

Religious Coexistence: The Idea and The Reality

¹Omar Abu Al-Majd H. Q. Mohamad, ²Yahya Murad

¹Department of Islamic Studies, College of Education,
Prince Sattam bin Abdulaziz University, KSA
aasseell3@gmail.com

²Department of Islamic Studies, College of Education,
Prince Sattam bin Abdulaziz University, KSA
y.mourad@psau.edu.sa

Article Received: 18 Feb 2025, Revised: 08 April 2025, Accepted: 06 May 2025

Abstract: The research delves into the complex issue of "religious coexistence," which has persisted throughout history and continues to be relevant today. While societies and communities aspire to achieve religious coexistence, they face challenges in sustaining its implementation. These challenges stem from internal factors rooted in religious teachings, as well as social and economic interests, and the influence wielded by certain entities to further their own agendas. Drawing on historical and contemporary observations, the research examines how nations and leaders have historically addressed religious dissension. It also explores the underlying motivations driving such actions. Additionally, the research investigates the global perspective and the stance of international organizations on religious coexistence, taking into account relevant treaties and constitutional decisions. Furthermore, the research emphasizes the essential principles that underpin sustainable religious coexistence, as well as the contributing factors that facilitate the resolution of differences and the alleviation of tensions among religious groups within a society and in relation to other communities. The findings of the research culminate in valuable results and recommendations.

Keywords: Coexistence, Religion, Peace, Community.

1 INTRODUCTION

Religious pluralism has been a longstanding characteristic of human societies, present since ancient times. Across civilizations, from the Greeks to the Indians and African tribes, the diversity of religious beliefs has been evident in historical records. This diversity is not a modern phenomenon, but rather a reflection of the complex nature of the human psyche, which encompasses varied beliefs and practices. From monotheistic faiths that advocate the belief in a single deity, as promoted by prophets and their followers, to polytheistic practices involving numerous deities and spiritual entities, the range of religious convictions has been vast. These differing beliefs have shaped human cultures and societies in profound ways, providing a rich tapestry of spiritual and cultural expressions throughout history (Wargo et al., 2024).

However, the existence of multiple religions and belief systems has also led to significant challenges. Throughout history, religious differences have often been a source of conflict, with many wars fought under the banner of religion, sometimes driven by political and economic motives. From emperors to conquerors, religious beliefs have often been interwoven with power struggles and territorial ambitions. Yet, the issue that we confront today goes beyond historical conflicts; it concerns the question of whether different religious communities, often holding opposing beliefs and practices, can coexist peacefully within a single social framework (Womick & King, 2023).

This issue brings forth the problem of religious coexistence. In societies where individuals follow diverse religious paths, the challenge is to create a shared space for peaceful interaction, cooperation, and understanding, while respecting each other's beliefs. The crux of the problem lies in the willingness of individuals from different religious backgrounds to set aside certain aspects of their beliefs to foster mutual understanding and cooperation. This raises critical questions: To what extent can individuals of different faiths overlook their differences in order to establish a framework for peaceful coexistence? What factors influence the achievement of religious coexistence? And what principles and practices can contribute to sustaining it in the long term?

The importance of religious coexistence cannot be overstated. In a world increasingly characterized by globalization and interconnection, fostering peaceful coexistence between diverse religious communities is essential not only for social harmony but also for economic, cultural, and political stability. Religious coexistence promotes tolerance, reduces the potential for conflict, and fosters a spirit of cooperation among different religious groups, benefiting society as a whole (Kruja, 2022).

Therefore, the main objective of this study is to investigate the empirical determinants that influence religious coexistence and its long-term sustainability. By understanding the factors that enable or hinder religious coexistence, this research aims to contribute to the broader discussion on how to cultivate a peaceful, cooperative society despite religious differences.

1.1 Research Methodology

The research methodology for this study combines both the inductive and analytical methods to provide a comprehensive understanding of the issue at hand. The inductive method allows for a detailed exploration of each aspect of the problem, helping to uncover the underlying relationships between the various elements of religious coexistence. By examining specific instances and examples, this approach leads to broader conclusions about the nature and sustainability of coexistence across different religious communities. Meanwhile, the analytical method focuses on breaking down the key components of the issue, analyzing each element in depth, and drawing connections that reveal the core of the problem and its potential consequences. Together, these methodologies are well-suited for addressing the complex and multifaceted nature of religious coexistence, as they enable a nuanced understanding of both the individual components and the larger framework in which they exist. The combination of inductive and analytical approaches ensures a thorough examination of the factors influencing religious coexistence, making them highly appropriate for this research topic.

