



**Elnur Mustafayev**

<https://orcid.org/0000-0001-9784-3466>

Ph.D., Head of the "Religion and Public Opinion" Department of the Institute of Oriental named after Z.M.Bunyadov of ANAS, Chairman of the Council of Young Scientists and Specialists of the Institute, Azerbaijan, [elnur.mustafayev88@mail.ru](mailto:elnur.mustafayev88@mail.ru)

### Atıf Künyesi | Citation Info

Mustafayev, E. (2024). Interfaith Dialogue: As a Guarantor of Global Security and Spiritual Renaissance. *Akademik Tarih ve Düşünce Dergisi*, 11 (2), 1068-1074.

## Interfaith Dialogue: As a Guarantor of Global Security and Spiritual Renaissance

### Abstract

The article explores some topics about the essence of dialogue in general and discusses the crucial role of dialogue in resolving a number of conflicts in modern times. The author paid special attention to inter-religious dialogue and provided detailed information on the conditions necessary for the organization of such events. Interreligious dialogue is not only a means of communication, but also a mechanism that creates conditions for the establishment of relations between different schools of thought. Dialogue is essentially based on such sublime values as universality, universality, brotherhood, religious and cultural diversity, freedom of thought and belief, and pluralism. All these principles, which are important for the formation of this culture and, in this regard, the civilized environment, originate from international law based on humanistic values and progressive ideas of different religions. These principles embody the spirit and nature of international religions, as well as universal humanist ideas. The article also examines many issues related to the goals and benefits of interreligious dialogue and provides a comparative analysis.

**Keywords:** dialogue, interreligious dialogue, religion, sect, ideology

## Dinlerarası Diyalog: Küresel Güvenliğin ve Manevi Rönesansın Garantörü Olarak

### Öz

Makale, genel olarak diyalogun özüne ilişkin bazı konuları incelemekte ve modern zamanlardaki bir dizi çatışmanın çözümünde diyalogun oynadığı önemli rolü tartışmaktadır. Yazar, dinler arası diyaloga



*özel bir önem atfetmiş ve bu tür etkinliklerin düzenlenmesi için gerekli koşullar hakkında ayrıntılı bilgi vermiştir. Dinler arası diyalog sadece bir iletişim aracı değil, aynı zamanda farklı düşünce ekolleri arasında ilişki kurulması için gerekli koşulları yaratan bir mekanizmadır. Diyalog, temelde evrensellik, kardeşlik, dini ve kültürel çeşitlilik, düşünce ve inanç özgürlüğü ve çoğulculuk gibi yüce değerlere dayanır. Bu kültürün ve bu bağlamda medeni ortamın oluşması için önemli olan tüm bu ilkeler, insani değerlere ve farklı dinlerin ilerici fikirlerine dayanan uluslararası hukuktan kaynaklanmaktadır. Bu ilkeler, evrensel hümanist fikirlerin yanı sıra uluslararası dinlerin ruhunu ve doğasını da bünyesinde barındırmaktadır. Makale aynı zamanda dinlerarası diyalogun hedefleri ve faydaları ile ilgili birçok konuyu incelemekte ve karşılaştırmalı bir analiz sunmaktadır.*

**Anahtar Kelimeler:** diyalog, dinlerarası diyalog, din, mezhep, ideoloji

### **Introduction**

Religion and beliefs are as old as human history. People have worshiped supernatural forces and believed in various beliefs since the beginning of time. Archaeological excavations, ancient rock paintings and the study of primitive lifestyle beliefs prove this once again. According to historians, it is impossible to find societies without religion. Religion is a necessary issue born from human nature. Throughout history, mankind has felt the need for religions, and has found spiritual solace and spiritual nourishment in them. From this point of view, the evolution of religions and beliefs according to the requirements of the times is directly proportional to the expansion of human thoughts. Religion is closely related to the inner world of a person and has a great influence in determining social relations. Looking at its essence, it is clear that religion brings happiness to people, promotes justice, as well as respect for the rights of others and moral values. However, there is a fact that under the veil of religion, cases of application of inhuman ideas or abuse of religious values are also observed. From this point of view, it is necessary to be sensitive towards religions and it is necessary to conduct scientific research in this field.

