



ADVANCE SOCIAL SCIENCE ARCHIVE JOURNAL

Available Online: <https://assajournal.com>

Vol. 04 No. 01. July-September 2025. Page#.2415-2433

Print ISSN: [3006-2497](#) Online ISSN: [3006-2500](#)

Platform & Workflow by: [Open Journal Systems](#)



Prophetic Principles for Global Interfaith Peace: A Comparative Study in the Context of the United Charter

Dr. Muhammad Waqar

Assistant Professor NUML, Karachi Campus

muhammadwaqar167@gmail.com

Dr. Noman Naeem

President Jamia Binoria Alamia, SITE Karachi

Abstract

This research article reviews the prophetic principles of five major world religions, including Islam, Christianity, Judaism, Hinduism, and Buddhism, in terms of global inter-faith peace by the United Nations (UN) Charter-related themes. Using sacred texts, historical practices, and contemporary interfaith endeavors to highlight shared ethical and spiritual values compatible with the UN Charter vision of creating conditions for peace, security, and human rights. Qualitative Comparative Analysis is used in this article to reveal aspects of theological, historical, and sociopolitical factors that are most important in conveying nuclear prophetic teachings that are inclusive enough to bring diverse religious communities closer together. The paper reviews the difficulties of cross-religious dialogue, stressing that religiously inspired peacebuilding generally occurs at the level of faith-based organizations, and grassroots action. These results indicate that prophetic values consistent with compassion, justice, and human dignity provide a strong basis to advance the cause of world peace in line with the UN Charter. It concludes by proposing a series of guidelines to assist policymakers, religious leaders, and members of interfaith organizations in conjunction with their efforts to secure sustainable peace.

Keywords: Prophetic Principles, United Nations, Charter, Interfaith Harmony, Peace, Compassion, Justice, Human Dignity, Peacebuilding, Universal Brotherhood

Introduction

The role and role of religious peace-making has been emphasized considering the globalizing world, cultural diversity and wars between civilizations. Since then, inter-faith dialogue, namely the collaborative and wholesome interaction between individuals of distinct religious customs [SMOCK, 2002], has ushered in as an essential tool for peace building. One reason why interfaith dialogue is equally vital in achieving the UN objectives is that the United Nations Charter (1945), which ensures that states cooperate in the areas of peace, security and respect for human rights (United Nations 1945), is based on its original principles and yet, due to religious differences, we often see tensions be heightened between groups. This article specifically addresses the

prophetic principles derived from the prophets as well as other spiritual leaders of Islam, Christianity, and Judaism, since (unlike other hierarchical religions, e.g. Buddhism, and Hinduism do not have a single prophet) -and thus its potential contribution towards global interfaith peace. Ultimately, this research aims to compare these principles with the UN Charter and to identify common values that contribute to uniting rather than dividing us. This study addresses the following:

- 1) What are the primary prophetic peace principles in these religious traditions?
- 2) Do these principles meet the objectives of the UN Charter?
- 3) To what extent are these principles able to be applied or functioning in interfaith peacebuilding in contemporary times, and where are the challenges, and opportunities?

This study is a piece of comparative research, in the human science tradition, bringing together philosophical-theological texts, and historical records with contemporary analysis. Primary sources would be sacred scriptures (the Quran, Bible, Torah, Bhagavad Gita, Buddhist sutras), and secondary sources, including academic literature, UN documents, and reports from faith-based organizations. Data were collected through:

- **Ethno-Historical Case Studies:** Analysis of prophetic teachings in texts related to religion, with a view on the principles of peace/justice/compassion.
- **Historical Case Studies:** An examination of past models of interfaith cooperation rooted in the teachings of prophets.
- **Modern Case Studies:** Analysis of current interfaith initiatives such as the United Religions Initiative, and World Interfaith Harmony Week equalize. (2015) Interviews, and Reports (including secondary sources for insights of religious leaders, and interfaith practitioners).

The study derives prophetic principles common to all five religions, finding that peace, justice, compassion and co-existence are universal themes. These are then harmonized to the articles of UN patented cleverness of Articles 1, and 55, focusing on Peace, Security, and Human Rights. A comparison of only five major religions is a narrow view of the global religious diversity while secondary data may not be only relevant to contemporary initiatives.

Prophetic Principles for Peace Across Religious Traditions

Prophetic principles, derived from the teachings of spiritual leaders, emphasize ethical, and spiritual values that guide human behavior. This section examines key principles from Islam, Christianity, Judaism, Hinduism, and Buddhism, highlighting their relevance to peacebuilding.

1. Islam

As the founder of a monotheistic religion like Islam, Mohammad acts as the moral compass, spiritual guidance for Muslims around the world. The implication of prophetic ethics of *رحمة* (compassion), *عدل* (justice) and *اخوة* (universal brotherhood) for interfaith peacebuilding These set of core principles that Ummah articulates is derived directly from Quran, and Sunnah, therefore all she seeks is that we practice our own word from a viewpoint of empathy, Equity, and brotherhood with Humanity which are also on par to ETHOS of UN Charter in promoting Peace, Security & Human Rights (United Nations 1945) The remainder of this part takes readers

through a theological, historical, and contemporary analysis of these principles, both through the lens of interfaith dialogue and interfaith confrontation.