2 REALISTIC FACTORS AFFECTING RELIGIOUS COEXISTENCE

It is essential to recognize that religious coexistence within a single society is a longstanding issue, with its tragic events deeply rooted in history and persisting into contemporary times. On an individual level, we encounter the story of Hypatia of Alexandria (Deakin, 1994), a philosopher and mathematician from ancient Egyptian heritage. She adhered to the religion of her ancient Egyptian ancestors while engaging in sciences and philosophy. It is mentioned that she authored several books, including a commentary on the book of Ptolemy

the Geographer. It is evident that she assisted him in designing the astrolabe. She also held seminars where many scholars of mathematics gathered to discuss scientific matters.

Furthermore, due to her pagan beliefs, Cyril, the Archbishop of Alexandria, accused her of practicing sciences that contradicted the principles of the Church. By his order, a group of church followers intercepted her while she was on her way to her seminar in the year 415 CE. They took her to the church, where she was stripped of her clothes, killed, and her body was mutilated. Finally, her remains were thrown into the fire (Artemi, 2020).

On a societal level, in the year 1492 CE, there occurred a religious persecution incident against Muslims and Jews in Spain. After the Spanish conquest of Granada and the end of Muslim rule, the Inquisition courts were established, becoming synonymous with religious persecution in every sense of the word. As a result, King Ferdinand and Isabella decided to expel Jews and Muslims from Spain based on religious motives and the alleged preservation of religious purity in Spain (Al-Musayri, 2021).

Muslims also suffered religious persecution at the hands of Russian czars and Bolsheviks (Al-Munir, 2016).

In 1771, the Russian czarist regime committed a massacre against the Crimean Tatars, resulting in the death of 350,000 Tatars and the displacement of two million and two hundred thousand to Turkey. The Russian army also expelled five hundred thousand Tatars from their homeland and settled Russians in their place. In subsequent deportation campaigns in 1783, many Muslims from Crimea fled to Turkey and Central Asian countries, with some even reaching the holy cities of Mekka, Madina, and Taif.

In 1928, Stalin executed 3,500 Tatar imams and intellectuals, and the following year, he exiled forty thousand Crimean Tatars to Siberia.

There was also another persecution that occurred against Native Americans at the hands of European colonizers (Spanish and Portuguese). Christopher Columbus's intentions became evident in one of his letters to Europeans, where he stated, "These inhabitants must be good servants and loyal followers of the Church (al-Jazīrah, 2022)." This perspective of superiority and colonialism towards North America led to the genocide campaign carried out by missionaries. Archbishop Bartolomé de las Casas said, "The Inquisition courts that persecute Muslims and wreak havoc upon them, and the missionaries who chase and destroy Native Americans, are of the same nature (Cáceres, 2007)." He then narrated extremely gruesome scenes of the methods used by the Spanish in killing Native Americans, including men, women, and children, and even cannibalizing their bodies. He emphasized the religious motive behind committing those crimes, stating, "Christians have killed all these innocent souls and committed all these atrocities in the name of religion, and how many crimes they have committed in the name of evangelization" (Cáceres, 2007).

If we contemplate the matter, we find that firmly held beliefs are the primary factor in distinguishing each religious group from others, resulting in each community revolving around its own beliefs and viewing other communities with suspicion. The dynamics of power and weakness play a decisive role in persecution. The stronger society, which holds the reins of power, directly or indirectly oppresses the religious groups residing in the country alongside it.

This occurred repeatedly with Muslims in Al-Andalus following the Spanish seizure of Toledo, Cordoba, Seville, and ultimately Granada.

Regarding the Russian czars, the Orthodox faith was the main motivation for persecuting Muslims. As for the Bolsheviks, their positions were initially colored to attract the working classes during the Bolshevik revolution. However, they soon reverted to their atheistic beliefs, rejecting religions, particularly Islam. Under the slogan of combating "crimes caused by customs (The Frontline, 2023)," Stalin launched his oppressive campaign against Muslims, while the situation was different for Jews.

Regarding the persecution of Native Americans, the religious beliefs held by the kings of Spain and Portugal manifested in their divine right to colonize lands, plunder their wealth, and enslave their people. It is known that these principles are not explicitly stated in the Gospels but rather decisions made by kings with the blessing of the popes, which became religious constants through which they dealt with dissenting communities.