There is no doubt that dialogue culture is basically a means of communication and getting to know each other. This culture is essentially based on sublime values such as universality, universality, brotherhood, religious-cultural diversity, freedom of thought and belief, and pluralism (Nakamura 1964, p. 189). All these principles, which are important for the formation of a culture of dialogue and a civilized environment in this regard, originate from international law based on humanistic values and progressive ideas of various religions. These principles inspire the spirit of international religions, as well as universal humanist ideas, and are appropriate to their nature.

There are different opinions about the definition and types of dialogue among researchers and public-politicians. Some researchers dialogue from different aspects; classified in religious, cultural and political directions. It can be concluded that, regardless of its type, dialogue is one of

the methods of science and knowledge and is a progressive means of communication based on the ability to speak and converse. It is an interaction in which two or more parties each try to express their thoughts carefully, and each party listens politely to what the other party has to say, despite the difference in thoughts (Flecha, 2000, p. 78). It can be noted that the history of humanity has benefited from dialogue on several levels. For example, dialogue has played a decisive role in the peaceful ending of a number of conflicts, and in the prevention of many religious and racial massacres. In general, dialogue is a rational tool for solving conflicts and is based on sound logic and thoughts. In particular, interreligious dialogue is one of the most important issues in solving many religious, ethnic and political problems in the 21st century, as well as in the fight against religious radicalism.

### **1.Important conditions for the realization of interreligious dialogue**

In order to realize higher goals such as inter-religious unity, the unity of humanity, and accepting the existence of religious and cultural diversity, it is necessary to provide some important conditions. Acceptance of unity and diversity based on religion and universal brotherhood requires justice in social relations. In this context, the concept of equality should be taken into account, which is also required by the principle of justice. The dialogue process is closely related to the inner world, mental potential and cognitive power of a person. There should be no place for national, religious, sectarian and racial bigotry in the dialogue based on justice and equality. In addition, important elements such as mutual respect and acceptance of others must be taken into account for dialogue to take place. Accepting the existence of religions, sects and different ideologies is considered one of the most basic conditions of dialogue. The issue of tolerance and recognition of others during dialogue is one of the factors that create the basis for this process. As a logical consequence, mutual recognition culminates in mutual respect and forms the concept of coexistence (Leonard, 2007, p. 51). One of the most important conditions in interreligious dialogue is that the dialogue is not under the dictates of any religion or sect. Because the dialogue should not serve the interests of any religion or sect, but should take place in an equal environment. Thus, usually the members of each religion participating in the dialogue try to realize their goals and dictate their thoughts. From this point of view, each party should give up its obvious dominance over the dialogue and create conditions for cooperation with other religions for the independent functioning of the dialogue process. In this direction, first of all, common interests and goals should be determined and a higher commission or institution should be created to regulate the mentioned features. Common interests and goals mean principles that all religions can benefit from.

The question of determining the main goals of the dialogue depends on the current situation of each religion and sect. It is possible to ensure democracy in interreligious dialogue thanks to

