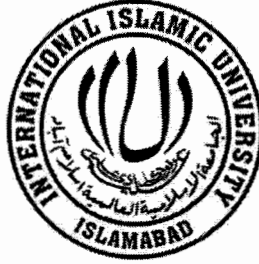


# Muslim-Christian Dialogue in Pakistan

"A case study of Christian Study Centre, Rawalpindi"

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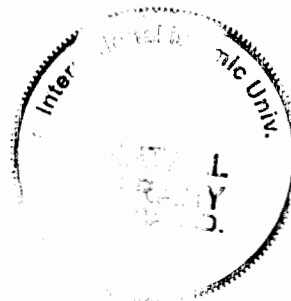
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**Supervised by**  
**Dr. Muhammad Modassir Ali**  
**Mr. Bilal Ahmad Quraishi**

**Presented by**  
**Riaz Ahmad**  
**Reg. No. 884-FU/M. Phil/F06**

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**Department of Comparative Religion**  
**Faculty of Islamic Studies (*Usuluddin*)**  
***International Islamic University, Islamabad***



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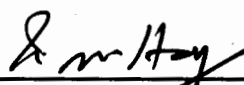
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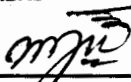
# VIVA-VOCE EXAMINATION COMMITTEE

*It is to certify that this thesis is accepted from the Viva-Voce Committee as partial requirement of the M. Phil Degree in Comparative Religion (Islamic Studies)*


**External Examiner:**

  
Prof. Dr. Muhammad Zia-ul-Haq  
Chairman  
Faculty of Islamic Studies & Arabic  
National University of Modern Languages, Islamabad  
ISLAMABAD

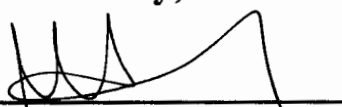
**Internal Examiner:**

  
Dr. Muhammad Junaid Nadvi  
Assistant Professor  
Department of Hadith  
Faculty of Islamic studies (*Usuluddin*)  
International Islamic University, Islamabad

**Supervisor:**

  
Mr. Muhammad Modassir Ali  
Incharge  
Department of Comparative Religion  
Faculty of Islamic Studies (*Usuluddin*)  
International Islamic University, Islamabad

**Co-Supervisor:**

  
Mr. Bilal Ahmad Quraishi  
Lecturer  
Department of Comparative Religion  
Faculty of Islamic studies (*Usuluddin*)  
International Islamic University, Islamabad

  
Head of the Department

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## ***DEDICATION***

*I dedicate this work to my Dear parents, especially to my beloved mother who always helped me by her worthy prayers.*

## ***LIST OF THE ABBREVIATIONS***

***List of the important abbreviations is following:***

1. **CBOs** : Country Based Organizations
2. **COSAP**: Christians Organizations of Social Action in Pakistan.
3. **CRS**: Catholic Relief Services
4. **FDO** : Farmers Development organization
5. **FNF**: Fredrick Neumann- Foundation
6. **IPS** : institute of policy studies
7. **IRI**: Islamic Research Institute
8. **ITCF** : Institute of Theology and Christian formation
9. **JSL**: Jesus Society, Lahore
10. **MCFI**: Muslim Christian Friendship International
11. **NCCMCR**: National Catholic Commission for Muslim-Christian Relations
12. **NCIRE**: National Commission for Inter-religious Dialogue and Ecumenism
13. **NGOs** : Non Governmental Organizations
14. **NUML** :National University of Modern Languages
15. **OIC** : Organization of Muslim Countries
16. **OP**: Order of the Pop
17. **PAIRD**: Pakistan association of Interfaith Dialogue
18. **PIM** : Pastoral Institute Multan
19. **PSP**: Pastoral Sisters of Pakistan
20. **TDO**: Thull Development Organization
21. **TOT** : Training of Trainers
22. **WICS** : World Islamic Call Society
23. **WMC** : World Muslim Council
24. **WML** : The World Muslim League
25. **ZBI** : Zaraphat Bible Institute

## الملخص (Abstarct)

"الحوار يعني محادثة بين شخصين أو مجموعتين أو أكثر من ذلك، مع تبادل وجهات النظر لفهم وجهة نظر الآخرين ونقل وجهة نظرنا إلى الآخرين على أمل التوصل إلى نهاية النتيجة." مركز الدراسات المسيحية هو المعهد المجدد المسكوني المسيحي في باكستان ويعتبر فرعاً للمعهد المسيحي الشهير بإسم، "أنتش أيم أني"، الذي تحول إلى حيدر آباد، الهند، بعد تقسيم شبه القارة في عام 1947م. في مركز الدراسات المسيحية هناك كثير من الأنشطة الأكاديمية وغير الأكاديمية على سبيل المثال، الحوار بين الأديان والعلاقات بين الأديان ومشاريع الوئام الاجتماعي، والمجلة الفصلية "المشير" وغيرها من المطبوعات، والمكتبة وقسم الدوريات، وخدمات اللاهوتية، والعمل من أجل التغيير الاجتماعي، والعلاقات الأكاديمية مع معاهد البحوث والمنظمات غير الحكومية، والعمل من أجل المجتمع المسيحي ومجتمع المرأة، وعقد حلقات دراسية، ومحاضرات الخ.

في وجهة نظري، لدى مركز الدراسات المسيحية تاريخ طويل من الحوار من عام 1968م. وقد اعتمدت أصحاب مركز الدراسات المسيحية على فكرة الحوار لـ "أنتش أيم أني" مع بعض التغييرات الأساسية. ولدى مركز الدراسات المسيحية الكثير من الأنشطة الحوارية على سبيل المثال: المشاريع الاجتماعية والانسجام بين الأديان، والحلقات الدراسية، والمؤتمرات، والمحاضرات والدورات الاستثنائية. لدى مركز الدراسات المسيحية أيضاً الكثير من المكتوبات في شكل المجلة الفصلية "المشير"، والكتب، والنشرات، ومنشورات المشاريع، والنشرات والكتيبات وما إلى ذلك. مركز الدراسات المسيحية يقسم الحوار في ثلاثة عهود والتقسيم كالتالي: حوار لاهوتي أو حوار عقلي، الحوار الاجتماعي أو حوار الحياة والوئام أو حوار القلوب. لدى مركز الدراسات المسيحية عدد كبير من مساهمي الحوار أو أشخاص الثروة العلمية من المسلمين والمسيحيين. وفقاً لمركز الدراسات المسيحية، الحوار ليس حجة ولا نشاطاً على أساس النتيجة لكنه هو اسم من المناقشات، والاحترام المتبادل، والوئام، والسلام، والتسامح والتعايش السلمي مع إشارة خاصة إلى السياق الاجتماعي والسياسي الباكستاني.

لحوار مركز الدراسات المسيحية بعض الآثار الإيجابية الدينية والاجتماعية والسياسية على سبيل المثال: الانسجام بين الأديان، والمصالحة، والتسامح، وحوار الأديان، والوئام الاجتماعي، والتعاون في القضايا الاجتماعية، والسلام والتعايش السلمي، والوعي لحقوق الإنسان والأقليات الخ. ولهذا الحوار أيضاً بعض الآثار السلبية في المجتمع الباكستاني. وعلى سبيل المثال: إسقاط الليبرالية والعلمانية، والدعاية ضد قوانين الشريعة الإسلامية خصوصاً التكفير الديني، وحدة الأديان، والترويج للثقافة الغربية، وتغيير الاجتماعية السلبية، والحق في التصويت المزدوج، والطلب لنفس البطاقة المعرفة كمسلمين الخ. وفقاً لعلماء المسلمين، الآثار من حوار مركز الدراسات المسيحية ليست عميقة ومتميزة.



# ***TABLE OF THE CONTENTS***

<b>Main Contents</b>	<b>Page no.</b>
<b><i>Introduction</i></b>	<b>10- 30</b>
<b><i>Muslim-Christian Dialogue: An Introduction</i></b>	<b>10</b>
➤ <b>Introduction to the Topic</b>	<b>16</b>
➤ <b>Interfaith dialogue in Christian perspective</b>	<b>16</b>
➤ <b>Interfaith dialogue in Muslim perspective</b>	<b>21</b>
➤ <b>Deference between polemic and Dialogue</b>	<b>26</b>
<b><i>Chapter 1</i></b>	<b>31- 65</b>
<b><i>Introduction of Christian Study Centre</i></b>	<b>31</b>
➤ <b>Historical background of the CSC</b>	<b>31</b>
➤ <b>Organizational structure of the CSC</b>	<b>35</b>
➤ <b>Major Aims and objectives of the CSC</b>	<b>40</b>
➤ <b>General programs and Missions of the CSC</b>	<b>43</b>
<b><i>Chapter 2</i></b>	<b>66- 122</b>
<b><i>Dialogical activities of Christian Study Centre</i></b>	<b>66</b>
➤ <b>Development of the idea of Dialogue in (CSC)</b>	<b>67</b>
➤ <b>CSC's Definitions and divisions of dialogue</b>	<b>70</b>
➤ <b>Approaches Issues and Topics of dialogue</b>	<b>73</b>
➤ <b>Main Aims and Objectives of Dialogue</b>	<b>79</b>
➤ <b>Practical work of CSC in dialogue</b>	<b>85</b>
➤ <b>Pilot Projects of CSC in Dialogue</b>	<b>90</b>
➤ <b>Contributors of CSCs Dialogue</b>	<b>94</b>
	<b>105</b>

<b>Chapter 3</b>	<b>123- 158</b>
<b><i>Impact and future hopes of the CSC Dialogue in Pakistan</i></b>	<b>123</b>
➤ Religious Impact	124
➤ Social Impact	136
➤ Political Impact	146
➤ Future hopes	152
<b><i>Conclusion</i></b>	<b>159- 160</b>
➤ Results	159
➤ Recommendations	160
<b><i>Index</i></b>	<b>161-161</b>
➤ List of Quranic Verses	161
➤ List of Hadith	161
➤ List of Bible words	161
<b><i>End Notes</i></b>	<b>162-172</b>
➤ Biographical Notes	162
➤ Glossary of Terms	166
<b><i>Bibliography</i></b>	<b>173-180</b>
➤ The Holy scriptures	173
➤ Books	177
➤ Journals	178
➤ Reports	179
➤ Websites	179
➤ Interviews	180

# ***INTRODUCTION***

## **Muslim - Christian Dialogue: An Introduction**

Interfaith Dialogue is an important, hot and burning issue in these days, especially in Muslim and Christian perspectives. Muslims have a long and enduring history in this field and Christians are very active and known as the founder of the modern movement of the dialogue. So my topic "*Muslim-Christian Dialogue in Pakistan: A Case Study of Christian Study Centre (CSC), Rawalpindi*" will be proved a good and beneficial excess in this field .

In this point first of all, I have introduced my topic and Muslim-Christian Dialogue in Muslim and Christian perspective.

### **Introduction to the topic:**

The Christian Study Centre, Rawalpindi CSC is a well known ecumenical institute of Christians in Pakistan and an extension of HMI which was establish in 1930 for Muslim -Christian relationship in the Indian Subcontinent. But after the Partition of Subcontinent it remained in India Hyderabad. In Pakistan CSC may be considered a continuation of HMI as its Pakistani chapter. It was established in 1968 and its basic purpose was Muslim-Christian Dialogue and relationship.

### **Importance of the topic:**

This topic "Muslim-Christian dialogue in Pakistan: A case study of Christian Study Centre (CSC), Rawalpindi " seems a significant topic because Muslim-Christian dialogue is a burning and current issue today on both the national and international levels. Especially when we are living in the age of the globalization, when exponents of the clash of Civilizations are found in no small numbers. We find a lot of knowledge and information about this topic in Muslim and Christian literature. Some points are as follows:

1. In these days Inter-faith dialogue is known as key to peace and peaceful co-existence in a world between Religions and Civilizations and this Research will give this benefit.
2. Interfaith- dialogue seeks to achieve peace, tolerance and harmony between World Religions and my research will try to highlight this further.
3. Dialogue is necessary for mutual understanding and communication between religions and nations and this Research will provide this goal.
4. Dialogue with wisdom (Hikmah) is very good tool of Islamic Dawah.

Allah says in the Holy Quran:

"ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ."

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious.<sup>1</sup>

5. According to the Prophet (S.A.) conveying of Islamic message is duty of every Muslim:

As the Prophet (S.A.W.) says:

"بلغوا عني ولو آية"

"Convey the message even if it is only one verse."<sup>2</sup>

Islam is religion of preaching and never closes the door of dialogue. Our history is witness to that fact.

6. In modern age Muslim- Christian dialogue has more important and necessary especially when we are living in the age of religious diversity.
7. Dialogue is also important in Christian perspective because they also use it in Missions and preaching of Christianity.

Finally the way I see it, dialogue is the future of Muslims, so we should try our best to get sufficient knowledge and to improve our skills in this field

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<sup>1</sup> *Surah an-Nahl* 16:125

<sup>2</sup> *Bukhaaree*, Muhammad Bin Ismail, *Sahih al-Bukhaaree*, (Riyadh : Darussalam, 2000) Kitab Al-Ambia 50:3465

## **Survey of the literature:**

We find a good deal of literature on “Muslim-Christian dialogue”. In this survey I shall mention some important relevant books and provide a brief introduction.

### **1. *Muslim –Christian dialogue in Pakistan:***

This is an important study by Fr. James Channan a renowned Catholic leader in Pakistan. He is well known in Pakistani Christian circles and got his education from America and Italy. He has keen interest in Muslim-Christian dialogue in Pakistan and has participated in many meetings of Muslim-Christian dialogue on national and international level.

The first part consists of the need for the creation of Pakistan association of inter-religious dialogue. This book consists of different articles and interviews of Father James Channan and most of them are not directly related with the title of the book for example; The concept of Shifa in Islam, Benefits of the days of Easter and Christmas etc.

The writer has described the beginning of the Muslim-Christian dialogue by Christians from 1960s when Pope Paul established a secretariat for non- Christian in Vatican. Fr. James Channan has also described the difficulties of Christians in Pakistan. The writer also has pointed out some important Pakistani Christians problems. For example; Islamic Identity of Pakistan, Law of blasphemy 295C, Separate ID card for Non-Muslims, Religious Programs on TV and Separate Electorate etc.

### **2. *Religious dialogue between Muslims and Christians:***

Actually this is a research Thesis of M. Phil written by a student of International Islamic university Mr. Shahid Habib in 2007. This thesis has four Chapters with an introduction. In first Chapter the writer has described the Christian point of view, meaning, definition and main areas of dialogue. In 2nd Chapter he has described the dialogue in Islamic Perspective and also the important organizations and their role in Muslim-Christian

dialogue. The 3rd chapter consists of the history of Muslim-Christian dialogue in Pakistan.

The writer has divided the history of dialogue into three Ages. The era of the dialogue (1967- 1985), the era of the dialogue of life from 1985-1995 and the last era from 1995- onward. In this chapter he has also described the practical examples of dialogue in Karachi, Lahore, Rawalpindi, Faisalabad and Hyderabad etc. In the 4th and last chapter the writer has mentioned the current situation of Dialogue and role of Muslim and Christian institutes in dialogue. In this chapter, he has also described the difficulties and conditions and Purposes of dialogue.

It seems, it is an overview and general introduction of Muslim-Christian dialogue in Pakistan.

### **3. *Dialogue for Peace(Social concerns of Religions):***

This book is written by a famous Christian scholar and priest Mr. Pascal Robert. He is French and got his Ph. D degree from KU Levin Belgium in 1997. He has taught as a lecturer in National Catholic Institute of Theology in Karachi. He is also an active member of National Commission for inter-religious dialogue, Ecumenism, Justice and peace.

In this book the writer has described the beginning and historical background of dialogue and Muslim-Christian relations through dialogue in Christian perspective. The writer describes that Muslim and Christians can co-operate with each other through promoting dialogue, education and human welfare projects. He also describes that we can overcome poverty in Asia through religious values. In this book the writer does not describe anything in the Pakistani context.

### **4. *Muslim-Christian dialogue in 20<sup>Th</sup> century:***

It is good and famous book on Muslim -Christian dialogue by Dr. Ataullah Siddiqui. He has described in this book need, definitions, main areas and some basic principles of Muslim -Christian dialogue in Muslim perspective. He has also described the rule of some important Muslim

scholars and organizations in this field and their methodology in Europe in 20th century.

This book consists of three parts. First part consists of challenges for dialogue and priorities of Muslim and Christian in dialogue. In this chapter the writer also describes the definition and main areas in Muslim and Christian perspective. In 2nd part the writer has described the rule of some Muslim scholars in Muslim- Christian dialogue in Europe. For example; Ismail Raji al-Faruqi (1921-86), Hassan Askari (1932), Muhammad Talbi (1921) and Seyyed Hossein Nasr (1933) etc. In 3rd part the writer has described the rule of some important Muslim organizations. For example; Mutumar al-Alam al-Islami (The World Muslim Congress), Rabita Al-Alam Al-Islami (The World Muslim League) and Jamiyat Al-Dawah al-Islamiah (The World Islamic Call Society) etc. According to researcher, this book is necessary for every person who has interest in Muslim-Christian dialogue.

##### **5. *Mukalma-e- Amman(Dialogue of peace) (Urdu):***

This book consists of two parts and ten articles. It is compiled by Mr. Mehboob Sada. The complete book is not on dialogue but some articles are about Muslim-Christian dialogue.

This book consists of many articles and these articles are written by Muslim and Christian scholars of dialogue. In first part Madam Uzma Tahir has written the topic “Interfaith dialogue and the role of NGOs” The 2nd article under the topic of interfaith dialogue in Social perspective by Mr. Mehboob Sada. In 2nd part the 3rd article is by Dr. M. Aslam Khaki under the Topic Interfaith dialogue. The 4th article is by Dr. Naeem Mushtaq. There are some other important relevant books<sup>3</sup> to my study but I do not mention them due to prolonging.

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<sup>3</sup> **Other Relevant Books:** 1. *Interfaith Relations :( Approaches, Foundations, Issues & Models):* Robert Edwin, 2. *Trying to Respond: (Articles on Islam, Pakistan and Christianity):* Fr. R. Butler, 3. *Dialogue with people of the Book: Khalid bin Abdullah al-Qasim*, 4. *Preface of Muslim-Christian Dialogue: Muhammad al-Sammak* and 5. *Daemi Aman Ke Alamgeriat: Romana Basher* etc.

## **Statement of the problem:**

The research problem of my research which I try to solve it is “What are the main dialogical activities of CSC and what impact is it having on the Pakistani (Rawalpindi-Islamabad) society with particular attention upon the relations between the Christian and Muslim communities from a Muslim perspective”.

## **Research Methodology:**

The title of my approach to the topic will be descriptive and analytical but at times I shall also give my judgments in the research. Some important points are as follows:

1. I shall apply the descriptive approach when I shall describe the introduction and dialogical activities of CSC in dialogue.
2. I shall adopt the analytical approach when I shall describe the impact of CSC dialogue.
3. I shall also mention the list of abbreviations, list of the Holy Quranic verses Ahadith and also the Bible words.
4. I have adopted the translation of Holy Quran by Mr. Abdullah Yusuf Ali published by Dawah academy, International Islamic University, Islamabad.
5. I have also mention the Glossary and Biographical notes in the end of my research.
6. This research consists of an introduction, three chapters, Conclusion Bibliography and end notes etc.

This is my methodology in my research I shall try my best to follow this methodology in my research. *May Allah help me ,Aameen!*



## **Introduction to the Dialogue:**

Interfaith dialogue especially Muslim- Christian dialogue is a significant and interesting study in these days. Many institutes and organizations are involved in it and everyone has its own purpose and agenda even many secular liberal and political parties are also promoting this dialogue.

Here I shall introduce the dialogue according to Muslim and Christian scholars and finally I shall try to give the suitable definition of interfaith dialogue in Muslim and Christian perspective according to my own understanding than I shall analyze the CSC dialogue on this definition .

### **(1). Dialogue in Christian's perspective:**

According to Christian Scholars there is no agreed upon definition and purpose of dialogue, every group has its own definition and agenda. Some groups adopt dialogue for missions, some for encounter of others and some for social and peace purpose. In this point I shall describe the Christian point of view, meaning and definition of dialogue.

#### **(A)- Literal Meanings of dialogue:**

When we study and research the word "Dialogue". It is the combination of two Greek words "Dia and Logos", which means discussion between each other.

1. **According to K. Zebiri:** "Dialogue is combination of two Greek words Dia and Logos. Dia means through and logos' having a variety of meanings and one of them is a Process of conversation between the individuals and groups where the views are argued through and hence reaching significant and potentially transformative conclusions"<sup>4</sup>
2. **According to Webster's new Universal Dictionary:** "Dialogue is combination of two words "Dia" mean between and" Legine" means to talk. It means dialogue mean Conversation, talking together, interchange and discussion of ideas,

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<sup>4</sup> K. Zebiri, *Muslim and Christian Face to Face*, (Oxford: One World 2000), PP. 36

especially when open and frank, as in seeking mutual understanding and harmony.”<sup>5</sup>

3. **According to Longman’s Dictionary:** Dialogue means “Conversation which differences of opinion, as between leaders.”<sup>6</sup>
4. **According to Random house Dictionary:** Dialogue means “An exchange of ideas or opinions on a particular issue, especially a political or religious issue with a view to reaching amicable agreement or settlement.”<sup>7</sup>
5. **According to Encyclopedia of Britannica:** Dialogue means “A conversation of two or more persons. Easily frequently to the presentation of controversial religious, political and economic ideas.”<sup>8</sup>

There are found some other dictionaries and encyclopedias have equal literal meanings<sup>9</sup> of dialogue. Finally, according to the above definitions, the researcher reaches on this conclusion; Dialogue is combination of two Greek words Dia and Logos. ‘Dia’ means through and ‘logos’ having a variety of meanings and one of them is a Process of conversation between the individuals and groups where the views are argued through and hence reaching significant and potentially transformative conclusions.

### **(B)- Christian definition of Dialogue:**

In this point I shall describe the deferent definitions and types of dialogue according to Christian scholars.

1. **According to Carl F. Hellenexatz:** “According to the Acts of the Apostles Paul carried on dialogue during his missionary services Ephesus (Cf.Acts19:10-10). This is surprising in view of the contemporary controversies about the relationship of mission to dialogue and the Theological preconditions for Christian participation in inter-religious relationship.”<sup>10</sup>

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<sup>5</sup> Mckechine ,Jean L. (Ed) ,*Webster’s New Universal unabridged dictionary* ( New York : Simon & Schuster ,1979)

<sup>6</sup>Procter , Paul (Ed), *Longman dictionary of contemporary English* (England: Longman group Ltd. ,1978)

<sup>7</sup> Jesus Stern (Ed), *The Random House Dictionary of English language* (New York: Random House, 1969)

<sup>8</sup> Goats ,W. (Ed), *The New Encyclopedia of Britannica* ( Chicago : 1985), V. 7, PP.358

<sup>9</sup> **For example:** Oxford dictionary, Webster’s Dictionary & Thesaurus, Oxford Shorter Dictionary ,Chamber’s 20<sup>th</sup> Century Dictionary and oxford learner’s Dictionary etc.

<sup>10</sup> Hellenexatz,Carl F., *Dialogue and Community* (Geneva : WWC ,1977), PP.7

2. **According to Edizioni Ancora:** He says “ Dialogue is a world which can easily give rise to miss understanding for too often it is limited to meetings between experts to discuss some particular problems they wish to elucidate.”<sup>11</sup>
3. **According to Michel Nazir Ali :** “Encounter with other religions has been an important element in the history of Christianity in every age. The study of these encounters may contribute to our understanding of current encounters in the form of inter- religious dialogue.”<sup>12</sup>
4. **According to Dr. Charles Amjad Ali :** The Ex Director of CSC Dr. Charles Amjad Ali says: “Dialogue is a process of discourse in which the communities involved go through their own respective logos to come to some common understanding of certain social and political problems.”<sup>13</sup>
5. **According to modern scholars:** The dialogue is ” a conversation between two persons who recognize each other as equal partners and engage in conversation concentrating on theological truth that is the highest reality the truth itself or God”.<sup>14</sup>

There are some other definitions of dialogue having equal meanings<sup>15</sup>, so I do not discuss them. According to researcher the above definitions tell us, the main concentration of the Christian scholars in dialogue is socio politic, rather than religion. So, in this way we can see the modern dimensions of Muslim- Christian dialogue.

According to the researcher the definition of Modern scholars’ is better than other definitions of dialogue. As we read : “ dialogue is a conversation between two persons who recognize each other as equal partners and engage in conversation concentrating on theological truth that is the highest reality the truth itself or God”.

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<sup>11</sup> Ancora , Edizioni, *Guide lines for a dialogue between Muslims and Christians* ( Roma : K. C. M. Press, 1969)

<sup>12</sup> Michel Nazir Ali, *Mission and dialogue* (Wiltshire: Red Wood books, 1995), PP.75.

<sup>13</sup> Amjad Ali ,Dr. Charles, “*Toward a new theology of dialogue*”, *Al-Mushir* ( Rawalpindi: CSC, 1991), 33: 2, PP. 57-69

<sup>14</sup> *Islam and Christian –Muslim Relations* (Washington DC : Georgetown University ,2004), Issue No.1,Vol.15.pp55

<sup>15</sup> **For example:** Martin Forward, Dr, Desouza, Fr, Butler, Fr, James Chanan, Cardinal Frances, Dr. Aslam Khaki. Dr. Naeem Mushtaq, Madam Uzma Tahir , According to the Sri Lanka declaration of Muslim-Christian dialogue in 1967, and according to the ten years documents of Vatican City etc.

### **(C) - Division and Types of Dialogue in Christian perspective:**

Different scholars have divided dialogue into various types according to its purpose. Some important of them are following:

**Edizioni Ancora divisions:** He says” Naturally dialogue can take part on many different forms according to the purpose for which we meet one another and according to our personal characteristics and dispositions.”<sup>16</sup> He divides the dialogue into three types:

1. **Occasional dialogue:** This type of dialogue consists in sporadic encounters.
2. **Professional dialogue:** In this type if dialogue Engage in common enterprise.
3. **Religious dialogue:** One could also mention doctrinal, political, social and other forms of dialogue in which people exchange views with anther.

**E. J. Sharp Division:** E. J. Sharp is a famous comparative religions historian and Christian Scholar. He has divided the dialogue into four types:

1. **“Discursive dialogue:** This is when partners come together and exchange information about each other’s beliefs. Here Christians are advised to be attentive to their partners talk less and Listen more.
2. **Dialogue of humanity:** Dialogue, which has to do with a common recognition of our humanity.
3. **Social dialogue:** Dialogue that is for the building up of community.
4. **Spiritual dialogue:** Dialogue which is about the sharing of spiritual experiences.”<sup>17</sup>

**James Channan’s Division:** “In Pakistan Muslim and Christian have been livings in a state of dialogue in many areas of life where the two meet. There has been collaboration with each other in humanitarian, social, economic and political activities which are directed towards the progress of the people.”<sup>18</sup>

According to him there are some types of dialogue. For example: “

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<sup>16</sup> Guide lines for a dialogue between Muslims and Christians , Op. Cit, PP.10

<sup>17</sup> Sharp E. J. *The goals of inter-Religious dialogue*, (Oxford : One World ,2001), PP Op.Cit.,11

<sup>18</sup>Channan, Fr. James, *Christian- Muslim dialogue in Pakistan*, (Lahore: National commission for Christian -Muslim Relations, Pakistan, 1995) PP. 20

1. **Dialogue of Life:** A dialogue of life between Muslims and Christians is practiced through their manners of acting, attitude and hospitality. It is carried on between neighbors, co-workers, colleagues and classmates.
2. **Dialogue of religious experiences:** This kind of dialogue takes place on personal level among many Muslims and Christians.
3. **Dialogue of intellectual level:** According to Fr. James Channan, it can be done between Muslim and Christian scholars due to lecturing, Seminars and conferences on religious issues, social problems, human rights and peace.”<sup>19</sup>

### **Dialogue according to the resource manual of Catholics in Asia:**

These documents also describe the four types of dialogue, which tell us his important.

These types are follows: “

1. **Dialogue of discourse:** This is the dialogue which takes place on the formal level amongst trained scholars, religious leaders and theologians of religion. It is academic dialogue which some time look at the spiritual texts, beliefs, theologians stories, myths and histories of the various religious traditions.
2. **Dialogue of religious experience:** Also referred as to the dialogue of spirituality, this is the spiritual dimension of dialogue. How we pray? Why we pray? Who is God for us? What motivates us to live virtuously? Etc.
3. **Dialogue of action:** when religionists come together to address common social concerns the engaged in this form of dialogue. Problems posed by the aids, epidemic, globalization, consumerism, drug addiction, illiteracy, exploitation of people and ecological rape is some of the issues which the dialogue of action handles.
4. **Dialogue of life:** This is the dialogue which happens at the Market place amongst the common persons of the streets. It is the dialogue where the believers of the religions bear witness to their religious values and convictions in their everyday life, in their workshops and neighborhoods.”<sup>20</sup>

There are some other Christian scholars those have the same division<sup>21</sup> of dialogue. According to my observation in this division we find four basic types of Inter-

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<sup>19</sup> *Muslim –Christian dialogue in Pakistan, Op.Cit, PP.20*

<sup>20</sup> *Dialogue: resource manual for Catholics in Asia , Op. Cit, PP. 184*

<sup>21</sup> For example: Dr. Desouza and Michel Nazir Ali etc

religious dialogue between Christian and Muslims according to Christian scholars, which are: 1- Dialogue of life or social dialogue, 2- Dialogue of action or Humanitarian dialogue, 3- Theological dialogue or Dialogue of spiritual and religious experiences and 4- Dialogue of Discourse or formal dialogue. These statements also show that dialogue is a multipurpose activity and not limit only till peace and harmony.

When we study the definition and division of dialogue in Christian perspective we find that the Christian focus is on social aspect of dialogue not on theology. This thing differentiates the Christian dialogue to Muslim and also describes the priorities of dialogue.

## **(2)- Interfaith Dialogue in Muslims Perspective:**

Islam is a Religion of Reason (*Daleel*) and preaching (*Dawah*), so of this purpose opens the door of dialogue for every religion and especially for *Ahl-al- kitab* People of the Book (Christians & Jews). Islam allows existence of any other religion officially and creates among them environment of respect and tolerance. It is a characteristic of Islam which we do not find in other religions.

Allah says in the Holy Quran:

”لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ.”

”Let there be no compulsion in religion: Truth stands out clear from Error.”<sup>22</sup>

So we can observe that convey his message to others and understand the point of view of others; Islam adopts the way of Dialogue and Debate and especially for people of the Book (Ahl Al-Kitab). Muslims have a long history and a glorious Past in this field. For this purpose we find in The Holy Quran, *Hadith*, *Fiqh* and Islamic traditions a lot of principles for dialogue to other faiths and religions. In this point I shall discuss the meanings, definition and main areas (Types) of dialogue according to Muslim scholars.

### **(A)- Literal Meanings of Dialogue:**

In Islamic Literature the Arabic word Al-hewar (الحوار) is used for dialogue. As we read in famous monthly journal *Alame- Islam aur Isayiat*: “Hewar is an Arabic word and it means conversation between the two groups in civilized manner.”<sup>23</sup>

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<sup>22</sup> *Surah h al-Baqarah* 2:256

<sup>23</sup> Akhtar ,Dr. Safir, *Alame- Islam aor Isayait* , (Islamabad: IPS,1993), 3:7 ,PP. 63-68

1. **According to Imam Ibne- Manzoor:** In *Lisan-al- Arab* the meaning of dialogue, “Al-Hewar” (الحوار) is derived from “Hour” (حور) that means turning of one thing to other. And “Tahawur” (تحوار) means to answer each other.”<sup>24</sup> It means “Al-Hewar” (الحوار) means to conversant each other.
2. **According to Imam Raghib:** In *Mufradat- al- The Holy Quran* , “Muhawra “ and “Hiwar” mean: ( المرادة في الكلام ) it means to discuss and “Tahawur” has also this meaning, as Allah almighty says in The Holy Quran : “ والله يسمع ” and it means “ Allha almighty hearing conversation to both you”.<sup>25</sup>
3. **According to Arabic journal Al- Manhal:** “Al- Hewar (الحوار) is an Arabic word used for dialogue. It avoids contradictory discussions and is used to convey thought to each other in friendly atmosphere.”<sup>26</sup>

According to literal meaning in Islamic Literature the Arabic word Al-Hewar (الحوار) is used for dialogue and it means conversation between the two persons or groups in a civilized manner.

### **(B)-Muslim definition of Dialogue:**

It is necessary for us that we know what dialogue is and what are its main areas according to Muslim scholars.

1. **According to Dr. Ismail Raji Al-Farouqi:** “Dialogue is remover of all barriers between men a free intercourse of ideas, where the categorical is to let the sounder claim to the truth win. The final effect of dialogue should be the establishment of truth and its serious free candid and conscious acceptance by all men.”<sup>27</sup>
2. **According to Prof. Muhammad Talibi:** “The dialogue is necessary and vital for Islam so can it can re-establish its contact with the world. This is all over the more urgent salutary for Islam than for other religions since many of them never really this contact. Islam moreover, calls to dialogue with other people, and especially with the people of the Book, by its scripture, no less.”<sup>28</sup>

<sup>24</sup> Ibne- Manzoor Muhammad bin Mukarram, *Lisan- al- Arab* (Beirut: Dar Sadir). Vol. 3, PP. 383

<sup>25</sup> Asfahani’ Imam al-Raghib,

<sup>26</sup> *Al- Manhal* , kingdom of Saudi Arabia ( Jeddah : 2006), 68: 6 , PP.63

<sup>27</sup> Farouqi, Ismael Raji, *Islam and other faiths*,( ed.) ( Ataulha Siddiqui), ( Leicester: The Islamic Foundation and Institute of Islamic Thought,2000), PP. 248

<sup>28</sup> Jacques, Warde, Burg ( ed.) , *Islam and Christianity* ( Leuven: Peetrs- Bondgenotenlaan,1998), PP.246

3. **According to Dr. Abdul Aziz Tawaizri:** "In modern cultural and political thinking dialogue is one of modern thoughts and its usage is also new. Further this is an argument for its modernity and novelty that with the coming into being of United Nations in the 2<sup>nd</sup> half of 20<sup>th</sup> Century, for all the agreements there seems no connection of dialogue."<sup>29</sup>
4. **According to Dr. Ataullah Siddiqui:** He said "Dialogue is Conversation between two or more persons, especially for a formal or imaginary nature, an exchange of views in the hope of ultimately reaching agreement."<sup>30</sup>
5. **According to Prof. Abdul Jabbar Shakir :** "Dialogue is exchange of thoughts between two or more people, groups, civilizations, institutes or religions to understand their point of view, and every individual or group present its point of view with reasons and gives the answers of questions and Suspicions in the light of evidences and witnesses."<sup>31</sup>

There are some other Muslim Scholars<sup>32</sup> also define the Muslim-Christian Dialogue in their own Ways. In all of above definitions we find that " dialogue mean a conversation between two or more persons or groups with exchange of views to understand others point of view and convey our message in a good way in the hope of reaching ultimate result".

This characteristic also separates the dialogue from debate (*Munazarah*) because the purpose of dialogue is not *Munazrah* or *Mubahla* , although all these activities are found in Muslim history. As a Muslim Scholar says about the purpose of dialogue: "The purpose of dialogue should not to defeat or to disgrace the opposite group but understand the affairs and mutual rectification."<sup>33</sup> In this way , we also find the deference of the objectives of the dialogue between Muslims and Christians.

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<sup>29</sup> *Al-Bayan* , Dr. Abdul Aziz Tazwairi, ( Al-Riadh: 2003), No. 183,PP. 25

<sup>30</sup> Siddiqui, Atta Ullha, *Christian-Muslim Dialogue in the 20<sup>th</sup> century* (London: MacMillan press, 1997), PP.56.

<sup>31</sup> Shakir, Prof. AbdulJabbar, *Monthly Dawah*, (Islamabad: Dawa Academy, IIUI, 2006) 13:7, PP.3-10.

<sup>32</sup> **For example;** Dr. Dheen Muhammad, Dr. Ishmael Ibrahim, Dr.Muhammad al-sammak Dr. Zaffar Ishaq Ansari, Dr. Abdulkhaliq Qazi , and Dr, Khalipha Hassan etc.

<sup>33</sup> *Monthly Dawah* , Op. Cit, PP.3-10.



### **(C)-Divisions and main areas of Dialogue:**

Dialogue is a contemporary term and Muslim scholars have described its types and area which tells the aims and objectives of dialogue in Muslim Perspective.

#### **Main areas of Dialogue:**

Main area of a thing tells the nature and purpose of a thing, so it is necessary for us to know the major areas of the dialogue. According to Muslim scholars Muslim-Christian dialogue is limited to some areas as Dr. *Attaullah Siddiqui* describes some of them in his famous book: which are following: “

1. **Communication and understanding:** The major area of dialogue is about communicating with other faiths, with other community to create better understanding.
2. **To remove confliction and sharing of thoughts:** The second important area of dialogue is about reducing areas of conflict. It is the sharing of thoughts and exchange of views and an effort to understand each other, to try to reduce differences and conflicts and found if there are some common grounds.
3. **Mutual understanding:** The third major area of dialogue is about mutual understanding." It means a relationship with the other faith communities in order to understand their religious beliefs and their ways of life and how their faiths affect their attitude towards mankind in Journal."<sup>34</sup>

According to the researcher these three areas describe the three purposes of Muslim dialogue which are following: To remove confliction, to understand each other, to communicate each other. And these three has relationship each other.

**Kinds of dialogue in the Muslim Perspective:** We find some kinds of dialogue according to their purposes in Muslim perspective. Which are following:

1. **Invitation dialogue:** The type in which invite the other faiths and nations to Islam; “This had been the way of prophets their successors, scholars and preachers of virtue.”<sup>35</sup> The Holy Quran also describes this kind of dialogue

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<sup>34</sup> *Christian-Muslim Dialogue in the 20th century*, Op. Cit, PP.56.57

<sup>35</sup> Habib ,Shahid , *Religious dialogue between Muslims and Christians in Pakistan* ( M. Phil Thesis) ,

with other faiths because it is the path of Prophets (A.S) and their companions and Muslim *Ummah* also.