Within the framework of these religious constants and ideologies held by the persecutors, there was no room left for accepting the other or engaging in religious coexistence, unlike Muslims who entered the Levant, Egypt, Anatolia, and Al-Andalus. The documents of the treaties concluded between Muslims and the lands they entered affirm a good level of organization conducive to religious coexistence. There was even a considerable degree of tolerance, although not absolute. Muslims had certain non-negotiable aspects of their faith, but apart from that, Christians, Jews, Sabians, and even pagans in Africa found a regulated space and system that allowed them to continue practicing their religion, performing their rituals, and resolving disputes based on their respective faiths. (Wargo et al., 2024).

However, the intellectuals of Europe felt the extent of shame and disgrace that their ancestors had exercised in the name of religion towards people of other faiths in their own societies or the lands they colonized. This led to calls for the predominance of humanitarian principles that guarantee peaceful coexistence among human communities. Consequently, decisions were made that were included in the constitutions of most European countries, the United States of America, and Australia, as well as in the charters of the United Nations. Examples of this include:

The United Nations General Assembly Resolution 243/53 provides a comprehensive definition of the culture of peace, emphasizing key principles such as respect for life, the end of violence, and the promotion of non-violence through education, dialogue, and cooperation. It also highlights the full respect and promotion of human rights and fundamental freedoms, the commitment to peaceful conflict resolution, and the importance of addressing the developmental and environmental needs of both present and future generations. Moreover, the resolution calls for the respect and promotion of the right to development, alongside the adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, and mutual understanding at all levels of society and among nations (United Nations, 2019). In addition, the United Nations has issued a series of resolutions further promoting these values, including A/RES/72/130, which established the International Day of Living Together in Peace, and A/RES/53/243, which outlines the Declaration and Programme of Action.

UNESCO has also issued a document titled "Global Citizenship Education - Implementation at the Local Level"[Pak, & Kiwan, & Deardorff, 2022], and one of the emphasized points in this document is the establishment of the idea that "Global citizenship education is not a new concept but a shared aspiration of all peoples to live in peace within and beyond their borders"(Unesco, 2015).

It also mentioned the Charter (Manden) issued by Emperor Sundiata Keita, which called for social peace within the framework of diversity, the sanctity of human beings, and the security of the nation. It included concepts of respecting human life and the right to life, principles of equality and non-discrimination, justice, fairness, and solidarity (Unesco, 2015).

While calls for religious coexistence and human brotherhood have taken on a global character and have been included in the constitutions of contemporary nations of various colors and religions, the question remains: Is the practical implementation of these calls and decisions effective or not?

Objectively speaking, the implementation of these decisions and calls is influenced by the political situation. If religious groups have strong political influence, they are more likely to have a good implementation of peaceful coexistence decisions. This is evident in Christian minority communities. For example, the Jewish community did not suffer any harm from the Bolsheviks despite their apparent rejection of all religions. When Lithuania, with its Christian majority, declared independence from the Soviet Union, it received international support that thwarted Russia's attempts to impose its control. The reality of independence was recognized by the United Nations, as well as Russia shortly after. The strong Christian Western support for this independence movement was a significant factor.

If we examine the situation of Jewish communities worldwide, we find no signs of persecution. The reason behind this is the existence of Israel, heavily supported by the United States and most European Union countries.

Instances of persecution against Islamic minorities continue to resonate globally, underscoring the ongoing challenges faced by Muslim communities in various parts of the world. The plight of the Uighur Muslim minority in China is a stark example, with the United Nations High Commissioner for Human Rights issuing a report that confirms "grave human rights violations" committed by China against this predominantly Muslim group (United Nations News, 2022). In Myanmar, the Rohingya Muslims endure relentless and violent persecution by the Myanmar military and the Buddhist majority, with clear religious motivations and direct incitement from Buddhist monks fueling this violence (Shadid, 2015). The global community has also witnessed the mistreatment of refugees from the Middle East, including Syrians, Iraqis, and Afghans, whose struggles are often compounded by biased and discriminatory treatment, such as the more favorable reception of Ukrainian refugees in comparison. Furthermore, recent events in the United States highlight the continuing racial injustices, particularly regarding the treatment of Black individuals by some American police officers and the systemic discrimination against non-white people more broadly (United Nations News, 2023). These instances reflect broader issues of religious and racial intolerance, demanding global attention and concerted action to address human rights violations and promote equality and justice for all.