the independence of the dialogue. This is directly dependent on the independence of the religions themselves and the relations of the members of the religion among themselves. In order to ensure the independence and democracy of the dialogue, they must revise their traditional ideas about religions, both themselves and their relations with other religions. This is a very difficult and at the same time demanding job. Thus, the religions that aspire to leadership should give up the position of aspiring to leadership both theoretically and practically in relation to other religions and sects during the dialogue, and the organizers of the dialogue should create a normal condition for all religions to equally benefit from the benefits of the dialogue. In other words, complete equality of religions is necessary in dialogue, and "master" and "servant" relations should not be allowed. Usually older religions consider themselves the source of younger religions and do not consider them independent and in many cases intend to make them dependent on themselves. For example, it is possible to mention Hinduism-Buddhism relations. Some Hindus considered Buddhism to be a modified new form of Hinduism, and this attitude led to some coolness between the two religions. However, Buddhism arose independently and rejected many of the fundamental beliefs of Hinduism. Of course, there are commonalities and differences between Hinduism and Buddhism (Masih, 2000, p. 18). From this point of view, common points in faith and worship should be selected and presented for the sake of dialogue support, and should be considered as common religious principles that create a basis for dialogue. Different characteristics of religions should be considered as their freedom of belief and thought. These principles, which we have listed, should be applied to every interfaith dialogue organized by including all religions in terms of religious freedom and transparency.

One of the important conditions for interreligious dialogue is that each religion has the right to freely express its ideas and concepts. It is the natural right of every religion to make a joint effort to solve the problems that have arisen, as well as to exchange ideas to bring the proposed proposals to a common denominator. In this process, biased interventions that would hinder the progress of the work should not be allowed. Conversely, if the independence of dialogue is not taken care of, interreligious dialogue cannot contribute anything to the benefit of humanity. For the sake of the democracy of the dialogue, the parties participating in the dialogue should not be pressured, and the results of the dialogue cannot be subordinated to someone's religious interests. Because one of the main goals of the dialogue should be to exchange ideas, to ensure the achievement of common interests that will satisfy each side in solving the problems put on the agenda. One of the main conditions for achieving positive results in interreligious dialogues is continuity. Dialogues in this direction should not be interrupted and should continue regularly. Continuity in political and economic dialogues may continue until political or economic problems are resolved. But in

interreligious dialogues, the topics are broad and relevant for every era. In other words, religions have inexhaustible solutions to the modern problems of humanity. One of the most necessary requirements is to pay attention to the spiritual and moral values of the dialogue and to create conditions for the formation of a sincere environment. At the same time, it is important that the parties participating in the dialogue are fully prepared scientifically and morally (Süleyman, 1976, p. 19). Because the dialogue is based on the promotion of spirituality and religious values. Conducting dialogue around moral values leads to the development of general religious consciousness, increases the religious experience of the interlocutors, as well as edits the way of looking at others and creates the basis for direct access to more accurate information about others.

## **2.Benefits and perspectives of interreligious dialogue**

One of the main goals of interreligious dialogue is to ensure the coexistence of members of different religions and to create a tolerant environment. Because the dialogue is based on spirituality and the promotion of religious values. Conducting dialogue around moral values leads to the development of general religious consciousness, increases the religious experience of the interlocutors, as well as edits the way of looking at others and creates the basis for direct access to more accurate information about others. Religious pluralism is a phenomenon that has become a reality in the era of globalization, and human migrations caused by various reasons have led to the emergence of religious minorities both in the East and in the West. A religious reality of this kind has created the need for religious pluralism and coexistence. As one of the benefits of interreligious dialogue, it is possible to mention the formation of a culture of coexistence of members of different religious denominations. Another benefit of interreligious dialogue is the weakening or complete elimination of extreme tendencies such as religious radicalism and extremism. There is no doubt that regular dialogues are of great importance in protecting against religious extremism and religious-national fanaticism. So, in a number of cases, the development of fanaticism tendencies is observed more often with cases of ignorance and self-absorption. Interreligious dialogue creates conditions for different religions and religious denominations to get to know each other and to enlighten the participants. This, in turn, sheds light on dark points, weakens radical thoughts and paves the way for moderation.