1.1 Compassion in Islam

Rahma, or compassion, is a significant aspect of Islamic theology as it is considered to be a facet of divine mercy. The Quran, for instance names the Prophet Muhammad “a mercy to all the worlds”. That the Prophet transcends place, and time, in other words, cannot be understated. Qur’an 34:28 offers a glimpse into another example of a potentially messy expectation of interfaith relations since Muhammad’s endeavor transcended national boundaries or any other form of collective. In fact, everything has at its core, mercy, including the Quran, with every chapter starting apart from one, with The Most Merciful, and The Most Compassionate. Indeed, the Prophet’s statements suggest that compassion was a recurrent attribute, as noted by Shahid. It brought to mind the famous saying: “He who is not merciful to others, will not be shown mercy”. It connects individual conduct to divine reparation, and presents the interpretation that, ergo, every Muslim has to be compassionate in all dealings. However, Rahma in Islam is not confined to the Muslim community, but extends to everyone on earth, Muslims, and non-Muslims, animals, and indeed the environment. For example, his actions in watering a thirsty dog even though it was consideringly dirty according to Jewish law, is proof of the universality of his empathy.

The life of Prophet Muhammad is replete with examples of inter-faith compassion. One of the most important of these is the "Constitution of Medina" (622 CE), seen as a treaty between Muhammad and the various tribes, clans and families of Yathrib, which became Medina. It combined the Muslims, Jews, Christians, and pagans into one document with their own protection and deemed respect to religious diversity (Hussain, 2019). As prescribed in the Constitution: "The Jews, they have their religion, and the Muslims, they have their religion" — each having autonomy in worship and organization (Ibn Hisham in Sirat Rasul Allah).

To take a different example, look at the Prophet and his relations with the Christian delegation from Najran in 631 CE. This is an example of the respect the Prophet showed to another religion when the Christians came to visit from Najran to see the Prophet, and he allowed them to pray right there in the mosque (Ibn Ishaq, Sirat Rasul Allah). In a show of compassion, it initiated interfaith dialogue between communities instead of bloodshed.

If anything, today, Islamic empathy is what drives... that contemporary interfaith peace-builders appeal to. Such as the 2007 "A Common Word" initiative urging for dialogue with Christians that repeatedly appealed to the Quranic notion of "Rahma"—compassion and mercy—to find common cause with Christians over the shared obligations of loving God first, and loving neighbor. Certainly, has inspired global initiatives such as the United Nations adoption of The World Interfaith Harmony Week in 2010. In conflict hot spots such as between Muslims and Christians in Mindanao, Philippines, organizations such as the Silsila Dialogue Movement use "Rahma" as a tool of peace, an approach that identifies community empowerment programming, focused on empathy and mutualism, as the means by which to achieve peace.

1.2 Justice (عدل) in Islam

Justice, though it is a primary Islamic precept, as implored by the Quranic dictate to maintain justice even in opposition to your own destinies. The people who read are commanded to do so: O ye who believe! Be steadfast witnesses for Allah in equity, and never let the hatred or animosity of others swerve you from justice [4:135]. This verse in the Qur'an stresses objectivity, which demands, and that Muslims be just even if it were to go against one's own self-interest or against members of one's own family. A similar verse orders, "Allah commands justice, and doing of good to kith, and kin" (Quran 16:90), associating a sense of ethical standard for justice. The Prophet Muhammad ruled by "عدل" in all his religious, and worldly matters. So, when he says, "The most beloved of people to Allah is the one who is most just," his saying (Sahih Muslim, Book 32, Hadith 6246) underscores justice as a divine virtue. True, Islam has a grasp, and vision that the divinely established right of each human being is not confined to legal terms but includes the economic, social, and moral areas as well as all aspects of life governing peaceful co-existence. We see it in the Prophet's rule over Medina. The majority of the Constitution, and its legal code can be read by modern English readers at The Medina Constitution of Muhammad. This included a provision that any disputes between Jews, and Muslims would be based on justice, and consultation (Hussain, 2019). The result of this pluralistic approach was a stable regime that prevented communal conflicts from breaking out.

As an Additional illustration is the action of the Prophet when he was faced with a problem concerning a Muslim, and a Jew. For example, when a Muslim had stolen from a Jewish neighbor, the Prophet, who was going to judge it, agreed in favor of the Jew on the demand, and of the Muslims with whom he apparently liked to reach agreements (Ibn Hisham, Sirat Rasul Allah). This ruling was based on the fundamental principle of "عدل," which pointedly establishes that justice is not limited by religion.

Islamic Justice in Interfaith Peacebuilding- A Modern Perspective. The hexagonal "Abrahamic Family House" in Abu Dhabi, which is a campus that includes a Mosque, and church, and synagogue, reflects the principle of "عدل" by giving equal parity to Islam. This is also in line with the UN Charter, stressing human rights issues, and non-discrimination (United Nations 1945). Carter says the same principle, Arabic for 'justice,' does as well in Muslim-led organizations like the Islamic Relief Worldwide that deliver humanitarian aid to people of all faiths in conflict zones like Syria, and Yemen, building trust among communities. However, challenges remain. Religious extremism, like the Islamic state that perverts Islamic texts to permit "عدل," yields justification for killing. These misinterpretations need correcting through interfaith dialogue that highlights the true Quranic teachings on justice as demonstrated in projects like the Amman Message (2004) — an attempt to explain basic Islamic principles for a global audience.

1.3 Universal Brotherhood (اخوة)

The idea of *اخوة* (brotherhood known as Universal Brotherhood) comes from Islam, which states that all human beings are brothers, and sisters having one origin. The Quran states, "O mankind! O mankind, indeed We have created you from male, and female, and made you peoples, and tribes that you may know one another ... (Quran 49:13). So, it is clear from this verse that diversity

of cultures might lead to knowing each other better rather than showing your differences as a wall. This is further reiterated in the Prophet's farewell sermon, where He states, "All mankind is from Adam, and Eve... An Arab has no superiority over a non-Arab nor a non-Arab above an Arab..." (Sahih Muslim, Book 15, Hadith 4072). It opposes distinctions by race, culture, and religion, and promotes unity.