Apart from being influenced by the political landscape, another crucial factor impacting the implementation of decisions promoting religious coexistence is self-interest. Powerful nations, particularly those wielding veto power within the United Nations, often disregard the plight of minorities and the challenges they face because they do not serve their own interests. Consequently, we witness a lack of practical measures taken by these countries to support religiously persecuted minorities. Their involvement typically remains confined to mere verbal statements and media declarations that yield no tangible progress. The situation in Gaza serves as a stark illustration of this reality, as an ongoing genocide unfolds before our eyes. While media outlets condemn these atrocities, simultaneous political, financial, and military support is extended to Israel, the party responsible for carrying out the genocide. On February 29, 2024, the Secretary-General of the United Nations addressed the tragic loss of life in Gaza, with the death toll surpassing thirty thousand and the number of injuries exceeding 70000 (United Nations News, 2024). Despite the staggering magnitude of casualties, we have yet to witness any effective and practical actions taken to halt Israel's continuation of this genocide.

In conclusion, if peaceful religious coexistence is indeed a noble aspiration, sought after by wise experts, legal professionals, leaders, and intellectuals, its practical implementation will, at best, remain partial. The phenomena of persecution and racial acts will persist, intensifying in certain areas while diminishing in others.

3 FOUNDATIONS OF RELIGIOUS COEXISTENCE

The discussion of the foundations of religious coexistence may be theoretical, aiming for practical application. The following are the key elements that can be considered as foundations for religious coexistence within a single society or among diverse communities (Malović & Vujica, 2021; Sulaiman, 2021):

1. **The presence of a high degree of mutual respect among individuals within the same society**, as well as respect towards other communities. The desired respect entails recognizing the right of every individual to choose their own beliefs, acknowledging their full autonomy and humanity. Differences in beliefs or ideas should have no bearing on this respect. This perspective allows for a fair and just view of communities, promoting the concept of equality in choice, belief, and the practice of customs that do not infringe upon the rights or sanctities of others. When societies can achieve the necessary level of respect, manifestations of hatred and racial discrimination diminish, fostering harmony in the behavior of individuals within society and in interactions between communities (Kruja, 2022).
2. **Dialogue when possible.** Religions have their specificities that should be taken into account. However, there is a significant degree of cultural, social, and economic common ground, as well as certain religious aspects that are universally agreed upon, such as justice, personal and property security, and the sanctity of dwellings. Fair and conscious dialogue preserves the religious uniqueness of a society while respecting it. It presents cultural and intellectual ideas that make all segments of society, regardless of their religious backgrounds, partners in the development of their country and the construction of its civilization.

3. **Collaborative Cooperation:** All religions, based on sound principles, welcome and engage in acts of goodness. They value human cooperation in its broad and absolute sense. Material support should be provided to all segments of society without discrimination based on religion. Care for the elderly, children, and people with disabilities should be a shared commitment. Furthermore, this extends beyond the humanitarian aspect to the aesthetics of cities and neighborhoods. Everyone should strive to maintain their splendor, cleanliness, and beauty. Thus, we witness a society that practices peaceful coexistence while preserving religious privacy.
4. **Application of Sound Values and Ethics,** particularly mercy, justice, tolerance, harmony, and compassion. When different segments of society adhere to these virtues within their respective religions and apply them correctly, we will see a stable and productive human society, largely free from violations and crimes, and devoid of religious racism (Kruja, 2022)..
5. **Instilling a Culture of Respect for Differences:** This can be achieved through education and enlightenment for individuals of all ages and levels within society. The aim is for each segment to recognize that other segments within society have their own personalities, opinions, and unique characteristics that differ from those of other segments. This diversity is inherent in human nature, thinking, and orientations. If members of society respect those differences that do not harm others or pose any threat to them, we will witness a society that coexists both religiously and socially.
6. **Fair Application of the Law:** This is of utmost importance. Everyone, regardless of their religion or varying levels of material and social status, should be subject to the law equally. Unfortunately, we have often witnessed cases where the law is not properly enforced or turns a blind eye to acts of religious racism, as seen in Lebanon, India, Turkey, and other countries. This has resulted in the escalation of religious racism, leading to tragic incidents resulting in loss of life and significant material damage. It is essential to combat any manifestations of racism in the media, especially during presidential, parliamentary, or municipal elections. Any racist discourse in these events should be prohibited, and measures should be taken to criminalize hate speech. Strict actions should be taken against those who engage in such behavior.
7. **Activating the Role of Religious Leaders** is of utmost importance because religious communities rely on the opinions of these leaders in their actions. If scholars from Muslim, Christian, and other religious backgrounds possess a high level of awareness and have a firm conviction in respecting religious diversity, considering religious racism and aggression against others as forbidden, individuals will adhere to the directives and advice issued by these religious leaders. This will significantly reduce instances of religious racism and religious extremism.
8. **Resolving intergroup conflicts through arbitration and reconciliation** is of utmost importance. It is anticipated that conflicts may arise within a single community. When community and international leaders proactively address these religious conflicts using logical and equitable methods, society will maintain harmony, guided by love and