Among the benefits of dialogue is the identification of interreligious universal common points and the establishment of relations within this framework. People with common principles first lived together, and over time they separated into different tribes and races. Of course, the emergence of polarization between early human societies and the occurrence of large migrations later created the need to recognize each other among these communities. These three stages witnessed by human history; living in communities, diversity and familiarity are a natural process

and are not mutually exclusive. Human commonality is hidden between the unity of people and their diversity, which is precisely this commonality that calls people to get to know each other and to human unity (Rifai, 2013, p. 66). One of the benefits that can be achieved during dialogues is the realities of universal cooperation and solidarity. As it is known, one of the manifestations of human cooperation is cooperation. It can be said that the principles of cooperation can be found in most religions, and such provisions have been confirmed in the holy books of those religions. It is impossible to form a human commonwealth without cooperation from which each party can benefit. In this regard, people's interests should be taken into account in universal solidarity and discrimination should not be allowed. Cooperation is a principle that calls for justice, brotherhood, sacrifice and love.

It is possible to add the principles of peaceful living and good neighborliness to this list. In theory, an individual cannot live in isolation from other people. As it is known, people live next to each other and neighborly relations are formed. The broad form of such a neighborhood is the neighborhood of states with each other, and as a result, international neighborhood rights are formed. Here we are talking about the neighborhood of all people, regardless of their religion, color, or culture. Forming according to diversity is one of the important elements for the sustainability of life (Hasan 2008, p. 198).

### **Conclusion**

In conclusion, it can be noted that dialogue is of great importance for different religions and cultures and occupies a special place in the establishment of international relations in the modern world. If we look carefully at the provisions of a number of religions, it is possible to see that those religions are open to dialogue. Dialogue is a means of communication between members of different religions and creates great opportunities to get to know each other. In addition, dialogues are an accessible source for collecting scientific materials on various topics during scientific research. As a result of a series of dialogues that took place in the first half of the 21st century, social contact took place, and interests were ensured based on the principles of familiarity and coexistence, as well as equality and mutual respect. The necessary conditions for dialogue to take place can be summarized as follows:

- a) Independence of religions and cultures should be ensured during the dialogue;
- b) Dialogue should not be subjected to the hegemony of this or that religion or culture
- c) The dialogue should take place in democratic conditions and principles such as fair approach and equality should be expected in this direction

d) Conditions should be created for each party participating in the dialogue to freely express their thoughts and ideas, and political and religious pressure tools should not be allowed at this time.

e) Rules of etiquette during dialogue; moral rules such as kind words, gentle treatment, humility, consultation and consultation should be expected and continuity of dialogues should be ensured.

The benefits and perspectives of interreligious dialogue can be classified as follows:

a) Ensuring mutual acquaintance and communication between members of different religions and cultures

b) Creating a co-habitation environment of people in the conditions of religious and cultural pluralism

c) Fight against cases of religious radicalism and extremism, stay away from all forms of religious-cultural extremism and create conditions for religious moderation.

d) To ensure inter-religious and inter-sectarian rapprochement and to protect their religious-national identity

e) To put an end to conflicts on religious grounds and to ensure the restoration of peace between the opposite parties

f) Correcting misconceptions about religions and sects and taking necessary measures for this

g) Determining common values between religions and sects and forming coexistence models in this direction

### References

Flecha, R. (2000). *Sharing Words. Theory and Practice of Dialogic Learning*. Lanham, Rowman and Littlefield.

Hasan, M. X. (2008). *al-Hiwar manhajan wa saqafatan*. Doha, Matba`atu Qatar.

Leonard, S., Khalid, D., Reuven, F. (2007). *Triologue: Jews, Christians, and Muslims in Dialogue*. Twenty Third Publication.

Masih, Y. (2000). *In a Comparative Study of Religions*. Delhi, Motilal Banarsidass Publishers.

Nakamura, H. (1964). *The Ways of Thinking of Eastern Peoples*. University of Hawaii Press.

Rifai, M. H. (2013). *Malik Fahd School*. Riyadh.

Suleyman, V. (1976). *al-Hiwar baynal-adyan*. Cairo, Hey`atu published