**As Allah says in Holy the Holy Quran:**

" قل هذه سبيلي ادع الى الله على بصيرة انا ومن اتبعني سبحانه الله وما انا من المشركين "

"Say thou: This is my way: I do invite unto Allah on evidence clear as the saying with one's eyes I and whoever following me."<sup>36</sup>

The Holy Quran especially insist this dialogue with Ahl-al-Kitab because they nearest to Muslims in some religious matters.

2. **Shar'ee and Political dialogue:** It is an important kind dialogue and it is adopted by Islamic State and Muslim organizations as we see in the life of The Prophet (SAW) with Ahl-al-Kitab and Mushrekenn (Polytheists) of Makkah. These kinds of dialogue concluded by the famous scholars and intellectuals of Muslim Ummah.

As a famous journal Al- Bayan describe this kind of dialogue: "This style of dialogue for living together is seen in the establishment of Islamic state in media when Holy Prophet (SAW) contracted with Jews of Madinah and decided the disputed of *Hudaibia* with *Qureish*." <sup>37</sup>

3. **Dialogue for Dawah:** It is very important kind of dialogue and is adopted by the Muslim Ulama. This is also very important that Muslim philosophy of dialogue base of this kind of dialogue.

As Allah says in the Holy Quran:

"كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ"

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah."<sup>38</sup>

**As the Prophet (S.A.W.) says:** "بلغوا عني ولو آية"

"Convey the message even if it is only one verse."<sup>39</sup>

According to my view the Muslim participation in dialogue is due to *Dawah* and *Shr'ah*. As a famous Muslim Scholar Dr. Ataullah Siddiqui says: "Muslim

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(Islamabad : IIUI, 2007) , PP. 48

<sup>36</sup> *Surah Yusuf* 12: 108

<sup>37</sup> *Bayan* (Riyadh : kingdom of Saudia .2003 ) , No. 184, PP. 25

<sup>38</sup> *Surah al-Imran* 3:110

<sup>39</sup> *Sahih al- Bukhaaree*, Kitab Al- Ambia, Op. Cit, Hadith No. (50:3461)

participation in dialogue needs to be seen first in a theological perspective and secondly as an encounter with Christianity in the contemporary situation."<sup>40</sup>

The Muslim's division of dialogue also tells about its purpose which is Dawah (Preaching), to communicate and to understand the point of view of others etc. One thing we see in the Muslim definition is that Muslim scholars have discussed and described every aspect of dialogue but their focus is on theological aspect of dialogue and this aspect we also see in division and areas of dialogue.

### **(3). Deference between polemic and Dialogue:**

Although Interfaith Dialogue is new phenomena but we cannot absolutely separate it from the Muslim-Christian history and their interfaith activities. According to my thinking dialogue is a very open and vast term in Muslim and Christian perspective. So we found some other important activities relevant to Muslim-Christian dialogue and relationship see in the history. For example; Mubahla and Munazerah, Debate and Polemic etc. In the following lines I shall describe definition of these terms and their basic deference with dialogue.

#### **Polemic in Christian Perspective:**

Christians are very active in dialogue and considered as pioneer of new dialogue movement. But the recent dialogue movement was begun in the second half of 20<sup>th</sup> Century. As we read in the documents: "The pontifical Council for inter-religious dialogue was established on 19 May 1964(Under the order of Pope John Paul 23<sup>rd</sup> to dialogue with other religions), cardinal Paolo was its first head."<sup>41</sup> This council is considered as the initiative of Modern Muslim-Christian dialogue by Vatican City. Therefore we see after this announcement the Christian Churches is very active in this dialogue. Before this attempt we also see some other activities relevant to interfaith dialogue for example; polemic and debate etc.

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<sup>40</sup> *Christian-Muslim Dialogue in the 20<sup>th</sup> century*, Op. Cit, .PP.49.

<sup>41</sup> Siddiqui , Dr. Ataullah , *Muslim-Christian Dialogue in the Twentieth Centaury*,PP.45

## **Polemic:**

Polemic is another important activity between Muslim and Christians related to interfaith dialogue. Muslim and Christian have a long history in Polemical dialogue. In the following I shall describe the meaning and definition of Polemic.

**Literal Meaning of Polemic:** According to English dictionaries: The word polemic is derived from the Greek word *Polemikos*, which means "warlike," "hostile" "Controversial".

1. **According to Random House Dictionary:** Polemic means "The art or practice of disputation or controversy."<sup>42</sup>
2. **According to Oxford learners Dictionary:** Polemics means "The practice or skill of arguing strongly for or against."<sup>43</sup>
3. **According to Oxford Reference Dictionary:** Polemics means "The Art or practice of Controversial discussion."<sup>44</sup> It means polemics is an art or skill of controversial discussion for or against.

**Christian's Definition of Polemics:** The Christians Scholars define the polemics as follows in different books:

1. **According to Encyclopedia of Religions:** "The attempt of Jewish, Christian and Muslims to refute each other principles (Religious), while defending their own beliefs."<sup>45</sup>
2. **According to Legal online Dictionary:** Polemics means "the art or practice of dispute or argument, as in attacking or defending a doctrine or belief."<sup>46</sup>
3. **According to Online Encyclopedia Wikipedia:** "A polemic is an argument or controversy made against one opinion, doctrine, or system, in support of another or a person who engages in such disputes. A polemic usually addresses serious matters of religious, philosophical and political importance.

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<sup>42</sup> Stein, Jess (ed.), *The Random House Dictionary of English Language* (New York: Random House, 1969), PP.1122

<sup>43</sup> Hornsby, A.S. (ed.), *Oxford Advanced learners Dictionary* (Tehran: Mehtab Publishers, 2002), PP.975

<sup>44</sup> Mckechnie, Jean L., *Webster's new universal Dictionary* (New York: Dorset & Barber, 2<sup>nd</sup> edition, 1979), PP.1391

<sup>45</sup> Eliade, Mercia (ed.), *Encyclopedia of Religions* (New York: Macmillan Publishing Company, 1987) .V.11, PP.38

<sup>46</sup> <http://www.thefreedictionary.com/polemic/28/1/11>

A polemic is often written specifically to dispute or refute a position or theory that is widely accepted.”<sup>47</sup>

From the above statements we reach on this conclusion that” the polemic is an art or skill of argumentations or controversial discussions to refute other point of view and to defend our point of view, rather it is true or falls.” In Christian History we find many polemical disputes with their own sects or with Muslims and Jews. In Christian perspective there is no doubt that polemic is different from dialogue in contemporary ages. As a famous Christian dialogue expert Fr. James Channan said: “

According to researcher opinion polemic is different from dialogue in Christian perspective in this age. The Christian scholars focus on dialogue then debate because debate polemic is used for negative purpose and dialogue is used for positive and constructive purpose.”<sup>48</sup>

Therefore according to above statements we conclude that in Christian perspective dialogue is different from polemic.

### **Polemic in Muslim-Perspective:**

Muslims are very interested in interfaith activities because according to Muslim scholars these activities are good tool of Islamic *Dawah*. Due to this interesting Muslim have an enduring and bright history in interfaith relations and activities with *Ahl-al-Kitab* (People of the Book) especially with Christians. Although Dialogue is one of the most important interfaith activity in contemporary age but in Islamic history we find some other interfaith activities relevant to dialogue, for example; Polemic (Mujadalah (مجادلة), (Mubahla) مباحلة and Debate (Munazarah (مناظرة) etc. In the following lines I shall define Polemic (Mujadalah (مجادلة) and Debate (Munazarah (مناظرة).

### **Literal Meaning of Munazerah (Polemic):**

According to Arabic Dictionaries the word (Munazarah (مناظرة) and (Mujadalah (مجادلة) is used for Polemic and it means controversial discussion or disputation.

1. **According to Arabic Dictionary Lisan al- Arab:** “(Mujadalah (مجادلة) and (Munazarah (مناظرة) are same word and it means Competition with reason

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<sup>47</sup> <http://www.Wikipedia.org/polemic/28/1/11>)

<sup>48</sup> *Discussion:* Fr. James Chanan ( Lahore: CCMCR, 25/1/11)

to reason, art of controversial discussion and want to victory on other with it.”<sup>49</sup>

**Muslim’s Definition of Munazarah** مناظرة (Polemic): Muslim scholars define the polemic (Munazerah) in different ways:

2. **According to Imam Abulbaqa:** “A word by which one can remove one's opponent about his saying's corruption by argument or suspicion.”<sup>50</sup>
3. **According to Imam Jurjani:** “Dispute related to display the doctrines and its representation.”<sup>51</sup>

From the above definitions we conclude that “Debate or polemic is an art of discussion or disputation, which is adopted to prove something right or wrong with argumentative reasoning, sometimes it is also used for defend or denied a thought or issue.” So according to definition dialogue is different from Debate. But according to some Muslim scholars we are find a kind of controversy in debate and dialogue.

A group of Modern Muslim Scolders consider that dialogue is a new term and different from debate for example Dr. Khalipha Hassan said:” the basic deference between debate and dialogue is that the target of dialogue is understanding and relationship with other religions but the target of debate is defence and victory of our faith on other religions.”<sup>52</sup> Dr. Nabeel Fouly also said this:” Debate and dialogue is different thing due to their definition and impact.”<sup>53</sup> A renewed Muslim scholar of the Comparative religion of the Punjab University Lahore Dr. Ghulam Ali also agreed with above point of view. He said: “Debate is different from dialogue because purpose of debate (Munazarah) is to defeat the opponent but in dialogue the purpose of discussion is to understand and convey something.”<sup>54</sup> Consequently the majority of well known Muslim scholars consider that dialogue is different from debate.

Some Muslim Scholars also consider dialogue as a part of dialogue and says that debate have two types fair debate and foul debate , Good debate is part of dialogue . As Dr. Muhammad Abul-Fateh Al-Baynooni said:” Sometimes the polemic may be

<sup>49</sup> *Lissan al-Arab* , Op. Cit, V.11,PP.126

<sup>50</sup> Abulbaqa, *Al-Kulleyat* ( Beirut: Darulkitab Al-Arabia),pp.145

<sup>51</sup> Imam Jurjani, *Kitab Al-Tareefat*, Op. Cit, pp.66

<sup>52</sup> Hassan ,Dr. Khalipha, *Al-Hiwar bain al-Adyan*( USEA: ZCR&F, 2003), PP.15

<sup>53</sup> *Interview*: Dr. Nabeel Pholy( Islamabad: IIUI,30/1/11)

<sup>54</sup> *Discussion* : Dr. Ghulam Ali ( Lahore: Punjab Universist,21/2/11)

conducted with fair and sometimes it may be with foul.”<sup>55</sup> The Holy Quran also describes this reality in the following ways:

Allah says in the Holy Quran: “وَجَادِلْهُمْ بَأْتِي هِيَ أَحْسَنُ”

“And you argue with them in ways that are best and most gracious.”<sup>56</sup>

On another place Allah also says: “وَجَادِلُوا بِالْبَاطِلِ لِيُنْجِضُوا بِهِ الْحَقَّ”

“And they disputed by means of vanities, therewith to condemn the Truth”<sup>57</sup>

**According to Dr. Hammad Lakhvi:** “Dialogue is a methodology of discussion, sometimes it will be different from dialogue and sometimes it will be same as debate. According to my view debate and dialogue are same terms and their objectives will decide their deference”<sup>58</sup>

**Mr. Modassir Ali said:** “According to my opinion dialogue is a new interpretation of the old term Debate and Muslims and Christian have a long history of debate and dialogue.”<sup>59</sup>

According to my view although debate is not like a dialogue but they are interlinked with each other through out Muslim -Christian history. Therefore I shall say that” Debate is an old issue, but it took very specifically or personalized and accurate form, and we can say that dialogue is a new description with an old reality”. So due to these evidences and statements I shall not mix the debate with dialogue because in all over the world majority of Muslims and Christian scholars consider the dialogue different from debate. It is from me and Allah knows it better.

According to the researcher from the above research and study this definition of dialogue is suitable for Muslim-Christian dialogue in Pakistan. This definition is:” dialogue mean a conversation between two or more persons or groups with exchange of views to understand others point of view and convey our message in a good way in the hope of reaching ultimate agreement or result”. I shall check the Muslim-Christian dialogue on this definition.

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<sup>55</sup> Bayanooni, Muhammad, *Al-Madkhal Ela ILam-Al-Dawah* (Beirut: Moassasah Al-Resalah,1995), PP.263

<sup>56</sup> *Surah Nahal*. 16;125

<sup>57</sup> *Surah al-Ghafir*. 40: 5

<sup>58</sup> *Discussion: Dr. Hammad Lakhvi* (Lahore: Punjab University21/2/11)

<sup>59</sup> *Discussion: Mr. Modassir Ali* (Islamabad: IIUI,30/1/11)

# **CHAPTER NO.1**

## **Introduction to Christian Study Centre, Rawalpindi**

The Christian Study Centers are prominent ecumenical research centers which are working in all over the World for Muslim Christian relations, dialogue, Harmony and projection of Christian community in Muslim Countries. There are seven Christian study centers in all over the Muslim World.

**According to Al-Mushir:**

1. "The Christian Study Centre Rawalpindi, Pakistan,
2. Henry Martyn Institute Hyderabad, India.
3. The Centre d'Etudes Diocésain, Alger.
4. The Institute des Belles Lettres Arabism, Tunis.
5. The Institute Dominicain d'Etudes Orientales, Cairo,( Egypt)
6. An Institute de'Atudes Islamo Chrestiens, Beirut, (Labnan)
7. Universite' Pontificale : Vidyajyot, Delhi, India."<sup>60</sup>

They are defined, well managed and interlinked with each others. An interesting thing is all CSCs are situated in Muslim Countries except India.

### **Historical background of the CSC:**

The Christian Study Centre Rawalpindi is a prominent organization of Christian community in Pakistan. It is well known and grass- root level Institute in Pakistan especially in learned and enlightened moderate community. It has large number of programs and activities in Christian and Muslim communities in Pakistan. As we read in their introduction: "We keep our focus on our overwhelmingly Islamic context and its singular approach to social, economic, political and cultural structures "<sup>61</sup>

The Christian Study centre, Rawalpindi is the continuation of Henry Martyn Institute for Islamic Studies (HMI), which was established in 1930 at Lahore before the

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<sup>60</sup> *Quarterly Journal Al-Mushir* , Kraan, J. D., *Muslim- Christian relations and Christian Study Centers*, (Rawalpindi: CSC,1984), 26: 3-4, PP. 161-180

<sup>61</sup> *A Short Introduction to Christian Study Centre Rawalpindi*, ( Rawalpindi: CSC)



partition of Indian sub-Continent. After partition HMI was shifted to Hyderabad, India. As we read in their annual report: “With the independence of Asian Sub-continent and its partition into Pakistan and India in 1947, boarder were effectively sealed , this meant that Christian in Pakistan could no longer make use of the resource of the Henry Martyn Institute ( HMI) Hyderabad , India ( HMI) was the only Institute working for Inter-faith dialogue in Sub-Continent).”<sup>62</sup>

In 1995 they again revised this relationship in the shape an agreement as we read in the annual report: “The Director of the Centre (CSC) visited the USA in April/May (1995) to finalize and sign the tripartite relationship between Luther Seminary, Henry Matyne Institute and the Christian Study Center . This formal agreement will facilitate the exchange of students and faculty members between the three partners for the next five years.”<sup>63</sup>

In this chapter I shall write about Christian Study Center Rawalpindi, its historical background, organizational structure, aims and objectives, academic and non-academic activities, publications and other important activities with detail.

According to their documents, CSC is the continuation of (HMI), so it is necessary to introduce the (HMI) briefly. So in the next point I shall introduce the (HMI).

### **Short Introduction of Henry Martyn Institute (HMI):**

As we know according to the Christian scholars the Christian Study center is a continuation of the Henry Martyn Institute for Islamic Studies, which was the first institute for Muslim -Christian relation and dialogue in Indian sub-Continent. As we have read in the documents: “(HMI) was the only Institute working for Inter-faith dialogue in Sub-Continent).”<sup>64</sup>

The (HMI) was first time established in 1930 at Lahore. After the partition of Sub-Continent it was shifted to Hyderabad, India. And now it is called as the Henry Martyn Institute: International Centre for Research, Interfaith Relations and Reconciliation. When the HMI had been shifted to Hyderabad India then it was necessary to build a new institute to fulfill the place of HMI.

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<sup>62</sup> *Annual Report 1995 of Christian Study centre Rawalpindi* ( Rawalpindi: CSC,1996)

<sup>63</sup> *37<sup>th</sup> Annual Report of Christian Study centre Rawalpindi* ( Rawalpindi: CSC,2004)

<sup>64</sup> *Ibid. 37<sup>th</sup> Annual Report of Christian Study centre Rawalpindi*

## Photograph and Short introduction of Eerw. Henry Martyn



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### Eerw. Henry Martyn

Henry Martyn Institute: International Centre for Research, Interfaith Relations and Reconciliation (HMI) was established on 27 January, 1930 in Lahore under the name of Henry Martyn School of Islamic Studies (HMSIS). The School was named after the nineteenth century British missionary who was appointed the first Chaplain to the British East India Company. The School's first Principal, L. Bevan Jones, suggested Henry Martyn's name as a reminder and tribute to this great missionary and scholar. Shortly this Institute is called Henry Martyn institute (HMI), Hyderabad India.

Consequently for that purpose the necessary activity begin to establish a new Centre in 1951 and after a few years the Christian leaders of Pakistan were able to establish a Centre in 1967 in newly founded Pakistan, called the Christian Study Centre Rawalpindi. As their documents tell us: "In light of this (HMI) absence, the nascent activity for the formation of a Centre for Islamic Studies in Pakistan began in 1951 and after passing through various phases ended up in the final formation of the Christian Study Centre in March 1968."<sup>66</sup>

Mr. Dominic Mughal also describes in its article: "In 1951, the committee for the study of Religion and Society of the National Council of Churches in Pakistan began to explore venues for the founding a regional Centre for Study and Research in Muslim-Christian relations. This led in the autumn of 1967."<sup>67</sup>The necessary work for the establishment of a Centre was completed in 1967 but actually the Christian Study Centre, Rawalpindi was established in 1968.

<sup>65</sup> <http://www.hmiindia.com>

<sup>66</sup> *A Short Introduction of Christian Study Centre Rawalpindi*, Op. Cit,

<sup>67</sup> *From dialogue of mind to dialogue of hearts*, *Al-Mushir*, Op. Cit, 40: 1, PP. 13

## **Important Academic and non- Academic Programs of HMI:**

Henry Martyn Institute - International Centre for Research, Interfaith Relations and Reconciliation (HMI) - is an ecumenical Christian organization, dedicated to the objective study and teaching of religions, the promotion of interfaith relations and reconciliation. Since its founding in 1930, HMI has established a long record of teaching and research, with an ever-widening circle of research scholars from both within the country and abroad who use the Institute's facilities for Master's, Doctoral and Post-Doctoral research.<sup>68</sup>

The Important Programs and activities of HMI in their own word are following: "The academic Programs at HMI focus on Islamic studies, interfaith relations and peace building. Taking into account the growing importance of the multi-religious situation we help the students with a bird's eye view of major religions like Hinduism, Islam, Christianity, Buddhism, etc. Preparation of the students takes place through a unique combination of rigorous course work, strong interdisciplinary exposure and practical field experience.

HMI also provides facilities for long term as well as short term (intensive) language Programs."<sup>69</sup>

**Organizational structure of HMI :**( HMI) has also a governing Council which contains 16 members. The Important of them are following: "Members of the Governing Council of the Henry Martyn Institute: International Centre for Research, Interfaith Relations and Reconciliation:

1. **Chairperson:** Rt. Rev. Dr. Christopher L. Furtado (Retd.)
2. **Vice-Chairperson:** Ms. Christine Lazarus
3. **Treasurer:** Dr. Wilfred D'souza
4. **Director/Secretary:** Dr. Varghese Manimala."<sup>70</sup>

**Publications:** The HMI has also some publications: "HMI publishes a semi-annual Journal of the Henry Martyn Institute (formally The Bulletin) that presents scholarly articles by national and international authors on Islam, Christianity, Christian-Muslim relations and other topics of inter-religious concern. HMI's newsletter Interaction, a semi-

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<sup>68</sup> <http://www.hmiindia.com/12/4/10>

<sup>69</sup> Ibid.

<sup>70</sup> *Interaction: A News Letter of the Henry Martyn Institute* (Hyderabad: HMI, 2005), 28:2,PP.1

annual publication, provides information on HMI's activities. HMI also publishes books and other materials that focus on Islam, Christianity and inter-religious issues.

**Library:** The (HMI) has a very good library which contains huge number of books on Islamic studies, Indian religions, Christian theology and a periodical section of national and International Magazines and Research Journals.<sup>71</sup>

**Aims and Objectives:** According to Their official website the aims and objectives of the HMI are Following: To function as an expression of the Church's ministry of reconciliation and to focus on the relationship between Christianity and other faiths.

1. To help and train the churches to do their role with other religious societies to promote the peace and justice with Jesus Christ plane.
2. Try to remove the traditional and religious barriers among Indian and word societies to live and work together with patience and integrity.
3. To encourage among all people a deeper understanding of Islam and other religions through dialogue and study to live and work together.<sup>72</sup>

It is the introduction of Henry Martyn Institute (HMI), which is the base of Christian Study Centre Rawalpindi, Pakistan.

## **Organizational structure of the Christian Study Centre:**

The Christian Study Centre has a powerful and managed system of organization with its foundation. The Christian Study Centre is a committed member of WCC, because WCC has a role in the Formation of CSC. As we read in the introduction: "Behind this formation lay the emerging concerns the still very young word Council of churches, and its counterpart in Pakistan, The West Pakistan Christian Council( WPC) ( now The National Council of Churches in Pakistan ( NCCP)."<sup>73</sup> It means The Christian Study Centre is a hot member of (WCC) and (NCCP) at a Time. The organizational structure of CSC is following:

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<sup>71</sup> *Interaction , Op. Cit. 28:2,PP.2*

<sup>72</sup> <http://www.hmiindia.com/12/4/10>

<sup>73</sup> *A Short Introduction of Christian Study Centre, Rawalpindi, Op. Cit.*

## **Board of the Management/Governors**

The Christian Study Centre is an ecumenical and research Institute, so it has aboard of management which run this Centre. This board consists on churches of Pakistan and Roman catholic, Pakistan Bishops. The every Bishop of Roman catholic, Dioceses of Pakistan is member and Bishop of Pakistan is the chairman of that Centre.

The structure of the CSCs Board is following:

1. **Chairperson: Rt. Rev. Samuel Azariah**
2. **Director/ Secretary: Mr. Mehboob Sada**
3. **Treasure: Mr. Marvin Pervaiz**
4. **Board Members:**
5. **Rt. Rev. John victor Mall**
6. **Rt. Rev. Joseph Coutts**
7. **Rt. Rev. Anthony Lobo**
8. **Mr. Victor Azriah <sup>74</sup>**

It is the Board of Management of the CSC which runs and invigilates the activities of the Christian Study Centre Rawalpindi.

### **Program Management Team:**

1. **Mr. Mehboob Sada: Director of the Management Team**
2. **Mr. Arif Gill: Secretary to Director**
3. **Mr. Haroon Nasir: Head of Research Department**
4. **Mrs. Romana Basher: Head of Programs**
5. **Mr. Jabran Saroia: Finance Advisor**

This is the management team of the Christian Study Centre, Rawalpindi, which run and manage the programs of the CSC.

### **Visiting Faculty:**

1. **Father James Channan**
2. **Mr. Cecil Choudary**
3. **Dr. Naeem Mushtaq**
4. **Dr. M Aslam Khaki**

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<sup>74</sup> Interview PA to Director of the CSC ( Mr. Arif ), 7/5/10

5. Mrs. Jennifer Jevan
6. Dr. Muhsan Naqvi
7. Prof. Akhter Salamat
8. Father Anthony Lobo
9. Rev. Lorain Nazir <sup>75</sup>
10. Allama Aniat Ali Shakir
11. Allama GR Chisti
12. Dr. Farooq Khan
13. Dr. Nasir Zaidi <sup>76</sup>

Although their permanent Faculty is very small but they have a large number of visiting Faculty for different programs and Courses, as you can see in above.

### **The ex Directors of the Christian Study Centre**

No.	Names	Years
1	Dr. M A Q Daskavi	. (1968-1977)
2	Dr. Charlas Amjad Ali	(1977-1985)
3	Father M Geilbels	(1985-1995)
4	Mr. Dominic J Mughal	( 1995-2000)
5	Mr. Mehboob Sada	(2000-2011)
6	Madam Romana Basher	2011( Acting Director) <sup>77</sup>

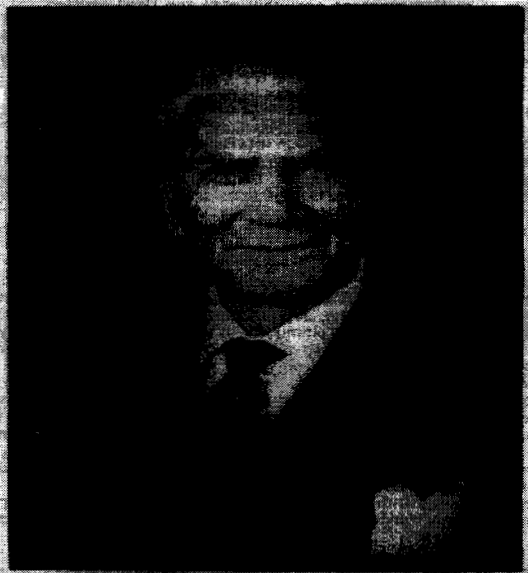
This is the chart of the Christian Study Centre's Rawalpindi directors from 1968 to 2010 with chronological order.

<sup>75</sup> *Different Reports and Documents of the Christian Study Centre, Rawalpindi.*

<sup>76</sup> *Interview: Madam , Romana Basher, Program Coordinator of the CSC.(Rawalpindi: CSC) 9/5/10*

<sup>77</sup> **Important Note:** Mr. Mehboob Sada was died in January, 2011 and now a day Madam Romana Bashir is the acting director of the CSC.

## The founder Director of CSC Dr. M A Q Daskavi:



**Dr. M A Q Daskavi**

### Dr. M A Q Daskavi

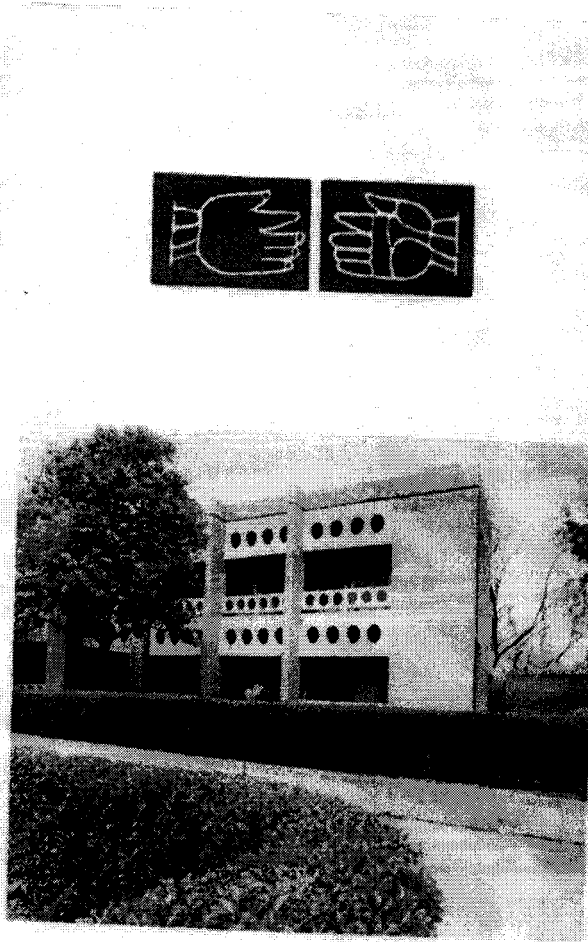
Dr. M A Q Daskavi was a converted Christian. He was born in 1903 Daska Sialkot He was the founder director of The Christian Study centre Rawalpindi, Pakistan. He belonged to a qualified religious family from Daska, Sialkot. His uncle Maulvi Ferozuddin was author of famous Urdu Dictionary Feroz al-Lughat and other Islamic books. Dr. Daskavi was also a well qualified person. He did his F A, B A, and M A in (1921-25) from Gordon College Rawalpindi. He got his Ph. D from America in 1934 in Theology. He joined Gordon College Rawalpindi as a Professor in 1935. then he became Principle of that College in 1953. He was also Director of CSC from 1968-1977. He was died in 1985.<sup>78</sup>

This is the photograph and shot introduction of the renewed scholar, famous Christian theologian and founder director of the Christian Study Centre, Rawalpindi Dr. Muhammad Abdul Qayyum Daskavi.

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<sup>78</sup> *Quarterly Journal Al-Mushir*, Yusuf Jalil, A Biography of Dr. M A Q Daskavi, (Rawalpindi: CSC, 1986), 28: 3, PP. 58-83

## Monogram and Building of CSC



**CHRISTIAN STUDY CENTRE**  
**126-B MURREE ROAD, P.O. BOX 529**  
**RAWALPINDI CANTT**

**Ph. 92-51-567412**  
**Fax. 92-51-568657**  
**92-51-584594**

## Director of the CSC



### Mr. Mehboob Sada

Mr. Mahboob Sada is the present Director of the CSC, since 2000. He belongs to Rawalpindi (Punjab). His education is M.A. from Punjab University Lahore and M.Ed. From (AIOU). He was Teacher in Saint Patrick High School Rawalpindi. He joined CSC as project Coordinator in 1997. He became Director of the CSC in 2000 after the retirement of Mr. Dominic Moghal. Mr. Mahboob is writers of many books in Urdu, (for example, Fajar key Khawab, Tareekh ka Faraib, Urdu Christian poets etc). He is editor of Humqadam an Urdu Magazine and editor of Al-Mushir Urdu section. He is also the co-writer of the Pilot Projects of the CSC (Social Harmony Project, Aman ke Saqafat, Quest for peace, A journey from Dialogue to Practice etc.) He is Co-writer of many books and research papers in Urdu and English, which have been published from The CSC Rawalpindi. He writes articles in magazines and News papers.



## Major Aims and objectives of the CSC:

Christian Study Centre is an ecumenical research Centre and has multidimensional approach in Pakistani society. At a time it has social, religious, educational and missionary activities. As we read in their Brochure: “We keep our focus on our overwhelmingly Islamic context and its singular approach to social, economic, political and cultural structures “.<sup>80</sup>

As we know that the main purpose of Christian Study Centre is dialogue. According to a research Report: “ The Christian Study Centre Rawalpindi was created to promote Christian -Muslim relation focusing on the promotion ,growth and nourishment of Christian –Muslim relations through dialogue ,Seminars, workshops, coordination and networking with different religious groups, NGOs and Church related organizations special courses, publications, and through conscious efforts in daily living.”<sup>81</sup> We can divide their aims and objectives in two main categories. According to the documents of Christian Study Centre these are following.

### Initial Objectives:

The initial objectives of the Christian study Centre were different from the present objectives. As we read in the article of Mr. Dominic Mughal: “He says; to the establishment of the Christian Study Centre in Rawalpindi, firmly rooted in the ecumenical tradition and vision of the Church. The Centre was conceived as an autonomous nonprofit organization, dependent upon the interest and support of those who are convinced of the importance of study and research in Christianity, Islam and their relationship.”<sup>82</sup> With the passage of time they revised their strategy and increased the aims and objectives of the Christian Study Centre, Rawalpindi. In the following I shall describe some important general aims and objectives of the Christian Study Centre, Rawalpindi:

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<sup>80</sup> *Broacher of the Christian Study Centre, Rawalpindi*, Op. Cit, PP.2

<sup>81</sup> Perz, Susan M., Azrariah, Khushnud, and Prof. Moore, May Elizabeth, *Research Repot: The Christian Study Centre and ITCF*, PP. 3

<sup>82</sup> Mughal ,Dominic J., *From dialogue of mind to dialogue of hearts* , *Al-Mushir* ( Rawalpindi: CSC, 1998), 40: 1, PP. 13-23

1. "To study the local Culture: in particular to study interpret the faith of Muslims and Christians and their relationship both past and present.
2. To undertake research and various other activities such as lectures, Publications etc. this will foster understanding and facilitate communication and cooperation between Muslims and Christians in different spheres of Life.
3. To stimulate as much as possible Christian involvement in nation building."<sup>83</sup>
4. To assist the Christian church in Pakistan in its attempt at getting a better understanding of its historical background and its existence as a part of universal church and of its particular calling in an Islamic State . It also focuses on the process of Islamisation taking place in Pakistan and its impact on the position and minorities in Pakistan.
5. To undertake and encourage theological, academic and people oriented research into, and the study of Islam, and the necessary Muslim- Christian relations.
6. To develop participatory studies which will encourage dialogue, foster mutual understanding and promote co-operation in all essential spheres of life in Pakistan.
7. To stimulate evaluation, participation, study and research of the Christian involvement in various spheres of nation building in Pakistan."<sup>84</sup>

### **Special objectives:**

Some other important aims and objectives of Christian Study Centre, Rawalpindi, which are find in the lines. Some other important aims and objectives of the Christian Study Centre, Rawalpindi are Following:

1. Another report says: "The Centre's one major objective was to train local leadership that could carry out the vision of the Centre."<sup>85</sup>

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<sup>83</sup> *Quarterly Journal Al-Mushir*, Op. Cit, 40: 1, PP. 14

<sup>84</sup> *Quarterly Journal Al-Mushir*, Op. Cit, 40: 1, PP. 14

<sup>85</sup> *28<sup>th</sup> Annual Report of Christian Study centre Rawalpindi ( Rawalpindi: CSC),1995*

2. According to their Seminars and Conferences: To promote Christian community, their problems, their rights and Christian thoughts on national and international level.”<sup>86</sup>
3. According to their introduction: within the Christian community or main aim is development of the community as a full participatory and transformative part of society by means of education and consciousness raising .An important task of this part is now carried on by means of our lay-training Program.”<sup>87</sup> (ITCF).
4. To promote Christian missions and missionary work in a new way. They conducted special lectures on missions for their community. According to the annual report: “Lectures on Missions: New Methods and Alliances in a changing World. A Danish experience was given by Rev. Jens Christian Nielsen from Denmark and Relationship of Christian and Islam in the Quran and Bible by Dr. Francine Van Overbeek - Rippen from the Netherland. Both Lectures were well attended.”<sup>88</sup> The Christian Study Centre, Rawalpindi was also established by Christian Missionaries. According to the present Director Mr. Mehboob Sada: “The Christian Study Centre, Rawalpindi was founded by Dutch Missionaries.”<sup>89</sup>
5. To work for a secular society in Pakistan in which Religion has no any role. We see this thing in their books and Seminars. According the annual report of CSC: “Since the inception of Pakistan there has been a long debate in the country whether Pakistan should be a secular or theoretic state? In this background of this discussion we organized this dialogue between the representatives of various schools of thoughts in the country. This international Seminar was held from 10-12<sup>th</sup> December, 1998 at The Christian Study Centre with the collaboration of The Christian Study Centre and Fredrick Neumann- Foundation Islamabad. 40 participants attend this Seminar from all over the country.”<sup>90</sup> According to a social harmony

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<sup>86</sup> *A Seminar on Interfaith dialogue at CSC Rawalpindi*, Rawalpindi: CSC),February 25,2010

<sup>87</sup> *A Short Introduction of Christian Study Centre*, Op. Cit, PP. 3

<sup>88</sup> *Annual Report of CSC 2000*, ( Rawalpindi: CSC,2001)

<sup>89</sup> *Interview: Mr. Mehboob Sada* (Rawalpindi: CSC) 7/6/2010

<sup>90</sup> *Annual Report of CSC 1998* ( Rawalpindi: CSC,1999)

program the aims of the Centre is: “ In the background of the establishment of the Christian Study Centre , Rawalpindi , the aims of the World Council of Churches and its pre contra the aims of the National Council of Churches are also available.”<sup>91</sup>

We can clearly observe that in the beginning the main aim and objective of the establishment of Christian Study Centre was Muslim-Christian dialogue, relationship and Harmony but with the passage of time we see some other hidden and opened objectives of the Christen Study Centre r Rawalpindi. According to my view, these evidences and objectives tell us that the CSC is not only a simple dialogue and harmony promoted institute in Pakistan but the Christian Study Centre Rawalpindi has also missionary activities along with other interfaith activities.

### **General programs and Missions:**

The Christian Study Centre is a Multidimensional Institute. They work in Islamic context and have their focus in social, political, economic and cultural fields. As they describe in the introduction: We keep our focus on our overwhelmingly Islamic context and its singular approach to social, Political, economic, and cultural structure.”<sup>92</sup> Another important thing is that their study is not critical but they use descriptive method. As they say: “Simultaneously we are faced with the reality of the lack of an institution in the Christian community where serious critical, creative and methodologically contextual theology generated.”<sup>93</sup>

The Christian study Centre focus is not on training and education due to lack of space but they focus on research and dialogue. As they say in their introduction: “The Centre does not have much space for providing in housetraining, education and theological formation.”<sup>94</sup> Although its focus on dialogue but it is working on many projects and Programs. According to Their Brochure and other documents: “

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<sup>91</sup> Yansin ,William , *Social harmony program of Christian study Centre*( Rawalpindi: CSC,1999), PP.25

<sup>92</sup> *A Short Introduction of Christian Study Centre*, PP. 3

<sup>93</sup> Ibid.

<sup>94</sup> *A Short Introduction of Christian Study Centre, Op. Cit*, PP. 3

## **Christian Study Centre Programs Focus and Missions:**

There are many programs and missions of the Christian Study centre, Rawalpindi.

The important programs and missions are following:

1. Institute of theology and Christian Formation( ITCF)
2. Al-Mushir and Other Publications
3. Library and research facilities
4. Academic relations with Universities and Research Institutes
5. Developing and Doing Theology in Context
6. Ecumenical Relations and Contribution
7. Relating with NGOs which deals with Social Change
8. Socio-Political Outreach/Participation
9. Interfaith and social harmony projects
10. Financial resource generation.”<sup>95</sup>

These are the important Programs, Missions and Projects of the Christian Study Centre, Rawalpindi. In the next pages I shall describe some of these.