understanding. If conflicts prove difficult to resolve, turning to state courts can aid in the resolution of disputes and the alleviation of crises.

Conversely, allowing matters to be determined solely by individual actions, as is presently happening in Lebanon, will only escalate tensions and animosity, potentially leading to armed threats. This outcome is a probable consequence of the absence of law and justice.

4 PROMOTERS OF RELIGIOUS COEXISTENCE

Coexistence among human beings is a vital necessity. An individual cannot fulfill all their needs alone due to limited capabilities. Therefore, they are compelled to cooperate with others to obtain the necessities of life, which are numerous and diverse. One of the most prominent among these is security, which flourishes in a state of peace and peaceful coexistence but deteriorates in the presence of conflicts and repeated disputes.

For religious groups within a single society, as well as with other communities, it is essential to focus on promoting religious coexistence to ensure its continuity and sustainability. Among these promoters are (Kruja, 2022; Parker & Gill, 2021):

1. **Mutual understanding** and religious coexistence built upon respect and consideration of the uniqueness of others. This is the best means to enhance mutual understanding between the parties, as it can make perspectives converge in most cases and prevent biases and prejudices that often arise from irrational extremist stances, fear of the other party, or even ignorance of their intentions.

When mutual understanding is practiced by the wise members of both groups, there will be no room for derogatory remarks or actions based on ignorance or fear. If there is any tension, dialogue leading to understanding is capable of resolving conflicts in most cases.

2. **Promoting the Principles of Peace and Stability.** The existence of differences, particularly religious differences, is inherent. These differences are followed by variations in social and economic interactions. Therefore, it is crucial to prioritize the principles of peace and stability, allowing each religious group the necessary space to practice their beliefs and manage their daily affairs within a shared framework that prohibits encroachment or transgression upon the other party. Intentions should be free from treachery and betrayal, ensuring the continuity of peaceful religious coexistence for as long as possible.
3. **Enhancing the principle of tolerance** is fundamental to religious coexistence within a single society or with other communities. The aim is to make tolerance a tangible reality. It is evident that practical life is marred by numerous causes of tension and conflict, especially when it comes to the self-interest of each group. However, if tolerance is practiced effectively and actively, it can resolve most sources of conflict and tension. In cases where tolerance falls short, resorting to prevailing systems and laws becomes necessary as the ultimate guarantee for peaceful religious coexistence and the prevention of conflicts.
4. **Engaging in charitable activities** is another avenue for promoting religious coexistence. The concept of participation inherently leads to significant convergence among the participating individuals, as they work within a unified program with shared goals that they all strive to achieve. They are willing to set aside personal biases for the sake of success and goal attainment.

When collaborative work involves charitable acts such as assisting orphans and widows, rescuing the injured, or providing medical treatment, the participating group becomes a cohesive and integrated entity. They appreciate and respect one another, regardless of their religious backgrounds, because they are engaged in noble deeds that elevate humans above differences and self-centered tendencies.

5. **Cooperation in achieving public interests** refers to the fact that every multicultural and multi-religious society has shared public interests, such as security, justice, environmental development, and the provision of healthcare and education, among others. Achieving these interests requires collaboration among all segments of society. If this cooperation is realized in the right and convincing manner, it becomes a guarantee for sustaining religious coexistence and makes the community more cohesive and committed to its achievements and gains resulting from that cooperation.
6. **Raising awareness about the reality of religious and racial diversity:** Education and enlightenment can transform the issue of religious and racial diversity into a positive factor that serves humanity and meets life's requirements.