This sense of "اخوة" is extended to interfaith relations because the Quran itself acknowledges these other faiths as being valid monotheistic traditions: Say: We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses, and Jesus, and that given to (Prophets) from their God; Islamic scholars thus accept many aspects of these other two religions. This allows for a mutual spiritual heritage.

The concept of "اخوة" on the example "Covenant of the people of the Book" with Christians, and Jews in the Holy Madina is highlighted by the Prophet (S.A.W). This covenant established a mutual protection, and cooperation, the non-Muslims being within the community (Ibn Ishaq, Sirat Rasul Allah). Just as the Prophet (S.A.W) issued a Charter of Privileges to the monks of St. Catherine's Monastery in Sinai (626 CE), promising Christian's protection, possibly indicating the universal brotherhood he aspired to achieve.

The Rashidun Caliphs succeeded them, and continued their tradition. For example, only two days after Jerusalem was conquered in 637 by Caliph Umar ibn Al-Khattab (R.A). Christians, and Jews were granted religious freedom to worship. (Recovered from Tabari, Tarikh al-Rusul)

In modern terms, اخوة is synonymous with many other religious charities. However, the "United Religions Initiative (URI)", an international network of grassroots interfaith groups has Muslim-led Cooperation Circles working with a spectrum of faith communities —, and to tackle every social ill from poverty to conflict (WEB:1). In Uganda, URI programs bring together Muslims, Christians, and tribalists to share peace education in the way of the Prophet's conception of brother.

In October 2019, the "Document on Human Fraternity" was signed between Pope Francis, and Sheikh Ahmed el-Tayeb of Al-Azhar, and in it, they rely on the 'general' to call for human fraternity globally. This focuses on the fellowship among people, and respect for each other, in accordance with the UN Charter, as it appeals to states within a friendly relationship. But things are not that simple, which is evident from the examples of Middle East conflicts characterized by politicized religious identities, and therefore not readily open to "اخوة". This, in turn, is countered by initiatives like the Amman Message that advocate intra-, and interfaith unity.

2. Christianity

The guiding principles are love, forgiveness, and reconciliation — taken from Christian doctrine — rooted in the life, and teachings of Jesus Christ that seldom has a parallel within a prophetic call to righteous conduct. Based on the New Testament, and Jesus's teachings, they provide a model for establishing peace, and reconciliation among different religious groups. These Christian values are also consistent with international endeavors to foster interfaith dialogue, and cooperation, within the framework of the United Nations Charter (1945), dedicated specifically to peace, security, and human rights (Articles 1, and 55). It provides a detailed analysis

of the theological roots, historical uses, and modern importance, and application of love, forgiveness, and reconciliation within Christianity for world interfaith peace.

2.1 Love in Christianity

As the New International Version translates Jesus in Mark 12:31, "Love your neighbor as yourself" (with thanksgivings to Prof Darrel Bock). While it originates in the Old Testament (Leviticus 19:18), Jesus lifts this teaching high, as one of the two greatest commandments along with loving God (Matthew 22:37-40). Agape is used in all of the early Christian texts, such as the New Testament, and refers to a self-sacrificing love that extends beyond family, and friends to strangers, and enemies. The very radical challenge of Jesus to "love your enemies, and pray for those who persecute you" (Matthew 5:44) speaks directly to the ability of love to overcome that sort of division, and conflict.

The parable of the Good Samaritan (Luke 10:25) makes this point very well. The Samaritan aids a Jew who is beaten, and left for dead on the side of the road, despite a long history of animosity between their respective peoples, showing that love knows no ethnic, religious, or cultural limitations. In Jesus—particularly in his death on the cross for sinners, when he gave up his rights, and privileges as God to become our representative, and bear our guilt—agape love burns most brightly: no one can have greater agape, he taught, than this that a person would give up their life on behalf of friends (John 15:13). Such a universal love is consistent with the aim of promoting "friendly relations among nations" (United Nations, 1945) in the UN Charter.

Today, interfaith initiatives are motivated in part as an expression of Christian love. World Council of Churches (WCC) — The WCC was created in 1948 to enhance communication among other denominations, using Jesus Christ's message as a base principle for the establishment of peace, and unity. Its example in Nigeria promotes Christian-Muslim cooperation to reduce communal violence with a focus on common humanity. Christian leaders responded positively to the Muslim-initiated "A Common Word" initiative in 2007, which began, "Common ground between us, and you are no less than love," resulting in joint avenues for peacebuilding.

This principle, too, is the essence behind grassroots movements. Desmond Tutu's Truth, and Reconciliation Commission (TRC) in South Africa utilized Christian love to foster reconciliation among racial, and religious groups within the post-apartheid environment, invoking compassion, and dialogue while urging mutual respect (Tutu, 1999). More recently, the UN Charter has been invoked to support this same principle of human dignity, and interdependence.

2.2 Forgiveness in Christianity

Forgiveness is one of the most important Christian principles there is, right up there with love, and based upon everything Jesus taught, and did. The Lord's Prayer has us beseech God, "forgive us our debts as we also have forgiven our debtors," the divine act of forgiveness alone cannot be divorced from human responsibility to forgive other people, too. When Jesus told us to forgive "seventy times seven" (Matthew 18:22), he was saying, quite literally, that forgiveness has NO limits even when it comes to those who commit the SAME sin against you over, and over. Indeed, his supreme act of forgiveness—when he prayed for those killing him, "Father forgives them, for

they know not what they do" (Luke 23:34)—offers one of the most powerful models in all scripture on reconciling fractured relationships.