### **A. Library and Periodical Section:**

The Christian Study Centre has a good library of Urdu, English and Arabic books. The Library of CSC was established with its beginning. This library also consists of a huge number of research magazines which is called periodical section of CSC’s Library. As we see in a research report: “The Centre has a library in Islamic Studies, Pak studies, and Christian theology over 12000 volumes with about 135periodicals in different languages.”<sup>96</sup>

The Library of Christian Study Centre has good tools of research. According to its Brochure: “The Centre has been able to establish, a select library in the field of Islamic Studies, Pakistan Studies and Christian Theology. At Present(1994), it comprises over 12,000 volumes. The Library is especially notable for its periodical section.

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<sup>95</sup> Perz, Susan M., Azariah, Khushnudand Moore, Prof. May Elizabeth, *A Research Repot: The Christian Study Centre and ITCF*, PP. 5

<sup>96</sup> *A Research Repot: The Christian Study Centre and ITCF*, Op.cit, PP. 30

Approximately 135 periodicals in different languages: Urdu, English, German and French are available. The Library continues to expand and every effort is being made to make it an effective and useful tool for study and research.”<sup>97</sup>

The Library of Christian Study Center is a well establish and modern Library with computer facility. According to the annual report: “The Library of Christian Study Centre began using the Dewy Decimal System in 1996.and the process of Computer cataloging, reclassification and reorganizing in the Library was also undertaken and completed.”<sup>98</sup>

In 1995 the Library was reestablished, bought new books and opened the door of Library for Visitors and University teachers and Students and Scholars. According to a research report: “As of 1997, the CSC (Library) had 17,617 books.”<sup>99</sup> And now in 2010 the number of books is above 20,000 in different fields. The library has different kinds of books for example: “The Library includes books in Journalize, philosophy, Religion (Theology), Christianity, and Islam, Social Sciences, languages, Literature, history and reference books.”<sup>100</sup>

### **Books Classification in the Library:**

We can classify the Christian Study Centre library books into the following categories:

1. Christian Theology History and Missions
2. Islamic studies
3. Pakistan Studies
4. Social Sciences
5. English Urdu literature
6. Reference Books
7. Interfaith Dialogue and Harmony
8. National and International Christian Journals

The Christian Study Centre library has a good number of visitors. As according to the annual report: “In 1995, the Library had 200 visitors’ including persons from Gujranwala Theological Seminary( GTS), Quid-I-Azam University Islamabad,

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<sup>97</sup> *A Short Introduction of Christian Study Centre*, Op. Cit ,PP. 6

<sup>98</sup> *28<sup>th</sup> Annual Report of Christian Study Centre Rawalpindi* ( Rawalpindi: CSC,1995)

<sup>99</sup> *30<sup>th</sup> Annual Report of Christian Study Centre Rawalpindi* ( Rawalpindi: CSC,1997)

<sup>100</sup> *A Research Report: The Christian Study Centre and ITCF*, Op. Cit ,PP. 30

International Islamic University, Islamabad ( and other important universities from the country).”<sup>101</sup>

According to my observation the CSCs Library has very good and cooperative Library Staff, which take special care and interest in the research scholars.

## **B. Al-Mushir and Other Publications:**

The Christian Study Centre has many important publications, especially Al-Mushir (The Quarterly research Journal). In this topic I shall give the brief introduction of Al-Mushir and other important Publications of the CSC.

**Al-Mushir (The Councilor):** It is a quarterly theological research journal of the Christian study Centre. As they write in the Title page of that journal: “Al-Mushir (The Counselor) Theological journal of the Christian Study Centre Rawalpindi, Pakistan.”<sup>102</sup> This journal publishes in English and Urdu both languages. According to the introduction: “The Centre there for, besides publishing a quarterly theological journal (Al-Mushir) contributes through its staff to other Christian and Muslim journals in Pakistan, both in English and Urdu.”<sup>103</sup> This journal has very long and brilliant history. This is publishing since 1968 from the starting of the Christian Study Centre. The most important and scholarly well known from Christian community in Pakistan has been the editor of that journal, for example: Prof. Yusuf Jalil, Dr. Charles Amjad Ali, Father M Geilbels , Mr. Do manic J Mughal etc. According to my observation it is not only a journal but also an Institute and movement.

**Staff and policy:** Al-Mushir has its own policy and research staff. According to the Al-Mushir of 1986: “

**Editor:** Prof. Yusuf Jalil (1986)

**Editorial Office and Sponsor:** Christian Study Centre, 126-B, Muree road Rawalpindi, Pakistan

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<sup>101</sup> 30<sup>th</sup> Annual Report of Christian Study Centre Rawalpindi Op. Cit, PP. 6

<sup>102</sup> , Jalil , Prof. Yusuf, *Quarterly Journal Al-Mushir* ,Op. Cit, 28: 3, PP. 1

<sup>103</sup> *A Short Introduction of Christian Study Centre*, Op. Cit ,PP. 3

### **Editorial Board:**

1. Prof. Yusuf Jalil, M. A. Arabic, Islamiat, Persian( Punjab)
2. Fr. J Rooney, M.H.M., Ph.D.( London)
3. Rev. C. Bouma, Th. Drs. ( Kampen)
4. Rev. J. A. Tebbe, M.A.( Princeton)
5. Rev. C. Amjad Ali, Ph.D.( Princeton)
6. Ms. Amjad Ali, M. Phil ( Union)
7. Rev. R.A. Buetler, Ph.D. ( Basel)

### **Editorial Policies:**

Some important policies of the representative quarterly journal Al-Mushir are following:

1. Al-Mushir is a Journal dealing with theological and cultural issues of Pakistan which are related to the declared purpose of the Christian Study Centre.
2. Articles submitted for publication may be in English or Urdu.
3. Articles should be written with an interreligious and ecumenical reading public in mind and should reflect an awareness of the religious and cultural context of Pakistan.
4. The points of view represented in the articles will be those of the authors and not necessarily those of the editorial board or of the Christian Study Centre.
5. The Journal is an English Urdu quarterly, appearing in spring, summer autumn and winter. <sup>104</sup>

These are the Main features Al-Mushir which is published by the Christian Study Centre

### **Present Editorial Board:**

**Editor-In- Chief:** Mr. Dominic Mughal

**Editor Urdu Section:** Mr. Mehboob Sada

**Editor English Section:** Haroon Nasir

**Editorial Office and Sponsor:** Christian Study Centre, 126-B, Muree road  
Rawalpindi, Pakistan

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<sup>104</sup> *Quarterly Journal Al-Mushir* Op. Cit, 28: 3, PP. 1



## **The Founder Editor of Al-Mushir:**

Prof. Yusuf Jalil is a famous name Christian community of Pakistan. He was born before partition of India. He had belonged to District Sahiwal (Montgomery) Punjab. He got his primary education from local Christian Schools. He got his higher education from Punjab University. He got his M A degree in Islamic Studies, Arabic and Persian. According to a book: "He Joined Gordon College as a lecturer in department of Arabic and Persian after partition of India. During his College service he started a religious Magazine called Al-mushir in 1972 after the nationalization of the College.

He joined the Christian Study Centre in 1969 with his magazine and worked as founder editor of Al-Mushir in CSC with Dr. M A Q Daskavi. He got his degree in theology from Gujranwala theological Seminary. After it he got his Ph. D Degree in theology from Karachi University. He was a master of theology and authority on Theology in his time. He had written research articles in Pakistani, American and Indian Journals."<sup>105</sup>

According to my view he was a good Christian theologian and has lot of services for Christianity in Pakistan. We can see his work in the shape of Al-Mushir, books and other articles on national and international magazines. I do not find any editor of Al-Mushir like him. He was very intelligent and committed to his cause.

## **C. Other important Publications:**

The Christian Centre has a large number of books on different topics. According to a research report: "research and documentation is an important aspect of the Centre's work. The Centre tries to keep current documentation on NGOs, Human rights, Women's issues minority concerns, and Islam."<sup>106</sup> The Centre has its focus on any topic which is related to Muslim-Christian relations, Dialogue, Christian community, Religious harmony, minority rights and human rights etc. According to an annual report: "Over the past 10 years the Centre has researched major English/ Urdu Newspapers and journals covering on topics Shariat bill, Separate electorate, Minority elections, ID Cards issue,

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<sup>105</sup> Elder William, F. Dean, *Gordon college Tareekh ke Aeney main* ( Rawalpindi: CSc,1993), PP.110

<sup>106</sup> *A Research Repot: The Christian Study Centre and ITCF*, Op. Cit, PP. 27

and Babri Masjid etc, which they to put together as a publication.”<sup>107</sup> According to the annual report of 1997: “In 1997 the Centre continued to document issues on NGOs Human rights, Women issues, Minorities, Islam and Child labor, from all the leading Urdu and English dailies ,national and international journals related to Pakistan.”<sup>108</sup>

The Christian Study Centre has more than 100 publications on Muslim-Christian relations, Muslim-Christian Dialogue, Christian history, Christian theology, Pakistan history , Pakistani culture, Role of NGOs, Christian and Pakistani Politics, Human rights, Minorities and their rights, woman rights, Education, Religious harmony. Pakistani Culture, Pace development, law of blasphemy, Shariat bill, ID card Issues and minorities Woman rights, Church development, Christian history etc.

In the following I shall give the short introduction of the Christian Study Centre’s books, which are published from its beginning to the present age 2010.

### ***1. Development of Christian Theology: In The context of Islam:***

This is very important and knowledgeable book on theology published by Christian Study Centre. It is collection of different articles which are compiled by Dr. Charles Amjad Ali which was the director of the Christian Study Centre. There are more over articles on the topic of Theology in Muslim perspective, Theology in Christian perspective, Theology and Muslim-Christian relations, theology and woman, The Islamic concept of revelation, trend in Islamic hermeneutics and Challenge of dialogue, Challenge of Fundamentalism, Impact of Sharia legislation etc. ”<sup>109</sup>

These are some important features of the book. In this book the writer tells us the development of Christian theology in Pakistan.

### ***2. Tehreek-e-Pakistan ke Gumnam Kirdar (Urdu):***

This is a very interesting book about Pakistan’s Movement in Christian perspective. This book is written by Salamat Akhter in 1997 and published by Christian Study Centre Rawalpindi. In this book the writer first of all has described the historical stimulants of the collision of christens with The

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<sup>107</sup> Annual Report of Christian Study Centre Rawalpindi ( Rawalpindi: CSC,1995)

<sup>108</sup> Annual Report of Christian Study Centre Rawalpindi ( Rawalpindi: CSC,1997)

<sup>109</sup> Amjad Ali, Dr. Charles, *Development of Christian Theology : In context of Islam* ( Rawalpindi: CSC,1995),pp15

All India Muslim League and his president, founder of Pakistan Quaid-e-Azam Muhammad Ali Jinnah. Then he has written about the famous and important Christian leadership and their activities in Pakistan's Movement which was very active in Pakistan's Movement before 1947."<sup>110</sup> In this book the writer wants to tell us the role of Christians in Pakistan's making.

### **3. *English- Urdu Dictionary of Christian Terminology:***

This is very important book of a great Christian Theologians Mr. Liberius Pieterse, a. o. He was deputed as a christen priest in 1937 from British Government. He worked a priest and active missionary from 1937 to 1947 in India. During his stay in India he wrote this dictionary for Urdu Community. He had also been member of the Committee who translated the Bible to Urdu. In 2001 the research team of Christian Study Centre was updated this Dictionary. So this is very fruitful book to understand the Christian terms in English to Urdu. The Updating team of this project was consisted of Mr. Dominic J Mughal, Mr. Mehboob Sada, Mrs. Romana Basher, Jennifer Jag Jivan, G M. Felix, Mr. Haroon Nasir."<sup>111</sup> This book is an effort to convert the meanings of difficult Christian terms in Urdu.

### **4. *Tareekh ka Faraib( Deceiving of the History( Urdu):***

This book is also collection of various articles. It is compiled by Mr. Mehboob Sada present director of the Christian Study Centre and published by CSC Rawalpindi in 2004. The basic topic the book is Pakistani Society and Human rights. It consists of nine articles and each constitutes a chapter. For example: Deceiving of the History, contribution of Non-Muslims in Civilized Society, Human rights and Pakistani Society, Actual priorities and democratic action etc."<sup>112</sup> The writer criticizes on Pakistani society and it's badly rule in human rights. Sometimes he appreciates the Socialism and opposes the American imperialism. But actually he is along with American Empire.

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<sup>110</sup>Akhtar, Salamat, *Teherrk-e-Pakistan ke Gumnam Kirdar, ( Unknown Character of Pakistan's Movement)* ,(Rawalpindi: CSC,1997)

<sup>111</sup>Mughal, Dominic J. (Ed), Sada , Mehbob and Nasir, Haroon, *English- Urdu Dictionary of Christian Terminology*( Rawalpindi: CSC.2001)

<sup>112</sup>Sada, Meboob, *Tareekh ka Faraib( Deception of the History)*, (Rawalpindi: CSC, 2004)

### **5. *The Christian Church in Pakistan: A vision for the 21<sup>st</sup> Century:***

This book collects the findings of a Seminar on the topic “The Christian Church in Pakistan: A vision for the 21<sup>st</sup> Century” which was held on the behalf of World Church service-Pakistan and Pastoral Institute Multan in Multan from 7<sup>th</sup> – 11<sup>th</sup> April. In this Seminar the main topic is development of the Churches, Unity and Ecumenism among churches, Historical development of Ecumenism, and Vision of the new model of the Churches etc.”<sup>113</sup> this book is compiled by Dominic Mughal and Jennifer Jivan in 1997 and published by the Christian Study Center Rawalpindi. These topics are also discussed in this book. The final statement is that how can we establish a model church in Pakistan and how can we unite the Christian community of Pakistan. This book is a projection of Christian church in Pakistan.

### **6. *Religious Fundamentalism and Its impact on Non-Muslims:***

This is the latest Publication of The Christian Study Centre, Rawalpindi. This book is a joint work of CSC Staff (Mehboob Sada, Romana Basher and Mr. Haroon Nasir etc) and Visiting Faculty of CSC with special contribution of Mr. Ahmad Saleem the Research Coordinator of the South Asia Research and Resource Centre (SARRC). This book is published by CSC in 2008. This book is a history religious in Pakistan from 1947 to present day. According to the writers how the non-Muslim Minorities especially Christian Community effective from the Religious fundamentalism of Pakistan.

This book consists of 5 Chapters. For example: The histories of religious Fundamentalism, How Minorities are effective from fundamentalism in Pakistan, impact of Fundamentalism: Social, Economic, Cultural and Political

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<sup>113</sup> Mughal, Dominic J. and Jivan ,Jennifer, *The Christian Church in Pakistan: A vision for the 21<sup>st</sup> Century* (Rawalpindi: CSC, 1997)

aspects etc.”<sup>114</sup> This book criticizes on Religious Fundamentalism, Fundamentalist Movements, Jihadist Movements, Jihadist role of Pakistan in Afghan War and Islamic amendments in Pakistani Constitution. In this book the writer criticizes on Islamic laws and Jihadist thought in Pakistani society.

This was the short introduction of some important books which are published by the Christian study Centre Rawalpindi from his foundation.

## **D. Theological services of CSC:**

Although there is no church in the Christian Study Centre but they provide theological services to Christian community in proper way.

### **1. In written form:**

In written form they provide Theological services in the form of books. A lot number of books published by The Christian Study Centre on the topic of theology. For example:

Development of Christian Theology: In The context of Islam, English-Urdu Dictionary of Christian Terminology, Human Person in Punjabi Society: A tension between religion and Culture and The Christian Church in Pakistan: A vision for the 21<sup>st</sup> Century and some books on the Miracles of the Bible from Dr. Charles Amjad Ali and Mr. Dominic Mughal etc. Al- Musher is another important organ of Theological services. According to their Policy Al-Mushir is a theological Journal. They write this slogan on the front page (Title page): “Theological journal of the Christian study Centre, Rawalpindi, Pakistan.”<sup>115</sup> In Al-Mushir, they publish articles and reports on the Christian Theology.

It means Al-Mushir is an important source of Christian theology. They also translate some important books from English to Urdu. Christian study centre’s Library and Periodical Section is also a good resource of Christian theology in Pakistan.

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<sup>114</sup> Saleem, Ahmad Khawaja ( Ed) and Sada ,Mehbo, Basher , Miss Romana, *Religious Fundamentalism and Its impact on Non-Muslims*(Rawalpindi: CSC,2008)

<sup>115</sup> *Quarterly Journal Al-Mushir* (Rawalpindi: CSC, 1986), 28: 3

## 2. In Courses form (ITCF):

In the form of Courses the Institute of Christian Theology and Formation (ITCF) is an important organ of the Christian study Centre. It is like a School of Christian theology, which holds courses of theology for Christen community. According to the Program coordinator: "It was started in 1988 at the 30 year age of Christian study Centre Rawalpindi with the collaboration of the Pastoral Sisters of Pakistan (PSP) in Rawalpindi- Islamabad area."<sup>116</sup>

Its basic aims to provide deep Christian theology education for woman, especially the Christian school teachers of Rawalpindi- Islamabad area. According to the Brochure of CSC: "The aim of the Institution of Theology and Christian Formation (ITCF) is to develop theological awareness in the Christian Community and encourage the growth of faithful Christian living in the world."<sup>117</sup> In the starting it was only specific for ladies but with the passage of time the Gents' admissions also allow and at that time the Male and Female admissions are round about equal."<sup>118</sup> Any Christian can enroll and study in the institute. According to the Brochure of (ITCF): "Classes are available to interested Christians both Catholic and Protestant who have some knowledge of English and have at least intermediate education."<sup>119</sup>

According to the administration Theses theological Courses are special for Christians and any non Christian cannot enroll in these Courses.

### Courses and Class description

The Institute of Christian Theology and Formation (ICTF) offers a diploma course of 3 year. The Admissions open in every September. The class is conducted every Wednesday at 4 pm to 6:30 pm in every season. One topic consists of a Unit, One unit consists of 5 classes, every class is a Lecture, one Lecture consist of 3 hours, One year consists of 36 Classes and one Course consist of 3 years. For example: The first unit of Course consists of the topic" Introduction to Theology" the class teacher will divide it 5 classes and class

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<sup>116</sup> Interview: Madam Romana Basher, the Program Coordinator of CSC ( CSC: Rawalpindi, 12/5/10)

<sup>117</sup> *A Short Introduction of ITCF( Broacher)* ( CSC: Rawalpindi, 1988)

<sup>118</sup> Interview: Madam Romana Basher ( CSC: Rawalpindi, 12/5/10)

<sup>119</sup> *Short Introduction of ITC* ( CSC: Rawalpindi, 1988)

teacher will be the responsible of this topic. Each course is made up of 5 Seminars and one Special gathering. The medium of classes will be English with supplementary help of Urdu Language.”<sup>120</sup> In Three Years 18 Courses have been taught. In each year the Courses are arranged from September to May. This institution works like a seminary.

### **Program and Syllabus of the Course:**

There are two kinds of Courses which are conducted by (ITCF). According to a report: “The courses are offered at two levels: Introductory and advanced level. Students take introductory level classes for one year before they can enroll in advanced courses. Each Course consist of 5 weekly classes”<sup>121</sup> Syllabus of Courses according to the Brochure of (ITCF): “The full Program of studies will extend over three years and will give students a throughout introduction to the areas of : Introduction to Theology, Old Testament, New Testament, Church History, Social philosophy, Practical theology etc. Throughout the Program special emphasizes will be laid on the local context and the need to integrate thought and life.”<sup>122</sup>In three years they try to go through the basic Christian theology in these courses.

### **Faculty of the Courses:**

The faculty of this Course consists of the Christian study Centre’s staff and visiting faculty. For example:

1. **Mr. Mehboob Sada,**
2. **Madam Romana Basher,**
3. **Mrs. Jennifer Jivan ( Ex-Staff Member)**
4. **Bishop of Rawalpindi Father Lobo**
5. **Prof. Ashaq Naz( ZBI),**
6. **Rv. Lorain, etc.”**<sup>123</sup>

In these Courses they want to prepare an acted and enlightened Christian who has knowledge of religion as well as modern. Other important thing is that they also teach

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<sup>120</sup> Ibid.

<sup>121</sup> Perz, Susan M., Azariah, Khushnud and Moore, Prof. May Elizabeth, *A Research Repot: The Christian Study Centre and ITCF*, PP. 39

<sup>122</sup> Ibid. PP. 39

<sup>123</sup> *Interview: Madam Romana Basher, the Program Coordinator of CSC, 19/5/10.*

the comparative theology with Islam. Students and Teaching faculty of theology consist of only Christians.

According to me this is the basic theological training of Christianity to preach the Christianity in Pakistani society.

### **E. Pilot Projects of the Christian Study Centre:**

Project is an important activity of the Christian study Centre Rawalpindi. In the following I shall describe description of the Pilot projects of the CSC. A project consists of one to three months. It contains training, workshops, seminars, publications and lectures and reports etc. The Christian Study Centre has launched many pilot projects for dialogue and harmony I shall describe then chapter no. 2 because these projects are directly related to dialogical activities of the CSC.

### **F. Seminars:**

Seminars are very important activity of the Christian study Centre Rawalpindi. A Seminar is a one or more day's program in which one specific topic is discussed. In a Seminar special guests deliver lectures, read research papers and in the end conclude these findings in the shape of a resolution, white paper or Proclamation. Some time if topic of a Seminar is very important, then it is compiled in a book shape. There have been many important Seminars held in the history of the Christian study Centre Rawalpindi. Some very important of them are following:

#### **1. Challenges to Religion and Culture to counter Violence:**

This one day important Seminar was conducted by The Christian study Centre, Rawalpindi in 2002 at office of the CSC Rawalpindi. According to the annual report: "Christian Study Centre organized a national Seminar 'Challenges to religion and Culture to counter Violence' on 19<sup>th</sup> October 2002 at the Dr. Charles Amjad Dialogue Block Rawalpindi. The main objective of the Seminar was to clarify the ambiguities about the role of religion in peace building and to identify the motives behind violence in the name of Religion."<sup>124</sup> In this seminar they want to prove that

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<sup>124</sup> *Annual Report of CSC 2002* (Rawalpindi: CSC,2003)



Christianity is a peaceful religion and have an ability to provide peace in a society.

## **2. Peace and Religion:**

This one day very important Seminar was held by The Christian study Centre on January 2004 at Peshawar. According to the annual report of the CSC: "A One day Seminar on "Peace and Religion "was organized in Islamic Centre, Peshawar on 28<sup>th</sup> January, 2004. More than 200 participants attended this Seminar. Majority of the participants were and students of Islam and social sciences."Mr. Mehboob presided over and it was for the first time in the history that a non-Muslim presided over an Inter-Faith gathering."<sup>125</sup> In this seminar they tell us that religion and peace are same things. Every religion has a peace message for a society especially Christianity.

## **3. The Christian Church in Pakistan: A Vision for 21<sup>st</sup> Century:**

This Important Seminar was conducted by Pastoral Institute Multan (PIM) with the Collaboration of Church world Service, Karachi (CWS) and CSC Rawalpindi on 7-11 April 1997. This Seminar was purely for Christian Community of Pakistan. This important Seminar was also compiled and published in book shape by Mr. Dominic Mughal and Jennifer Jevan through the CSC. According to the annual Report: "This Seminar was jointly organized and hosted by the Pastoral Institute Multan (PIM), Church world Service, Karachi (CWS) and the Christian Study Centre (CSC) Rawalpindi. It was an ecumenical venture where 30 participants form Church of Pakistan, Roman Catholics, Presbyterians and Salvation Army took an active Part."<sup>126</sup> This seminar is actually a meeting to develop and reestablish modern and fruitful churches in Pakistan.

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<sup>125</sup> *Annual Report of CSC 2004* ,( Rawalpindi: CSC,2005)

<sup>126</sup> *Annual Report of CSC 1997* , ( Rawalpindi: CSC,1998)

#### **4. Religion and Democracy in Pakistan:**

This two day very important Seminar was held by The Christian study Centre on 11-12 august 1997. According to the annual report of the CSC: "This two days Seminar on "Religion and Democracy in Pakistan: A Dialogue of Perspectives" was held from 11-12 August, 1997 to celebrate the Golden Jubilee of Pakistan. This Seminar was held in conjunction with Konrad Adenauer Stiftung (KAS) at the Shalimar Hotel Rawalpindi. There were around 47 participants from different Castes, Colors, communities and Creeds. There were Christians, Muslims, Hindus and a guest from the Baha'i Community of Pakistan."<sup>127</sup> This Seminar provides a political role of Christianity in Pakistan perspective.

These are some examples of the CSC's Seminars on International, National, Religious, Theological, Social and Political issues, while the CSC has round about 150 figures of Seminars from its foundation.

According to researcher the Christian Study Centre, Rawalpindi has neglected the core issues between Muslims and Christian in Pakistan in these seminars. Even some scholars say that they do not touch the core issues between Muslims and Christians.

#### **G. Workshops:**

Workshop is very important activity of the Christian Study Centre Rawalpindi. A works is a two are three days training Program in which one or more specific topics are discussed and given the training to the trainees. In a workshop special guests deliver his experience in his lecture and audiences learn him with questions discussions and enquire fruitful knowledge and skills. Some time if topic of workshop is very important, then it is also compiled in a book shape as we see in a training manual.

There have many important workshops been conducted in the history of the Christian study Centre Rawalpindi. These workshops specially held for the training of the CSC Staff and are focused individually on audiences of the Workshop. As we read in the annual report its purpose and importance: "In order to keep up the quality of the it is equal important that the staff of the Centre are given time to reflect individually and as a team for better and more fruitful relationship that will build up the Centre on more solid

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<sup>127</sup> Ibid. *Annual Report of CSC 1997*, ( Rawalpindi: CSC,1998)

footing.”<sup>128</sup> These workshops are very important and have a deep link with the objectives of the Centre. Some very important of them are following:

### **1. Interpersonal relationship skills:**

This very important workshop was held by CSC in 1997 for the formation of CSCs Staff. According to the annual report of CSC: “In order to keep up the quality of the it is equal important that the staff of the Centre are given time to reflect individually and as a team for better and more fruitful relationship that will build up the Centre on more solid footing. In this connection Mrs. Razia held a two days workshop on “Interpersonal relationship skills” for the staff of the Centre on the 30 and 31<sup>st</sup> of the May( 1997).”<sup>129</sup> The main objective of this workshop is to trained the staff and share the personal skills mutually.

### **2. Strategies for the promotion of Harmony:**

This public workshop was also held in 1997 by Christian study Centre Rawalpindi for the Harmony skills development. According to the annual report of the CSC: “A two day workshop on “Strategies for the promotion of Harmony among interfaith communities “was held from 12-13<sup>th</sup> May (1997) at the Christian Study Centre. There were 20 participants from all over the country belonging to different faiths denominations.”<sup>130</sup> It was a public workshop and held to promote the harmony skills in public and staff.

### **3. Workshop for the teachers of Primary education:**

This educational workshop was held in 1997 by Christian study Centre Rawalpindi for the Education skills development. According to the annual report of the CSC: “Mr. Mehboob Sada facilitated a two days workshop” Workshop for the teachers of Primary education” on 29<sup>th</sup> May (1997). Teachers from six different Boys/ Girls Schools of Rawalpindi and Islamabad were invited. Sr. Shela he Principle of St. Teresa’s School, Rawalpindi m coordinated this workshop with the Centre. 12 teachers

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<sup>128</sup> Ibid.

<sup>129</sup> *Annual Report of CSC 1997* ( Rawalpindi: CSC,1998)

<sup>130</sup> Ibid. *Annual Report of CSC 1997*

along with the research students and staff of the Christian study Centre were participated in this important workshop.”<sup>131</sup> This workshop especially for teachers and held to share the teaching skills.

#### **4. Social Harmony and Role of Press:**

This national workshop was also held in 1997 by Christian Study Centre, Rawalpindi for the Harmony skills development in media persons. According to the annual report of the CSC: “A National workshop on “Social Harmony and Role of Press” was held at Paradise Inn, Rawalpindi on the 19<sup>th</sup> of July (1997). Keeping in mind the pivotal and important of the Press and its capacity to play a positive role in promoting social harmony 30-35 participants were invited.”<sup>132</sup> This important workshop conducted for media person to improve their skills and aware to them for harmony in the society.

#### **5. Two days workshop for community leaders and Activists:**

This very important follow-Up Training workshop was also held in 2004 by Christian study Centre Rawalpindi in Gujranwala for the community leaders and Activists in a Pakistani Society. According to the annual report of the CSC: “A two days follow- up training workshop was organized in Gujranwala from 16<sup>th</sup>- 17<sup>th</sup> August, 2004.”<sup>133</sup> This very important workshop conducted for community leaders to promote the importance of peace and harmony in the society.

These are some examples of the CSC’s Workshops on International, National issues for skill development in their staff and other community representatives, while the CSC has round about 50 figures of workshops in his history. According to my view these workshops are very important and have vital role to achieve their aims and objectives. The important thing is that these workshops only for their member or selected persons.

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<sup>131</sup> Ibid.

<sup>132</sup> *Annual Report of CSC 1997, Op. Cit.*

<sup>133</sup> *Annual Report of CSC 2004 ( Rawalpindi: CSC,2005)*

## **H. Special Courses:**

Special courses are conducted for national and international students. There are two types of Courses held for students. 1- Christian theological Courses for Pakistani students, 2- Study Islam Courses for Foreigner Students. The description of these courses is following:

### **1. Christian theological Courses for Pakistani students:**

The Christian theological Courses for Pakistani students are conducted by the Institute of theology and Christian Formation (ITCF). These Courses are conducted for especially Christian female school teachers of Islamabad and Rawalpindi. The purpose of these courses is to improve the theological education in Christian community. According to the Brochure of CSC: "The aim of the Institution of Theology and Christian Formation (ITCF) is to develop theological awareness in the Christian Community and encourage the growth of faithful Christian living in the world."<sup>134</sup> There are three types of courses 1.Introductory Courses 2. Basic courses and 3. Advance Courses. According to annual report of the CSC:

- **Introductory Courses :( First Year)**

I and my Neighbor: Experience in Christian –Muslim dialogue

Introduction to the Old Testament

Introduction to Theology

- **Basic Certificates Courses :( 2<sup>nd</sup> and 3<sup>rd</sup> year)**

Prophets

Spirituality of Basic Christian Communities

The Gospels of St. Mathew

20<sup>th</sup> Century theology

Revolution or Mystification

- **Advance Certificate Courses: ( 3<sup>rd</sup> Year)**

Spirituality of Basic Christian Communities

The Gospels of St. Mathew

Confessing the Faith in Pakistan (Seminar)

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<sup>134</sup> *Short Introduction of the ITCF* ( CSC: Rawalpindi,1988)

Follow up Seminar on the Theme of "On Sharing One Faith"<sup>135</sup>

## **I. Special Lectures:**

Special lectures are very important event of the Christian Study Centre, Rawalpindi. A lecture is a two or three hours session in which one specific topic is delivered and discussed. In a Lecture special guests from National or International level deliver his views in his lecture and audiences get knowledge through listening and questioning. Some time if topic of the lecture is very important, then it is also published as an article in *Al-Mushir* and other research Journals of National and international level.

There are many important Lectures have been delivered in the history of the Christian Study Centre, Rawalpindi. These lectures are fruitful for both Muslims and Christian Communities in Pakistan. I have also participated in some special lectures. These lectures are conducted on National, International, Religious, and Political, Cultural, Inter-Faith dialogue, Spirituality, peace building, Harmony, Human rights and Woman rights etc. which are related to Muslim- Christian relations and Christian cause in Pakistani context.

Hundred of special lectures have held in the history of the Christian Study Centre Rawalpindi. According to the annual report of the CSC: "Lectures on Missions: New Methods and Alliances in a changing World. A Danish experience was given by Rev. Jens Christian Nielsen from Denmark and Relationship of Christian and Islam in the Quran and Bible by Dr. Francine Van Overbeek -Rippen from the Netherland. Both Lectures were well attended."<sup>136</sup> These special lectures have a great importance in Muslim Christian relation.

According to my view the purpose of these lectures is to prepare the Christian community for their social and religious duties and also inform about the international changes and their impacts on religion.

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<sup>135</sup> *Annual Report of CSC 1995* (Rawalpindi: CSC,1996)

<sup>136</sup> *Annual Report of CSC 2000* (Rawalpindi: CSC,2001)

## **J. Special Visits:**

Special visits are also an important activity of the Christian Study Centre, Rawalpindi. There are two types of visits planned out by the Christian Study Centre, Rawalpindi (CSC). 1-Pakistan to Foreign Countries 2- and Foreign Countries to Pakistan. The management of the CSC decides these Visits and their members.

### **1. Visits from Pakistan to Foreign Countries:**

Every year different delegations, Staff members, Individuals go to abroad for various purposes. These visits and tours are sponsored by different institutes, NGOs and the Churches from the foreign countries. The Purpose of these visits are to improve Faculty and Staff eligibility, to learn the work experience of different International Institutes to propagate their Message, to collect funding, to participate in International Conferences, Seminars, Workshops and Meetings etc. there are hundreds of visits are found in the history of the Christian Study Centre, Rawalpindi.

For example, according to the report: "This year the Centre collaborated I numerous International activities and built on its octants through Publications and Staff involvement in Seminars and programs abroad. In March, Mehboob (the Director) was invited by MISSIO, Germany, where he read a paper on Mutual efforts of Christian and Muslims for promotion of human rights and Civil Society. He was invited to discuss the non – Muslim (Minorities) situation in Pakistan."<sup>137</sup>This kind of visits is very important to convey their message in foreign countries.

### **2. Visits from Foreign Countries to Pakistan:**

Every year different delegations, Groups, NGOs and Churches Representatives and Individuals come to Pakistan to visit the CSC for various purposes. These Visits are the continuously activity of the CSC, to come the special guests from the various communities and fields for the special Courses, special lectures, Workshops, Meetings and Seminars etc in the CSC Rawalpindi.

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<sup>137</sup> *Annual Report of CSC 2002* ( Rawalpindi: CSC,2003)

For example, according to the report: “Throughout the year we had different guests from different Parts of the Country and world. We are glad to report that we had some guests, which we would like to mention in particular. We are glad to report that the visit of Mr. Benth Invergeession from Church of Sweden, who was briefed about the Centre activities. On 11<sup>th</sup> January (2004) the Parliamentarians of European Union and Dutch Parliament visited the Centre in order to know more about the situation of Religious minorities in Pakistan.”<sup>138</sup>

According to researcher’s opinion this kind of visits are very important to improve their faculty and programs according to the international lv . **Finance:**

Finance is very important for every movement, Organization, and institute because all the activities base on the Finance. So the Economists say that Finance is a back bone of any Institute. So the Christian Study Centre from its beginning gives special importance to the Finance. According to the Christian Study Centre constitution Treasure is a responsible of the Centre’s Finance activities. The Treasure has the accountability of the Centre’s income and expenditure with the help of Finance department. They make yearly Finance report. Although they do not publish this report for public but this finance send to the board Members and Donors. According to the annual report: “Finances: Please see the Treasure’s report.”<sup>139</sup> The treasure report cannot see any normal person but this facility is only for board members.

### **Financial Sources:**

Although the financial sources of the Christian Study Centre are not clear but financially it is a stable and viable Institute. According to the annual report: “By the grace of God the Centre is in a healthy, financial viable situation.”<sup>140</sup> According to my research the financial, sources of the Christian study Centre are following:

1. **Pakistani Christian Community**
2. **National and international ( NGOs and ( CBOs)**
3. **Churches of every Christian sect**
4. **Foreigner Churches and Priests**

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<sup>138</sup> *Annual Report of CSC 2004* ( Rawalpindi: CSC,2005)

<sup>139</sup> *Annual Report of CSC 1995* ( Rawalpindi: CSC,1996)

<sup>140</sup> *Annual Report of CSC 1999* ( Rawalpindi: CSC,2000)



## **5. Western countries**

The Christian Study Centre has a big Budget for its activities. Because they publish books, Run Projects, Run various Institutes, held Seminars, Conferences, Workshops, and Special Lectures, Conduct Special Courses, open the Library, Do Research on different topics, Write articles and Publish it in International and national News Papers and Magazines and Launch Publicity Campaign in electronic and print Media on special oceans and Issues. The Christian study Centre has very building on Murree road Cantt. Rawalpindi. The Centre has round about 30 full time servants and officers and some of them has own transport. The ex directors and Board Members collect donation for the Centre from European and Americans Countries. For example Mr. Dominic Mughal and Dr. Charles Amjad Ali (Ex Directors) promote the Christian study Centre in this field.

From the above activities it seems the Christian Study Centre, Rawalpindi has NGOs type financial source but any have no actual information about its finance system and financial sources.

## **G. Annual Reports:**

Annual reports are very important activity of the Christian study Centre, Rawalpindi. After 10 year of the Christian Study Centre's establishment, the administration of the Centre started to make the annual reports. An annual report is the description of the yearly activities of the Christian Study Centre, Rawalpindi. They publish annual report in English language, and then they publish it in Quarterly Journal Al-Mushir. According to the staff they sent the annual report to their permanent members, board members, sponsors, important Institutes, Important NGOs, CBOs, missions, International Institutes, Churches and foreign donators.

According to their record from 1978 to 2009, they should be 42 annual reports but we see that only 7 reports have been published in quarterly Journal Al-Mushir. After a long effort I can find only 11 annual reports. In the beginning history of the Christian study Centre the annual report was very simple but within the passage of time they improve their skills and now they publish their annual report with a chronological way.

### **Model of an annual report of the CSC**

The main contents of the report are following: According to the 37th annual report of the CSC: “

## **Annual report 2004**

### **Table of the Contents**

#### **Introduction**

Executive Summary

#### **Activities**

Institute of Theology and Christian Formation

Weaving communities of Hope

Seminars and Lectures

Global peace and Justice

Ecumenical service

Modern Research methods

State of Democracy in South Asia

Religious and Social status of Woman and Contemporary Challenges

Islam and Unity of Humanity

Involvement partner Organizations

International Involvement

#### **Services**

Engagement with the Local Church

Publications and Media Services

Visitors

#### **Staff**

Staff Development

#### **Finance and special thanks”<sup>141</sup>**

The annual report of CSC is very important and have been published every year regularly since 2004. In this way there should be 42 annual reports but I collect only 20 reports after hardworking and using special terms. It means the rest of them are not published or lost.

