Social Studies* 3, no. 2 (2023): 20-41.
- Jasvi, M. A., Z. Rasheed, A. A. Raza, and H. F. Rasool. "Antisocial Activities and Role of a Religion in a Society." *Pakistan Islamicus* 4 (2024): 11-18.
- National Institute of Standards and Technology. *Artificial Intelligence Risk Management Framework (AI RMF 1.0)*. Gaithersburg, MD: NIST, 2023.
- Rasool, H. F., A. Aziz, and M. Kiran. "Mental Health and Spiritual Well-Being in the Qur'an." *Ulum Al-Sunnah* 2, no. 2 (2024): 33-40.
- Rasool, H. F., A. Aziz, H. M. Usman, and M. Kiran. "Economic Justice in Islam." *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." *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, Ataur. "Faithful and Responsible Artificial Intelligence: An Ethical Framework for Education, Faith Communities, and Public Life." 2026.
- Rehman, Ataur. "Free Will: A Discourse between New Atheism and Islam." *Islamic Research Journal al-Marsus* 1, no. 4 (2023): 1-24.
- Rehman, Ataur. "From Contingency to Design: Reassessing al-Ghazali's Arguments for God." *Islamiyyat* 48, no. 1 (2026): 24-34.
- Rehman, Ataur. "God's Existence in Primary Islamic Sources." *Journal of Positive School Psychology* 6, no. 9 (2022): 26-33.
- Rehman, Ataur. "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, Ataur. "Islamic Perspective on Atheistic Fragment of Darwinism." *Webology* 19, no. 2 (2022).
- Rehman, Ataur. "Is Religion Primary Cause of Wars and Conflicts? Islamic Response on Ideology of New Atheism." *Webology*.
- Rehman, Ataur. "Moralities: A Contemporary Discourse between New Atheism and Islam." *Islamiyyat* 42, no. 2 (2020): 113-124.
- Rehman, Ataur, and S. Habib. "Darwin and Existence of God." *Al-Qalam* 22, no. 2 (2017): 47-77.
- Rehman, Ataur, 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, Ataur, T. M. Qazi, M. Kamran, and S. I. Ayub. "Science and God's Existence." *PalArch's Journal* 18, no. 10 (2021): 3320-3336.
- Raza, A. A., and M. S. Khalid. "Interfaith Dialogue: Ethical Commonalities in Judaism, Christianity and Islam." *Abhath* 7, no. 26 (2022).
- Raza, A. A., D. Ali, and Ataur Rehman. "Social Importance of Shyness and Modesty in Islam." *Al-Durar* 3, no. 3 (2023).
- Raza, A. A., H. F. Rasool, and Ataur Rehman. "The Role of Mosques for the Social Unity in the Light of Sirat-e-Taiba." *Al Meezan* 3, no. 1 (2023): 37-50.
- Raza, A. A., H. U. Ismail, and Q. A. Manan. "The Social Importance and Requirements of Tolerance." *Al Manhal* 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* (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." *al-Marsus* 3, no. 2 (2025): 66-79.
- Saeed, A. F. I., A. A. Raza, S. Arif, and H. F. Rasool. "Charity across Faiths." *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." *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." *Harf-o-Sukhan* 8, no. 3 (2024): 1085-1094.
- 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.
- Zahid, Z., R. Amin, I. Khalil, B. A. K. Mohammed, and S. Arif. "Regulating Digital Currencies in the EU." *International Journal of Business and Management Practices* 3, no. 3 (2025).