In Christianity, Forgiveness is not a passive act but an active one that strives to restore broken relationships, and celebrate new trust. The Parable of the Prodigal Son (Luke 15:11-32), for example, demonstrated the unconditional fidelity, and forgiveness of his father towards his own rebellious offspring, symbolizing also God's overall mercy, and the need to practice it in a manner conducive to that.

Today, forgiveness is at the core of the Christian-inspired interfaith peacebuilding. The Sant 'Egidio Community, a Catholic group, is able to step in as mediator in places like Mozambique, and South Sudan, employing Jesus-like teachings about forgiveness of even other-faith warring-groups (Web:15). Another citation: The 1992 Mozambique peace deal, which resolved a civil war because of the efforts of Christian, Muslim, and secular leaders forgiving for the sake of reconciliation.

Organized by Desmond Tutu, the South African TRC specifically deployed Christian forgiveness as a way of addressing the horrors of apartheid. Part victims, part perpetrators to forgive, thus national healing is encouraged by a theology of restorative justice, which Tutu espoused. It is consistent with the human rights approach of the UN Charter, which advocates respect for human dignity, and nondiscrimination.

2.3 Reconciliation in Christianity

Reconciliation — the mending of broken relationships — is a central Christian principle as Christianity teaches that through his death Christ reconciled humanity to God (2 Corinthians 5:18-19). Jesus calls those who call Him to a position of advocacy for peace; in Matthew's account, Jesus says Blessed are the peacemakers, for they will be called children of God (Matt 5:9). This is illustrated in the parable of The Good Samaritan (Luke 10:25-37), one showing reconciliation, and acting compassionately even beyond social, or religious differences.

In Christianity, reconciliation means taking accountability for wrongdoing, and seeking forgiveness to rebuild trust. The affirmation from Paul in Romans 12:18 to "live at peace with everyone" highlights the proactive notion of this principle, and is applicable to interfaith peacebuilding.

3. Judaism

One of history's oldest unbroken monotheistic faiths, Judaism is based on the ethical, social, and spiritual precepts of its prophets (Moses, Isaiah, and Jeremiah). Jewish notions of Tzedek (Justice), Shalom (Peace), and Tikkun Olam (Repairing the World) actualise prophetic values prominent in Judaism and beyond that affirms and enhances dialogue and practice among faith groups in peace-building efforts. Such principles closely align with the UN Charter's Objectives, which state that international legalization is needed to achieve the wide-reaching values that seek to advance peace, security, and human rights (The United Nations 1945). In this analysis, I explore the theological fundamentals, historical applications, and contemporary relevance of Tzedek, shalom, and tikkun Olam in the Jewish tradition with the aim of showing how they might promote interfaith global cooperation.

3.1 Justice (Tzedek) in Judaism

Justice or Tzedek is an essential Jewish concept and one anchored in the Torah: "Justice, justice you shall pursue" (Deuteronomy 16:20). Thus, it is instruction in this decree that the Word teaches is to be in operation in a righteous society. The Hebrew word Tzedek encompasses social issues, and legal matters, everything pertaining to a life lived with justice — effectively expressing the land Jordan River has come.

The prophets take it further. The God of the Hebrew Bible says through Amos (5:24) "Let justice roll down like waters, and righteousness like an ever-flowing stream" — more important than any of the rites you perform in my Name. Micah summarizes the entirety of Jewish moral teaching in this one line (6:8): "What does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8). They are teachings that establish Tzedek as a kind of divine comm, and therefore should be practiced among all of humanity, without regard for any particular religion.

Today Tzedek is at the heart of Jewish-led interfaith work. Muslim-Christian Partnerships for Social Justice: Working Against Poverty in Sub-Saharan Africa (Web 15) demonstrates how effective justice work is compatible with the practices of other liberal religious communities (Web 10). This is characteristic of the repeated Torah injunction to protect the stranger.

The T'ruah: The Rabbinic Call for Human Rights points out that Tzedek is also essential to the protection of human rights and non-Jewish tanurim are partnering up with local faith coalitions to advocate for refugee rights, racial justice, and more (Web 3). In this context, these are also efforts which are consistent with the UN Charter (article 55), which emphasizes human rights, and non-discrimination. However, abuses, such as the tensions in Israeli-Palestinian relations generated by politics may, in terms of dialogue, forestall interfaith uses of such tzedek, which may need to reset trust (Web:11)

3.2 Peace (Shalom) in Judaism

The fourth of these concepts is Shalom, a fundamental Jewish value that means peace not merely in a conventional sense of the elimination of conflicts, but also in the sense of completeness, wholeness, harmony, and wellbeing. The prophet Isaiah imagines a future where "they shall beat their swords in to plowshares, and their spears into pruning hooks" (Isaiah 2:4) and of a world which knows peace. Shalom is one of the highest states and miracles of the divine in between two things in the Bible. "The LORD bless you and keep you."

Shalom is also very much tied to interfaith handling, as we see from what those writing the Psalms urged: Seek peace, and pursue it — Psalm 34:14 This continuous seeking-of-peace encompasses establishing links of community-to-community under the aspiration of the UN Charter to save succeeding generations from the scourge of war and to maintain international peace, and security (Article 1).

Shalom's legacy remains a factor in Jewish interfaith peacebuilding today. Web:14: The Shalom Hartman Institute has "forty programs that bring Jews, Christians and Muslims together to study individual scriptures as a tapestry for peace." One way that this is seen is in groups such as Rabbis

for Human rights who partner with Muslim and Christian organizations to create solutions for social issues and issues using the concept of shalom in order to promote peace (Web:15) in Israel. Abrahamic Family House, which contains a synagogue, and mosque, and church in Abdu Dhabi, manifests shalom as a symbol of interreligious peace (Web:14). These correspond with the United Nations World Interfaith Harmony Week promoting peace between all faiths [Web:21]. Some of the obstacles are the conflicts in the Middle East, which cannot be resolved in an instant [or in four years] shedding Shalom in all its glory (Web:11).