This was the introduction of Christian Study Centre. In the next Chapter I shall briefly describe the Dialogical activities of the Christian study Centre, Rawalpindi (CSC).

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<sup>141</sup> *Annual Report of CSC 2004* (Rawalpindi: CSC, 2005)

## CHAPTER 2

### Dialogical Activities of the Christian Study Centre

The Christian Study Centre (CSC) has a long journey in the field of dialogue because the main objective of the Centre is interfaith dialogical activities from its beginning. According to the Constitution of the Christian Study Centre, Rawalpindi, one of the most important programs is to promote the interfaith dialogical (especially between Muslim and Christian) activities: "To develop participatory studies which will encourage dialogue, foster mutual understanding and cooperation between the Muslim and Christian Communities."<sup>142</sup> According to their Brochure the main program of the Centre is dialogue between Muslims and Christian in Pakistan: "To develop participatory studies which will encourage dialogue, foster mutual understanding and promote co-operation in all essential spheres of life in Pakistan."<sup>143</sup>

Mr. Mehboob Sada describes the main purpose of the establishment of the Christian Study Centre, Rawalpindi as: "The Christian Study Centre Rawalpindi was established to promote the interfaith (Specially Muslim and Christian) Dialogue, Harmony and Relationship in Pakistan."<sup>144</sup> According to a CSC publication: "the basic purpose of the establishing of the Christian study Centre Rawalpindi was to promote the interfaith dialogue for a peaceful society where the people feel respect."<sup>145</sup>

Therefore we conclude that one of the most important objectives of the Christian Study Centre, Rawalpindi at its inception was Muslim-Christian dialogue and good relationship.

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<sup>142</sup> *Constitution of the Christian Study Centre, Rawalpindi* ( Rawalpindi: 1968),pp.3

<sup>143</sup> *Short Introduction (Broacher) of the Christian Study Centre, Rawalpindi , Staff and administration of the CSC*.PP.1

<sup>144</sup> *Interview: Mr. Mehboob Sada* (Rawalpindi: CSC) 7/6/2010

<sup>145</sup> Sada ,Mehboob (ed) ,*Mukalma-e-Aman( Dialogue of peace)* ( Rawalpindi: CSC,2006),PP.7

## **Development of the Idea of Dialogue in CSC:**

Soon after the arrival of the British Colonists in Sub-Continent the Christian Missions also entered in India along with their full Missionary activities. You can say that according to the Indian Muslims Christianity had become the Official Religion of the British Empire in India. As we read in Official Catholic Dictionary of 2006: "In all the Cantonments as well as in the important administrative and Railway Centers the British arranged for the construction of churches and recreation halls."<sup>146</sup>

We also find this issue in an international research journal: "In 1806, a lone Protestant Chaplin, Henry Martyn, employed by the British East India Company, began six years of pioneer evangelism of Muslims with the member able words pended in Serampore, India: "Now let me burn out for God."<sup>147</sup> In this way the majority of Muslims and other religious communities of India became opponents of Christianity. The main Challenge of Christianity at that time to end or minimize the opposition of Religious Communities of India.

Therefore for this purpose the Christian scholars launched an interfaith dialogue program (On theological Issues and Topics) with the help of some Muslim scholars which were also interested in Muslim –Christian dialogue. For practical work the Henry Martyn Institute of Islamic Studies (HMI) was established in 1930 at Lahore.

According to a book published by HMI: "The Henry Martyn School of Islamic Studies came into being in 1930."<sup>148</sup> The special task and purpose of HMI was Muslim-Christian relations and dialogue along with Evangelism. According to the annual report of the CSC: "(HMI) was the only Institute working for Inter-faith dialogue in Sub-Continent) (India)."<sup>149</sup>

According to their recognized website, one of the most important aims of HMI was: "To encourage among all people a deeper understanding of Islam and other religions

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<sup>146</sup> *The Catholic Church in Pakistan, Directory 2006*, Op. Cit, PP.21

<sup>147</sup> D' Souza ,Diane, *The Muslim World," Evangelism, Dialogue Reconciliation : The Transformative Journey of (HMI)* ( Washington DC: HMI.2001),91:1-2, PP.155-184

<sup>148</sup> *The Journal of the Henry Martyn Institute* ( Hyderabad: HMI, 1998)

<sup>149</sup> *37<sup>th</sup> Annual Report of Christian Study centre Rawalpindi*

through dialogue and study to live and work together.”<sup>150</sup> According to the Christian scholars HMI was the founder institute of Muslim-Christian dialogue in Sub-Continent.

According to my view if we do not consider the Debate as part of dialogue then it can be said that HMI was the pioneer Institute of Muslim-Christian dialogue in Sub-Continent (India) although it was the time of Christian Missions and evangelism in India. After (HMI) efforts there were many Christian institutes and Missionary organizations started dialogue activities for their own purposes and agenda. Especially the Jesus Society Lahore famous as Loyola Hall Lahore started these dialogue activities between Muslims and Christians.

A Muslim -Christian Dialogue Centre was also established with the mutual assistance of (HMI) and (JSL). According to an interview of Mr. Mehboob Sada: “A Dialogue Centre was established for Muslim-Christian Dialogue with the collaboration of Henry Martyn School of Islamic Studies Lahore and the Jesus Society Lahore (Loyola Hall). In this Dialogue Centre Muslim and Christian scholars discussed the common theological Issues of Islam and Christianity (For example: Oneness of God (Touheed), The Christ ( Esa Al-Maseh (AS), Revolution( Wahi), Merry (Sayyeda Maryam), concept of Angles, and Hereafter etc.) for peaceful Co-existence.”<sup>151</sup>

According to him a famous Christian scholar and missionary Fr. R. A. Buetler of Loyola Hall acted an excellent role in the development of Muslim- Christian dialogue from 1961 to 1986. As we read in an interview of famous Christian scholar in the field of dialogue Fr. James Channan who says: “Fr. R. A. Buetler (SJ) was in Pakistan for more than 40 years and he spent almost all of these at Loyola Hall, in Lahore. He was a great scholar of Islam and was known among Muslims scholars who used to come to visit him in Loyola Hall. He knew several languages, including German, French, English, Italian, Arabic and Urdu, taught Italian at the University of the Punjab in Lahore for some time and wrote several articles on Islam.”<sup>152</sup>

According to Fr. James Channan he was the great scholar of Christianity and the pioneer of Muslim- Christian dialogue in Pakistan. He further says: “I know he was very devoted to the mission of dialogue and he carried it out at various levels but particularly

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<sup>150</sup> <http://www.hmiindia.com/12/4/10>

<sup>151</sup> Interview: Mr. Mehboob Sada ,7/6/2010

<sup>152</sup> <http://www.victoredvin.blogspot.com/18/06/2010>

the dialogue of words, deeds and theology. He established a hostel for college boys where most of them were Muslims.”<sup>153</sup> This interview also tells us that Fr. R. A Buetler was the great teacher and trainer of Fr. James Channan and after 1968 the heritage and Mission of Dialogue is shifted to CSC and Fr. James Channan After the partition of Indian Sub-Continent the HMI was shifted to Hyderabad India. In this situation there was need of a Christian Institute which continues the dialogue mission of HMI.

Consequently for this important purpose the Christian study Centre, Rawalpindi was established with the mutual assistance of important national and international Christian Organizations. According to a report of the Silver Jubilee Seminar of the Christian Study Centre :“With partition the border between the two countries ( India and Pakistan) were closed and the Christian in Pakistan no longer had access to the great common heritage of the Henry Martyn Institute for Islamic studies which was organized in 1930s prior to the ecumenical trend of research centers in light of this absence effort to set up a similar institute in Pakistan were begun and after passing through various phases ended up in the final formation of the Christian Study Centre, ( Rawalpindi) in March ,1968.”<sup>154</sup>

So we can say that the Christian study Centre is a continuation of the HMI in Pakistan and running the program of interfaith dialogue and Muslim- Christian relation with a few differences. The HMI dialogue was focusing on Theology and the CSC focus is on socio-politic dialogue and interfaith harmony. I shall describe this point with detail in approaches and Issues of the Christian Study Centre, Rawalpindi (CSC).

According to my opinion and observation the Christian study Centre has not its own idea of dialogue but he adopted the dialogue Idea of the Henry Martyn Institute in Pakistan. The Christian Study Centre Rawalpindi was established for Muslim-Christian dialogue and relationship in Pakistan from its beginning in 1968.

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<sup>153</sup> <http://www.victoredvin.blogspot.com/18/06/2010>

<sup>154</sup> Mrs. Amjad Ali, Christine, *Developing Christian theology in the context of Islam*( Rawalpindi: CSC,1996), PP.1

## **Definitions and Divisions of dialogue according to CSC:**

The Christian Study Centre Rawalpindi is a well reputed Institute in dialogue and dialogue is its basic activity. According to a CSC publication: "The basic purpose of the establishing of the Christian study Centre Rawalpindi was to promote the interfaith dialogue for a peaceful society where the people feel respect."<sup>155</sup> So they have their own definition and division of dialogue.

Although I have been mentioned the definition of dialogue in Introduction of Muslim-Christian dialogue in the beginning of my thesis but in this point I shall describe the CSC definition of dialogue.

### **Definition of dialogue:**

The definition of dialogue<sup>156</sup> according to the Christian Study Centre Rawalpindi is following:

1. **According to Dr. Charles Amjad Ali:** Dr. Charles Amjad Ali says: "Dialogue is a process of discourse in which the communities involved go through their own respective logos to come to some common understanding of certain social and political problems."<sup>157</sup>
2. **According to Mr. Mehboob Sada :** He says: " Inter- religious dialogue not names the change of religion or sect but the purpose of dialogue is meeting between the followers of different religions , for the welfare of human being and to accept the existence of the followers of other faiths."<sup>158</sup>
3. **According to a Resource Person of CSC:** Dr. Aslam khaki says: "The thought of Inter-faith dialogue is that we are only talking about social peace, so that peace establish in the world and our total rule , behaviors and try of peaceful maker is for this word not for hereafter."<sup>159</sup>

According to the scholars of Christian Study Center (CSC) Muslim- Christian dialogue is not a Religion based or views exchanged activity but it is a social activity and

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<sup>155</sup> Sada ,Mehboob (ed), *Mukalma-e-Aman( Dialogue of peace)*( Rawalpindi: CSC,2006), PP.7

<sup>157</sup> Amjad Ali ,Dr. Charles, "Toward a new theology of dialogue", *Al-Mushir* ( Rawalpindi: CSC, 1991), V. 33: 2, PP. 57-69

<sup>158</sup> , *Mukalma-e-Aman*, Part. 1, Op. Cit, PP.89

<sup>159</sup> *Ibid* ,Part. 2, PP. 36

we should discuss the social problems not religious under the umbrella of religion. As Dr. Aslam Khaki says: "Religious dialogue is not suitable for our society it is negative dialogue because it divides the society, cause of social clash and destroy the social harmony and peace."<sup>160</sup>

We also do not see any ultimate result and exchange of views in this kind of dialogue. According to my humble opinion it is an effort to survive of Christian community and try to come closer two communities on social basis in Pakistan. Although this activity is also a part of dialogue but according to some Muslim scholars we cannot call it a well defined and classical Muslim-Christian Dialogue.

### **Eras and Types of dialogue:**

The Christian study Centre Rawalpindi has its own division of dialogue through various eras in his dialogical history. Mr. Dominic J Mughal has divided the CSC dialogue in three kinds which are following:

1. **Dialogue of Minds: (1967 – 1985):** Since 1967 the CSC from the first day of his establishment tried to close the Muslims and Christians for peace and social harmony. So, this activity is called dialogue of minds and the era of this dialogue was 1967to 1985. As we read in the Al-Mushir: "At the time when the Center started its ministry, it was not a fashion to talk about interfaith harmony and Muslim –Christian relations. It was not even easy to accept denominational differences .Therefore the first challenge for the Centre was to promote ecumenism among various Christian denominations and at the same time create an environment where one could talk developing a positive attitude towards Islam and Muslims."<sup>161</sup> So the activity to create a thought for developing the Muslim – Christian relations and dialogue is called dialogue of minds.
2. **Dialogue of life: (1985-1998):** The second era and division of the dialogue of CSC is Called the dialogue of life, because it was related to the practical life of the people. According to Mr. Mughal: "With the arrival of Dr. Charles and Christine Amjad Ali in 1985 a new approach towards dialogue and Christian-muslim relations was developed. Although the basic purpose of the Centre

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<sup>160</sup> Tahir, Uzma, *Mukalma-e-Amman*, Part. 1, PP. 34

<sup>161</sup> Mughal Dominic J. , " *From dialogue of mind to dialogue of hearts* " , *Al-Mushir* ( Rawalpindi: CSC, 1998), 40: 1, PP. 13-23



remained somewhat the same a new comprehensive and relevant approach was developed for the center's Ministry. (In this approach) the focused was shifted from "library/ Ivory Tower research" to people centered research'. Even the purpose (Objectives of the CSC) was slightly revised."<sup>162</sup> So this kind and era of dialogue is called dialogue of Life.

3. **Dialogue of Hearts: (1998- onward):** The third term of the Christian Study Centre in Muslim-Christian dialogue is called dialogue of hearts. As Mr. Dominic Mughal has described it in its article: "At present the Centre is very faithfully involved in its ministry and still continues with the approaches of Dialogue of mind and life. However, it has also started taking the third option seriously which we term as dialogue of Hearts."<sup>163</sup>The present Director Mr. Mehboob Sada also describes these three types of dialogue in a preface of a book. He says: "The work of interfaith dialogue is done in different shapes. The interfaith dialogue has been reached on dialogue of hearts to pass over the dialogue of minds. He more says: To complete the dream of a model society begins the third phase of dialogue, dialogue of life, through the social harmony project."<sup>164</sup> He also describes these types and levels in an interview: "The Christian Study Centre has three levels in its dialogue, 1-Scholars level: Religious dialogue, 2-Middle standard level: Social dialogue, Public level: Grassroots level. We are doing work on these three levels but after 1998 the basic focus is on social problems except religion."<sup>165</sup>

According to CSC approaches and division of dialogue, we do not see any point from religion. So, according to my observation this dialogue is not an Inter-religious dialogue but it is a social dialogue on the name of interfaith dialogue. As their director also says our main focus after 1998 is on social problems not on religion. When I asked a question to their research associate and in -charge of dialogue section Mr. Haroon Nasir the answer was very interesting and strange. He said: "the religion divides the public and

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<sup>162</sup> *Al-Mushir* " From dialogue of mind to dialogue of hearts" , Op. Cit, 40: 1, PP. 13-23

<sup>163</sup> *Mukalma-e-Aman, part. 1*, Op .Cit, PP.17

<sup>164</sup> *Ibid. part.1* PP.1

<sup>165</sup> *Interview* : Mr. Mehboob Sada ( Rawalpindi: CSC),7/6/2010

the social issues unite the humanity so our main focus is on social dialogue rather than religious dialogue.”<sup>166</sup>

According to researcher these Eras of Dialogue tell us their concentration has been diverted from religious and social dialogue to social and religious harmony.

### **Approaches, Issues and Topics of CSC in the Dialogue:**

The Christian Study Centre is basically a research and ecumenical Christian Institute for Muslim-Christian relations and dialogue, so it has its own Approaches, Issues and Topics in Interfaith dialogue. In the following I shall discuss the Approaches, Issues and Topics of the Christian Study Centre, Rawalpindi in the field of dialogue.

### **Areas and Approaches of dialogue in Christian perspective:**

As we know that the Christian study Centre is a prominent Christian institute so its approaches are different from Muslims in dialogue. We can divide them into three types because the every have different approaches.

#### **Approaches of the First era:**

The first era of the dialogue of the Christian Study Centre was consisted of religious dialogue so the approaches are also religious and historical. The main approaches of the first era of the dialogue of the Christian study Centre are following:

- 1. Theological approaches:** The very first approach of the dialogue of the Christian study Centre was theological approach. In this era they try to use for Muslim-Christian dialogue a theological approach and their dialogical activities of this era revolve around the theological issues of Islam and Christianity. As we read in an article of Al-Mushir: “Our devotional practice; our theological and our socio economic concern need this spiritual basis and eschatological dimension of worship and prayer. Worship and prayer demand of more than definition, for they are the experience of witnessing to God and confronting the World.”<sup>167</sup> Therefore we can see and know easily the priority of religion in this approach.
- 2. Historical approaches:** This is another important approach in the first era of dialogue of the Christian study Centre was historical approach . In this approach they try to use for Muslim-Christian dialogue the historical approaches and they tried to find the historical basis for Muslim-Christian dialogue. As we read in an

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<sup>166</sup> Interview : Mr. Haroon Nasir ( Rawalpindi:CSC,9/7/2009)

<sup>167</sup> Al-Mushir , In search of understanding and cooperation: In dialogue perspective, 16: 4-6, PP. 88-104

article: "The above mentioned discoveries (Historical) bring into relief the meetings between the prophet (SAW) and Christian from Najran. The meeting with representatives of the Christian Community in Najran was an event of major importance in the universal Church because of the vast consequences this meeting had for the relationship between Muslims and Christians in later centuries and even the present Muslim-Christian dialogue."<sup>168</sup> Even some scholars say it was the first regular interaction between Muslims and Christians in the history.

We can observe that in the first era they used theological and historical approaches for Muslim-Christian dialogue because their main focus on theology. According to my opinion these approaches were close to Muslim approaches but they changed them for their own objectives.

### **Approaches of the second era:**

The second era of the dialogue of the Christian Study Centre was consisted of socio-politic dialogue so the approaches are also social and cultural. The main approaches of the second era of the dialogue of the Christian study Centre are following:

- 1. Social approaches:** If we read the literature and listen the discussion of the scholars of the Christian study Centre, we can observe this thing clearly that they use social approaches for Muslim-Christian relations and dialogue. The main focus of Christian Study Centre in on social dialogue because according to the CSC the religion divide the people and the social problems unite the society. As we see in their division of dialogue:  
1-Dialogue of minds, 2-Dialogue of life, and 3-Dialogue of hearts etc. it means they discuss social problems and their solutions in the dialogue not theology and theological problems.
- 2. Cultural approaches:** The second important approach which they use in the interfaith dialogue is cultural approaches. According to them our religions and faiths are different but our culture is same. So they give importance to culture in dialogue rather than religion. As we read in the book: "The social scientists say that in the human societies the culture have great role to bring the people close

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<sup>168</sup> Slomp, John , "*Meetings of the prophet Muhammad(SAW) with Christian from Najran and the present Muslim-Christian dialogue* " , *Al-Mushir* ( Rawalpindi: CSC, 1976), 28: 4, PP. 227-234

to each other and to transfer the traditions and values to others . Apparently we belong to any faith but the unity of culture bring closer to each other.”<sup>169</sup>

We also can see that in the second era they use social and cultural approaches for Muslim-Christian dialogue because their main focus on social issues. According to my view this was the time when they change their dialogue approaches and strategy in Pakistan,

### **Approaches of the third era:**

The third era of the dialogue of the Christian Study Centre is not an interfaith dialogue but it is interfaith and social harmony. So the approaches of this are related to humanistic and anthropological issues. The main approaches of the third era of the dialogue of the Christian study Centre are following:

1. **Humanistic approaches:** The third very important approach which they use in their dialogue activity is humanistic approach, because the Christianity main focus is on human problems and ethics not on theology. So we can see their topics and objectives in the interfaith dialogue. According to the present Director: He says: “The basic aims of the Christian Study Centre are Muslim-Christian relations, Religious and social harmony, Peaceful co-existence, mutual understanding, Religious and social tolerance, Social Justice, joint solution of the common problems, pluralism, cooperation with government in different problems, our basic duties as Pakistani , Mutual respect and Tolerance etc.”<sup>170</sup>
2. **Anthropological approaches:** The 4<sup>th</sup> very important approach used by the scholars of the Christian study Centre is anthropological approach. The interfaith dialogue of Christian Study Centre based on anthropological approach because they search the basis of interfaith dialogue in the history. According to a scholar of the Christian Study Centre: “This is a fact that the oldest inhabitants of the Pakistan were Hindus, the signs of Texla (Rawalpindi) indicate the Christian’s existence of the history of two thousand years, and then the Muslims came. All are the children of the Land without any classification of minority and

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<sup>169</sup> *Mukalma-e-Aman, part.1,Op.Cit, PP.83*

<sup>170</sup> *Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,7/6/2010)*

majority.”<sup>171</sup> In the third era we see that their approaches have completely changed. It means their dialogue focus have been also changed to harmony.

We can easily see and observe a kind of development in their approaches because in the first era they use theological approaches but in the second and third era they use socio-politic approaches because their focus have been shifted from theology to socio-politic issues and harmony.

Another important problem is that if we compare the Christian approaches to Muslim approaches they are very different from each other. For example in Muslim perspective the areas and approaches focus on theology, communication and understanding but in Christian perspective we see the focus is on socio-politic and harmony. So this is a basic difference between Muslim and Christian dialogue, if we want a successful and fruitful dialogue between Muslims and Christians then we shall be revised our approaches.

### **Issues and Topics of the CSC Dialogue:**

Issues and Topics are considered very important in interfaith dialogue because these things tell the nature of dialogue. The main issues and topics of the Christian Study Centre’s dialogue are following:

#### **Issues of the Dialogue:**

There are many important issues are discussed in Muslim-Christian dialogue of Christian study Centre, Rawalpindi. Some very important and basic issues of the Christian Study Centre’s dialogue are following. According to the Director of the CSC: “The basic issues of the interfaith dialogue of Christian Study Centre are: 1-Culture, 2-Education, 3-Economic, 4-History and 5-Religion.”<sup>172</sup> We see these issues in the literature and discussions of the Christian Study Centre Rawalpindi. We also see this fact that their main focus is on Social, Cultural, Economical, Historical and Educational issues. It means their priority in Muslim-Christian dialogue is socio-politic issues rather than theological issues.

#### **Topics of the Dialogue:**

There are many topics which are discussed during the dialogue sessions of the Christian Study Centre, Rawalpindi. For easiness I have divided them into four types. Some very important of them are following:

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<sup>171</sup> *Mukalma-e-Aman, part.1, Op.Cit, PP.83*

<sup>172</sup> *Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,7/6/2010)*

1. **Initial topics:** According to Mr. Mehboob Sada in the beginning the topics of the CSC's dialogue between Muslims and Christians were the religious commonalities: for example" Touheed (Oneness), Risalat, The Christ( Hazrat Maseeh(AS), Merry (Hazrat Maryiam (AS), Concept of Hereafter and Ethical teachings of Islam and Christianity etc. These common topics were under discussions among Christian-Muslims scholars from 1968 to 1985."<sup>173</sup> It is the first Era of dialogue in the Christian Study Centre, Rawalpindi, which is called the era of the dialogue of minds. According to Mr. Dominic Mughal: "Since 1967 the CSC with the first day of his establishing try to close the Muslims and Christians for peace and social harmony. So, this activity is called dialogue of minds and the era of this dialogue was 1967to 1985."<sup>174</sup> We can say this was the era of theological dialogue in the Christian study Centre, Rawalpindi.
2. **General topics:** The general topics of the dialogue of the Christian Study Centre, Rawalpindi are following. According to Mr. Mehboob Sada the topics of the dialogue of CSC are: "The present basic topics of the Christian Study Centre are Muslim-Christian relations, Religious and social harmony, Peace and Peaceful co-existence, mutual understanding, Religious and social tolerance, joint solution of the common problems, Religious pluralism; our basic duties as Pakistani, respect and tolerance, Rights of minorities, woman rights, Social peace and Justice etc."<sup>175</sup> These topics are related to social and cultural nature of the society which is adopted by the Christian study Centre, Rawalpindi. Even the launch the social harmony projects to promote interfaith and social harmony in the society. According to a project: "Interfaith harmony at grassroots level is one of the steps taken by CSC to bring harmony acceptance and love in the society."<sup>176</sup> This is also an interesting thing that they have named it "Interfaith harmony at Grassroots level", but when we

<sup>173</sup> Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,7/6/2010)

<sup>174</sup> *Al-Mushir* " From dialogue of mind to dialogue of hearts" ,Op. Cit , 40: 1, PP. 13-23

<sup>175</sup> Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,7/6/2010)

<sup>176</sup> Mrs. Tahir, Uzma and javed, Ashar , *A journey from dialogue to practice*( Rawalpindi:CSC,2008),pp.1

read the description of this project then we know it that actually it is social harmony not interfaith harmony.

3. **New trends:** After 1985, especially in 1998 the new trends were introduced in the CSC dialogue. According to Mr. Mehboob Sada : “ From 1998 the Christian Study Centre give to dialogue a new trend and spread the circle of dialogue till grassroots level of the society and give concentration to social problems and harmony except religion.”<sup>177</sup> It is the second and third era of dialogue of the Christian Study Centre and they call it the era of the dialogue of hearts and life. According to Mr. Mughal: “At present the Centre is very faithfully involved in its ministry and still continues with the approaches of Dialogue of mind and life. It has also started taking the third option seriously which we term as dialogue of life.”<sup>178</sup> We can observe the change in the strategy of the interfaith dialogue of the Christian Study Centre. The focus of the dialogue has been shifted from religion to social harmony. As Mr. Mehboob Sada Said: “The Christian Study Centre has three levels in its dialogue, 1-Scholars level: Religious dialogue, 2-Middle standard level: Social dialogue, Public level: Grassroots level. We are doing work on these three levels but after 1998 the basic focus is on social problems except religion.”<sup>179</sup>To describe the importance of the new trend it to be said: “To bring the people closer despite of their religious, ethics, sectarian, and linguistic difference, Christian Study Centre initiated its project of social harmony at grassroots level in 1998.”<sup>180</sup> So we can say that this is a social dialogue not a religious dialogue bercause in the new era religious dialogue is not suitable for them.
4. **Special topics:** Some topics are those which they discuss in their special meetings and programs. These special topics are following: For example, to promote the philosophy of secular society, to promote the unity of faith (One faith), Pluralism, to promote the separate electorate system, to raise the voice

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<sup>177</sup> Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,7/6/2010)

<sup>178</sup> *Al-Mushir* ” From dialogue of mind to dialogue of hearts” ,Op. Cit, ,40: 1, PP. 13-23

<sup>179</sup> Interview : Mr. Mehboob Sada the Director of CSC ( Rawalpindi:CSC,7/6/2010)

<sup>180</sup> *A journey from dialogue to practice*, CSC project, Op. Cit, pp.1

for minorities' rights and western woman rights to protest against Shariat bill and Shriah's laws in Pakistan, To eliminate the Islamic Identity of Pakistan, To eliminate the Islamic clauses of the Constitution, Try to dismiss the Law of Blasphemy (295-C act) and separate ID cards in Pakistan etc. we can see and read these special topics in their programs and articles. The interesting thing is that most of these topics are discussed and raised by Muslim scholars at the plate forum of the Christian Study Centre, Rawalpindi.

If we keenly study and observe the approaches issues and topics of the dialogue of the Christian study Centre, we reach on this result that the nature of this dialogue is political, social and cultural to focus the special objectives in the Christian minority perspective. So the mainstream of the traditional Muslim scholars (Ulama) are not satisfy from this methodology of dialogue. As Mufti Muhammad Taqi Usmani said about this kind of dialogue: "Dialogue is very necessary between Muslims and Christian of Pakistan for Islamic Dawah communication, understanding, respect and peaceful co-existence but the present dialogue do not fulfill these requirements because this is a political dialogue."<sup>181</sup>

According to the researcher there is a kind of development and also diversion in the approaches, issues and topics of the dialogue of the Christian study Centre, specifically in third era of dialogue.

### **Important Aims and Objectives of CSC in Dialogue:**

The Christian Study Centre is an ecumenical and research Christian institute, so it has some aims and objectives in its dialogical activities. Some aims are clear and but some others are not. For example according to their social harmony program booklet: "In the background of the establishment of the Christian Study Centre, Rawalpindi, the aims of the World Council of Churches and its pre contra the aims of the National Council of Churches are also involved."<sup>182</sup> As we know that the basic purpose of the Christian study Centre, Rawalpindi is Muslim-Christian dialogue and harmony. As we read in the Constitution of the Christian Study Centre, Rawalpindi: "To develop participatory studies which will encourage dialogue, foster mutual understanding and cooperation between the Muslim and Christian Communities."<sup>183</sup> At another place it is said: "The Christian Study

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<sup>181</sup> Interview: Maulana Muhammad Taqi Usmani ( Karachi: Jamia Darul Uloom, 13/7/2009)

<sup>182</sup> Ibid. Yansin ,William , *Social harmony program of Christian study Centre*, PP.25

<sup>183</sup> Ibid. , *Constitution of the Christian Study Centre, Rawalpindi* ( Rawalpindi: 1968),pp.3



Centre was established in 1968 as an independent Institute in order that in it can be researched on Muslim –Christian relations.”<sup>184</sup>

We can divide the aims and objectives of CSC in three categories. The main aims and objectives of Christian Study Centre, Rawalpindi in the field of dialogue are following:

### **a. Initial Objectives:**

The Christian Study Centre, Rawalpindi has deferent aims and objective in deferent eras of his history. The initial aims and Objectives of the CSC are following: As Mr. Mehboob Sada describes the main aims and objectives of the Christian Study Centre Rawalpindi in dialogue from its beginning in an interview. He says: “The basic aims of the Christian Study Centre are Muslim-Christian relations, Religious and social harmony, Peaceful co-existence, mutual understanding, Religious and social tolerance, joint solution of the common problems, pluralism, cooperation with government in different problems, our basic duties as Pakistani respect and Tolerance etc.”<sup>185</sup>

We also see the same from the articles which were published in the early history of the Christian Study Centre. As we read in an article: “Our hopes in dialogue; our dialogue is not only for our personal enrichment and for the enrichment of our mutual relationship. It is something which we wish to contribute to the world and to offer to God.”<sup>186</sup> These were their initial objectives in which the religion was the first priority in any case of dialogue but now their main focus is on social problems and they call it the dialogue of Life. So we can easily observe that the initial objective in dialogue of the Christian Study Centre was different from the later and present objective.

### **b. Revised objectives in dialogue:**

In 1985 with the arrival of Dr. Charles Amjad Ali as the director of the Christian Study Centre, the CSC administration revised their overall objectives of the Centre and especially in the field of dialogue. As Dominic Mughal says in his article: “With the arrival of Dr. Charles Amjad Ali and Christine Amjad Ali in 1985 a new approach towards dialogue and Christian- muslim relations was developed. Although the basic

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<sup>184</sup> *Mukalma-e-Aman, Op. Cit, Part.2, Inner Title page*

<sup>185</sup> Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,7/6/2010)

<sup>186</sup> Jalil, Prof. Yusuf, *In search of understanding and cooperation: In dialogue perspective Al-Mushir* ( Rawalpindi: CSC, 1974), 16: 4-6, PP. 88-104

purpose of the Centre remained somewhat the same a new comprehensive and relevant approach was developed for the center's Ministry. (In this approach) the focused was shifted from 'library/ Ivory Tower Research to people centered research'. Even the purpose (Objectives of the CSC) was slightly revised and altered in the following manner."<sup>187</sup> The main revised objectives of the Christian study Centre in the field of dialogue are following:

### 1. Peace and peaceful co-Existence:

Peace and peaceful co-existence in a society is one of the important goals of the CSC dialogue. The main aim of CSC dialogue is to promote peace on International, national and among local religious and social communities of Pakistan. The Christian community gives special cogeneration to the peace because the war is completely forbidden in their religion although the Crusades were also fought in the name religion. According to the Bible: "put your sword back in its place, "Jesus said to him, for all how draw the sword will die by the sword."<sup>188</sup> According to a Christian scholar: "The message of love, reconciliation and peace is found in the Holy Bible from beginning (The Book of Genesis) to the end (The Book of revelation)."<sup>189</sup> So we heard the discussion of peace and safety in their conversations abundantly.

A Christian scholar Cecil Choudary says: "Then God ordered me," Bring peace, tolerance and harmony to the World."<sup>190</sup> According to another Scholar of the CSC: "let's come to the straight path of universal peace and human unity instead of to go stray in footpaths and not to be entangled in the bushes."<sup>191</sup> Another resource person of CSC Mr. Hamid Henry says in his article: "The NGOs can promote open dialogue and discussion for human rights in different communities and on local level to arrange the structure of public organizations; they can start the dialogue of peace and development among different casts."<sup>192</sup> He calls it the dialogue of peace and development.

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<sup>187</sup> *Al-Mushir ,From Dialogue of minds to dialogue of hearts, Op .Cit, PP.17*

<sup>188</sup> *Mathew, 26:52*

<sup>189</sup> *Mukalma-e-Aman, Part.2, Op, Cit, PP.11*

<sup>190</sup> *Ibid. Part. 1 PP.54*

<sup>191</sup> *Daemy aman key Alamgeriat, Op. Cit, PP.7*

<sup>192</sup> *Ibid. PP.35*

According to the present Director of the CSC: “The peace is the great ideal of the people, where the research is carrying on the different topics of the peace. The Christian Study Centre, Rawalpindi is committed in its commitment that the peace is not itself a goal but this is continuously journey.”<sup>193</sup> Peaceful co-existence is also a most important objective of the Christian Study Centre’s dialogue. According to Mr. Mehboob Sada: “One of the most important purposes of the Christian study Centre’s dialogue is peaceful co-existence among religious and social communities of Pakistan.”<sup>194</sup>

They also promote social justice for peace and peaceful co-existence. So we can say that the Christian study Centre is working on the peace process as a task and mission according to its own agenda strategy in Pakistan.

## **2. Religious and Social Harmony:**

Religious and Social Harmony is another important aim of the Christian Study Centre’s dialogue. Their main focus after peace is on religious and social harmony. For this purpose they have launched social harmony project. According to the project coordinator: “Interfaith harmony is a project which is running under the supervision of the Christian Study Centre and due to this project is adopted social and religious harmony among different communities of Pakistan.”<sup>195</sup>

What should be the purpose of a dialogue Dr. M. Aslam Khaki said: “The purpose of interfaith dialogue is not to bring the faiths into harmony; rather it is to bring the followers of the faith into harmony.”<sup>196</sup> According to the administration of CSC the interfaith harmony is considering as an important requisition of the Time in the current situation Pakistan.

The Christian study Centre involve in this activity from round about past 42 years. The social and religious harmony is so important to them that they have published a training manual for this purpose. According to them this training manual analyses of those social, political, educational, religious cultural

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<sup>193</sup> *Mukalma-e-Aman*, Part.2, Op. Cit, PP.7

<sup>194</sup> Interview : Mr. Mehboob Sada ( Rawalpindi.7/6/2010)

<sup>195</sup> *Mukalma-e-Aman*, Part.1, Op. Cit, Inner Title Page

<sup>196</sup> *Mukalma-e-Aman*, Part.2, Op. Cit, PP.35

and economical events of past 63 years which were cause in Pakistan for disunity, sectarianism, intolerance, abhorrence and dispersion.

So we can see that how they give importance to interfaith and social harmony in their interfaith activities. According to my opinion they cannot get a lot of success in this field because majority of Muslim Scholars do not like the harmony among religions but they like tolerance and mutual understanding.

### 3. Interfaith Relationship:

Interfaith relationship (especially Muslim-Christian relationship) is another very important activity in their program. One of the most important purposes to establish the Christian study Centre is interfaith relationship. According to their Academic program: "To undertake and encourage theological, academic and people oriented research into, and the study of Islam, and the necessary Muslim- Christian relations."<sup>197</sup> Another place this is said: "The Christian Study Centre was established in 1968 as an independent Institute in order that in it can be researched on Muslim –Christian relations, here is tried to promote the mutual dialogue (Interfaith) by jointly teachings, in order to promote the mutual relationship in all spheres of life."<sup>198</sup>

According to the present director of CSC: "The interfaith harmony is considering as an important requisition of the Time. Today in the current situation of Pakistan feel its further need. The Christian study Centre involve in this activity from round about past 39 years."<sup>199</sup> For good interfaith relationship they also try to promote the mutual understanding, mutual respect, social and religious tolerance among deferent religious communities of Pakistan.

So we can see their interesting in interfaith relationship on social and religious basis in Pakistani society. According to my opinion they get a little success in the shape of interfaith relationship awareness in Pakistani society about minorities.

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<sup>197</sup> *A short introduction of CSC*, Op. Cit.

<sup>198</sup> *Mukalma-e-Aman*, Op. Cit , Part.2, Inner Title page

<sup>199</sup> *Ibid.* pp,83

#### 4. Human and Religious Unity:

To create human and religious unity among different communities of Pakistani society is an important activity of Christian study Centre, Rawalpindi. According to the program Coordinator of the CSC: “Apparently we believe on different philosophy of life and understand their salvation in several religions, because of this we belong to a one generation, we have one Root, we are created by a One Creator and we all are the children of Adam(A.S) and Hawwa (A.S).”<sup>200</sup>

To promote religious unity among different communities in a Pakistani society is another important purpose of Christian Study Centre’s dialogue. Although it is disputed by Muslim community especially in a theological state as Pakistan. a resource person of CSC says under the title of Ommat-e wahida (One Adherent): “We have to call and now see whose are the people who to repeal the Creature of God from the evil, sectarianism, War and murder and to unite them in a string of peace, reconciliation, brotherhood and love and tell them the address of Ummat-I- Wahida (One Adherent).”<sup>201</sup>

#### 5. Religious Diversity:

Religious diversity is one of the more important purposes the Christian study Centre’s dialogue. According to the training manual of social harmony project: “How can we promote the Diversity ideas in a society so that the people accept each other and accept this thing that diversity is not a bad thing ..... And we learn that not in uniformity but in diversity also we can be united.”<sup>202</sup> Another place it is said: “The beauty and charm of the world is in diversity not in uniformity, it means the base of peace is in ‘Unity in Diversity’.”<sup>203</sup>

The establishment of a pluralistic society in Pakistan is a basic objective of the Christian Study Centre Rawalpindi because according to them a

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<sup>200</sup> *Daemi Aman key Alamgeriat*, Op. Cit, PP.4

<sup>201</sup> *Ibid.*, PP.67

<sup>202</sup> *Interfaith and Social harmony on public level*, Op. Cit, PP.7

<sup>203</sup> *Daemi Aman key Alamgeriat*, Op .Cit, PP.4

pluralistic thought is necessary for a peaceful society. This is a good idea although they cannot get any success in this field.