It is worth noting that people have diverse minds, desires, and needs. It is natural for people's beliefs and behaviors to differ. Education plays a role in raising awareness that such differences can be positive and beneficial, especially when scientific and spiritual leaders actively contribute to this awareness. Furthermore, educational curricula should include the necessary principles for understanding religious and racial diversity and peaceful coexistence among followers of different religions, considering that diversity as a human enrichment. The focus should be on the common aspects that unite different segments of society, while respecting the distinctiveness of each religious group.

Promoting religious coexistence requires continuous work and ongoing efforts to solidify the principle of peaceful coexistence. This includes initiating programs and socio-cultural and economic activities that benefit everyone, as well as establishing reconciliation committees that promptly address rifts, resolve conflicts, and prevent their escalation.

These efforts are reinforced by the presence of a just system that protects freedom of belief, guarantees rights, encourages constructive religious dialogue, and fosters cooperation among religious groups within society.

Ultimately, promoting religious coexistence relies on recognizing religious diversity as an enrichment rather than a threat and encouraging individuals to seek commonalities and unity instead of focusing on differences. Peaceful religious coexistence creates a more cohesive society and contributes to building a better world for all.

5 CONCLUSION

Throughout this research, the researchers have strived to present the data related to religious coexistence. This includes the painful historical aspect, international efforts and approaches to overcoming religious differences, as well as proposing foundations and enhancers that contribute to making multi-religious societies self-convincing of religious coexistence. The research has led to several key findings:

- 1- Religious coexistence implies good interaction, actual tolerance, and a prevailing harmony among the diverse religious communities.

- 2- Religion provides uniqueness to its followers, but it does not prevent communication and cooperation with followers of other religions if the teachings of the religion are understood correctly.
- 3- The entanglement within the triangle of hatred, selfishness, and self-interest has led many religious leaders throughout history to engage in heinous acts against dissenting religious communities, persecuting and plundering their resources in the name of religion. Consequently, there is no room left for religious coexistence among different segments of the same society or with other communities of different faiths.
- 4- Sound religious teachings, as is the case in Islam when divorced from distorted interpretations and misconceptions embraced by extremists, ensure a high degree of tolerance and religious coexistence.

Similarly, some Christian teachings state, "Do not resist an evil person. If anyone slaps you on the right cheek, turn to them the other cheek also. And if anyone wants to sue you and take your shirt, hand over your coat as well." (Matthew, Chapter 5, Verses 39-40). It also states, "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you" (Matthew, Chapter 5, Verse 44). However, as historical events have shown, this principle was completely absent from the leaders of the Thirty Years' War between Catholics and Protestants and from campaigns such as Christopher Columbus and others.

- 5- Rational individuals recognize the importance of religious coexistence and its necessity for the prevalence of security, justice, stability, and subsequently scientific and economic prosperity. Therefore, we find international organizations issuing charters calling for peaceful religious coexistence, and most countries have taken the initiative to adopt laws concerning religious coexistence and prohibiting racism and sectarian discrimination. However, the principle of "power" and the dominance of "self-interest" hinder the implementation of these laws or render them ineffective.
- 6- If the foundations of religious coexistence are embraced and religious communities strive to implement them, they will achieve a high degree of humanity, stability, productivity, and all their endeavors will be directed towards the betterment of humanity.
- 7- Enhancers of religious coexistence greatly contribute to spreading a culture of tolerance, cooperation, and constructive dialogue. They work to overcome expected problems and conflicts and prevent their escalation.
- 8- The state's law plays a crucial role in defusing conflicts and disputes among the various religious segments of society. The condition here is that judges and their application of the law should be characterized by absolute integrity, objectivity, and impartiality, devoid of any religious or vested interests.

5.1 Recommendations

- 1- Conduct a study focusing on the perspectives of religious and community leaders (Muslim scholars, Christian priests, Jewish rabbis, and monks in other religions) to understand their views on religious coexistence and their potential for cooperation in this area.

- 2- Conduct a study investigating the reasons for the failure of religious coexistence in countries with constitutional provisions that protect minorities and preserve their religious and social distinctiveness. This study should identify cultural and legal gaps and propose solutions to bridge these gaps.
- 3- Conduct a study examining the inherent conflicts between different religious beliefs, aiming to neutralize or reduce such conflicts by encouraging religious communities to find common ground, respect each other's religious privacy, and promote dialogue that values religious diversity as a source of strength rather than division.

Funding: This research is supported by Prince Sattam bin Abdulaziz University, represented by the Deanship of Scientific Research, under the number 2022/02/10672.

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