3.3 Repairing the World (Tikkun Olam)

Edit description medium. In Judaism, the concept of Tikkun Olam (literally, "repairing the world") defines service — or acts of kindness, and justice — aimed at achieving social tranquility, creating a better life for all, and restoring divine harmony (Perl 2009). He also scribed light, drawing from the well of the Kabbalistic tradition, and a modern manifestation as a call for social justice, and global betterment. Well, readers of the Bible might instinctively hear an echo of at least one aspect of the prophetic vision of a "new heavens, and a new earth" held open in Isaiah, and more (Isaiah 65:17, et al).

The Talmud, in its way, focuses on tikkun Olam in practical societal-building constructs such as laws to maintain stability of society and promote welfare (Gittin 4: 2-3). It means working together with non-Jews, particularly interfaith groups, as the Jews are invited to be a "light unto the nations" (Isaiah 42:6), carrying out universal justice and peace.

This empathy for the other — tikkun Olam — is also the wellspring of contemporary Jewish interfaith work. It has identified the Jewish Council for Public affairs (JCPA) as one of numerous nations contributing to global repair through a partnership with its evangelical, Muslim and Christian counterpart in joining arms on climate, and social justice (Web:3). In the U.S., Jewish communities are involved in interfaith coalitions like the Poor People's Campaign that unite for economic justice alongside diverse faith traditions (Web:15).

With its core mission in dialogue and education, the Limmud International movement offers interfaith learning programs globally, practicing tikkun Olam (Web:1). Moreover, this is in line with the UN Charter which includes a call for international collaboration tackling world problems. His final example--interpretive disagreement over the meaning of tikkun Olam and, in particular whether or not particular Jewish concerns should be prioritized over more universal ones--is a sobering reminder that there are still some obstacles that complicate inter-religious dialogue (Web:24).

4. Hinduism

Hinduism is one of the oldest exercised faiths in the world, still conjoint religion or sect, and plentiful scriptures, and teachings from Indian history such as incarnation of godlike like Lord Krishna, Lord Ram, and supreme sages. Hindu ethics are derived from nonviolence (ahimsa), unity, and universal truth (Satya) that provide meaningful parameters for global clinical interfaith peacemaking. These principles are founded on compassion, interconnectedness and truth as so closely reflected in the United Nations Charter for Peace, Security and Human Rights (United Nations, 1945), based on texts like the Bhagavad Gita, Upanishads, and Vedas. We then present

theological foundations, historical applicability and contemporary cruciality of ahimsa, unity and Satya as the 3 Hindu concepts aimed for interfaith cooperation in the interfaith concept, and close the paper.

4.1 Nonviolence (Ahimsa) in Hinduism

One of its practitioners has defined Hindu ethics as the philosophy of ahimsa — the absence of violence — where anything, if it harms the life of another being, is criminal and remains criminal since criminal things cannot take place at all. Though a moral implication both personal and societal, ahimsa has roots in the Vedas, the Bhagavad Gita, and the Upanishads. The following is found in the Yajur Veda: "May all beings look upon me with the eye of a friend; I look upon all beings as friends, not foes," and so non-violence becomes a road to peace. The Bhagavad Gita is quite unambiguous, as in the case when Lord Krishna admonishes Arjuna to just do the right thing, and be detached from outcome: "Perform your prescribed duties, which are born from your nature, without falling into attachment, O Arjuna.

Nonviolence in this sense means ahimsa, which doesn't only correspond to a condemning of the killing of bodies, but extends into the realm of thinking, and speaking; and encourages gentleness and understanding, instead. Nonviolence, affirms the Mahabharata, "is truth, and truth (13.117.37), locating ahimsa as an ethical absolute among all creation — even among the faith traditions. This, in turn, is in line with the purposes of the UN Charter (Charter, Article 1) which are primarily on preventing armed conflict, and promotion of peaceful settlement of disputes.

Today, it informs interfaith initiatives led by Hindus. Mahatma Gandhi, the very keystone to the Rise of Ahimsa, inspired by their vision to spread ahimsa throughout Human Culture, initiated a nonviolent protest to such Greatness that it saw the peoples of India irrespective of creed, and stature; UNITE as Partisans of innocence, Hindus were seen standing with Musalmans- Christians were seen standing hand-in-hand with Sikhs, and others, against Colonos. Interfaith prayer meetings at Birla's Bhawan, Quran, Bible and Gita were recited; it depicted ahimsa as an essential unifier (Gandhi 1948).

A few of these organizations include, the Art of Living Foundation, which is founded by the spiritual leader Sri Ravi Shankar, they conduct interfaith dialogues for peace building, as well as stress relief. Even more broadly, they operate in conflict areas — Sri Lanka, for example — to help create reconciliation among Hindus, Buddhists, and Muslims. For this kind of interfaith dialogue, a number of religions are going to be involved as they are ecumenical, and available to abandon all thought that all religion is non-violent. These initiatives are aligned with the UN Charter's human rights principles, commitment towards promoting universal respect and observance of human rights and fundamental freedoms for all people (Article 55).

Communal tension in India, where a misrepresentation of Hindu nationalism can counter ahimsa [1], can be addressed through inter-communal initiatives such that the Inter-faith Harmony Foundation of India [2], which seamlessly imbibes nonviolent dialogue in Indian society with its rootedness in Gandhian ethos.