These are their clear aims and objectives on which they have focus in every Program and activity. They run the campaign, Launch the projects, and publish the Literature held the Seminars, conferences and meetings about these objectives on national and international level. Here a reasonable question is that why they revised their own objectives in dialogue? According to my opinion when they could not get success with old objective then the revised their objectives. Other important thing is that on international level when the church announced the interfaith dialogue with new strategy they also changed their objectives on the ordered of Pope John Paul 2<sup>nd</sup>.

### **c. Special objectives:**

The Christian Study centre, Rawalpindi has some special objective in the field of dialogue. For example, to promote the philosophy of secular society, to promote the separate electorate system, to raise the voice for minorities rights and western woman rights to protest against Shariat bill and Shriah's laws in Pakistan, Try to dismiss the Law of Blasphemy (295-C act) and separate ID cards in Pakistan, to promote the philosophy of religious unity (Wahdat- ul- Adyan) etc. These objectives are not clear and found between the lines. These are their special objectives which are discussed in their special programs, seminars conferences and lectures etc.

According to above objectives it seems, the Christian Study Centre, Rawalpindi is not only a simple dialogue institute but it is also a missionary institute because in those days dialogue is also using for Christian missions and Evangelism.

### **Practical work of CSC in dialogue:**

The Christian Study Centre, Rawalpindi has a very long history and a large number of practical works in the field of dialogue. So in this topic I shall describe the brief practical work of CSC in the field of dialogue, which consists of Seminars, Conferences, Workshops and special Courses etc. The important practical work of the Christian study Centre in the field of dialogue is following:

## **A. Seminars:**

The Seminars are very important activity of the Christian study Centre Rawalpindi. There are many important Seminars have been held in the history of the Christian study Centre Rawalpindi. Some very important of them are following:

### **1. Christian –Muslim relations in east and West :**

This very important Seminar was conducted in 1998 in the building of the Christian study Centre, Rawalpindi. As we read in an annual report: “The very first Seminar of the year of 1998 was ‘Christian –Muslim relations in east and West: A dialogue of Perspectives’. The speakers of this Seminar were the famous lecturers of the field of dialogue among the two communities. They were Rev. Goren Gunner Stockholm School of theology, Mr. John Hankinson, Church of Sweden Mission, Fr. Mathew Geigibels a mill hill priest from Holland, Dr. Zafar Ishaq Ansari, Director IRI, International Islamic University, Islamabad etc.”<sup>204</sup> The 40 participants attended this Seminar from among the Muslims and Christians. There were very important topics were discussed in Seminar in Muslim-Christian dialogue and relations perspective.

### **2. Challenges to Religion and Culture to counter Violence:**

This one day important Seminar was conducted by The Christian study Centre in 2002 at office of the CSC Rawalpindi. According to the annual report: “Christian Study Centre organized a national Seminar “Challenges to religion and Culture to counter Violence” on 19<sup>th</sup> October 2002 at the Dr. Charles Amjad Dialogue Block Rawalpindi. The main objectives of the Seminar was to clarify the ambiguities about the role of religion in peace building and to identify the motives behind violence in the name of Religion.”<sup>205</sup>

### **3. Interfaith Harmony is a prerequisite for Development:**

4. Under the “Social Harmony Project” an important Seminar was conducted by the CSC in Faisalabad on 2002. According to the Al-Mushir Report: “co-

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<sup>204</sup> *Annual Report of CSC 1998, ( Rawalpindi: CSC,1999)*

<sup>205</sup> *Annual Report of CSC 2002,( Rawalpindi: CSC,2003)*

ordination council organized a one day Seminar “Inter-Faith Harmony is a prerequisite for development” on the 17<sup>th</sup> November 2002 at Faisalabad. This Seminar was attended by local Christians and Muslims.”<sup>206</sup>

### **Peace and Religion:**

This one day very important Seminar was held by The Christian study Centre on January 2004 at Peshawar. According to the annual report of the CSC: “A One day Seminar on “Peace and Religion “was organized in Islamic Centre, Peshawar on 28<sup>th</sup> January, 2004. More than 200 participants attended this Seminar. Majority of the participants were and students of Islam and social sciences.”Mr. Mehboob Sada presided over and it was for the first time in the history that a non-Muslim presided over an Inter-Faith gathering.”<sup>207</sup>

### **5. Role of religion in the present context of Pakistan:**

This very important two days Seminar was held in November 25-26, 1996 at Islamabad in Muslim-Christian dialogue perspective under the invigilation of the Christian Study Centre, Rawalpindi. According to the annual report: “The Seminar on the “Role of religion in the present Pakistani context” was held from November 25-26(1996) at the Shalimar Hotel Rawalpindi. Scholars from both Muslims and Christian community participated and listen to each other with a great spirit of acceptance in spite of very fundamental differences. This was the very first time such a kind of Seminar was held. We hope the others too will follow suit. There were twelve presenters.”<sup>208</sup>

### **6. Islam and Minorities :Theory and Practice:**

This two days Seminar was held by the Christian Study Centre, Rawalpindi in 14-15 October, 1997 at Rawalpindi. According to the annual report: “A two day Seminar on” Islam and minorities: Theory and Practice” was held from 14-15<sup>th</sup> October, (1997) in Shalimar hotel Rawalpindi. It was jointly organized by the Christian Study Centre and Adenour Stifting, Islamabad. The maim Guest speaker was bishop of Bradford, Rt. Rev. David J. Smith and Mr.

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<sup>206</sup> Mughal, Dominic J. , *Quarterly Journal Al-Mushir* , *Annual report of CSC 2002* (Rawalpindi: CSC,2003), 45: 2, PP. 31-62

<sup>207</sup> *Annual Report of CSC 2004* , ( Rawalpindi: CSC,2005)

<sup>208</sup> *Annual Report of CSC 1996* ,( Rawalpindi: CSC,1997)



Ishtiaq Ahmad, Chairman Mosque Committee Bradford. The theme revolved around the minorities in the historical context of Islam, Pakistan, the West, past and future.”<sup>209</sup>

These are some examples of the CSCs Seminars on International, National, Religious, Theological, Social and Political issues, while the CSC has round about 150 figures of Seminars from his foundation.

If we observe the topics of Christian Study Centre’s seminars then we see that there is no special topic regarding to Muslims, Theology, seerah of Holy Prophet (Saw), concept of Hazrat Maseeh and Merriam etc. Even some core issues related to national and international levels are not discussed. In this way majority of Muslim Scholars do not like their methodology of dialogue. As Mr. Modassir Al said: “one very important cause of the failure of this dialogue is that they do not discuss the core issue between Muslims and Christians.”<sup>210</sup>

According to my view CSC Scholars only discuss the normal topics and issues and even do not touch the core issues between Muslims and Christians.

## **B. Special Courses:**

The Christian Study Centre also conducts the special Islamic Course for the international students .Special courses are also conducted for International students. The special courses are conducted by the Christian study Centre, Rawalpindi for international student to promote the Christian -Muslim relations and dialogue. The description of these courses is following:

### **1. Islamic Courses for Foreigner Students:**

The Study Islam Courses are offered by the Christian Study Centre for Foreigner Students. Every year there is two courses are conducted for the Foreigner students. According to the annual report:1- “Study Islam in Pakistan: This year five students attended this course, Dr. Elizabeth J. Hariss from England, working for Interfaith desk of the Methodist church, Miss Karen Nabel and Miss Jonna Gallsbarrad from demark and Miss Heleen Joziasse and Mr. Willem Jensen from Netherland. Two Courses were offered. Islam in Pakistan: Social,

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<sup>209</sup> *Annual Report of CSC 1997*, ( Rawalpindi: CSC,1998)

<sup>210</sup> *Discussion : Mr. Modassir Ali* ( IIUI : Islamabad),26/2/11

Cultural, and Political aspects, and (2) Dialogue for Minority perspectives: Christian Muslim relation in Pakistan.”<sup>211</sup>

These Courses are thought by top Muslim and Christian scholars from various Pakistani Universities and Institutes. The special thing of these courses is that they are conducted for Christian students. The basic focus in this course is to introduce the local Pakistani Islam not from Quran and Hadith. The major purpose of this Course is to prepare the Christian students for interfaith dialogue. According to the administration of the CSC after 9/11 these courses are stopped temporarily.

## **2. Special Lectures:**

The Special lectures are very important event of the Christian Study Centre Rawalpindi. There are many special lectures have been held from Christian Study Centre, Rawalpindi. The description of the special lectures is following:

- There are many important Lectures have been held in the history of the Christian study Centre Rawalpindi. These lectures are fruitful for Muslims and Christian Community. I have also participated in some special lectures. These lectures are conducted on National, International, Religious, Political, Cultural, Inter-Faith dialogue, Spirituality, peace building, Harmony, Human rights and Woman rights, which are related to Muslim- Christian relations in Pakistani context. Hundred of special lectures have held in the history of the Christian Study Centre Rawalpindi. According to the annual report of the CSC: “Lectures on Missions: New Methods and Alliances in a changing World. A Danish experience was given by Rev. Jens Christian Nielsen from Denmark and Relationship of Christian and Islam in the Quran and Bible by Dr. Francine Van Overbeek - Rippen from the Netherland. Both Lectures were well attended.”<sup>212</sup> This is the only an example of the special lectures of the Christian Study Centre, while they have more hundred of these special lectures.

The special thing of these lectures is that these lectures are delivered by foreigner Christian scholars some lectures for Muslim and Christian both but some of them are especially for Christians. As I have been present the example on above. For example;

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<sup>211</sup> *Annual Report of CSC 1998*, (Rawalpindi: CSC,1999)

<sup>212</sup> *Annual Report of CSC 2000*, (Rawalpindi: CSC,2001)

Missions: New Methods and Alliances in a changing World. These lectures give a lot of knowledge about Christian methodology of work in Muslims.

These are the some examples and models of the CSC's practical work in the field of dialogue in the shape of Seminars, Conferences, Workshops, special lectures and special Courses. These programs tell us the practical work and also describe the nature of this dialogue. From the titles of the programs we can observe that the main focus of these activities is on social problems, minority and woman rights, Projection of Christian community, peace and social justice, religious and social harmony, projection of liberal and secular society, common education system, Christian theology, religious diversity, Religious unity etc .

According to my humble opinion they avoid the core issues between Muslims and Christians. They also represent the different issues in Christian and western perspective. So the majority of Muslims have no any interesting from these issues and topics.

### **Social Harmony Projects of the Christian Study Center:**

Social Harmony Project is an important activity of the Christian study Centre Rawalpindi and also is considered as a practical work of the CSC in the field of dialogue. These projects have very good role in interfaith dialogue activities. According to the Program Coordinator of the CSC: "The Pilot project is very important and good result creator effort of the CSC."<sup>213</sup> In a project's preface is described its importance: "Interfaith harmony at grassroots level is one of the steps taken by CSC to bring harmony acceptance and love in the society."<sup>214</sup> These projects are directly related to the dialogical activities of the Christian study Centre, Rawalpindi so in the following I shall describe the methodology and brief introduction of the CSC's project. According to the Program Coordinator of CSC: "A project mean:

#### **Project Mean:**

Pilot project is a long term Program which has the following features:

1. Deep Planning
2. Clear Concept
3. Resource Persons( Trainers)

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<sup>213</sup> Interview : Madam Romana Basher (Rawalpindi: CSC , 19/5/10

<sup>214</sup> Mrs. Tahir, Uzma and Javid ,Ashar Javed, *A journey from dialogue to practice* ( Rawalpindi:CSC,2008)

4. Resource Material( Books, Place, Research work etc)
5. Partners ( NGOS and CBOs etc)

Enough Participants( according to the Level of Project)”<sup>215</sup>**Structure of the Project:**

Every project consists of three parts:

- **Training**
- **Seminars**
- **Publications**

**Levels of the project:**

Every project’s participants consist of three levels:

1. **Grassroots level :**
2. **Middle Level:**
3. **Top level**

**Beginning of Pilot projects in CSC:**

The pilot projects are conducting from 1997 and starting of the project was can an incident. According to Dominic Mughal the director of The Christian Study Centre: “The beginning of the Project was an incident and that joyful incident occurred on the marriage ceremony of the Director of Catholic Relief Services (CRS) Mr. Joseph Bark in February 1996.”<sup>216</sup>

Mr. Dominic Mughal further says: “After introduction when we start discussion on the present problems of Pakistan, we reach on this conclusion that the basic problems of Pakistan due to sects and jeans. We agree upon this fact that Pakistani society is diverse society but some deal and think it as uniform society. So we decide that launch an educational and formation Program for social and religious diversity that the people can accept the opposite religious and cultural persons.”<sup>217</sup>

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<sup>215</sup> Interview: Madam Romana Basher (Rawalpindi: CSC , 19/5/10

<sup>216</sup> Mughal Dominic J., Sada ,Meboob and Mrs. Basher, Romana , *Awami Satah per Samaji aur Bain-al-mazahib Humahangi* ( CSC: Rawalpindi,2001),pp.6

<sup>217</sup> Ibid, *Awami Satah per Samaji aur Bain-al-Mazahib Humahangi* , pp.7

### **Aims and objectives of the Projects:**

The aims and objectives of this Program are to promote social and religious diversity and pluralism in Pakistani society. According to the Training manual of the projects: “ So for this need ( Religious and social diversity in Pakistani society) we decided to start a educational and formation Program with the help of Catholic Relief services Islamabad ( CRS) which basic purpose is to promote joint thought of peace and Justice among the people of various communities . Where the people respect and accept different religious and social traditions.”<sup>218</sup>

According to the annual report of CSC: “Social Harmony Project was a one year Pilot project (May’ 1998-Aprill ‘1999), which was run with the collaboration of Catholic Relief Services (CRS) Islamabad. The basic aim of the project was to promote tolerance, pluralism and respect for diversity in the society, which unfortunately disappearing from the society today.”<sup>219</sup> The aims and objectives of the social harmony project is described in Another annual report in this way: “ The goals, objectives and activities of the ‘social harmony project’ is to promote a shared vision of justice, peace and religious tolerance among different religious faiths at the grassroots level through the facilitation of interfaith dialogue.”<sup>220</sup> To describe the aims of the social harmony projects it is to be said: “To bring the people closer despite of their religious, ethics, sectarian, and linguistic difference, Christian Study Centre initiated its project of social harmony at grassroots level in 1998.”<sup>221</sup>

In this way we can see the importance and aims of the social harmony projects, which are the practical shape of interfaith dialogue. According to my opinion these projects show that their dialogue strategy has been changed from dialogue to harmony.

### **Projects of the CSC from 1997 to 2009:**

The Christian study Centre has been successfully conducted three projects from 1997 to 2008 and 4<sup>th</sup> is in running position. Statistics about these projects are following:

#### **1. Awami Satah per Samaji aur Bain-al-Mazahib Humahangi:**

##### **(Interfaith and Social Harmony on public level)**

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<sup>218</sup> *Awami Satah per Samaji aur Bain-al-mazahib Humahangi* ,Op. Cit, pp.8

<sup>219</sup> *Annual Report of CSC 1998*,( Rawalpindi: CSC,1999)

<sup>220</sup> *Annual Report of CSC 1999*,( Rawalpindi: CSC,2000)

<sup>221</sup> *A Journey from dialogue to practice*, Op. Cit.

**Duration:** One Year, (From 1997-1998):

**Project coordinator:** Mr. Mehboob Sada<sup>222</sup>

**2. Phase -1<sup>st</sup> Social Harmony Project:**

**Duration:** three Year, (From 1999-2001)

**Project coordinator:** Madam Romana Basher”<sup>223</sup>

**3. Phase -2<sup>nd</sup> Social Harmony Project:**

**A Quest for Peace:**

**Weaving Communities of Hope: Interfaith harmony on Grassroots**

**Level:**

**Duration:** Eight Year, (From 1998-2005)

**Project coordinator:** Mr. Rizwan Ali khan”<sup>224</sup>

**4. Phase -3<sup>rd</sup> Social Harmony Project:**

**A Journey from Dialogue to Practice:**

**Duration:** Four Year, (From 2005-2008):

**Project Coordinator:** Uzma Tahir & Ashar Javed”<sup>225</sup>

**5. Youth and Cultural Peace:**

**Duration:** In progress, (From 2009- present)

**Project Coordinator:** Madam Romana Basher’<sup>226</sup>

These are the topics and names of the interfaith and social harmony projects of the Christian study Centre, Rawalpindi from 1997 to 2009. These pilot projects have closer relations with CSC dialogical activities because they call it a journey from dialogue to practice. As we read in a project publication: “Social Harmony Project: A Journey from Dialogue to Practice: A social harmony project (From 2005-2008).”<sup>227</sup>

This is also a practical work of CSC in dialogue; from these topics we can observe the nature and direction of this dialogue. As this is to be said in the aims and

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<sup>222</sup> Sada, Mehboob, *Awami Satah per Samaji aur Bain-al-Mazahib Humahangi* (Rawalpindi:CSC,1999)

<sup>223</sup> Basher, Romana , *Social Harmony Project* ( Rawalpindi: CSC,2002)

<sup>224</sup> Khan, Rizwan Ali , *A Quest for Peace : Weaving Communities of Hope: Interfaith harmony among Grassroots Level* ( Rawalpindi: CSC,2006)

<sup>225</sup> *A Journey from Dialogue to Practice* (Rawalpindi: CSC, 2009), Op. Cit. P.1

<sup>226</sup> Basher, Romana, *Aman ke Saqafat (Culture of Peace)* (Rawalpindi:CSC.2010)

<sup>227</sup> *A Journey from Dialogue to Practice* ( Rawalpindi: CSC,2009) ,Op .Cit ,PP.1

objectives of the Project: “ The goals, objectives and activities of the ‘social harmony project’ is to promote a shared vision of justice, peace and religious tolerance among different religious faiths at the grassroots level through the facilitation of interfaith dialogue.”<sup>228</sup>

Therefore we can easily conclude that this is a social dialogue rather than religious. According to my view these projects also tell us about the change in their dialogue strategy because in these projects their main focus on social harmony not on dialogue.

### **Literature of CSC on Interfaith dialogue & Harmony:**

The Christian Study Centre, Rawalpindi is a famous and well reputed Christian Institute in interfaith dialogue. So we see a lot of literature on Muslim-Christian relations, religious and social harmony and Interfaith dialogue ( specially Muslim-Christian dialogue) in the shape of books, booklets, articles in Al-Mushir, training Manuals, Projects publications ,annual reports, Newsletters and compilations of important Seminars etc. Even they also describe the description of some literature in a Brochure : “The Centre, therefore besides publishing a quarterly theological journal ( Al-Mushir), contribution through its staff to other Christian and Muslim journals in Pakistan, both in English and Urdu, and publishes books and monographs also in Urdu and English.”<sup>229</sup>In the following I shall describe the description of the important literature published by the Christian Study Centre in the field of dialogue.

#### **Books on dialogue:**

1. The Christian Study Centre, Rawalpindi has a complete department of publication and has a lot of valuable books. The Christian Study Centre is a research and economical institute, so its main focus is on publication. According to the List the Christian Study Centre has more than 60 books and a remarkable number of books consist on interfaith and social harmony, Muslim Christian relations, interfaith dialogue, economical, social, and Cultural problems, social peace and Justice and human, woman, and minorities’ rights etc. In the following I shall give

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<sup>228</sup> *Annual Report of CSC 1999, ( Rawalpindi: CSC,2000)*

<sup>229</sup> *A short introduction of CSC, PP.3*

the introduction of some important books of the Christian Study Center in the field dialogue.

## **2. Daemi Aman ke Alamgeriat(Universality of eternal Peace):**

This book is written on Muslim- Christian dialogue in peace perspective and published by Christian study Centre Rawalpindi in 2005. This book consists of various articles in Urdu language which has been published in Al-Mushir and other journals. This book is compiled by Mrs. Roman Basher which works as research associate in CSC. This is very important and good book on this topic. The author describes its importance and purpose in these words: “The purpose of the publishing of this book is that to develop the social and religious harmony in the society.”<sup>230</sup>

## **3. Why we are afraid of Secularism in Pakistan:**

This book is a report of three days Seminar 10-12<sup>th</sup> December, 1998 at The Christian Study Centre. This Seminar was organized by The Christian Study Centre and Fredrick Neumann- stifling Islamabad. 46 people participated in this Seminar. They represented the various Religious, economic, Ethics, Social, Political and Regional background. The main topic of the Seminar was: history of secularism, Secularism and religion, Secular Movements in Pakistan, Secularism in the West, toward the need of secularism and secularism a necessity of Pakistan etc.”<sup>231</sup> This book is compilation of this seminar. Every topic is a Chapter. This book was compiled by Dominic Mughal and Jennifer Jivan and published by CSC in 1999. In this book and Seminar they prove that secularism and Pakistan both are necessary and Future of Pakistan is Secularism. This book is a deep criticize on the Islamic identity of Pakistan, Shariat bill, Shria’s Law and Islamic Clauses of 1973s Constitution of Pakistan. This book belongs to special objectives of the Christian Study Centre, Rawalpindi. They also considered it as dialogue to promote secular society in Pakistan.

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<sup>230</sup> Basher, Romana , *Daemi Aman ke Alamgeriat* , Op. Cit ,PP.4

<sup>231</sup> *Why we are afraid of Secularism in Pakistan* (Rawalpindi: CSC,1999)



#### **4. Religious Fundamentalism and Its impact on Non-Muslims:**

This is the latest Publication of The Christian Study Centre, Rawalpindi. This book is a joint work of CSC Staff (Mehboob Sada, Romana Basher and Mr. Haroon Nasir etc) and Visiting Faculty of CSC with special contribution of Mr. Ahmad Saleem the Research Coordinator of the South Asia Research and Resource Centre (SARRC). This book is published by CSC in 2008. This book is a history religious in Pakistan from 1947 to present day. According to the writers how the non-Muslim Minorities especially Christian Community effective from the Religious fundamentalism of Pakistan. This book consists of 5 Chapters. For example: The histories of religious Fundamentalism, How Minorities are effective from fundamentalism in Pakistan, impact of Fundamentalism: Social, Economic, Cultural Jihadist activities and Political aspects of Islamic fundamentalism etc.”<sup>232</sup> This book criticizes on Religious Fundamentalism, Fundamentalist Movements, Jihadist Movements and Jihadist role of Pakistan in Afghan War and Islamic amendments in Pakistani Constitution. This book also belongs to the special objectives of the Christian Study Centre, Rawalpindi.

#### **5. Awami Satah per Samaji aur Bain-al-Mazahib Humahangi:**

This book (Interfaith and Social Harmony on public level) is a compilation of a social and interfaith harmony project, which was started in 1997 and completed in 1998. It was the first social and interfaith harmony project of the Christian study. This book is compiled by Mr. Dominic Mughal with the help of Mr. Mehboob Sada and Madam Romana Basher and published in 2001 by Christian study Centre, Rawalpindi. This book consists of five chapters. Every chapter consists of introduction, exercises, group discussions, conclusions and questions etc. The main topics of the book are following: Importance of the mutual relationship, Me and my society, Me and Social facts, Future planning and miscellaneous articles etc. Actually this book is a training manual and syllabus for social harmony projects, in which try to tell the methodology, requirements and models of the social harmony.

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<sup>232</sup> *Religious Fundamentalism and Its impact on Non-Muslims* (Rawalpindi: CSC,2008)

## **6. A Quest for Peace : Weaving Communities of Hope:**

This book 'A quest for peace' is a report of a project "A Quest for Peace: Weaving Communities of Hope: Interfaith harmony among Grassroots Level" organized by the Christian study Centre in 1998 to 2005. This project was consisted of 8 years duration. In these 8 years there were held different Seminars, conferences, workshops and special courses and sessions. So this book is compilations of these activities of that project. This book is compiled by Mr. Rizwan Ali Khan which was the coordinator of the project. This important book on dialogue was published by the Christian Study Centre, Rawalpindi in 2006. The book consist of three chapters and conclusions. The main topic of the book is how to promote peace, social and religious harmony among different communities of the Society.

## **7. A Journey from Dialogue to Practice:**

This book "A Journey from Dialogue to Practice" is also a report of a very important pilot project of the Christian study Centre, Rawalpindi. This project was started in 2005 and completed ion 2008. This book was compiled by Miss Uzma Tahir and Mr. Ashar Javed and published by the Christian Study Centre in 2009. The purpose and topic o the dialogue is to promote the interfaith harmony and at grassroots level. This book describes the four year activities of the project: A Journey from Dialogue to Practice.

## **8. Aman ke Saqafat( Training Manual):**

This book "Aman ke Saqafat (Culture of Peace) is a training manual of the Christian Study Centre Rawalpindi for the religious and social harmony projects. This book is a revised edition of the first project "Awami Satah per Samaji aur Bain-al-Mazahib Humahangi "with some fundamental changes. So in this time this book has become a complete new book. T

This book is compiled by Madam Romana Basher and published by the Christian Study Centre, Rawalpindi in 2006. This book consist of two parts and 12 chapters: Part.1<sup>st</sup> 1-Your role as facilitator, 2- Profile statement: Conflict, 3- Personal conflict style inventory, 4-preception, 5-Confilict and Violence, 6- Towards Culture of peace, 7-Skils for the peace building context analysis, Part 2<sup>nd</sup>

8-Introduction, 9-Me and Society, 10-Me and Social relations, 11-Futre planning and 12-Supliments. This very beauty full and interesting book provide to resource persons or facilitator instructions and guidelines for a social harmony project.

### **9. Our Hearts beats the same Song:**

This very important book” Our hearts beats the same song” is also written to promote interfaith relations, social harmony and dialogue in the society. This book consists of true stories of joyful co-existence in a society.<sup>233</sup> This book was compiled by Dominic Mughal with the help of Mr. Mehboob Sada and Roman Basher and published by the Christian study Centre, Rawalpindi in 2004. The basic purpose of the book is to promote religious and social harmony and peaceful co-existence among different communities of the Society. This book is also published by dialogue purpose.

These are the examples of some important book published by the Christian Study Centre, Rawalpindi on Interfaith dialogue and harmony. Although the Christian Study Centre, has a good number of books on interfaith dialogue but I do not find any academically strong and scholarly book on dialogue. Most of books are the collection of articles and project publication. If we make criteria for books then most of their publications do not full fill this criterion. I also give them a suggestion for a good academic book on interfaith dialogue. Therefore we conclude that there is a need of a good scholarly book on interfaith dialogue by study Centre, Rawalpindi.

According the researcher opinion most of the projects related to social harmony not for religious harmony because their focus social harmony in Pakistani society.

### **Role of Al-Mushir Dialogue:**

Al-Mushir is a representative research and theological journal of the Christian study Centre, Rawalpindi and has a good role in the improvement of dialogue in Pakistan. It is published by the Christian Study Centre, Rawalpindi, quarterly (after every three month) in; winter, spring, Fall and Autumn regularly. Al-Mushir is publishing on regular basis from 42years since; 1968.Al-Mushir has a brilliant role in the history of the Christian Study Centre to promote, interfaith relations, dialogue and harmony from its foundation since, 1968.Even we see dialogue as policy matter in Al-Mushir objectives.

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<sup>233</sup>Mughal, Dominic J. , *Our Hearts beats the Same Song*( Rawalpindi: CSC,2004)

According to the objectives of the Al-Mushir: "Articles should be written with an inter-religious and ecumenical readings public in mind and should reflect an awareness of the religious and cultural context of Pakistan."<sup>234</sup> It means the quarterly journal Al-Mushir of the CSC and interfaith dialogue has closer links. I shall describe the participation and role of Al-Mushir in interfaith dialogue, harmony and relation in this point.

### **Interfaith dialogue and Al-Mushir:**

The quarterly journal Al-Mushir is playing a very good role to promote the interfaith dialogue relations, (especially between Muslims and Christians). We read a large number of articles on interfaith dialogue some of them are following :

1. M. Geijbels , The religious dialogue with special reference to Muslims and Christians," Al-Mushir ( Rawalpindi: CSC, 1974), 16: 4-6, PP. 94-105
2. Yusuf Jalil, In search of understanding and cooperation: In dialogue perspective Al-Mushir ( Rawalpindi: CSC, 1974), 16: 4-6, PP. 88-104
3. Jan Slomp, "Meetings of the prophet Muhammad(SAW) with Christian from Najran and the present Muslim-Christian dialogue " , Al-Mushir ( Rawalpindi: CSC, 1976), 28: 4, PP. 227-234
4. Charles Amjad Ali, "New dimensions in dialogue and the role of Ecumenical Study Centers" , Al-Mushir ( Rawalpindi: CSC, 1991), 33: 3, PP. 87-96
5. Dr. Charles Amjad Ali, "Toward a new theology of dialogue", Al-Mushir (Rawalpindi: CSC, 1991), 33: 2, PP. 57-69
6. M. Geijbels , The problems of Inter- Religious dialogue with special reference to Muslim- Christian relations ," Al-Mushir ( Rawalpindi: CSC, 1977), 21:3-4, PP. 112-123
7. Dominic Mughal," From dialogue of mind to dialogue of hearts" , Al-Mushir (Rawalpindi: CSC, 1998), 40: 1, PP. 13-23
8. Dr. Naeem Mushtaq, "Christianity ,Islam and dialogue of Love (part-1)", Al-Mushir (Rawalpindi: CSC, 2004), 46: 2, PP. 53-67
9. Dr. Naeem Mushtaq, "Christianity ,Islam and dialogue of Love (part-2)", Al-Mushir (Rawalpindi: CSC, 2005), 47: 1, PP. 53-67

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<sup>234</sup> *Quarterly Journal Al-Musher* (Rawalpindi: CSC,2009),V.51:3), Op. Cit

### **Interfaith Harmony and Al-Mushir:**

The quarterly journal al-Mushir is playing a very good role to promote the interfaith and social harmony in Pakistani society. We read a large number of articles on interfaith and social harmony in Al-Mushir. Some articles of Al-Mushir on interfaith and social harmony are following:

1. Adolfo Tito C. Yllana , “Catholic Vision of Interfaith Harmony” , Al-Mushir (Rawalpindi: CSC, 2006), 48: 3, PP. 87-104
2. Dominic Mughal , “Pope John Paul 2<sup>nd</sup> Message on Edi-al-Fitar”, Al-Mushir (Rawalpindi: CSC, 1991), 33: 1, PP. 21-23
3. Haroon Adeem, ” Possibilities of social harmony”, Al-Mushir ( Rawalpindi: CSC, 1999), 41: 2,PP.47-63
4. M. Imtiaz Zafar, “Fundamentalism and its effect on religious tolerance”, Al-Mushir (Rawalpindi: CSC, 1997), 39: 4, PP.111-128
5. H. B. Dehqani-Tefti, ” Unity in Diversity”, Al-Mushir ( Rawalpindi: CSC, 1970), 12: 11-12,PP.3-6

### **Interfaith Relations and Al-Mushir:**

The interfaith relations, especially Muslim-Christian relation are another important topic of al-Mushir. The quarterly journal al-Mushir is playing a very good role to promote the interfaith Relations, especially Muslim-Christian relations. We read a large number of articles on interfaith relations in Al-Mushir. Some articles of Al-Mushir on interfaith relations are following:

1. Abdul Rashid, “Can Christianity and Islam work together: An Islamic Perspective” , Al-Mushir ( Rawalpindi: CSC, 2006), 48: 4, PP. 122-133
2. M. J. Joseph, Interfaith cooperation and peace building and Justice in Asia ” , Al-Mushir ( Rawalpindi: CSC, 2006), 48: 3, PP. 99-109
3. J.D. Karren, “Muslim-Christian relations and Christian study Centre”, Al-Mushir (Rawalpindi: CSC, 1984), 26: 3-4, PP. 161-180
4. Mehboob Sada , “Managing Christian Muslim relations in Pakistan settings”, Al-Mushir ( Rawalpindi: CSC, 2009), 51: 1, PP. 1-21
5. Charles Amjad Ali, “Islamisation and Christian Muslim relations”, Al-Mushir (Rawalpindi: CSC, 1990), 32: 1, PP. 31-47

These are some models and examples of articles of Al-Mushir on interfaith dialogue, religious and social harmony, Muslim-Christian relations and other relevant issues of dialogue; for example: peace building, justice, human rights, minorities rights, Education, social problems, Shariah's Laws and their effects on Minorities etc.

### **Other Important literature on dialogue:**

The Christian Study Centre, Rawalpindi has big network and great infrastructure in interfaith dialogue and harmony. These activities consist of; annual reports, Pamphlets and Booklets, Articles in other journals, Project's publications, Newsletters and Library and periodical Section etc. In the following I shall describe these written activities of the Christian Study Centre in the field of interfaith dialogue:

#### **1. Annual report:**

Annual report is a very important written activity of the Christian study Centre, Rawalpindi in dialogue perspective, because they mention all their annual activities of CSC in this report along with interfaith dialogue, harmony and Muslim-Christian relations. They publish annual report in English language, and they also publish it in Quarterly Journal Al-Mushir.

According to their record from 1978 to 2008, there should be 42 annual reports but after a long inquiry and hard efforts I can get only 15 reports, in which 8 was published in quarterly Journal Al-Mushir and 7 was unpublished. According to the staff of CSC the remaining reports have been misplaced. In the beginning history of the Christian study Centre the annual report was very simple but with the passage of time they improve their skills and now they publish their annual report with a chronological way.

The annual reports have a good role in interfaith dialogue and Muslim-Christian relations because they publish the annual activities of dialogue, harmony and Muslim-Christian relations. As we read under the topic of "Social harmony Project" in a report: "The social harmony project was a three year program from January 1998 to December 2001. The interfaith harmony team include Dominic Mughal, Mehboob Sada, Romana Basher and Rizwan Ali Khan.

The goals of the project were to promote a shared vision of Justice and peace among different religious faiths.”<sup>235</sup>

It is only an example of an annual report, while they publish it every year and give to interfaith dialogue and harmony as special place in their reports. According to my opinion the annual reports have published from 1985 to 2005 regularly but after and before we do not find annual reports on regular basis. They also send their annual reports to the members of the board of managements and also abroad for donation and other purposes.

## **2. Pamphlets and Booklets:**

The Pamphlets and Booklets publishing are another important written activity of the Christian study center, Rawalpindi. Some time a pamphlet or booklet proves effective then a long Book. In the present time when the people are very busy the pamphlets have adopted a great importance.

Every year the Centre publishes many pamphlets and booklets on general and dialogical activities. For example we read the discussion of interfaith dialogue and harmony in the Brochure of the CSC: “To develop participatory studies which will encourage dialogue, foster mutual understanding and promote co-operation in all essential spheres of life in Pakistan.”<sup>236</sup>

In this way we can see the participation of the Pamphlets and Booklets publishing in interfaith dialogue and social harmony. They publish Booklets on regular basis and some time on special topics and campaigns.

## **3. Articles in other journals:**

To write articles in other Christian and Muslim, national and international journals are a very important written activity of the Christian Study Centre, Rawalpindi in the field of dialogue. As they describe it in a booklet: “The Centre, therefore besides publishing a quarterly theological journal ( Al-Mushir), contribution through its staff to other Christian and Muslim journals in Pakistan, both in English and Urdu, and publishes books and monographs also in Urdu and English.”<sup>237</sup>

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<sup>235</sup> *34<sup>th</sup> Annual Report of CSC 2001*, ( Rawalpindi: CSC,2002),PP.5

<sup>236</sup> *A Short introduction of CSC*,PP.2

<sup>237</sup> *A short introduction of CSC*, PP.3

In this way they spread their message in all over the World to other communities without any cast with effective way. Some time they share their thoughts in articles to other journals and also publish the articles of other journals for their need in Al-Mushir. As we see an example of Mr. Hamid Henry's article in a journal of Pastoral Institute Multan( PIM), Achha Charwaha ( Good Sheppard)in 2002 and the CSC journal Al-Mushir in 2003: "It is Christology ,not 'comparative religion' that is the basis of dialogue with other faiths. The primary interest of the church is to be with Christ in his continuing work among men of all faiths and ideologies. Christians have an obligation to listen and learn as well as to speak and teach. In dialogue, other may help us to understand our own Christian faith better, even as our listening can be a form of proclamation in the quest for truth."<sup>238</sup>

According to my view in this way they propagate their message to others in over the world. The important thing I note from this activity is that Muslim scholars write their articles in Christian journals and Magazines but I could not find any article written by a Christian scholar and publish in a Muslim magazine in Pakistan.

#### **4. Project's publications:**

The projects publications are also very important written activity of the Christian study Centre in interfaith dialogue and harmony. The CSC started pilot projects from 1997 for interfaith and social harmony, which is practical shape of interfaith dialogue. The objectives of the projects are describes as: "The goals of the project were to promote a shared vision of Justice and peace among different religious faiths; to promote religious tolerance at the grassroots level, through facilitation of interfaith dialogue."<sup>239</sup>

Every project consists of Seminars, conferences, training workshops, special lectures and publications etc. The publications of the project consist of; Seminars and lectures compilation, project reports, training manuals and the activities of the participants. These publications have an important role to promote

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<sup>238</sup> Henney, Hamid , "The dialogue of civilization, peace building, beyond religious bigotry; A Christian Perspective", *Al-Mushir* ( Rawalpindi: CSC,2003), V.45:3 ,PP.73-87

<sup>239</sup> 34<sup>th</sup> Annual Report of CSC 2001, ( Rawalpindi: CSC,2002),PP.5



interfaith dialogue and harmony. The CSC up till now have completed three projects successfully and under every project have published many important books because Publications are also very important part of a Project.

Actually publications are the conclusions and findings of a project. In a project important lectures, Reports, debates, training sessions, Seminars and workshops are compiled in a book shapes. These are publications of the project. As the Program Coordinator Madam Romana Bsher said: "At the completion of the project compiled its Report and important findings in a book shape and then share these things with participants, Resource Persons, NGOs, CBOs Groups and individuals."<sup>240</sup> For example: Interfaith and social harmony on public level, The peace culture, Social harmony at grassroots level, A journey from dialogue to practice, A quest for peace, Peace is not a destination, Aman Ke Saqafat, and Our hearts beats the same song etc are the some important publication of the pilot projects.

These are some examples of the publications of the pilot projects of the Christian Study Centre, Rawalpindi, while the actual figure of the project publication is round about twenty. The Pilot Projects publications are not actually publications but these are the collection the findings and reports of the projects.

## 5. Newsletters:

The News letter is another important written activity of the Christian study Centre, Rawalpindi in the field of interfaith dialogue and harmony. The news letter is like a report on the special topics and reports of the Christian Study Centre, Rawalpindi. They publish news letter in English and Urdu both languages with the name of Ham Qadam. As we read in a news letter: "Interfaith harmony at grassroots level is one of the important project carried by the CSC in order to promote a culture of peace, equity and harmony among the people of deferent faiths, sects and ethnic background at grassroots level."<sup>241</sup>

The Christian Study Centre has not a large number of the Newsletters; only six Newsletters (Four in Urdu and two in English) are published by the Centre up till now (2010) because the Quarterly Journal Al-Mushir, Annul

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<sup>240</sup> Interview: Madam Romana Basher, (Rawalpindi; CSC), 14/5/10.

<sup>241</sup> Newsletter: *Interfaith harmony at grassroots level*( Rawalpindi: CSC,2006)

reports, projects reports and other publication fulfill their needs. The latest News letter is published from the Christian Study Centre in July 2010.

These are the written activities of the Christian Study, Centre, and Rawalpindi. These written activities have a fundamental role to promote the interfaith dialogue, harmony and Muslim-Christian relations in Pakistani. In this way they also deliver their point of view and demand in written shape on national and international level. Some time they launch a special campaign in national and international level. For example in 1980 in the age of president General Zia-ul-Haq the Centre launched a campaign against Shriha's laws and Blasphemy act (195-C act) on national and international level.

The second occasion was the Shariat Bill and its impact on minorities in Pakistan in the Age Prime Minister Mian Muhammad Nawaz Shareef. Although they are working on their basic agenda of interfaith dialogue, religious and social harmony and peace building at grassroots level in Pakistan. While now a days they are also running a campaign against Blasphemy Act (295-C) on national and international level with other NGOs, CBOs and Christian organizations. One thing which is especially notable is that they used the different opportunities for their own objectives and answer the every issue which is opposite against Christian minority in Pakistan.

According to the researcher in the written activities I do not find any valuable academic publication on interfaith dialogue from the Christina Study Centre, Rawalpindi. Most of the books are data collection and reports of seminars and workshops.

### **The Scholarships (Contributors) of the CSCs Dialogue:**

The Christian Study Centre has a long history and a good number of scholarships (Contributors) in the field of dialogue. As we read in a newsletter of the CSC: "The Christian study Centre, from the past 38 years with the holding of Interfaith ideological meetings, National and International Seminars and the publishing of research papers is trying to promote the peace mission."<sup>242</sup> We know that dialogue is mutual activity between persons, communities, faiths, institutes or organizations. According to modern Christian scholars: "Dialogue is a process of discourse in which the communities

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<sup>242</sup> Sada, Mehboob, *Ham Qadam: A newsletter of CSC, " Culture of the Peace",*( Rawalpindi:2006), April,2006,pp.1

involved go through their own respective logos to come to some common understanding of certain social and political problems.”<sup>243</sup>

According to a Muslim scholar Dr. Ataulha Siddiqui: Dialogue is a “Conversation between two or more persons (Or communities), especially for a formal or imaginary nature, an exchange of views in the hope of ultimately reaching agreement.”<sup>244</sup> So for this purpose there will be need of those people who can present their point of view to others with sufficient arguments. So we see that the Christian Study Centre is a very rich institute in scholarly point of view. There are many Muslim and Christian scholars attach with the Centre and involve in dialogical activities of the Christian Study Centre.

### **The Resource Persons of the CSC:**

The Scholars which attach with the Christian Study Centre, the CSC calls them resource persons. These Resource Persons belong to both Muslim and Christian communities. I have divided the scholars of the Christian Study Centre in three main eras, first era consist of from (1968-1985) second era from (1985-1998) third era from (1998-onward). In the following I shall describe the description of the important scholars of the three eras of the CSC:

### **Scholars of the first Era of the dialogue :( 1968-1985)**

The first era of the Christian study Centre, Rawalpindi consist of 17 years from 1968 to 1985. This era is called era of the dialogue of the mind (or religious dialogue), because in this era the Christian study Centre was trying to bring closer the Christians to the Muslims due to interfaith dialogue. According to a thesis scholar: “When Christian Study was established, the very first challenge before, it was to bring the Christians closer to the Muslims. As Christian remained away from the Muslims, so the Centre devoted itself to develop a positive attitude towards Islam and Muslims.”<sup>245</sup>

This era has no long practical work but this era limit till written work. Another characteristic of this era was to present our point of view with representation of faith, it means Muslim represented their point of view and Christian represented their point of

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<sup>243</sup> Amjad Ali, Dr. Charles, “Toward a new theology of dialogue”, *Al-Mushir* ( Rawalpindi: CSC, 1991), 33: 2, PP. 57-69

<sup>244</sup> Siddiqui, Attaulha, *Christian-Muslim Dialogue in the 20<sup>th</sup> century* (London: MacMillan press, 1997), PP.56.

<sup>245</sup> Habib, Shahid , *Inter-religious dialogue between Muslim and Christians in Pakistan*( Islamabad: IIUI,2007)PP.80

view. So we see that there was no more Muslim participation on the Christian forum rather than the present ages. The important Christian scholars of this era are as follows:

### **1. Fr. R. A. Buetler:**

Father Buetler of the Jesus Society Lahore famous as (Loyola Hall) was a famous Christian missionary, theologian and scholar. He Belonged to Basel Switzerland and son of a chemical Engineer. Fr. R. A. Buetler was in Pakistan for more than 26 years (from 1961-1986) and he spent almost all of his time at Loyola Hall, in Lahore. As we read in an interview of Fr. James Channan OP: "He was a great scholar of Islam and Christianity was known among Muslims scholars who used to come to visit him in Loyola Hall."<sup>246</sup> He has a very good self library of Islamic and Christian books and now a day this library is known as Fr. Buetler Library in Loyola hall Lahore. He also wrote a good book on Islam and Christianity.

According to Fr. James Channan he was the founder promoter of the Muslim-Christian dialogue in Pakistan and was very devote to the mission of dialogue. He was the teacher and trainer of the famous Christian scholar and dialogue expert Fr. James Channan OP. According to him: "Fr. R. A. Buetler has played an imperative role in promoting Christian-Muslim dialogue in Pakistan and I see him as a pioneer of this work in my country. He dedicated his life to this field and he will always be remembered with Great esteem respect and appreciation."<sup>247</sup>

Although he was committed to Loyola Hall but his affiliation also with the Henry Martyn Institute of Islamic Studies (HMI) and after shifting of HMI to Hyderabad India, He interlinked with Christian Study Centre, Rawalpindi. As Mr. Mehboob Sada described this fact in these words : "The Christian Study Centre, feel a happiness to show his affiliation with great Christian scholar and dialogue expert Fr. R.J. Buetler of Loyola Hall, because he was the pioneer of dialogue and Muslim-Christian relations in Pakistan."<sup>248</sup>

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<sup>246</sup> <http://www.victoredvin.blogspot.com/18/06/2010>

<sup>247</sup> Interview: Mr. Mehboob Sada (Rawalpindi: CSC), 7/6/2010

<sup>248</sup> Interview: Mr. Mehboob Sada (Rawalpindi: CSC), 7/6/2010

Consequently in this way know the dialogical activities of Fr. Buetler and his link with the Christian Study Centre, Rawalpindi. According to my view he was a Christian good Missionary with scholarly knowledge of Islam and used the interfaith dialogue as a mission in Pakistan.

## **2. Dr. M. A. Q Daskawi:**

Dr. Muhammad Abdul Qayyum Daskawi (Dr. M A Q Daskawi) was a converted Christian. He was born in 1903 at Daska Sialkot (Punjab). He was the founder director of the Christian Study Centre, Rawalpindi. Dr. Daskawi was a well qualified person. As we read in his biography: He did his F A, B A, and M A, in (1921-27) from Gordon College Rawalpindi. He got his Ph. D degree from America in 1934 in Christian Theology.”<sup>249</sup>

He was not only a good Christian scholar but he was also a good administrator. As we read in a journal: “He joined Gordon College Rawalpindi as a Professor in 1935, after 18 years he became Principle of that College in 1953.”<sup>250</sup> He was the Director of CSC from 1968-1977. He was died in 1985. He was the writer of many valuable books on Christian theology. His articles published in *Al-Mushir* regularly.

Although he was a famous Christian theologian but his interesting was also in Muslim-Christian dialogue, because the main motive of the establishment of the Christian Study Centre, Rawalpindi was interfaith dialogue and relations. In his age the basis of the Muslim-Christian dialogue and relations were the theological commonalities between Muslim and Christians.

According to my view he was genius as family vise and spent his best abilities to promote the Christian cause in Pakistan. In his life a hidden lesson for also a Muslim.

## **3. John Slomp:**

John Slomp was a committed Missionary and important scholar of Christianity. He had been known a great promoter of Muslim-Christian relations and dialogue in Pakistan. He was born in 1932 and belong to a Dutch reformed

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<sup>249</sup> Jalil, Prof. Yusuf, “*The Biography of Dr. Abdul Qayyum Daskawi*”, *Al-Mushir* ( Rawalpindi: CSC,1986) , 28:3,PP.91-100

<sup>250</sup> *Quarterly journal Al-Mushir* ( Rawalpindi: CSC,1986),28:3,PP.91-100

missionary Church. After completed his early education, he studied Islam and Arabic for his missionary work in Muslims.

After the completion of his education, he chose Pakistan for his missionary work. It was the time when the partition of Sub-Continent was decided in two free countries as Pakistan and India from British Empire. So he learned the Urdu language and came to Pakistan in 1947 as a missionary. As we read in a paper: "After his arrival in Pakistan, he joined a Church in Sahiwal (Punjab) and shown keen interest in the problems and activities of the local Church."<sup>251</sup>

During his period in Pakistan the Christian Study Centre, Rawalpindi was established with the collaboration of the reformed Church of Netherlands in 1968. He joined the Christian Study Centre, after two year in 1970. He worked in CSC so long years with his best potential. As we read in a Book: "He worked in CSC nine year from 1970 to 1978 as senior staff member. He left Pakistan in 1979 for the order of his Netherlands reformed Church. In Netherlands reformed Church he became the head of Muslim-Christian relations."<sup>252</sup>

During his stay in CSC he worked hard and become a senior staff member with a few years. He worked with many national and international dialogical and ecumenical organizations as a representative of CSC. He wrote many valuable articles in the Christian Study Centre's theological and Research Journal Al-Mushir. His most famous article published in Al-Mushir on Muslim- Christian dialogue in 1976. He says in this Article: "The reason I took it up on myself to speak about this difficult subject is the same as the reason which motivated me twelve years ago to start working in Pakistan namely my deep concern about the relations between Muslims and Christians, Islam and Christianity."<sup>253</sup>

This is the short introduction of the great missionary and dialogue expert John Slomp. The Christian Study Centre's staff also remembers him as a great Christian scholar of Islam and Christianity and a hard working person. According to my opinion he was an intelligent Christian missionary and used the interfaith

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<sup>251</sup> Akhtar, Dr. Safir, *Alme-Islam and Esayat*( Islaabad:IPS,Junary,1995).PP.29-30

<sup>252</sup> Gijbels, Mathew, *Muslims and Christians in Europe: Breaking new grounds*( Netherland:1993).Ch.3

<sup>253</sup> Slomp, John, "Meetings of the Prophet Muhammad (SAW) with Christian from Najran and the present Muslim-Christian dialogue", *Al-Mushir* (Rawalpindi: CSC, 1976), 28: 4, PP. 227-234.

dialogue for missionary activities in Pakistan. I shall also say to the people who differ with my opinion that the modern dialogue is a missionary activity; they can see the life of John Slomp and decide it.

If we keenly observe the scholarship of the first era of Christian Study Centre, Rawalpindi, we reach on this conclusion that majority of the scholars' belonged to missionary and evangelical background with great skills of dialogue and strong knowledge of Islam. They were highly qualified and have highly academic skills. Another important thing of this era is that no any Muslim scholar was part of the CSC in dialogical actives. The first era revolve around the struggle to come closer the Muslim with Christians for dialogue and relationship on religious basis. So they call it, era of the dialogue of mind.

### **Scholars of the second Era of the dialogue :( 1985-1998)**

The second era of dialogue of the Christian Study Centre, Rawalpindi starts from 1985 and ends in 1998. This is very important era of dialogue because the new strategy of dialogue was introduced in this era. As Mr. Dominic Mughal said: "The focus was shifted from 'Library/Ivory Tower Research' to 'People Centered Research' even the purpose was slightly revised."<sup>254</sup> The second era of dialogue of the Christian study Centre, Rawalpindi consist of 17 years.

This era is called era of the dialogue of the life or social dialogue, because in this era the focus of Christian study Centre was shifted from theology to social problems of life and theory to practice in Muslim-Christian dialogue. This era has a long practical work and infrastructure .The founder of this era was Dr. Charles Amjad Ali. The short introduction of every the important scholars of this era in the field of dialogue are as follows:

#### **1. Fr. James Chanan OP :**

Fr. James Chanan OP is a prominent Christian scholar and known as a famous Christian dialogue expert in Muslims and Christians religious spheres. He belongs to a Dominican Church of England. He was born in District Okara (Punjab) and came at Lahore in 1977 for higher Study of Islam, Christian Muslim relations and dialogue. As he also describes in an interview: "It was in 1977 that I

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<sup>254</sup> Mughal, Dominic J., " *From dialogue of Minds to dialogue of Hearts*", *Al-Mushir* (Rawalpindi: CSC, 1998), 40: 1, PP. 13-23.

opted to come to Lahore to further study in Islam and Christian-Muslim dialogue. On the request of my superior, Fr Chrys McVey OP, Fr Buetler very generously agreed to let me stay at Loyola Hall for my 6 months pastoral experience.”<sup>255</sup> He got its higher education from Italy and America and become priest in 1980.

He is known as prominent figure of Muslim-Christian dialogue and relations in Pakistan on national and international level. He has been worked on many appointments in Muslim-Christian relations and dialogue on national and international level. As Victor Edwin SJ said: “James Channan OP is a Dominican priest, 30 years of experience of working for Christian-Muslim Dialogue in Pakistan. For 17 years he served as Executive Secretary of the Pakistan Catholic Bishop’s National Commission for Christian-Muslim Relations (NCCMR) and for 15 years as Consultant to the Pontifical Council for Inter-Religious Dialogue.”<sup>256</sup>

Now a day he is the General Secretary of this Commission and Asian Coordinator on United Religious Initiative (URI). He is also the director of Ibn-I – Mariam Institute and Peace Centre, Lahore. He is the writer of some valuable books and many articles regarding to Muslim-Christian dialogue, relations and Christian rights. These articles have been published in national and international journals. He says about the need of Muslim-Christian dialogue in his famous book in Christian perspective: “There is a need to help our people realize that a dialogue with Muslims is must in Pakistan. There is no future for the church in Pakistan without dialogue.”<sup>257</sup>

He has also written several articles, given lectures and interviews in various Medias at national and international levels on this topic. Father James Channan is also an active member and senior resource person of the dialogical activities of the Christian Study Centre, Rawalpindi.

This is the short introduction and summary of the dialogical activities of the famous dialogue expert and Christian scholar Fr. James Channan Op. According to my opinion Fr. James Channan clearly have describe the objective of the Muslim-Christian dialogue in Pakistan. As he said: there no future of

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<sup>255</sup> <http://www.victoredvin.blogspot.com/18/06/201>

<sup>256</sup> Ibid. /18/06/201

<sup>257</sup> Channan, Fr. James, *Muslim-Christian Dialogue in Pakistan*, Op. Cit, PP.128



Church in Pakistan without dialogue. Therefore we can easily understand the Christian interesting in Modern interfaith dialogue.

## 2. Fr. Archie De Souza:

Dr. De Souza is another important Christian scholar of this era. He was born in Karachi and his Centre of activities was the famous city of Pakistan, Karachi. According to research thesis: " Archie De Souza ,a Pakistani priest of the Archdiocese of Karachi, was born in Karachi in 1942. He holds the Ph. D from the Gregorian University (Rome) and his doctoral Thesis was entitled "Mediation in Islam: An investigation" . For more than twenty years he had been teaching philosophy, Islamic Studies and Christian Muslim relations at Christ the King Seminary in Karachi."<sup>258</sup>

According to Christian scholars he was a famous Christian Scholar of Islam and Christianity and a great promoter of Muslim-Christian dialogue and relations in Pakistan. A Christian Journal presents him appreciation in this way after his death: "Fr. Archie De Souza was an entirely merciful teacher, Friend of the young's, Quire leader in the Church, the great Scholar and Theologians, equal fame in Muslim and Christian friends, active supporter of interfaith harmony and dialogue."<sup>259</sup> This Journal further tell about him in this way: "He was a Great writer, Editorial consultant of the Christian Voice, Engaged on national and International Forums and Friend of humanity. The passing away of a personality is a distress able fact. Such persons leave a vacuum in the world regarding their services."<sup>260</sup>

He was the permanent writer and honorary member of the Christian Study Centre, Rawalpindi. His articles published on Muslim-Christian relations, dialogue and harmony. He divides the dialogue in three types in famous journal Al-Mushir: "1-Dialogue of Life, 2-Humanitarian dialogue and 3-Dialogue of religious experience."<sup>261</sup> He also read a paper in the Seminar of the Christian Study Centre, Rawalpindi at Karachi on the topic of: "The role of Religious

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<sup>258</sup> *Inter-Religious dialogue between Muslim and Christians in Pakistan*( Islamabad: IIUI,2007)PP.79

<sup>259</sup> Sada, Mehbob, *Ham Qadam: A Newsletter of CSC , Proclamation of Sorrow*,( Rawalpindi: April, 2006),PP.19

<sup>260</sup> *Ham Qadam, Newsletter of CSC, Proclamation of Sorrow*, PP.19

<sup>261</sup> *Dialogue in the Islamic Republic of Pakistan*, Vol. 4,PP.215-217

leaders in Peace building: A Christian perspective” and this paper<sup>262</sup> also published in Al-Mushir as article in 2005. This was the short introduction of Dr, De Souza and his dialogical activities in Pakistan.

According to my view Dr. Archie De Souza had a missionary back ground with strong academic career and knowledge.

### **3. Dr. Charles Amjad Ali:**

Dr. Charles Amjad Ali was a great Christian theologian, renewed director of the CSC and founder of the dialogue of life (Social dialogue) in the Christian Study Centre, Rawalpindi. He was the director of CSC and editor of Al-Mushir for ten years from 1985 to 1995. In his age the Christian study Centre developed very much.

He was well qualified person and taken his Ph. D degree in theology from Princeton university America. He had been also worked in America with a Christian group. He was the writer of many significance books and articles. His articles and books were published by Christian Study Centre, Rawalpindi. As we read in a paper: “The leader of the Centre, during this period was Dr. Charles Amjad Ali, whose scholarly work got a lot of significance.”<sup>263</sup> Although he was a theologians but he keenly interested in Muslim-Christian dialogue, harmony and Relations.

He has great written work on interfaith dialogue, harmony and relations in Pakistan. He had been delivered many precious lectures and read many research papers on the topic of Muslim-Christian dialogue and relations in national and international Seminars and conferences. He was a good manager of the CSC and very good representative of the Pakistani Christians. The CSC’s directors and staff are running till now on the footsteps of the Dr. Charles Amjad Ali. In the Christian study Centre he is known as a very good manger, a like director, a great theologians, a famous scholar , a merciful teacher, Friend of the young’s, a creative person , equal fame in Muslim and Christian friends, a great supporter of interfaith harmony, a great writer and speaker etc.

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<sup>262</sup> De Souza ,Dr. Archie “*The role of religious leadership in peace building: A Christian Perspective*”, *Al-Mushir* ( Rawalpindi: CSC, 2005), 45: 2, PP. 65-76

<sup>263</sup> *Inter-Religious dialogue between Muslim and Christians in Pakistan*( Islamabad: IIUI,2007)PP.81

He totally revised the methodology of the CSC and introduced a new theology of dialogue. He was the first Pakistani director of the Christian Study Centre, except the founder director. According to an annual report of the CSC: "A dream come to true 'the center's one major objective was to train local leadership that could carry out the vision of the Centre. Efforts in the past to find a qualified local Pakistani leadership for the Centre have been difficult, and for the first 17 years, the Centre was unable to find a Pakistani Director. After Dr. Charles Amjad Ali became the Pakistani Director in 1985 efforts were increased to achieve this objectives."<sup>264</sup>

He wrote many articles especially on Muslim-Christian dialogue and relations. The very famous articles on dialogue are:1-Dr. Charles Amjad Ali, "New dimensions in dialogue and the role of Ecumenical Study Centers" , Al-Mushir ( Rawalpindi: CSC, 1991), 33: 3, PP. 87-96,and 2- Dr. Charles Amjad Ali, "Toward a new theology of dialogue", Al-Mushir ( Rawalpindi: CSC, 1991), 33: 2, PP. 57-69.Mr. Dominic Mughal also described their view in interfaith dialogue in his famous article " From dengue of Minds to dialogue of hearts in 1998"<sup>265</sup>

This was the summary of the dialogical activities of famous Christian scholar and ex director of the CSC Dr. Charles Amjad Ali. According to my opinion Dr. Charles Amjad Ali was a good Manager and renewed scholar and theologian of the Pakistani Christian community. The CSC is running till now on his footsteps.

These are the scholars of the second era of dialogue of the Christian Study Centre, Rawalpindi. Some other important Muslims and Christians scholars also belong to the second era of the dialogue of the Christian Study Centre. For example; Dr. Riffa Hasan, Qazi Javed ( Director IIC), Rashid Nisar( Article writer in Al-Mushir), ,Allama Abdul Qadir Azad(Ex Khateeb of Badshahi Masjid Lahore), Allama Abu Al Fateh G. R. Chishti (UIPM) Bonnie mends( Staff Member of CSC) , and J. J. Manglam (Article writer in Al-Mushir )etc.

According to my view this era was very rich in highly qualified scholarship of the Christian Study Centre, Rawalpindi. The CSC had given a special focus to social

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<sup>264</sup> 28<sup>th</sup> Annual Report of the CSC, 1995

<sup>265</sup> , Al-Mushir, " From dialogue of Minds to dialogue of Hearts", Op .Cit, 40: 1, PP. 13-23.

dialogue and practical work in this era. The important characteristic of this era is that some Muslim scholars also openly participated in the practical dialogical activities of the Christian Study Centre, Rawalpindi. The new trends also were introduced in the Christian Study Centre by Dr. Charles Amjad Ali and his Team. So we can say that this era of dialogue is very bright in the history of the Christian Study Centre, Rawalpindi.

### **Scholars of the third Era of Dialogue :( 1998-Onward)**

The third era of dialogue consists of from 1998 to onward. This is also very important era of interfaith dialogue because the direction of interfaith dialogue was completely changed in this era. The interfaith dialogue was replaced by interfaith and social harmony. The Christian Study Centre says it “A journey from dialogue to practice.” As Mr. Mehboob Sada said: “Interfaith dialogue at grassroots level is one of the (very important) steps taken by the CSC to bring Harmony, Acceptance and Love in the Society.”<sup>266</sup>

This era is called era of the dialogue of the hearts or Interfaith and Social Harmony, because in this era the focus of Christian study Centre was shifted from dialogue to social harmony. This era has a large practical work and very rich infrastructure. The important Christian and Muslim scholars of this era of the dialogue are as follows:

#### **1. Mr. Dominic J. Mughal:**

Mr. Dominic J. Mughal was an important Christian scholar and famous ex director of the Christian Study Centre, Rawalpindi. He was a well qualified person and a good manager. He was second Pakistani Director of the CSC and belongs to the Punjab province. As we read in a research report: “After Dr. Charles Amjad Ali became the Pakistani director in 1985 effort were increased to achieve this objective and he turned the Directorship over to Mr. Dominic J. Mughal, a staff member trained by the Centre, who became the first Punjabi Director.”<sup>267</sup>

Mr. Dominic Mughal has many significant writings in the shape of articles and books. These articles and books are published by the Christian Study Centre, Rawalpindi. He was the great supporter of the Christian Muslim dialogue,

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<sup>266</sup> Tahir, Uzma and javid ,Ashar , *A journey from :dialogue to practice* ,PP.1

<sup>267</sup> *28<sup>th</sup> Annual Report of the CSC, 1995*

harmony and relation between Muslims and Christians in Pakistan. He delivered many lectures and read many research papers in national and international meetings, Seminars and conferences of the Muslim-Christian dialogue. Mr. Dominic J. Mughal is the main character of the third era of the Muslim- Christian Dialogue in Christina Study Centre, Rawalpindi.

He started a new dimension in Muslim-Christian dialogue, which is called the religious and social harmony. This credit also goes to Mr. Mughal, because he changed the direction of interfaith dialogue from dialogue to harmony. Mr. Dominic Mughal started the interfaith and social harmony projects from 1997 at grassroots levels for interfaith and social harmony. As we read the objectives of a project in a report: "The goals of the project were to promote a shared vision of Justice and peace among different religious faiths; to promote religious tolerance at the grassroots level, through facilitation of interfaith dialogue."<sup>268</sup>

Mr. Mughal wrote articles regularly in Al-Mushir on interfaith dialogue, Harmony and Muslim -Christian relations. His famous article "From dialogue of minds to dialogue of Heart"<sup>269</sup> was published in 1998, in which he described his new philosophy of dialogue.

This was the short introduction and summary of the dialogical activities of the famous Christian scholar and forth director of the Christian Study Centre, Rawalpindi. According to my view Mr. Dominic J Mughal is a good administrator and missionary with solid academic background. Now a day he is working with famous Christian institute in Europe and also improving his Education.

## **2. Mr. Mehboob Sada:**

Mr. Mehboob Sada is the present Director of the CSC, since 2000. He belongs to Rawalpindi (Punjab). His education is M.A. from Punjab University Lahore and M.Ed. From (AIOU).He was Teacher in Saint Patrick High School Rawalpindi before joining the christen Study Centre, Rawalpindi. .

He joined the Christian Study Centre, Rawalpindi as project Coordinator in 1997. According to the CSC administration he is a highly literary person. As we read in a publication of the CSC: "He is known as education expert, Researcher

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<sup>268</sup> 34<sup>th</sup> Annual Report of CSC 2001, ( Rawalpindi: CSC,2002),PP.5

<sup>269</sup> " From dialogue of Minds to dialogue of Hearts", Al-Mushir , 40: 1, PP. 13-23.

and Novelist in all over the Pakistan.”<sup>270</sup> He became the Director of the Christian Study Centre, Rawalpindi, after the retirement of Mr. Dominic Mughal in 2000.

Mr. Mehboobis the writer of many significant books in Urdu and also interested in Urdu poetry (For example; Fajar key Khawab, Tareekh ka Faraib, Intekhab, and Irteash etc). He is the editor of a monthly Urdu Magazine Shalom (Peace) and editor of Al-Mushir Urdu section.

He is also the co-writer of the many Pilot Projects publication of the CSC (For example: Social Harmony Project, Aman ke Saqafat, Quest for peace, A journey from Dialogue to Practice and peace and Youth etc). He is also the Co-writer of many books and research papers in Urdu and English, which have been published from the CSC Rawalpindi. He writes regularly articles in magazines and News papers on national and international level. A Christian writer further writ about the services of Mr. Mehboob Sada: “He is the great supporter of human rights in the Country and also has played a vital role in the prosperity of human rights.”<sup>271</sup>

Mr. Mehboob Sada has a political approach and is also known as a brave representative of the Christian community of Pakistan. As we read in a Book: “He is the enemy of joint electorate system in Pakistan. He protests against the disputed laws with speech and writings on every forum in Pakistan. try to promote interfaith harmony for the collective development and prosperous of the Pakistan. Give the lectures on interfaith harmony on national and international level.”<sup>272</sup>

He regularly writes articles in al-Mushir and gives lectures on the topics of interfaith harmony, social harmony, interfaith relations, peace building, human rights, and minority rights and against Islamic laws in Pakistan etc. Mr. Mehboob Sada has started new projects on social harmony and peace building in the Christian Study Centre, Rawalpindi.

This was the brief introduction of Mr. Mehboob Sada the present director of the Christian study Centre, Rawalpindi. According to my view he is a pure catholic Christian and owner of the heritage of the interfaith and social harmony

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<sup>270</sup> *Mukalma-e-Aman*, Part.1.PP.82

<sup>271</sup> *Ibid.* PP.82

<sup>272</sup> *Ibid.* PP.82

of Mr. Dominic Mughal. But sometimes this is feel that he has been increased it according to his own way and agenda. He gives his special concentration to social harmony rather than dialogue and calls it: A journey from dialogue to practice.

### **3. Mr. Haroon Nasir:**

Mr. Haroon Nasir is another important figure of the Christian Study Centre, Rawalpindi. He is a young researcher and scholar of the Pakistani Christian community. He also knows very well about Islam and Islamic thoughts. He is well qualified person. His introduction is given in a book as: "Mr. Haroon Nasir doing his duty in the Christian Study Centre, Rawalpindi as Research Associate and he is also the editor of a theological research journal Al-Mushir (English section), in it his articles are published.

He has gotten his higher education in theology from Eden Burg University Scotland. He goes to deliver lecture on theology in different Seminaries of Pakistan. He is the consultant member of the graduate student of Shaikh Zaid Islamic Centre, Peshawar University."<sup>273</sup>

He is also the active supporter of the Social dialogue and harmony between different faiths. Even he does not like the religious dialogue. He was also the head of dialogue and research activities of the Christian Study Centre. He has his own philosophy of Muslim-Christian dialogue; Inter faith dialogue without faith. So we see its articles and writings on interfaith and social harmony, human rights, woman rights, minority rights and peace building etc in Al-Mushir and other national and international journals.

He has been delivered many lecturers on different topics of the Christian theology, dialogue and harmony in different seminars and conferences. He has also represented the Christian Study Centre, Rawalpindi on National and international in many seminars and Conferences. He was left the Christian Study Centre, Rawalpindi in August 2009, and now a day he is working as Director of an under developed Christian Institute. This was the introduction of Mr. Haroon Nasir a young scholar of the Christian Study Centre, Rawalpindi.

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<sup>273</sup> *Mukalma-e-Aman*, Part.1. Op. Cit, PP.10

According to my view he is a protestant Christian and has missionary background with strong academic skills and enough knowledge of Islam. Another important thing is that he has his own philosophy of dialogue. He does not like the traditional Muslim-Christian dialogue but he likes and promotes a social dialogue and harmony.

#### **4. Dr. Aslam Khaki:**

Dr. Aslam Khaki is another important contributor and Resource Persons of the Christian Study Centre's Rawalpindi. According to CSC administration he is well qualified and he belongs to traditional religious background. He has Ph. D degree in Education and also has Law and Islamic education. He is introduced in a publication of CSC as: "Dr. Aslam Khaki is the famous lawyer of Pakistan.

He has done his Ph. D degree in Education. He discusses on Islam with a complete authority. He is the consultant of the Federal Shariat Courte, who is equal to Mufti. He has belonged to a traditional Islamic family. He is a Hafiz of Quran and has deep study of Islam."<sup>274</sup>

He is very famous in Christian community of Pakistan, because he speaks and writes on some different topics which are disputed according to the majority of Muslim scholars in Pakistan. As we read in a news letter of CSC: "He said in his discourses to Muslim-Christian community in different American Colleges and Universities about the effective elements of interfaith harmony in Pakistan: The disputed (Islamic) Laws in Pakistan are using to threat the (religious) enemies (minorities), due to these laws the differences between religions have been increased."<sup>275</sup>

He is very active contributor of the Christian Study Centre, Rawalpindi. He is the great supporter of Muslim- Christian harmony. As a writer says about him: "He has very clear thoughts about Interfaith harmony and very active to support these thoughts. He is invited to foreign universities for lectures on interfaith harmony due to these services."<sup>276</sup> He has written many articles and delivered many lectures on interfaith and social harmony.

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<sup>274</sup> *Mukalma-e-Aman, Part.2. Op. Cit, PP.32*

<sup>275</sup> Sada , Mehbob, *Ham Qadam: A Newsletter of CSC, (Rawalpindi: CSC.2005),V. 2:2, PP.3*

<sup>276</sup> *Ham Qadam: A Newsletter of CSC, Op. Cit, V. 2:2, PP.3*



He has his own philosophy of dialogue. He says the mission of the prophets was not the preaching of religion but they came to learn the humanity to people. As we read in his article: "Neither the Holy Christ ( P.B.U.H) came to Christianize the people, nor the Holy Prophet Muhammad ( P.B.U.H) came to Mohammedanize the people, both came to humanities the people."<sup>277</sup> As we read, he likes the social and cultural dialogue rather than inter-religious dialogue.

This was the short introduction of the famous Resource Person and Contributor of the Christian study Centre, Rawalpindi. According to my opinion he is a disputed person and has some serious problem with Islam and Muslims. The cause of his fame and protocol in Christian community is not due to his knowledge but due to his discourses on disputed topics about Islam and criticism on Muslims and Pakistan.

#### **5. Madam Romana Basher:**

Madam Romana Basher is a well known name of the Christian Study Centre, Rawalpindi. He joined the CSC as project coordinator in 1998 under the director ship of Mr. Dominic Mughal. He has been worked on different positions of the CSC in the past twelve years. Now he is officially working as Program Coordinator but actually she is the most busy and important personality after director of the CSC Mr. MehboobSadsa. Especially after the leave of Mr. Haroon Nasir and illness of Mr. Mehboob Sada she has become the most important figure in the CSC. Although she is only graduate but she has a lot of experience of interfaith and social harmony. He manages the total programs of the Christian Study Centre, Rawalpindi.

She has also visited the many countries with Mr. Mehboob Sada. He is the vice editor of Magazine shalom and editor of Ham Qadam. He is also writer and co-Writer of many Urdu books, for example: Daemy Aman ki Alamgeriat, Cultutre of peace, Training manual of social harmony project etc. She is writing regularly in Al-Mushir. He has also delivered many lectures in deferent Seminars on interfaith dialogue, Harmony, Relations and peace building etc in all over the

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<sup>277</sup> *Ham Qadam: A Newsletter of CSC, Op. Cit, V. 2:2, PP.3*

country. She is the very active supporter of interfaith and social harmony between Muslims and Christians.

She believes in the philosophy "Unity in Diversity. As we read in his famous book: "The beauty and charm of the world is in diversity not in uniformity, it means the base of peace is in 'Unity in Diversity'".<sup>278</sup>

This was the short introduction of program co-coordinator and famous contributor of the Christian Study, Centre, and Rawalpindi. According to my view she is an intelligent Christian lady with nominal official education but she has been gotten a special place in the Centre, due to his hard working under the guardianship of the present director of the Christian Study Centre, Rawalpindi.

This was the short introduction of some important Muslim and Christian scholars of the third era of the Christian Study Centre, Rawalpindi in the field of dialogue. The list of the scholars of the Centre is very large. I have introduced only some people that we can get information to their thoughts. There are some other important scholars, for example; Dr. Khalid Masood, Mr. Hamid Heary, Dr. Mohsan Naqvi, Mr. Ahmad Saleem Khwaja, Bishop Samuel Azriah, Bishop Andrew Frances, Mr. Rizwan Ali Khan, Ms. Samia Imtiaz, Uzma Tahir, Romana Basher, Sadia Shahbaz, Dr. Hafeez ur Rehman, Dr. Meraj ul Islam, Dr. Qibla Ayaz, and Mr. Cecil Choudary etc. Contribution of scholars also tells us that they change their direction from interfaith dialogue to social harmony activities in a society. If we keenly observe the dialogue activities of the third era we can easily reach on this result that the scholars of CSC discussed the same topics.

There is no deference being a Muslim and Christian, because the topics are not related to faith but they related to social issues. As Mr. William Yansin writes in a training manual of the CSC: "The branch of the "Dialogue Unit of the Vatican City" was closed in 1991 at the completion of its 20 years. The office of the interfaith relations start the new activities of the interfaith dialogue. To seem such that the tendency of ethics and social justice is increasing rather than theology."<sup>279</sup> This Quotation show that this dialogue has a deep relationship with the dialogue unit of Vatican City and also act upon the instructions of this unit. When the Vatican City changed its direction in dialogue the branches also changed their direction. The important thing of the 3<sup>rd</sup> era is that the woman are very

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<sup>278</sup> *Daemi Aman key Alamgeriat*, Op. Cit, PP.4

<sup>279</sup> Yansin, William, *Social Harmony program of Christian study Centre* (Rawalpindi: CSC, 1999), PP.10

active in dialogical activities of the Christian Study Centre as we see some examples as; Madam Romana Basher, Miss Saadia Basher, Miss Uzma Tahir, and Madam Samina Imtiaz etc.

The most important thing is that the scholarship of the Christian study Centre, Rawalpindi in dialogue has not sound theological and dialogical experience; most of them are social activist and have NGOs perspective. If some theologian scholars are part of CSC then they do not discuss any religious topic but they discuss the social topic that are given by the CSC or some disputed topics which are not liked by the majority of Muslims. As Dr. Naeem Mushtaq said: "Most of the Contributors of the CSC in dialogue do not know anything about interfaith dialogue and nor about Muslim or Christian theology."<sup>280</sup>

Another important thing is that they have not strong academic activities or research papers on dialogue perspective except some of them. The contributors of the Christian study Centre, Rawalpindi have no sound basis of theology in dialogue and have not good remarks in the main stream of Muslim public and scholars. It means we can say that they do not represent the main Muslim and Christian community of Pakistan.

Another very important characteristic of this dialogue is we do not find any discussion on theology and faith from the contributors of the Centre. So we reach on this result that the modern direction of Christian Study Centre's dialogue is totally social and political.

This was the important dialogical activities of the Christian Study Centre, Rawalpindi. In the next Chapter I shall describe the important positive and negative impact of the Christian study Centre's Dialogue on Pakistani Community.