4.2 Unity in Hinduism

The essence of this unity in Hinduism is that we all have one divine soul of the same and that is the basis of unity. Echoed in the Rig Veda: "The truth is one, though the wise speak of it in many ways" (1.164.46), this ancient hymn recognizes distinction in expression but embraces it as reflection of an underlying, evermore spiritual truth. In the Upanishads, all of creation is expressed as Brahman, Brahman being the cosmic mind that connects everything together: "Verily all this is Brahman" (Chandogya Upanishad 3.14.1).

For, as Krishna is professed to learn in the Bhagavad Gita, all roads lead to God — For just as men, however way they go, draw close to Me° contemplatively, I myself affected in kind (Reverse). This inclusive theology idea works respecting the other faith tradition in accordance with the UN Charter (Article 1) on peaceful relation among nations.

Presently the force driving Hindus to participate in worldwide inter-faith development is Unity. The Parliament of the World's Religions today has Hindu leaders invoking — at least in spirit — the message of Swami Vivekananda urging for a commonality in values. In the Indian context, this happens through larger movements such as Sarva Dharma Sambhava in which Hindus, Muslims and Christians work together on social problems in fields such as education, and health. Hinduism — The (2019) signed Document on Human Fraternity, issued by Pope Francis, and Sheikh Ahmed el-Tayeb, calling for co-existence between followers of different religions, resonates deeply with Hindu ideals of oneness-and it has been widely supported by Hindu leaders too. Which aligns with United Nations World Interfaith Harmony Week in promoting well-being and fostering harmony amongst Muslims. Divisions across religious lines, for instance, and especially in South Asia in which it is often politically expedient to appeal to the people by highlighting their faith. This is where dialogues that are sometimes marketed through associations like Vishwa Hindu Parishad get rejected.

4.3 Universal Truth (Satya) in Hinduism

Hinduism is all about oneness, it is with acknowledgement of God, and holiness in every soul. One may still interpret the Rig Veda — which state point directly, "(1.164.46) The truth is one, different speak of it otherwise; — to mean recognition of variability of religion but acceptance of it as representing the common de facto many sided spiritual truths. The Upanishads succinctly captures this with Brahman, the All, the Cosmic Mind, that flows through all of creation: "All this is indeed Brahman" (Chandogya Upanishad 3.14.1).

There is much, and, as Krishna states to know in the Bhagavad Gita, every last path leads to God, because, out of only the male, in My own. I reflexively eternalize. Another inclusive theology the respect for other religions is also in consonance with the UN Charter (Article 1) to promote friendly relations among the nations.

Such oneness stirs the Hindus today to become part of the global interfaith movements. Today, a version of Vivekananda is transformed by the Parliament of World Religions into a Hindu-to-Hindu appeal to unity (web) grounded in shared values. Here, too, among others, we have groups in India such as the Sarva Dharma Sambhava movement who arrange meetings of Hindus, Muslims and Christians to mutual support on, say, education or health care.

Hinduism — Pope Francis, and Sheikh Ahmed el-Tayeb, head of the most significant religious authorities of Christendom and Islam, signed a Document on Human Fraternity (2019), and one cannot find better a text on co-existence in these times that relates to the principle of the unity popularized in Hinduism; the document finds resonance with many of the Hindu leaders as well. They further the goals of World Interfaith Harmony Week (which has been endorsed by the United Nations) toward, well-being and harmony (with a small increase among Muslims, and multiculturalism in general, both globally, and nationally-based limits to the promotion of such separations traditionally politically, such as in South Asia, where it is customary for people to remain separated as faith communities wherever possible). Instances of such dialogues are sometimes spread by individuals through institutions like Vishwa Hindu Parishad, and such dialogue has a counter message.

5. Buddhism

Buddhism: A religion founded by Gautama Buddha in the 5th century B.C, establishing a path to nirvana, including ethical conduct, mental discipline, and wisdom. The concept of compassion (karuna), the practice of mindfulness (sati), and the recognition of interdependency (Pratītyasamutpāda) which is central to Buddhist thought can offer a holistic foundation for developing global, interfaith peace. Proposed by the Buddha in many of his discourses including the Dhammapada, Suttas and Vinaya, they promote mindful communication, and awareness of all sentient beings in perfect harmony with the responsibilities of peace, security and human rights enshrined in the UN Charter (United Nations 1945). In particular, it does study karuna, and sati employed by the Buddha more personally but also more broadly by including the social, and historical facets of all interfaith cooperation.

5.1 Compassion (Karuna) in Buddhism

Compassion, along with meta (loving kindness), Mudita (joy) and Uppekha (equanimity) comes under the umbrella of the four Brahma viharas in Buddhism. Karuna means compassion: literally a wish that all beings without exception are free from suffering, which is empathy in action. From the Dhammapada: Hatred does not ever cease through hatred in this world; hatred does cease through love — this is an unalterable law. This is an eternal law. The Karenina Metta Sutta teaches that "one is to develop boundless benevolence in every direction, unimpeded, free of enmity and ill will," (Sn 1.8 KVA) inviting this loving kindness to permeate anywhere and everywhere — even to those of different faiths, as a microcosm of karuna without end.

The Buddha's life exemplifies karuna. In Majjhima Nikaya 26, for instance, he states that he chose to teach the Dharma after enlightenment in order to benefit the world out of compassion for suffering humanity. In agreement with the UN Charter (Article 55) appealing to human dignity (, and interdependence), this is an aspect that both defines karuna and proudly takes its place as a support stone in interfaith peace-building.

So karuna leads to Buddhist interfaith actions today. In conversations with Christian, Muslim, and Jewish leaders, the Dalai Lama brings his insights on karuna — the Buddhist canon and heart of compassion, the Dalai Lama being the world's foremost champion of compassion. This coincides with the United Nations World Interfaith Harmony Week, referring Buddha Beyond

Religion (2011), advocating the call for the need of a global ethic of compassion. The Tsuchi Foundation, as a Buddhist humanitarian, provides relief assistance to disaster-stricken populations, in Indonesia, and Haiti providing much needed karuna, regardless of faith traditions, and carries on interfaith goodwill—another form of karuna.

In Sri Lanka, karuna, a powerful process that enables cross-ethnic, inter-religious recovery from conflict, is promoted through interfaith dialogues among Buddhist monks, Tamil Hindus, and Muslims in post-civil war reconciliation efforts. This is consistent with the goal of preventing war from being the first objective of the Charter of the United Nations (Article 1). But not only silent manifestations like Buddhist nationalism, and animosities with minorities debunks karuna. INEB, based in Thailand, promotes compassionate dialogue to offset this.

5.2 Mindfulness (Sati) in Buddhism

The definition of Mindfulness in the Pali dictionary is there keeping aware of the present-time at the present-time with the analysis and without making judgment. My research suggests that Right Mindfulness (Samma sati) is one of the items of the Noble Eightfold Path itself. The Satipatthana Sutta (Majjhima Nikaya 10) instructs practitioners to observe the body, the feelings, the mind, and the phenomena — to perceive reality as it is. To paraphrase the Buddha: "In the monk whose mind is without clinging there does not arise any enmity or ill will...Sorrowless he looks, and sorrowless he stands (Samyukta Nikaya 1.189) connecting ~sati with neutrality, and tranquility.

Through Sati, it encourages temperance and comprehension and utilize it to stress that instead of reacting one should respond. It is the bedrock of the United Nations Charter's emphasis on resolving disputes peacefully (Article 1).

Sati presents Buddhist interfaith peace initiatives this work day In order to enhance the mental health of a population, Jon Kabat-Zinn developed a Mindfulness-Based Stress Reduction (MBSR) program that adopts Buddhist mindfulness practices, across religious traditions. The MBSR workshops become the melting pot in which Christians, Muslims, and Jews alike come to find common ground in safety, and understanding.

And, creating inter-religious retreats on mindfulness, the Dharmakaya Foundation in Thailand, and with its network of contacts, also invites Buddhists, but also Christians, and Muslims who arrive to meditate, through the practice of sati, and talking about shared values (Web:3). All these efforts resonate with the human rights architecture embedded in the U.N. Charter centered on mental, and emotional strength as a foundation for peace. They have both to face the challenge of commercialization -- removing the spirituality out of mindfulness, and confrontations with religious groups scared of the spread of Buddhist practice. This question is approached by organizations such as INEB, who seek to ground mindfulness within the ethical dimension of interfaith dialogue.

5.3 Interdependence (Pratītyasamutpāda) in Buddhism

The truth of interdependence, or Pratītyasamutpāda (dependent origination), is one of the core principles of Buddhism, confirming that all things arise, and cease through relational causes, and conditions. In the words of the Buddha: "Sense this is, that is; the arising of this, that arising; the

cessation of this, that ending" (Majjhima Nikaya 79) This principle upholds the oneness of all life and partnership, and guided respect for that bond.

Such an ethic is incredibly useful for interfaith peacebuilding—namely, because it means that no one person, nor any group functions in a vacuum. It aligns with the exhortation of the UN Charter for collective solutions to global challenges (Article 55).

Recent readings of pratityasamutpada have sparked Buddhist interreligious initiatives. However, now Buddhists are also involved in interdependence within some Buddhist-oriented Cooperation Circles in the United Religions Initiative, like the Buddhists who are working with Hindus on environment projects in Nepal. The Buddhist Peace Fellowship. Full of such suggestions, there are practical essays about how to actualize pratityasamutpada applied to social justice, working together with Christian, and Muslim activists on climate change, and racial equity from those, such as The Buddhist Peace Fellowship.

Dialogue (e.g. the discussions between the Dalai Lama & scientists, and theologians (e.g. at the Mind, & Life Institute), in-person conversations or other means to include interactions when appropriate, calls for interconnected proposals (& potentially synergies between them) from the various faiths, which together could yield a globally cosmopolitan evolution (mental characteristic). This is also aligning with Week 2 of the UN's World Interfaith Harmony Week Reports of ethnic tensions in Buddhist-majority countries (e.g., Sri Lanka) imply dissonance with interdependence, too. This interfaith concept of community development is reflected in the Sarvodaya Shramadana Movement in Sri Lanka and provides an alternative ideal to the secularized notion of citizenship referred to above.

A comparative analysis of five religions with the UN Charter

The prophetic principles of the five religions closely conform to these objectives, as elaborated below.