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<sup>280</sup> Interview: Dr. Naeem Mushtaq, ( Islamabad: Islamabad Club,20/7/2010)

## CHAPTER 3

### Impact of CSC Dialogue and Future hopes

The Christian Study Centre, Rawalpindi is a reputed and well organized ecumenical and research Christian institute in Pakistan. As we know the most important purpose to establish the CSC was Muslim-Christian dialogue and relations in Pakistan, so with the first day of its foundation the Christina study Centre is working on his program rapidly. According to the Constitution of the Christian Study Centre, Rawalpindi, one of the most important programs is to promote the interfaith dialogical activities. As we read in their documents: "To develop participatory studies which will encourage dialogue, foster mutual understanding and cooperation between the Muslim and Christian Communities."<sup>281</sup>

Every practical work has its own influences and impact, besides to this, these impact are positive or negative. The Christian Study Centre is working from the past several years for a cause to motivate the Pakistani society. As we read in a Newsletter of the CSC: " The Christian study Centre, from the past 38 years with the holding of Interfaith dialogical meetings, National and International Seminars and the publishing of research papers is trying to promote the peace mission."<sup>282</sup> So in this way the Christen study Centre is influencing the Pakistani society from the past 42years (Since 1968) in slow but steadily. The question is that do these activities also have some impact and future hopes in Pakistan? In the following pages I have tried to solve this question.

I have adopted many methods to check these impact and future hopes and also have faced some difficulties during research for this purpose. These are three methods are following: 1-Theoretical method, 2-Acadimic method, and 3- Practical method etc.

With the help of Allah Almighty, in this chapter I shall check an account of these religious, social and political impacts and future hopes of dialogue in Pakistani context. The important religious, social and political impacts of the CSC dialogue are following:

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<sup>281</sup> *Constitution of the Christian Study Centre, Rawalpindi* ( Rawalpindi: 1968), pp.3

<sup>282</sup> Sada , Mehboob , Ham Qadam , " Culture of the Peace", ( Rawalpindi:2006), April, 2006, pp.1

## **Positive Religious impact of dialogue:**

The Christian study Centre, Rawalpindi is a basically an interfaith dialogue institute. As we read in a publication CSC: “The basic purpose of the establishing of the Christian study Centre Rawalpindi was to promote the interfaith dialogue for a peaceful society where the people feel respect.”<sup>283</sup> So first of all I shall check the religious impact of the dialogical activities of the Christian Study Centre, Rawalpindi.

When we check the dialogical activates of the CSC we know that the CSC dialogue has some impact on the Pakistani Muslim-Christian community. Even the CSC has described them in its guiding principle to Inter-Religious dialogue. As we read in an article: “We do not desire to confine our conversation and our collaboration to a group of experts. We feel an obligation to help to make possible a wider spirit and practice of dialogue in our communities. We recognize that different situations call for different sensitivities, but that certain irreducible principles should be respected. The implications of these principles will be particular to various contexts and will need to be patiently and practically worked out. (And these are): a-Frank witness, b-Mutual respect and c-Religious freedom etc.”<sup>284</sup>

The CSC dialogue has influenced to Pakistani society on religious basis. As Madam Romani Basher the program coordinator of the CSC said: “The Christian Study Centre dialogical activities have a lot of religious impact on Christian-Muslim community of Pakistan. The social harmony increases on religious basis. The numbers of our Members, Resource persons and Activist have increased very fast.”<sup>285</sup>

The CSC staff has also published the need of the impact of the dialogical activities in his literature. As we read in a book: “The hardness of circumstances has devolved a special responsibility on every Pakistani that we read the marks of time and believes it that the solid atmosphere of Social Harmony, Tolerance and Reconciliation is the surety of a strong Pakistan.”<sup>286</sup>

In this topic I shall describe the religious impact of the Christian Study Centre dialogue in the following points:

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<sup>283</sup> Sada, Mehboob (ed), *Mukalma-e-Aman (dialogue of peace)* (Rawalpindi: CSC, 2006), PP.7

<sup>284</sup> *In search of understanding and cooperation: In dialogue perspective Al-Mushir*, Op. Cit ,16: 4-6, PP. 88

<sup>285</sup> Interview: Madam Romana Basher, (Rawalpindi: CSC), 15/7/2010.

<sup>286</sup> *Ham Qadam: A news letter of CSC* (Rawalpindi: CSC, April 2004) V. 1:1, PP.1

## 1. Mutual Understanding :

Mutual understanding is one of the most important impacts of the Christian Study Centre's dialogue. Even they count it in their important objectives of the dialogue. According to a scholar of the CSC: "This is the act of dialogue which saves the man from the misunderstandings and to able it that he listen and understand carefully the other's point of view."<sup>287</sup> This was also said that dialogue is the name of mutual understanding. As we read in a Newsletter of the CSC: "Dialogue helps us in good understanding and good knowledge about others. This can prove to be a key to success for a developed Pakistan."<sup>288</sup> We read many joyful stories and happiness incidents in the history of Christian Study Centre which make a cause to remove misunderstanding between Muslims and Christians of Pakistan. As we read in a book the story of a journalist who went to discover the anti country plane from the NGOs meeting.

He says that the beginning of the program was from these wordings: "Respectable members and guests we shall begin with the customary recital from the Holy Quran," These words were like sweet music to my ears and my disillusionment automatically cleared up. This beautiful utterance was attributed to a Christian lady Cristina Peter, who had invited a little girl on the dais for the recitation of Holy Quran, while standing respectfully with arms folded. This was unbelievable for me."<sup>289</sup> He further says this was a meeting of the NGOs on the divisional level in a Church. Before it I was the anti of the NGOs but after it my ideas was changed. He says: "To tell you the truth, I was dazed. I was here to look for news regarding the next plane of action from the enemies of my country, but instead found out that the teachings of our prophet Muhammad (P.B.U.H) was being discussed. There was talk of love, affection, peace and harmony, and other values which had alienated from us some ages ago. The Quran and Islam were being talked of here. This was the moment when my thoughts took a dramatic

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<sup>287</sup> *Daemi Aman key Alamgeriat*, Op. Cit, PP.145

<sup>288</sup> *Ham Qaadam* , Op. Cit, PP.1

<sup>289</sup> Mughal, Dominic J. (ed), Sada, Mehboob , Basher, Romana , *True stories of joyful co-existence* ( Rawalpindi: CSC,2004), PP.13-16

turn and the pre-conceived imposing obelisk of hatred for the NGOs which had been built up in my heart, fell down with a crash.”<sup>290</sup>

According to Mr. Shahid Islam this was the true storey of Mutual understanding and a good example to remove the misconceptions between Muslims and Christians in Pakistan.

## **2. Mutual Respect:**

The second very important religious impact of the Christian study Centre is to promote the mutual respect among different faiths and communities especially between Muslims and Christians. They describe this important impact in their aims and objectives. As we read in their books: “We should accept different faiths and communities with their real form and spirit, and it is our duty to respect the other faiths and religions as they do it himself.”<sup>291</sup>

Therefore we see such examples and stories about mutual respect between Muslims and Christians in their documents. This is the story of a Christian Mr. Prem Irshad who went to with his wife on the death of his sister in Mardan. He says that it was the ordinary day of November when we received the tragic news about the death of my beloved sister who lived in Hoti Mardan (NWFP). Upon receiving the sad news my entire family along with close relatives left for Mardan. But I left the Rawalpindi at 3 O’clock due to some job problems.

He further describes that we reached Mardan at 12 am (night). The atmosphere was very cold and the time was late night. We decided to stay in Mrdan Church and shall go to Hoti early morning. When we begin to knock the Church door, the priest of the Church did not open the door of Church. While a time an old man Haji Khush Hall khan open the door of his house and invite us for the night stay. He served us very good way and leave us to Hoti on his Car early morning. The main Theme of this story is that: “Never mind at such times hundred other doors open up if one remains shut. Only what we can do is to help to other on these moments. You were worried so Haji Sahib made up his mind to help you. It is indeed a matter of our great respect and honor for us that you spent

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<sup>290</sup> *True stories of joyful co-existence*, Op. Cit, PP.13-16

<sup>291</sup> *Daemi Aman key Alamgeriat* , Op. Cit, PP.4

the night at our house instead of the Church. Reply Haji Sahib's Wife with great honor and respect."<sup>292</sup>

According to Mr. Prem Irshad this story is a great example of mutual respect and honor between Muslim and Christian in a Pakistani society.

### **3. Interfaith Harmony:**

Interfaith harmony is a most important impact of the Christian study Centre's dialogical activities in Pakistani context. To promote interfaith and social harmony among different faiths and communities is a main motto of the Centre. As we read in a publication of the CSC: "According Mr. Mehboob Sada: "The interfaith harmony is considering as an important prerequisite of the Time. Today in the current situation of Pakistan feel its further need.

The Christian study Centre involve in this activity from round about past 38 years."<sup>293</sup> Even they have conducted many pilot projects for this important purpose. According to the project coordinator: " Interfaith and social harmony project is a project which is run under the supervision of the Christian Study Centre and for this project is adopted social and religious harmony among different communities for peace, tolerance and harmony."<sup>294</sup>

So we see the result of these activities that a group of people from Christians and Muslims feel the need of interfaith and social harmony in Pakistan and this is their success and impact of the dialogical activities of the CSC. As we read in their stories: "This is the story of a local quarrel between Muslims and Christians. Merry Rose Gilbert says that Khush Hall Town is a little village of Faisal Abad. The Muslims and Christians are living from several years with peace and harmony. Once a time occurred a quarrel between two ladies of Muslims and Christians and this quarrel become a big issue between Muslims and Christians of this Town.

A Meeting (Punchaet) conducted to resolve this issue. Choudary Sahib (A Muslim Cheif) was the Judge of this Case. The very important phase of this decision was that. Choudary Sahib said to Maulavi sahib for the recitation of Holy

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<sup>292</sup> *True Stories of joyful Co-existence* , Op. Cit, PP.1-12

<sup>293</sup> *Mukalma-e-Aman*, Op. Cit, Part.2, PP.7

<sup>294</sup> *Ibid.*, Part.1, Inner Title Page



Quran. Maulavi Sahib Start to recite Holy Quran from Surah Hujrat: "Oh mankind we created you from a single (Pair) of a male and female and made you into nations and tribes, yeh know each other. Verily the most important of you in the sight of Allah is the most righteous of you."<sup>295</sup> And the Christian Priest also read the Text of the Holy Bible from the Book of Jerusalem: "Abraham the great forefather of a host of nations, no one his equal in glory."<sup>296</sup>

After it the Maulavi sahib further recites the Verses of Holy Quran in the Fever of the people of the Book (*Ahle-Kitab*): "And (find) the nearest among them in love to the believers (Muslims) with thou find those who say we are Christians."<sup>297</sup> In the end the Maulavi sahib Says: "We all belong to this country, this settlement and thus Khush Hall Town is our home. We should not waste our energy on such trifles; rather work together, towards making this place a 'Haven of Earth'. Now Mrs. Rashedah and Mrs. Perveen should forgive each other in the presence of the jury; live like sisters as well as good neighbors from now on the word."<sup>298</sup>

According to Merry Gilbert this was the best example of the interfaith and social harmony between Muslim and Christians in Pakistan. These stories leave very deep impact on the society.

#### **4. Reconciliation and Tolerance:**

Reconciliation and religious tolerance is another important religious impact of the Christian study Centre's dialogue. To promote tolerance among different faiths and communities is an important goal of CSC dialogue. As we have read in their aims: "According to a resource person of the Christian Study Centre: "The need of dialogue among religions is so much necessary today was not another days. Information about other sects and faiths improve knowledge and tolerance both. We should faster this process of dialogue on national and international level."<sup>299</sup>

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<sup>295</sup> *Surah al-Hujrat* ( 49:13)

<sup>296</sup> *The Book of Jerusalem* ( 44: 20-26)

<sup>297</sup> *Surah al-Maedah* ( 5:82)

<sup>298</sup> *True Stories of joyful Co-existence*, Op. Cit., PP.44-49

<sup>299</sup> *Daemi Aman key Alamgeriat*, Op. Cit, PP.1

According to the administration of the Christian Study Centre we have gotten a success in the field of tolerance among faiths and traditions. According to the program coordinator: "Our circle of action has been increased from Punjab to all over the country. Our number of members and activist has been also increased. Consequently these results show that our efforts are going to true directions."<sup>300</sup> We also read the successful stories of tolerance and reconciliation between Muslims and Christians in Pakistani society. As we read in a CSC publication. This is a storey of a Christian teacher Arman Gill. He says: "I was appointed as a teacher in a village of '*Pakpattan Sharief*' Punjab. The Village was for away from the city and there was no Christian community in this village.

In the beginning the majority of Muslim teachers and villagers refused to accept me as a teacher in this school due to some unseen fears and misunderstandings. But after a time passage they accepted me as a teacher with the efforts of the Maulavi sahib and a son of Army Brigadier and now I am living very happy in a Muslim community."<sup>301</sup>

According to writer this is a good story of reconciliation and tolerance between Muslims and Christians.

##### **5. Religious diversity:**

To promote the idea of religious diversity among different faith and religions and establishment of a pluralistic society in Pakistan is very important task of the Christian study Centre's dialogue efforts. As they mark it in their important aims and objectives. According to the training manual of social harmony project: "How can we promote the Diversity ideas in a society? So that the people accept each other and accept this thing that diversity is not a bad thing."<sup>302</sup>

Another place it is to be said: "The beauty and charm of the world is in diversity not in uniformity, it means the base of peace is in 'Unity in Diversity'."<sup>303</sup> So we see that the establishment of a pluralistic society in

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<sup>300</sup> Interview: Madam Romana Basher, CSC Rawalpindi

<sup>301</sup> *True Stories of joyful Co-existence*, Op. Cit, PP.28-33

<sup>302</sup> *Interfaith and Social harmony on public level*, Op. Cit, PP.7

<sup>303</sup> *Daemi Aman key Alamgeriat*, Op. Cit, PP.4

Pakistan is a basic objective of the Christian Study Centre Rawalpindi because according to them a pluralistic thought is necessary for a peaceful society.

They have lot of stories and evidences in the favor of their claim that this movement carry on successfully. As we read in their documents: A Seminar was conducted by CSC with the collaboration of a peace partner Organization (FLAME) in the hub of intolerance and crises area Shanti Nagger Sangla Hill ( District Shekhupura) Punjab. In this tight situation the Christian Study Centre try to remove these clashes and conflicts with its social and peace activities. To conduct a peace Seminar was the chain of these steps. After the Seminar a lawyer said: "They confess that this incident is a stigma on the peaceful city of Sangla Hill and this is the first incident in the history of the City. But we assure you this will be the last incident and the people will live together peacefully in the days to come. More over us suggest that a peace poll should erect in the city as a symbol of unity between Muslims and Christians."<sup>304</sup>

According to administration of the Christian Study Centre it is a bright example of the religious diversity in Pakistan. They also say the CSC has a vital rule to remove the conflictions between Muslim and Christian community of Santi Nager.

These are some good and positive examples of the religious impact of the Christian Study Centre's dialogical activities in Pakistani Society. According to the claim of Christian Study Centre's representatives, this is our first priority to come closer and remove the misunderstandings and misconception among different faiths and traditions, especially between Muslim and Christians. Their scholars say this will be due to promotion of better understanding among different faiths for their religion and this is our main goal. As a Resource person Miss Samina Imtiaz said: "when I asked him, what are the religious impact of this dialogue on local Muslim and Christian community of Pakistan? He replied me: "A better understanding among different faiths and traditions."<sup>305</sup>

Another Traditional Muslim Scholar Sayed Izhar Bukhari Said in an interview: "Due to the CSC interfaith dialogue good relationships is increasing between Muslims

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<sup>304</sup> *Ham Qadam : Newsletter of CSC 2006*, Op. Cit, PP.12

<sup>305</sup> Madam Samina Imtiaz : E-mail, pead@dsl.net.pk/7/7/2010

and Christians.”<sup>306</sup> So these are some models and examples of the positive religious impact of the Christian Study Centre’s dialogical activities, interfaith harmony and relations.

According to my opinion although they are trying to promote a tolerance and diverse society for good interfaith relations but their efforts can not proved more fruit full. We see some serious conflictions and misunderstandings between Muslims and Christians of Pakistan.

According to the researcher, there is an active need to promote awareness between Muslim and Christian community on religious basis that they respect each other religious feelings. I shall suggest that this will be possible when we shall discuss common religious issue in our dialogue.

### **Negative Religious Impact:**

If we analyze critically we also see some negative religious impact of the CSC’s dialogue in Pakistan and Islamic perspective, because they are not working just for interfaith dialogue but they are also working for their some special aims and objectives. As their famous scholar Fr. James Channan said about the need of Muslim-Christian dialogue in his famous book in Christian perspective: “There is a need to help our people realize that a dialogue with Muslims is must in Pakistan. There is no future for the church in Pakistan without dialogue.”<sup>307</sup>

So we can understand their active interesting in interfaith dialogue in Pakistani perspective. It means it is a modern tool of their Missionary and evangelical activities in all over the World. As we read in Journal: “Dialogue in its very nature is a missionary activity. It is, to Catholic Church a means to expand the mission of Christ and lead the people to eternal salvation by converting them to Christianity.”<sup>308</sup> Due to these doubts the main stream of the Muslims does not agree with this kind of dialogue.

They also know these problems clearly and describe these things in their discussions. As we read in a book of the CSC: “Most of our companions do not know the actual spirit of interfaith dialogue and attach it with a hidden conspiracy or agenda, this is

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<sup>306</sup> Interview: Sayyed Izhar Bukhaaree ( Rawalpindi: Muhammadi Masjid Lalkurti, 20/07/2010)

<sup>307</sup> *Muslim-Christian dialogue in Pakistan*, Op.cit, pp.128

<sup>308</sup> *Missiology: An International Review*, Op.cit, V. 21: 4, PP. 451

a great misunderstanding and misconception.”<sup>309</sup> It means they are also aware about these problems. The present director Mr. Mahboob Sada also describes this doubt in a lecture. He says: “If any person doubtful about the spirit of dialogue and he does not understand its importance apparently, then he uses its elements in practical dialogue.”<sup>310</sup>

The valid question is that why the Muslims do not like this kind of dialogue and expresses their doubts. I shall check these problems in the following points.

### **1. Religious Confusion:**

According to some Muslim scholars the Christian Study Centre and Christianity community are spreading religious confusion from this dialogue. For example they call the so-called Muslim scholars which are themselves confused from Islamic clear educations and also spread confusion in Muslim community about Islam.

The Christian Study Centre also selects those topics which are disputed or unimportant for Islam and Muslims. For example secularism, Terrorism, Music etc. As Prof. Abdul-Sattar Bhatti says about this problem: “The Modern movement of dialogue has negative impact on Pakistani Muslim society and one of the most important objectives of this dialogue is to create confusion about Islam and Islamic educations.”<sup>311</sup> Some other Muslim scholars have also this kind of views about this dialogue.

### **2. Secularism:**

To promote and spread liberalism and secularism in Pakistan is another negative impact of this dialogue movement. As we read in a written report of a Seminar on Secularism: “Since the inception of Pakistan there has been a long debate in the country whether Pakistan should be a secular or theoretic (Religious) state? In this background of this discussion we organized this dialogue between the representatives of various schools of thoughts in the country.

This international Seminar was held from 10-12<sup>th</sup> December, 1998 at the Christian Study Centre with the collaboration of The Christian Study Centre and Fredrick Neumann- Foundation Islamabad (FNF). 40 participants attend this

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<sup>309</sup> *Mukalma-e-Aman, Op. Cit, Part-1* PP.95

<sup>310</sup> *Ibid., Part-2.* PP.102

<sup>311</sup> Interview: Prof. Abdul Sattar Bhatti , Rawalpindi, 19/7/2010

Seminar from all over the country.”<sup>312</sup>

It means this thing is the part of their hidden aims and objectives of this dialogue. Prof. Qazi Zia-ul-Haq says about this important issue: “Interfaith dialogue is itself a good thing but the Modern movement of dialogue has negative impact on Pakistani Muslim society and one of the most important negative impacts of this dialogue is to spread liberalism and secularism in Pakistani society.”<sup>313</sup> I think the above quotation is proof of this confusion about this dialogue.

### **3. Islamic Law and Blasphemy Act:**

According to some Pakistani Muslim Scholars Another negative impact of this dialogue is to abolish or change the Islamic Laws and specially Blasphemy act (295-C) in Pakistan. As we know that they propagate against Blasphemy act on national and international level. One of the basic demands of Christian community and specially Christian Study Centre is to finish the Blasphemy act (295-C) in Pakistan. As famous CSC Resource person Dr. Aslam Khaki said in his discourses to Muslim-Christian community in different American Colleges and Universities about the effective elements of interfaith harmony in Pakistan: “The disputed Laws (Islamic Law and Law of Blasphemy) in Pakistan are using to threaten the (religious) enemies (minorities), due to this the differences between religions have been increased.”<sup>314</sup>

Even due to this propaganda and some other reasons some NGOs and some Muslim persons are also demanding to dismiss this law in Pakistan. As Governor Punjab Mr. Salman Taseer said: “The law of Blasphemy (295-C) should be dismissed.”<sup>315</sup> The Christian organizations also demand to finish this law. According to the national news papers: “All Pakistan Minorities Alliance (APMA) demand to abolish the blasphemy act (295-C in) Pakistan.”<sup>316</sup> According

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<sup>312</sup> *Annual Report of CSC 1998*, ( Rawalpindi: CSC,1999)

<sup>313</sup> *Interview: Prof. Qazi Zia-ul-Haq* (Rawalpindi : GCS ),20/7/2010

<sup>314</sup> Mehboob Sada, *Ham Qadam: A Newsletter of CSC* (Rawalpindi: CSC,2005),V. 2:2, PP.3

<sup>315</sup> [http://www.bbc.co.uk/urdu/pakistan/2009/09/090916\\_blasphemy\\_law\\_taseer.shtml](http://www.bbc.co.uk/urdu/pakistan/2009/09/090916_blasphemy_law_taseer.shtml) ( date:19/11/2010)

<sup>316</sup> *Daily Jang News* ( Rawalpindi:15/11/10)

to BBC urdu.com: "The government of Pakistan is also thinking to change this law of blasphemy (295-C)."<sup>317</sup>

We also read and heard this thing in the Christian literature that the Blasphemy act is the scholarly defeat of Muslims. As we read in a Muslim magazine: "Due to this (Blasphemy Act 295-C) in Pakistan some priests say that the "Law of death" on the "Blasphemy of prophets and Quran" is scholarly defeat of Muslims."<sup>318</sup> But the scholars know that the Blasphemy act was also present in Europe (England) in 19<sup>th</sup> Century. Why do the Christian criticize this law in Pakistan because this law is not only for the Last Prophet Muhammad (SAW) but also for all Prophets (AHS).

Some traditional Muslim scholars think that this dialogue movement is an active forum against Blasphemy act in Pakistan. Maulana Abdulraoof Farooqi presents his point of view about this issue in an interview: "Modern interfaith dialogue movement in Pakistan is an arranged forum and strong efforts against Blasphemy act and other Islamic Laws under the umbrella of dialogue."<sup>319</sup> He has also written a letter to the Pakistani Church about this serious problem. Under the title "An open letter to Pakistani Church" with the reference of his monthly Magazine *Mukalma Bayn al-Mazahib*, Lahore. We heard Blasphemy disputed between Muslims and Christian of Pakistan regularly. Some scholars say that the solution of this problem is to dismiss the Blasphemy Act (295)

According to me the issue is not so easy but we should promote the culture of respect and tolerance for each other scared.

#### **4. Western Agenda:**

One of the most important problem and misconception about Christian study Centre's dialogue is that this is not a self made (Pakistani) movement but this is a western tool and agenda. The Muslims scholars especially Muslim Traditional Scholars says that this movement is launched by West and America for their own political and strategic interests and objectives. T

They give reason of this problem that the Western political leaders hold

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<sup>317</sup> [http://www.bbc.co.uk/urdu/pakistan/2010/11/101117\\_blasphemy\\_law.shtml](http://www.bbc.co.uk/urdu/pakistan/2010/11/101117_blasphemy_law.shtml) ( loading date: 19/11/2010)

<sup>318</sup> Faroqi , Abdul Raouf , *Mukalma Bayn-al-Mazahib, Mulana* ( JIT: Lahore,2009), 3:9,PP.1-6

<sup>319</sup> *Interview*: Maulana Abdulraoof Farooqi, Lahore, 25/7/2010

the interfaith dialogue programs and finalize its agenda. They also say that the West using this movement for its own purpose. They have also their objection about the contributors of dialogue programs on international and national level because the disputed Muslim and western leaders participate in these programs and represents the Islam which is not true.

They also say that Shah Abdullah from Saudi Arabia Bush from America, Toni Blear from England and Mr. Asif Ali Zardari from Pakistan are not the representatives of the Islam and Christianity but they are the representative of their Countries and Parties. The above mention persons have participated and represent the Islam and Christianity in Makah (Saudi Arab) and Ethan's (Yunnan) Interfaith dialogue Conferences. If Issue is so and also so than this is the high jacking of this dialogue Movement.

The other attentive thing is that the Christian Study Centre dialogue is not different from the modern interfaith dialogue because the Modern interfaith dialogue movement is launched by Vatican City and the CSC is also the part of the Vatican City.

#### **5. Religious Unity (Wahdat-al-Adyan):**

The other important objection against this dialogue movement is that it is a religious unity (Wahdat-al-Adyan) movement. This is a very important negative impact in Pakistani Muslim society.

The Christian Study Centre promotes the religious Unity under the objectives of the interfaith dialogue which is very dangerous and not acceptable for common Muslims and Scholars. As we read on their documents. A resource person of the CSC says under the title of Ommat-e wahida (One Adherent): "We have to call and now see whose are the people who to repeal the Creature of God from the evil, sectarianism, War and murder and to unite them in a string of peace, reconciliation, brotherhood and love and tell them the address of Ommat-e wahida (One Adherent)."<sup>320</sup> Muslim Scholars harshly protest against this objective and say this is a dangerous conspiracy against Islam and Pakistan. Dr. Naeem Mushtaq said: "This thought is very dangerous for Islam and Christianity

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<sup>320</sup> *Daemi Aman key Alamgeriat*, Op. Cit, PP.67



and sabotaging the actual Muslim-Christian dialogue in Pakistan.”<sup>321</sup>

According to my view it is a much disputed thought in Muslim community especially in a theological state as Pakistan and very danger for the future of Islam and Christianity.

From the above long discussion the researcher feels the Christian Study Centre’s dialogue has no much religious impacts on Pakistani society. If there are some positive impacts then we find also as well as negative impacts. According to me the basic cause of the ineffectiveness of the dialogue is that we do not discuss the religious issues between Muslim and Christian discourses. We could not establish an environment of respect and tolerance between Muslim and Christina counties in Pakistan because we leave the core issues and adopt the unnecessary issues.

If we want to establish a fruitful and successful dialogue in Pakistan then we should must be revised the agenda and direction of this dialogue, because if we shall not do this then it will be the frailer and unlucky for dialogue. As Mr. Modassir Ali said: “If we want to establish a fruit full dialogue between Muslim-Christian Communities in Pakistan then we should be completely revised the present direction and agenda of dialogue because it does not match with the temperament and interests of Pakistani Muslims.”<sup>322</sup> I have also completely agreed with this valuable statement.

### **Positive Social Impact:**

Actually the Christian Study Centre’s dialogue is a social dialogue. Therefore in the following topic I shall check out what are the social impacts of Muslim -Christian dialogue on Pakistani society. We see that the socio-politic direction of Muslim-Christian dialogue is also an important objective of the Christian Study Centre, Rawalpindi. As we read in a publication of the CSC: “The basic purpose of the establishing of the Christian study Centre Rawalpindi was to promote the interfaith dialogue for a peaceful society where the people feel respect.”<sup>323</sup>

In Christian Perspective religious and Social Studies have very importance and closer to each other, thus they study the religion in its culture, social and historical background. As we read in its initial objectives.” To study the local Culture: in particular

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<sup>321</sup> Interview: Dr. Naeem Mustaq ( Islamabad: Islamabad Club, 20/7/10)

<sup>322</sup> Discussion: Mr. Modassir Ali( Islamabad:IIUI,30/9/10)

<sup>323</sup> Sada, Mehboob (ed),*Mukalma-e-Aman( dialogue of peace)*( Rawalpindi: CSC,2006),PP.7

to study and interpret the faith of Muslims and Christians and their relationship both past and present.”<sup>324</sup> The main Focus of the CSC dialogue is also on Social Issues. According to Mr. Mahboob Sada : “ From 1998 the Christian Study Centre give to dialogue a new trend and spread the circle of dialogue till grassroots level of the society and give concentration to social problems and harmony except religion.”<sup>325</sup>

They also say it “a journey from dialogue to practice”. The present dialogue of Christian Study Centre has deep impact on Pakistani society. As Mr. Mehboob Sada Said: “There is a change we feel in the Society the people who did not like to meet us, now they are jointly eating and celebrating the religious and social festivals.”<sup>326</sup> The Christian study Centre’s interfaith dialogue has following positive social impacts on Pakistani society.

### **1. Social Harmony:**

To promote interfaith and social harmony among different communities in Pakistan is another important objective of Christian Study Centre, Rawalpindi. For this purpose they have launched many social harmony projects and the basic purpose of these projects is to promote social and interfaith harmony among different communities of Pakistan. According to the project coordinator:“ Interfaith harmony project is a project which is run under the supervision of the Christian Study Centre and for this project is adopted social and religious harmony among different communities for peace, tolerance and harmony.”<sup>327</sup>

The aims and objectives of the social harmony project are described in an annual report in this way:“The goals, objectives and activities of the ‘social harmony project’ is to promote a shared vision of justice, peace and religious tolerance among different religious faiths at the grassroots level through the facilitation of interfaith dialogue.”<sup>328</sup> For this important purpose they held Seminars, Conferences and training workshops to aware the people. Consequently the result of these activities is that we see awareness about social harmony in Pakistani society.

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<sup>324</sup> *Broacher of the Christian Study Centre, Rawalpindi. Op. Cit, PP.7*

<sup>325</sup> *Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,7/6/2010)*

<sup>326</sup> *Interview : Mr. Mehboob Sada the Director of CSC ( Rawalpindi:CSC,10/8/2010)*

<sup>327</sup> *Mukalma-e-Aman, Part. I, Op. Cit, Inner Title Page*

<sup>328</sup> *Annual Report of CSC 1999, ( Rawalpindi: CSC,2000)*

This is positive impact of this dialogue. Although this is not enough for a complete social behavior change but it can become the initial step to positive social change. For this positive change Mr. Mehboob Sada the director of the CSC Said: “There is a change we feel in the Society the people who did not like to meet us, now they are jointly eating and celebrating the religious and social festivals.”<sup>329</sup> Regarding to social impact on Pakistani society they have many important examples.

Mr. Haroon Adeem describes an excellent example of social cooperation and harmony. He writes under the title of “Shared Sorrow”. The Summary of this story is that once upon a time in 1980 a flood came in the Village of *Kotli Rajpotan* near Head Marala District Sialkot. There was also living a Christian family in this Village before Partition. The Choudary Sahib of the Village Mr. Lala Akhter and the Imam (Maulavi sahib) of the Village also rescued the Christian Family as well as Muslims. Even the daughter of Lala Rahamt who was the student of a Medical College was treating the Christian Woman preferably.”<sup>330</sup>

According to CSC administration this is a bright example of Muslim-Christian social harmony in a Pakistani Society. According to my view the awareness about social harmony in Pakistan is developing due to these steps, which is a good change.

## **2. Muslim-Christian Relationship:**

Another important impact of Christian Study Centre’s dialogue is appearing in the shape of good Muslim-Christian relationships. It is a fact that we see a positive change in Muslim-Christian relations in Pakistani society. As the Director of the CSC Mr. Mehboob Sada said: “There is a positive change we feel in the Society that the people who did not like to meet us, now they are jointly eating and celebrating the religious and social festivals.”<sup>331</sup>

This is also to be in our mind that good Muslim-Christian relations are part of The Christian Study Centre’s objectives. As we read in an article of Mr. Dominic Mughal in *Al-Mushir*: “ The Christian Study Centre was established in

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<sup>329</sup> Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,10/8/2010)

<sup>330</sup> *Our Hearts beat the Same song*, Adeem, Haroon , Op. Cit, PP.49-57

<sup>331</sup> Interview : Mr. Mehboob Sada ( Rawalpindi:CSC,10/8/2010)

1968 as an independent Institute in order that in it can be researched on Muslim – Christian relations, here is tried to promote the mutual dialogue (Interfaith) by jointly teachings, in order to promote the mutual relationship in all spheres of life.”<sup>332</sup>

So we see many good examples of Muslim-Christian relations in all spheres of life. As Mr. Mehboob Sada described a good story. He said: “once a time I went to Christian graveyard for my mother prayer after death. When I was praying I heard a sound of soft footsteps. When I see to return back this was my friend with his wife came to pray for my mother.”<sup>333</sup> He more said: “Muslims participate in our memorial services and happy festivals and the Christians also participate in their happy and sorrow occasions. Even he said; today many Muslim Callers were asking me for the goodness and welfare of Christian community in flood 2010.”<sup>334</sup>

According to the administration of the CSC this is due to good Muslim-Christian relation in Pakistan. These are very good examples of Muslim-Christian relations in a Pakistani Muslim society.

According to my opinion there is a fact that the social interaction between Muslims and Christian is increasing day by day in Pakistan.

### **3. Peace and Peaceful Co-existence:**

Peace and Peaceful Co-existence is another positive impact of Christian study Centre’s dialogue. Peaceful co-existence is an important topic of dialogue and objective of Christian Study Centre Rawalpindi. According to Mr. Mehboob Sada: “One of the most important purposes of the Christian study Centre’s dialogue is peace and peaceful co-existence among religious and social communities of Pakistan.”<sup>335</sup>

Although they have their own concept of peace but they are trying for a peaceful society in Pakistan because peace is one of the most important topic of the Bible. According to a research scholar: “The message of love, reconciliation

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<sup>332</sup> *Mukalma-e-Aman, Part.2, Op. Cit, Inner Title page*

<sup>333</sup> *Interview : Mr. Mehboob Sada ( Rawalpindi.10/8/2010)*

<sup>334</sup> *Interview: Mr. Mehboob Sada ( Rawalpindi.10/8/2010)*

<sup>335</sup> *Interview : Mr. Mehboob Sada ( Rawalpindi.7/6/2010)*

and peace is found in the Holy Bible from beginning (The Book of Genesis) to the end (The Book of revelation).”<sup>336</sup>

Thus we see their efforts for peace and peaceful co-existence on national and international level. They have many examples of peaceful co-existence in Pakistani society. As we read in the “True stories of joyful co-existence”. Father Rahmat Raja describes a good story of peaceful co-existence in his article under the title of Prem Nager.”The summary of the story is that we are the residents of Military Form Chak (Village) No. 4-1/13, in District Okara (Punjab). In 1995 my mother was died and I was in Lahore in a Program.

When I reach in my village the Elder of the village (Numberdar) and other Muslims of the Village participate in my mother last Ceremony (Memorial Service).This is to keep mind that in this village our one family is Christian. The Muslims participate in our Ceremonies and we participate in the Muslim ceremonies. Even on the ocean of Eid and Easter we say happy Eid and happy Easter to each other. The Christian help to the Muslims and Muslims help to the Christian in every trouble.

Once times when our father has no money for our education the Elder of the Village (Numberdar) paid our Fee dues and due to this I can get higher education from abroad. In our Village there is no deference due to religion. We have active social terms and relations with Muslims and the Muslims with us.”<sup>337</sup>

According to Fr. Rahmat Raja this is a very good example of peaceful co-existence between Muslims and Christians of Pakistan in Village. Instead of this behavior some Christians do not satisfied to Pakistani Muslims and say that we have no any right in Pakistan. I think this is a fall interpretation.

#### **4. Cooperation in Social Issues:**

A good cooperation in different social issues between Muslim and Christians is another important impact of Muslim-Christian dialogue in Pakistani society. To create atmosphere of cooperation between Muslims and Christian and jointly try to solve the different social problems is a success of Christian Study Centre, Rawalpindi.

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<sup>336</sup> *Mukalma-e-Aman, Part.2*, Op. Cit, PP.11

<sup>337</sup> *Our Hearts beat the Same song*, Raja, Fr. Rahmat ,Op. Cit, PP.45-49

Their main focus in social issues and problems is to promote social justice and peace in a Pakistani society. As Mr. Mehboob Sada Said: “To promote the peace and Justice is a basic purpose of the establishing of the Christian Study Centre, Rawalpindi.”<sup>338</sup>

We see many examples of Social cooperation in Pakistan between Muslim and Christian community in different spheres of society. For example Muslims and Christians are jointly working for education, peace, tolerance, social justice and society development etc. Even a valuable numbers of Muslims attach with CSC in dialogue activities in Pakistan. There are many examples of Muslim – Christian cooperation in social issues, one of them is following. Mr. Tariq Hamid described this story:”26/M is a remote village of Duniyapur District Vehari, lying between Khaniwal and Bahawalpur (Punjab). Most of the population is composed. The poverty stricken people work in the fields. It is a backward area, consisting of a few Muslim settlements; the majority being Christians. Despite having stayed together for such a long time, their social terms are not healthy.

The Muslims have no relations with Christians. Our Organization (FDO) is working towards aiding the farmers. We Organized the programs regardless of caste, Colour, or Creed, which includes farmers, field –Laborers and workers. Our work is to aid and assist them regarding the tips and techniques for making progress. He more said: “The Christian community has collaborated in building a School for Children.

The Christian Children went to school but the Muslim parents did not send their Children to this School due to some religious causes. One day, I managed the program to ask the Maulavi Sahib of the Village regarding this situation. I said them that they appeal the Muslim community to send their Children to School. But Maulavi sahib rejects my offer. Then I present him a letter but he said me I do not know English as you know. Then I said if we do not teach our Children then they remain ignorant and will playing in the ground of the Village.

The Maulavi Sahib agreed with me and we named the School Saint Teresa School, The next day Maulavi sahib gives a lecture on the importance of

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<sup>338</sup> Interview : Mr. Mehboob Sada ( Rawalpindi.7/6/2010)

Education and appeals the Muslim Families to send their children to this School. The Next year I saw the ten names of Muslim Children on the School addition register. The social and religious relations are also very good from this good beginning between Muslim and Christians of the village.”<sup>339</sup>

This is a good example of Muslim –Christian cooperation on social issues. According to my view in those days Muslims cooperate with Christian NGOs in every field. But the question is that why the Muslims did not cooperate with Christian NGOs in these social activities.