Peace, and Security (Article 1)

UN Charter Article 1: "to maintain international peace, security, and friendly relations among nations." Prophetic principles support this objective:

- Islam is peaceful where Rahma, and brotherhood are focal point. Medina constitution has its historical analogy for plural governance.
- Christianity — Jesus embodies love of neighbor, and Jesus the peacemaker fits nonviolent conflict resolution with the responsibility to protect ___ and with the task to get the UN to help prevent war.
- JUDAISM: The reverent attitude encompassed by shalom, and tikkun Olam promotes peaceful co-existence between people and guarantees peace with justice through collective action by all.
- Hinduism: ahimsa (non-violence), and Satya (truth) complement the UN goal of peace-building.
- Buddhism: Cut down on competition and conflict, basics: Karuna, interdependence

Right to Free Enjoyment of Human Rights, and Fundamental Freedoms (Article 55)

The Article 55 calls for "universal respect for, and observance of, human rights, and fundamental freedoms for all without distinction as to race, sex, language, or religion." Prophetic principles reinforce this:

- Islam: A Farewell Sermon of the Prophet Muhammad demonstrates example of non-discrimination in Islam and aligns with the Nondiscrimination principle of the UN [9].
- Christianity: The Parable of the Good Samaritan advocates for the human dignity of everybody, across every division.
- Judaism: Exploring ideas of tzedek, justice, and tikkun Olam, and social equity, within Jewish tradition, viewing it in human rights as the ultimate realization of human beings as ends, not means.
- Human rights are also vigorously promoted by Ahimsa, which incorporates what is probably the uniting principle of respect for the integrity and dignity of all beings in Hinduism.
- Buddhism: Principles of Karuna, and mindfulness. Ethical treatment and compassion of all living beings help identify common principles of human rights amongst all beings.

International Cooperation

The UN Charter was designed for achieving international cooperation in overcoming transnational challenges. These Prophetic Principles Can Steer Moral Collaboration through all of the mentioned concepts, and through idealistic philosophies preached by Islam, inter-religious dialogue has gained more traffic and emphasis — a demonstration of which was the establishment of a World Interfaith Harmony Week (U.N. General Assembly 2010).

For example, Religions for Peace attempts to use lessons from the prophetic for various international work pertaining to poverty, and climate change (Religions for Peace, 2021).

Contemporary Interfaith Initiatives

The primary focus of the work is to investigate, whether any actions have been undertaken in the modern Hagi Sophy to actualize those prophetic principles which, as was revealed previously, coincide with the objectives professed in the UN "Charter". This section highlights key examples.

World Interfaith Harmony Week

World Interfaith Harmony Week was designated the first week of February by the United Nations General Assembly in 2010, at the initiative of King Abdullah II of Jordan, as a time for dialogue among those of different faiths with a common standard of "Love of God, and a Love of Neighbor" (World Interfaith Harmony Week, 2021). Based on the "A Common Word" initiative (2007) underpinned by Islamic and (Christian prophetic) teachings on peace; advocates global events support events that build transcultural connectivity ([14],[21] Web).

The Abrahamic Family House

The Abrahamic Family House in Abu Dhabi is a three-way mosque, church and synagogue coexisting place for Islam, Christianity, and Judaism. The prophetic ideas of humanity, justice, and compassion underpin the mission of the UN and the UN charter have an emphasis on human dignity, social security, etc. (Web: 14).

United Religions Initiative (URI)

URI, founded in 2000, is a worldwide network of local interfaith groups working to promote peace and working together. Programs through the covenant embody the prophetic values of compassion, mercy and solidarity—in peacebuilding and social justice work in countries such as Mindanao, Philippines (Website 1; Website 3).

Religions for Peace

An international multi-religious coalition, Religions for Peace works to put religious communities, and the influence of faith leaders at the service of priority issues. Provides prophetic teachings for the topics of reconciliation, open-mindedness, and peace of war-torn areas of Nigeria and the Balkans (Web:8, Web:15).

Challenges, and Opportunities

Even though prophetic principles themselves provide a strong base toward interfaith peace, there are obstacles, and opportunities associated with their application.

Challenges

- Religious Extremism: Misreading in scriptures can be translated into strife between the beliefs, leading examples of it are the Islamic state, and communal rioting in India (Web:8).
- Use of Religion for Politics: The employment of religion in politics is a hurdle in dialogue, as seen in the interfaith activity of Indonesia (Web:17).
- Superficial Involvement – Dialogues that dodge theological disagreements are expected to be unproductive (Web:24).
- Cultural, and Contextual Barriers: Variation in cultural practices, and historical grudging, as seen in the Middle East, are obstacles to collaboration (Web:11).
- Opportunities
- Local activism: In the Philippines, for instance, faith-based NGOs such as the Silsila Dialogue Movement in Mindanao use prophetic traditions to promote grassroots peacebuilding (Web:3).
- Global Platforms: UN initiatives such as World Interfaith Harmony Week provide platforms for global expansion of interfaith efforts (Web: 14)
- Shared Values: There are universal values like compassion, justice, and dignity of human beings, which can become the subject of dialogue as the "A Common Word" initiative suggests (Web:22).
- Technology, AI: In African contexts, emerging tools like AI-enhanced dialogue platforms could help bridge cross-cultural divides (Web: 11).

Conclusion

The prophetic principles of compassion, justice, love, nonviolence, and interdependence from Islam, Christianity, Judaism, Hinduism, and Buddhism provide an adequate framework for global interfaith peace. These principles have a strong resonance with the goals in the Charter of the UN; peace, security, and human rights are very close shared issues, perhaps with moral, and spiritual underpinnings for cooperation. The application of these principles in the ground

obviously has a current perspective of its own, yet challenges such as latent extremism, and superficial engagement continue to thwart the aspirations.

Recommendations

- For Policymakers: Incorporate interfaith dialogue into peacebuilding policies, utilizing existing United Nations (UN) frameworks such as World Interfaith Harmony Week.
- For Faith Leaders: Increase dialogue to better understand our common humanity by teaching prophetic compassion, and justice through sermons, and community engagement initiatives.
- This is for Interfaith Organizations. Design a training program in the prophetic principles to train our grassroots leaders how to dialogue, and work through conflict.
- Researchers can focus attention on side faith traditions to exp, and the boundaries of interfaith peacebuilding through comparative studies.
- Adherence to prophetic methods can empower the global community to make real the aspirations outlined in the UN Charter of a peaceful, and just world for all.

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