## **5. Awareness about Human Rights:**

Awareness of human rights is another important impact of this dialogue. To promote the human rights on every level is a very important issue of modern interfaith dialogue. So Christian Study Centre Rawalpindi also works for this important issue. This is also an important objective of CSC establishment. As we read in their aims and objectives. “To launch various projects related to: Peace building, Woman rights, Muslim-Christian relations, educational, human and minorities rights issues in Pakistan and after that to publish a report and some time books on national and international level.”<sup>340</sup>

In human rights their special concentration on woman rights because according to them woman are under pressure and violation their rights is more than others communities in Pakistan.

According to my view a good awareness have increased in Pakistani society related to minorities due to these activities.

Although sometimes they have their own objectives in human and specially woman rights but due to their tries we see awareness about human and woman rights in Pakistani society. For example Muslims and Christians are jointly working for human rights and woman rights in Pakistan. Even a great numbers of Muslims attach with CSC in dialogue activities in Pakistan and talk about Human rights in Pakistan.

According to my thinking social impacts of the Christian Study Centre’s dialogue is a good achievement in Pakistani society.

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<sup>339</sup> *Our Hearts beat the Same song*, Hamid, Tariq , Op. Cit, PP.58-61

<sup>340</sup> Khan , Rizwan Ali , *A Quest for Peace* ( Rawalpindi: CSC,2006)

## **Negative Social impacts:**

The Christian Study Centre's dialogue activities have some negative social impacts as well as positive because the CSC is not a simple dialogue institute but it are also a movement of Christian interests. As we read in the objectives of the Christian Study Centre:"To assist the Christian church in Pakistan in its attempt at getting a better understanding of its historical background and its existence as a part of universal church and of its particular calling in an Islamic State .

It also focuses on the process of Islamisation taking place in Pakistan and its impact on the position and minorities in Pakistan." <sup>341</sup> due to some reasons we see that this dialogue has some negative social impacts as well as positive. In the following I shall describe these impacts which are affecting negatively to our society.

### **1. Promotion of Western Culture:**

According to some Muslim Scholars the Christian Study Centre Rawalpindi is promoting western culture in the name of dialogue. For example we see co-relationships of male and female, music and westernized scholars in their all programs (Seminars, Courses, Conferences and Workshops). As a Muslim scholar Qazi Zia-Ul-Haq said in an interview: "Modern Muslim –Christian dialogue is an expression of western culture and a big source to spread western culture in Pakistan."<sup>342</sup>

According to my view sometimes they increase their limit of rights and violate their aims and objectives in dialogue. This is not a good exercise in a theoretical Islamic state. I have been also seen these issues in the Christian Study center's Seminars.

### **2. A negative social change:**

Another negative social impact due to this dialogue is a negative social change in the Pakistani society. We see the speakers and participants focus on western culture and western life style even some speakers also give reasons regarding this culture and social change. They say that for better development and good career opportunities this change is very necessary.

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<sup>341</sup> Mughal, Dominic J., *From dialogue of mind to dialogue of hearts*, *Al-Mushir*, Op. Cit, PP.17

<sup>342</sup> Interview: Prof. Qazi Zia-ul-Haq, Rawalpindi, 20/7/2010



Most of the time they give priority to those persons whose accept this change. I am also the eye witness of these activities in their dialogue programs .So we see a group of Pakistani youth who like the western culture and hate the Islamic culture. Even in national offices and interviews is given preference to those people who like western culture. This is a great dilemma in a theoretical Muslim state. And there is no seeing a serious effort to stop this cultural flood.

According to my opinion there is a serious need to stop this social violence in Pakistan.

### **3. Focus on Cultural Unity:**

Another important negative impact of this dialogue is focus on cultural unity. To promote cultural unity is a basic agenda of the Christian study center's dialogue. Even their dialogue is not a religious dialogue but this is a social and cultural dialogue. As Jean-Louis Cardinal Touran the President of 'The Pontifical Council for interreligious dialogue said in a Conference on interfaith dialogue in CSC: "The Modern dialogue is not among religions but this is among followers of the different religions."<sup>343</sup>

I also participated in this important conference on interfaith dialogue. I keenly listen that the full concentration of the honorable guest on social aspect of dialogue in Pakistan. Another very important scholar of the CSC Dr. M. Aslam Khaki also write in an article: "The purpose of interfaith dialogue is not to bring the faiths into harmony; rather it is to bring the followers of the faith into harmony."<sup>344</sup>

They want to unite the cultures according to the western culture. How it can be possible while the cultures represent various religions. We can close the different cultures and minimize their problems but do not unite them.

According to my view these steps and activities is creating misconceptions about interfaith dialogue in Muslims and this is not good for Muslim-Christian dialogue in Pakistani. These activities create anxiety about minorities in a society.

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<sup>343</sup> Cardinal Touran, *A Conference on The interfaith dialogue in a pluralistic society for peace and harmony* (Rawalpindi: CSC, 26/11/10)

<sup>344</sup> *Mukalma-e-Aman, Part.2,Op.Cit, PP.35*

#### 4. Special Focus on women Issue:

The Christian study Centre Rawalpindi gives a keen focus on women issue. They talk on women issue their freedom, responsibilities, their important, their rights and their Co- participation in a society as an active member etc according to western culture and perspective.

Islam also gives the importance of women, their rights and responsibilities to develop a good society but these rights and responsibilities are different from west and Christianity. The West exploits the women on the name of rights and freedom. In the modern interfaith dialogue is also revising this western agenda.

We see the Christian study Centre also gives a special focus on women issue and show its keen interest in this issue. They give preferences to the women issue in all affairs of life. Even some time the ratio of women is more than men in a program. They also give equal opportunity to women speakers in their different seminars. They have also explained it in the following: "We do not consider a dialogue, a good debate among the scholars where the people present reasons for their beliefs and faith but we focus on a dialogue where the men and woman participates on grassroots level."<sup>345</sup>

In this way the Christian study Centre Rawalpindi promote the western agenda about women rights. Even they do not give a chance to an authentic Muslim scholar to speak on this important issue. So according to some Muslim scholars the Christian study Centre Rawalpindi is promoting the western agenda and secularism in the name of interfaith dialogue. Prof. Qazi Zia-ul-Haq says about this problem: "Interfaith dialogue is itself a good thing but the Modern movement of dialogue has negative impact on Pakistani Muslim society and one of the most important objectives of this dialogue is to spread liberalism and secularism in Pakistani society."<sup>346</sup>

According to my view this thing is not good for a Pakistani society and even the Muslim-Christian dialogue as such.

These are some negative religious impact of the modern interfaith dialogue on Pakistani community, which are not good for Muslims as well as Christians especially in an

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<sup>345</sup> *Social harmony program of Christian study Centre, Op. Cit, PP.2*

<sup>346</sup> *Interview: Prof. Qazi Zia-ul-Haq , (Rawalpindi: GCS ,20/7/2010)*

ideological Islamic State like Pakistan. May be this is their dialogue strategy but according to my view this exercise is not fruitful for Muslim-Christian dialogue in Pakistan.

According to Muslim scholars' woman rights and to talk for woman right is a need of time but they invite the authentic Muslim scholars for this important issue. But we see that the majority of their Resource persons are disputed in main stream of Muslims and they present their point of view in these seminars which is not true.

### **Positive Political Impact:**

The Christian study Centre, Rawalpindi is a basically an interfaith dialogue institute. As we read in a book which is published by CSC: "the basic purpose of the establishing of the Christian study Centre Rawalpindi was to promote the interfaith dialogue for a peaceful society where the people feel respect."<sup>347</sup>

The Christian Study Centre Rawalpindi is not a political institute and politics is not its main agenda of their dialogue but some time they involve in political activities for own interests and even affect the politics and constitution of Pakistan. I have described the religious and social impact of this dialogue in the above lines briefly. So in the end I shall check the political impact of the dialogical activities of the Christian Study Centre, Rawalpindi.

The CSC dialogue has some religious and social impact as well as political on the Pakistani Muslim-Christian community. Even the CSC describes these impacts in its guiding principle to Inter-Religious dialogue: "We do not desire to confine our conversation and our collaboration to a group of experts. We feel an obligation to help to make possible a wider spirit and practice of dialogue in our communities. We recognize that different situations call for different sensitivities, but that certain irreducible principles should be respected. The implications of these principles will be particular to various contexts and will need to be patiently and practically worked out."<sup>348</sup>

Most of Pakistani scholars think that the CSC has no political involvement and impacts but some scholars said the CSC has political direction and impacts as well as social and religious. As Maulana Maqsood Ahmad Salfi said: "The CSC dialogue has

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<sup>347</sup> *Mukalma-e-Aman*, Op. Cit, PP.7

<sup>348</sup> Jalil, Prof. Yusuf, *In search of understanding and cooperation: In dialogue perspective Al-Mushir* (Rawalpindi: CSC, 1974),16: 4-6, PP. 88-104

very deep social and political impact on Pakistani Muslim and Christian community.”<sup>349</sup> Mr. Mahboob Sada also said about the political impacts of this dialogue in an interview: “This dialogue has clear political impacts in Pakistan. When in Pakistan was separate electorate system, the Pakistani nation was divide into many Blocks and the political leadership reached so late on different occasions for Christians but now the situation is different because Christian has also a vote as Muslims and all Pakistani Muslims and non –Muslims is a one nation.

This is a big change and impact in Pakistani society due to our struggle”<sup>350</sup> The legislation about minorities is also an agenda and part of Muslim-Christian dialogue movement in Pakistan. As Qazi Abdulqadir Khamoosh said: “The present legislation in Pakistan especially for separate electorate system in Pakistan is a part of this Muslim-Christian dialogue movement and this is a great success for this movement in Pakistan.”<sup>351</sup>

In this topic I shall describe the positive political impact of the Christian Study Centre dialogue in the following points:

### **1. Separate electorate system:**

Separate electorate system is a major impact of Muslim-Christian dialogue on Pakistani political system. In President General Zia-ul-Haq Government the joint electorate system was implemented in Pakistan in 1980. But the Pakistani minorities especially Christians did not accept it. They continuously struggle against this system and succeeded in General Pervaiz Musharraf Government in 2002 after 22 years.

According to Christian community this was a great success of Pakistani Christian community. AS Mr. Mahboob Sada said: “This was a great success of CSC and other brother Christian Organizations and a good example of political impact of CSC dialogue in Pakistan. Mr. Mahboob Sada further said the collision of six Christian organizations (COSAP) struggled continuously against joint

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<sup>349</sup> E-mail, Maulana Maqsood Ahmad Salfi:peacefoundation\_1@yahoo.com(13/09/2010)

<sup>350</sup> Interview: Mr. Mehboob Sada , (Rawalpindi: CSC, 16/8/2010)

<sup>351</sup> Interview: Qazi Abdul Qadeer Khamosh , ( Lahore: MCFI,28/7/2010)

electorate system and finally in 2002 the separate electorate system implemented.”<sup>352</sup>

According to CSC administration this is a good example of political impact of CSC dialogue in Pakistan. According to my thinking if this is true then there is a big change in Pakistani politics.

## **2. Political awareness:**

Political awareness in minorities due to Muslim-Christian dialogue is another important impact of this dialogue. We see a kind of awareness in minorities due to this dialogue in Pakistan. Because the Christian study Centre discusses national and international issues in their Seminars and workshops.

For example a Seminar was held on the topic of “Religion and Democracy in Pakistan: A Dialogue of Perspective”. This two day very important Seminar was held by the Christian study Centre on 11-12 august 1997 in Rawalpindi. According to the annual report of the CSC: “This two days Seminar on “Religion and Democracy Pakistan: A Dialogue of Perspectives” was held from 11-12 August, 1997 to celebrate the Golden Jubilee of Pakistan.”<sup>353</sup>

Consequently in this way a kind of Political awareness is developing due to this dialogue in Pakistan.

## **3. Minorities Rights:**

To give Projection of Minorities Rights is another important political impact of Muslim-Christian dialogue in Pakistan. We see that awareness about minorities’ rights is increasing due to this dialogue in Pakistani society. As Qazi Abdul Qadeer Khamoosh said in an interview: “Due to Muslim-Christian dialogue we understand minorities’ rights and their importance in Pakistan.”<sup>354</sup>

According to my view the awareness about minorities and their rights is increasing in Pakistan due to this dialogue, which is a good change.

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<sup>352</sup> Interview: Mr. Mehboob Sada (Rawalpindi: CSC, 16/8/2010)

<sup>353</sup> Annual Report of CSC 1997, Op. Cit.

<sup>354</sup> Interview: Qazi Abdul Qadeer Khamosh , ( Lahore: MCFI,28/7/2010)

#### **4. Importance of Minorities:**

Another important impact of Muslim-Christian dialogue in Pakistan is importance of minorities and legislation about minorities in Pakistan. We see importance of minorities in Pakistan due to double vote system. They feel more protection and security in Pakistan due this legislation. As Qazi Abdul Qadeer Khamoosh said in an interview: "Due to separate electorate system they have become important in Pakistani election and the politicians' give them much importance during election because they have doable vote in Pakistan."<sup>355</sup>

According to my humble view the importance and inference of minorities is increasing in Pakistani political system.

So in this way the dialogue movement affects our political system in Pakistan and this is a positive political impact of this dialogue in Pakistani society. According to my opinion the political awareness and importance of minorities and as well as in Pakistani Muslims have increased due to these interfaith institutes and CSC in one of them. Especially the right of double vote and separate electorate system are the great successes of the Christian minority in a theoretical Islamic state.

#### **Negative Political impacts:**

When we study the political impacts of the CSC dialogue we also observe that this dialogue has some negative political impacts as well as positive in Pakistani society. Therefore According to some Muslim Scholars the Christian Study Centre Rawalpindi is promoting a western political agenda in Pakistan in the name of dialogue. For example we see propoganda against Islamic Law stress against Blasphemy Act, Political black mailing due to double vote and separate electorate system etc. As an important Muslim scholar Dr. Imtiaz Zafar said in an interview: "The Pakistani minorities get unnecessary value on some political issues due to their dual political value."<sup>356</sup>

According to my view this is not a good thing in a theoretical Islamic state. I have also heard these issues in the Christian Study center's Seminars and discussions. In the following I shall describe some negative impacts of CSC's dialogue.

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<sup>355</sup> Interview: Qazi Abdul Qadeer Khamosh, (Lahore: MCFI, 28/7/2010)

<sup>356</sup> Interview: Dr. Imtiaz Zafar (Islamabad: Dawah Academy, IIUI, 13/7/2010)

## **1. Double Vote system:**

Unnecessary legislation in Pakistan about minorities is a negative impact of this dialogue in Pakistan. For example double vote system and double seats of minorities because in this way they can black male the political parties in election. This system only implement in Pakistan even not in West and America. In this System every minority voter can pole the vote to any part one time and other time to his own minority member.

Even for assembly members, some assembly members are elected indirectly and every member can be elected directly in over the Pakistan. This kind of legislation and value in an ideological Islamic state is not good. As a Muslim scholar said: "Pakistani minarets especially Christian community gets unnecessary value Due to their dual political value even some times they black male the political parties for their favorite legislation in Pakistan."<sup>357</sup>

According to my view although the separate electorate system is a very good legislation for minorities in Pakistan but sometimes the minorities use it wrong. This kind of change and impact is not suitable in an ideological Muslim state and even not for minorities because in this way bad impression go to a Muslim majority.

## **2. Efforts against Islamic Laws and Blasphemy Act:**

Another negative political impact on Pakistani society is efforts and continuously stress against Islamic laws and especially about Blasphemy Act (295-C). According to some traditional Muslim scholars to change or dismissing the law of blasphemy is a very important agenda of modern interfaith dialogue in Pakistan even we read it in their objectives.

They protest and propagate against Islamic Laws and Law of Blasphemy on National and International Level. As we read in a news letter of the CSC: "Dr. Aslam Khaki said in his discourses in America. The disputed (Islamic) Laws in Pakistan are using to threat the (religious) enemies (minorities), due to this the differences between religions have been increased."<sup>358</sup> Even the Christian leaders

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<sup>357</sup> Interview: Dr. Imtiaz Zafar ( Islamabad: Dawah Academy, IUI, 13/7/2010)

<sup>358</sup> *Ham Qadam: A Newsletter of CSC*, Op. Cit, V. 2:2, PP.3

say it “the law of death against minorities” and this is their old demand to change or dismiss the blasphemy act in Pakistan.

When an incident is occurred their demand and protest against blasphemy act is also increased. As according to BBC Urdu .com : “on the death punishment of a Christian lady due to blasphemy by district Court of Nankana ( Punjab), the Christian community revised their demand to dismiss this disputed law because this is misusing against minorities in Pakistan.”<sup>359</sup>

Even due to this propaganda and some other reasons some NGOs s are also demanding to dismiss this law in Pakistan. The General Secretary of ‘Human rights commission of Pakistan Mr. I. A. Rehman said: “The law of Blasphemy should be dismissed because due to this law the human rights are effecting in Pakistan.”<sup>360</sup> According to BBC urdu.com: “The government of Pakistan is also thinking to change this law of blasphemy (295-C).”<sup>361</sup>

Due to these witnesses According to some Muslim Scholars the present dialogue movement is an active forum against Islamic laws and specially Law of Blasphemy. As Maulana Abdul Rauf Farooqi Said in an interview: “Modern interfaith dialogue movement in Pakistan is an arranged forum and tries against Blasphemy act and Islamic Law under the umbrella of dialogue.”<sup>362</sup>

According to my opinion these kinds of activities are affecting the Muslim-Christian Dialogue in Pakistan and the misconceptions and misunderstandings against the contemporary dialogue movement are also increasing.

### **3. Separate Identity Card Issue:**

National ID card issue is another demand and negative political impact of this dialogue in Pakistan. The actual Issue is that in Pakistan due to Qadyanies for Muslims and non-Muslims a separate box of religion in National ID card of Pakistan.

But the Minorities special the Christian community demands that this is a disputed behavior for minorities so finish this separate ID card system and

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<sup>359</sup> [http://www.bbc.co.uk/urdu/pakistan/2010/11/101117\\_blasphemy\\_law.shtml](http://www.bbc.co.uk/urdu/pakistan/2010/11/101117_blasphemy_law.shtml)( loading date: 19/11/2010)

<sup>360</sup> [http://www.bbc.co.uk/urdu/pakistan/2010/11/101114\\_blasphemy\\_verdict\\_nj.shtml](http://www.bbc.co.uk/urdu/pakistan/2010/11/101114_blasphemy_verdict_nj.shtml), (Dated: 19/11/2010)

<sup>361</sup> [http://www.bbc.co.uk/urdu/pakistan/2010/11/101117\\_blasphemy\\_law.shtml](http://www.bbc.co.uk/urdu/pakistan/2010/11/101117_blasphemy_law.shtml) (loading date: 19/11/2010)

<sup>362</sup> *Interview: Maulana Abdul Rauf Farooqi , Lahore, 25/7/2010*



implement joint ID Card System in Pakistan. As Fr. James Channan said in an interview: "Separate ID Card system is a falls behavior to Minorities so dismiss this disputed system immediately in Pakistan."<sup>363</sup>

According to my view although these are not big issues between minorities of Pakistan but Sometimes these issues badly affected to interfaith dialogue in a Muslim state.

These are the religious, social, and political impacts of the Christian study Centre, Rawalpindi dialogue on Pakistani society. I have described the positive impacts of dialogue as well as negative to see the actual situation of dialogue and its impacts. If we conclude the impact of the Christian Study centre's dialogue in Pakistan then we reach on this conclusion that the negative impacts of this dialogue are more than the positive.

The very important thing is that the majority of Muslim scholars have their doubts about the issues, approaches, topics, strategy, contributors and impacts of that dialogue.

So according to my views and suggestions the CSC's administration think on his present dialogue strategy and revised its issues and direction with the vast consultation of important Pakistani Muslim scholars for a fruitful dialogue between Muslims and Christians .

Thus we can say surely if they do not change their routine work then the present dialogue of Christian Study centre, Rawalpindi in Pakistan will not be succeeded.

### **Future Hopes of the CSC Dialogue:**

This is very difficult to me that I discuss the future hopes of the Christian study Centre's Rawalpindi dialogue because some people specially those link with them agreed but most of the Muslim scholars are disagreed and have some difference about this kind of dialogue even their own scholars and participants are doubtful to the bright future of this dialogue movement.

The interesting thing is that the Muslim scholars agreed to Muslim-Christian dialogue in Pakistan but disagreed to the present movement of dialogue. As Mufti Muhammad Taqi Usmani said about this kind of dialogue: "Dialogue is very necessary between Muslims and Christian of Pakistan for Islamic *Dawah* communication,

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<sup>363</sup> Interview: Fr. James Chanan (Lahore: Peace Centre, 26/7/2010)

understanding, respect and peaceful co-existence but the present dialogue do not fulfill these requirements because this is a social and political dialogue.”<sup>364</sup>

Even some Christians’ scholars also are not agreed to this kind of dialogue. As we read in an interview of a protestant Priest: “We do not like and appreciate the present interfaith dialogue because there is no discussion of theology in this dialogue and this is a liberal and social dialogue.”<sup>365</sup> There are some actual reasons to ineffectiveness of this dialogue I would like to describe them.

### **Reasons of ineffectiveness of Dialogue:**

A large numbers of Muslim scholars are not agreed and dissatisfied to the modern movement of dialogue due to some reasons. These reasons are following:

1. The direction of this dialogue is social and political.
2. This dialogue does not discuss the core issues of Muslims and Christians.
3. The participants and speakers do not represent their communities
4. This dialogue does not fulfill the requirements of an academic dialogue.
5. This dialogue is not free and free from international politics.
6. The majority of Muslims do not show their interest in this dialogue.
7. This dialogue movement is a survival of church in Pakistan.
8. This is an active forum against Islamic laws and Blasphemy act (295-C).
9. Muslim and Christian behavior toward dialogue is not suitable.
10. This is promoting western culture in Pakistan.

These are some common reasons to failure and disliking of the present interfaith dialogue movement in Pakistan. If we remove these reasons we can establish a successful the dialogue between Muslims and Christians of Pakistan.

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<sup>364</sup> Interview: Mufti Muhammad Taqi Usmani ( Karachi: Jamia Darul Uloom, 13/7/2009)

<sup>365</sup> Interview: Mr. Shafiq a protestant priest ( Karachi: Bible Society Karachi, 11/7/2009)

## **Future of Dialogue:**

In the following lines I shall discuss the future hopes of this dialogue under the scholar's point of views. I have divided the future of this dialogue into three main divisions under the light of Pakistani scholar's suggestions and point of views. These levels and divisions are following: 1- Bright future, 2-Normal future and 3-Weak or no future.

### **1. Bright Future:**

The administration and leaders of the Christian study Centre Rawalpindi of Muslim-Christian dialogue are satisfied to its future and believe that the direction of the CSC's dialogue is straight and the future of the this interfaith dialogue movement is very bright.

As Mr. Mehboob Sada the director of the CSC said in an interview: I am hopeful that the direction of the Christian Study Centre Rawalpindi dialogue is true and the future of the Muslim-Christian Dialogue is very bright in Pakistan."<sup>366</sup> He further said: "A happy society can be developed if all issues are solved with commitment. If we support peace bridges, revise the education curriculum and syllabus, revise the Media policy and work together to build up a good and liberal society then the future of the dialogue is very bright and success."<sup>367</sup> Currently the 2<sup>nd</sup> important personality of the Christian Study Centre, Rawalpindi is Madam Romana Basher who is the Program coordinator of the Centre and consider as the right hand of the director of the CSC. She also said in an interview: "The Christian Study Centre dialogical activities have a lot of religious, social and political impact on Christian-Muslim community of Pakistan. The social harmony increases on religious basis, The numbers of our members, Resource persons and activist have increased very fast, consequently on these basis I can say that the future of the Muslim-Christian dialogue in Pakistan is very good and bright."<sup>368</sup>

Another important Christian scholar and the main Resource person of the Christian Study Centre Rawalpindi Fr. James Channan OP also agreed to this

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<sup>366</sup> Interview: Mr. Mehboob Sada (Rawalpindi:CSC,16/8/2010)

<sup>367</sup> Interview: Mr. Mehboob Sada (Rawalpindi:CSC,16/8/2010)

<sup>368</sup> Interview: Madam Romana Basher, ( Rawalpindi: CSC, 15/7/2010)

thinking that the future of the present dialogue is bright. As he said in an interview: “We see a good improvement in interfaith dialogue activities in Pakistan. Nobody was talked and listened before thirty years ago but now the dialogue culture is developing. So I can see the dialogue future is very good.”<sup>369</sup>

Some people do not agree to the direction and issues of the Christian study Centre Rawalpindi dialogue but they hopeful that the future of Muslim-Christian dialogue in Pakistan is bright. As Qazi Abdul Qadir Khamoosh said in an interview: “I do not totally agree to the approaches and methodology of the Christian Study Centre dialogue, but I hopeful that the Future of the Muslim-Christian dialogue in Pakistan is very good and bright.”<sup>370</sup>

These were the thinking and good wishes of the leaders of the Christian Study Centre Rawalpindi that the future of this dialogue is very bright in Pakistan. According to my opinion the actual condition is not so because the main stream of Muslim scholars and public do not like the present interfaith dialogue because they show their doubts and misconceptions.

The very interesting and strange thing is that the scholars of the every Muslim sect like the Muslim-Christian dialogue but they understand the present interfaith dialogue as conspiracy against Islam and Muslims.

According to my opinion the future of the present dialogue in Pakistan can be bright if we change its basic rules and regulations. Another important suggestion is that if the authorities of the Christian study centre want to establish a successful dialogue between Muslims and Christians then they change their strategy, direction and contributors.

## **2. Normal Future:**

According to a majority of Muslim scholars the future of the Christian Study Centre’s dialogue is normal, because the approaches, issues, methodology and scholarship of the Christian study Centre is also normal and main stream of Muslim scholars and public have not any interest in this kind of dialogue.

Even some modern Muslim scholars also demand to change and revise the methodology of this dialogue. Mr. Modassir Ali said in a discussion: “If we want

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<sup>369</sup> Interview: Fr. James Channan, Lahore, 26/7/2010.

<sup>370</sup> Interview: Qazi AbdulQadeer Khamosh , ( Lahore: MCFI,28/7/2010)

to establish a fruit full dialogue between Muslim and Christian Communities of Pakistan then we should be completely revised the present direction and strategy of dialogue because it does not match with the temperament and interests of Pakistani Muslim society.”<sup>371</sup> Most of the Muslim Scholars of Pakistan agree on this point that the future of this interfaith dialogue movement is normal.

According to Dr. Muhammad Akram : “Although the future of this dialogue is normal and the direction and methodology is also not true but we should participate in this dialogue because in this way we can deliver our Islamic message and understand their point of view about Islam.”<sup>372</sup>

According to Prof. Dr. Ghulam Ali : “The future of this dialogue is not bright but normal and weak because their vision is not clear.”<sup>373</sup> According to Dr. Imtiaz Zafar: The Future of the Modern Muslim-Christian dialogue in Pakistan is not bright but normal due to some academic reasons.”<sup>374</sup>

Even their own resources persons and contributors say that the future of this dialogue is normal .As Dr. Khalid Masud : The future of the modern interfaith dialogue is normal due to our environment and some other political and religious reasons.”<sup>375</sup>

According to Mr. Modassir Ali: “The future of the present Muslim - Christian dialogue in Pakistan is normal.”<sup>376</sup> According to a social activist and an active Resource person of Christian Study Centre, Rawalpindi Madam Samina Imtiaz. “The future of the CSC’s interfaith dialogue is normal in Pakistan.”<sup>377</sup>

We can observe and think if according the members and Resource persons of the Christian Study Centre Rawalpindi the future of this dialogue is normal then what will be the actual future of dialogue.

According to my view the future of the Christian study dialogue is normal due our political, Social and religious environment. Another important reason to weakness of this dialogue is the social direction and disputed scholarship of this dialogue.

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<sup>371</sup> Discussion: Mr. Modassir Ali( Islamabad:IIUI,30/9/10)

<sup>372</sup> Dr. Akram, E-mail: [Akram.Muhammad@gmail.com](mailto:Akram.Muhammad@gmail.com)( Islaabad:15/7/10)

<sup>373</sup> Interview : Dr. Ghulam Ali ( Lahore: Punjab Universist,1/10/10)

<sup>374</sup> Interview: Dr. Imtiaz Zafar ( Islamabad: Dawah Academy, IIUI,13/7/2010)

<sup>375</sup> Dr. Khalid Masud, E-mail: [khalid.masud@gmail.com](mailto:khalid.masud@gmail.com)( Islamabad:1/08/2010)

<sup>376</sup> E-mail, Sir Modassir: [Modassir@gmail.com](mailto:Modassir@gmail.com)( Islamabad: IIUI,6/7/10)

<sup>377</sup> E-mail, Madam Samina Imtiaz: [pead@dsl.net.pk](mailto:pead@dsl.net.pk)( Islamabad:5/7/10)

If we sincere to establish a fruitful dialogue then we accept the valuable suggestions of the Muslim scholars and also will try to remove their confessions and misconception about this dialogue because they also like a fruitful dialogue between Muslim and Christian communities of Pakistan.

### 3. Weak Future:

Valuable figures of the Pakistani Muslim scholars especially the traditional Muslim scholars think that the future of the present Muslim-Christian dialogue is weak in Pakistan due to some valid reasons.

Even some modern and famous scholars do not agreed with the current direction and methodology of the Muslim –Christian dialogue. As Prof. Dr. Ghulam Ali said in an interview: “The future of the present Muslim –Christian dialogue is not bright but normal and weak because their vision is not clear and their direction and methodology is not suitable for Islam and Pakistan.”<sup>378</sup>

According to the dialogue experts the future of this dialogue is weak and the participation of the Muslim scholars and public is also normal. As a well known Islamic Scholar of comparative religions and dialogue expert Dr. Safir Akhtar said in a letter: “The future of the present dialogue is weak due to some valid reasons. He also said: the Nature of this dialogue is social and the participation of Muslims is also normal”<sup>379</sup>

Even their own scholars and Resource persons do not satisfy to the future of this interfaith dialogue. As Dr. Naeem Mushtaq describes his views in an interview: “The future of this dialogue is very weak because the contributors of the CSC do not know what is interfaith dialogue and even they do not know about their own religion Islam and Christianity. Majority of them is social activist and belongs to different NGOs.”<sup>380</sup> He further said to carry on his discussion about dialogue: “According to my thinking they have not any clear vision of dialogue but they are destroying the dialogue and spreading confusion about Muslim-Christian dialogue in Pakistan.”<sup>381</sup>

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<sup>378</sup> Interview : Dr. Ghulam Ali ( Lahore: Punjab Universist,1/10/10)

<sup>379</sup> Letter( Questioner) by Dr. Safir Akhtar ( Islamabad:IPS,5/7/10)

<sup>380</sup> Interview: Dr. Naeem Mushtaq (Islamabad: ICI,20/7/2010)

<sup>381</sup> Interview: Dr. Naeem Mushtaq(Islamabad: ICI,20/7/2010)

Another Resource person of CSC said Mr. Qazi Javid said in an interview: "The future and impacts of CSC dialogue is not so long but it is a little effort in a tense and extreme environment of Pakistan."<sup>382</sup>

According to some traditional Muslim scholars also the modern interfaith dialogue movement is west promoted and has no any future in Pakistan. As Dr. Tahir Mehmod said in an interview: "Interfaith dialogue is good activity but the present dialogue movement is launched and promoted by West so it has no future and impact in Pakistan."<sup>383</sup>

These are the future hopes of the Muslim-Christian dialogue in Pakistan, which is not desirable. According to my thinking, it will remain normal and weak until we revise the issues, approaches, methodology and agenda of this dialogue with wider consultancy of Muslims and Christian's scholars in Pakistan.

As Mr. Modassir Ali said very true: "If we want to establish a fruit full dialogue between Muslim and Christian Communities of Pakistan then we should be completely revised the present direction and strategy of this dialogue because it does not match with the temperament and interests of Pakistani Muslims society."<sup>384</sup>

According to my humble opinion, this is an excellent suggestion and solution for a successful Muslim-Christen dialogue and relationship in present scenario of Pakistan. I am also completely agreed with this valuable suggestion.

According the researcher view, it will remain normal and weak until we revise the issues, approaches, methodology and strategy of this dialogue with wider consultancy of Muslims and Christian's scholars in Pakistan.

These were the important religious, social and political impact of the Christian study centre, Dialogue in the next point I shall describe the important results and recommendations of this research.

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<sup>382</sup> Interview: Qazi Javid (Lahore:26/7/10)

<sup>383</sup> Interview: Dr. Tahir Mehmod (Islamabad: JSI,6/8/10)

<sup>384</sup> Discussion: Mr. Modassir Ali (Islamabad:IIUI,30/9/10)

## ***CONCLUSION***

According to the Research scholars, a good research remains uncompleted until the researcher describes its important results and recommendations. Therefore, in the following I shall describe the important results and recommendations of my research.

### **Results:**

Some of the important results of this research are following:

1. CSC is not a simple dialogue institute but it is a Multidimensional Christian Institute establish in 1968 by French missionaries to promote Christian cause in Pakistan.
2. There is no agreed upon definition of dialogue ,every Christian group has its own definition of dialogue according to its own goals and agenda
3. According to CSC: Dialogue stands for discussions, mutual respect, harmony, and peaceful co-existence with special reference to socio-politic Pakistani context.
4. Aims and objectives of the CSC dialogue have changed with the passage of time; in beginning its focus was on religious and social dialogue but now its focus on harmony
5. CSC has a long history of dialogue and is considered as the pioneer of modern Muslim-Christian dialogue in Pakistan.
6. Most of the CSC scholars are social activist and have NGO perspective without having sound theological and academic basis. Some are even disputed among Muslims.
7. The impacts and future of this dialogue is not outstanding but normal and weak due to some reasons
8. The so-called international hostile movement (War on terrorism) against Muslims and our local religious disputes are also affecting the Muslim-Christian Dialogue.
9. According to the Muslims scholars this dialogue does not fulfill the requirements of a defined and academic dialogue between Muslims and Christians.
10. This dialogue cannot prove fruitful for Pakistani Muslim community until we revise its methodology, approaches Scholarships and issues.etc.



## **Recommendations:**

I agree, this is not a final and last attempt but it is an effort and field is always open for a better research, so I also want to give some suggestions and recommendations at the end of my research to improve the Muslim-Christian dialogue in Pakistan.

1. If we sincere with each other we can build good Muslim - Christian relations and humble society in the light of Muslim-Christian dialogue in Pakistan.
2. There is a need to establish good institutes of Muslim- Christian dialogue and publish good literature on this important issue in Pakistan by Muslim scholars.
3. There is a need of analytical and Historical study of national and International Muslim and Christian organizations of dialogue and their impact on Pakistani community.
4. There is also a need of intra-faith dialogue between different sects of Pakistani Muslims.
5. There is however, a need to revise the direction methodology and issues of the present dialogue for a fruitful dialogue between Muslims and Christianity of Pakistan.

In the end, I pray to Allah, May Allah Almighty accepts it, forgive my mistakes, increase my knowledge and ability and make it fruitful for me and all the Muslim *Ummah*, with special reference to Pakistan. *Aameen!*

***Riaz Ahmad***

**Reg. # 884-FU/M. Phil/F06**

**Faculty of Islamic Studies (*Usuluddin*)**

**Department of Comparative Religion**

**10 March 2011 AD/ 5 Rabi al-Sani 1432 AH**

***International Islamic University, Islamabad***

# INDEX

## List of Quranic Verses:

1	كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ	<i>al-Imarn</i>	3:110
2	ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ	<i>an- Nahl</i>	16:125
3	قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ	<i>al-Imarn</i>	3:164
4	وَاللَّهُ يَسْمَعُ تَحْوِرَكَمَا	<i>al-Mujadaah</i>	57:01
5	لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ	<i>al- Baqarah</i>	2:256
6	قُلْ هَذِهِ سَبِيلِي أَدْعُ إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي	<i>Surah Yusuf</i>	12: 108
7	وَجَادِلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ	<i>al-Ghafir.</i>	40: 5
8	وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ	<i>al- Ankaboot.</i>	29 : 46

## List of Ahadith:

1	"بلغوا عني ولو آية"	<i>Bukhaaree</i>	73:4380
2	هذا أمين هذه الأمة	<i>Bukhaaree</i>	50:3461

## List of Bible words:

1	"Abraham the great forefather of a host of nations,	<i>Jeruslam of Book</i>	44:20
2	"put your sword back in its place,	<i>Mathew</i>	26:52

## ***END NOTES***

### ***BIOGRAPHICAL NOTES:***

1. **A. Guillaume:** He was a famous Orientalist. He learned Arabic and Islamic knowledge and edited and translated many books. *The life of Muhammad* is one of them.
2. **Cardinal Jean-Lious Touran:** He is the present president of this council and came into Pakistan on interfaith visit. The Christian Study Centre, Rawalpindi invited him for an interfaith dialogue seminar in Pakistan.
3. **Disputed Muslim and western leaders:** There are many Muslims and Christian disputed scholars participate in these conferences. For examples; from Muslims Amina Wadud, Fared Ishaq, Hassan Hanfi and Selman Rushdie etc and from west Gorge W Bush, Henry Kissinger and Toni Blear etc.
4. **Dominic J. Mughal:** He was a well-known Christian scholar and former director of the CSC. He has been also worked as editor Journal of Al-Mushir (The representative journal of CSC).
5. **Dr. Ataulha Siddiqui:** He is the most important scholar on Muslim-Christian dialogue in all over the world. He has also written a book on Muslim-Christian dialogue in the 20<sup>th</sup> Centaury .Now a day he is working with the Islamic foundation of Leicester in UK.
6. **Dr. Charles Ajman Ali:** He was the most famous director of the Christian Study Centre, Rawalpindi and also known as the reformer director in the history of Christian Study Centre, Rawalpindi He was a good Christian theologian and also a good administrator and dialogue expert in the history of CSC. He was the director of the Christian Study Centre, Rawalpindi (1985-1995). Now a day he is director of an important Christian institute in UK.
7. **Dr. Ghulam Ali:** He is a renewed Muslim Scholar. He has his own vision about dialogue. Presently he is working as a professor of Comparative religion in the department of Islamic studies in Punjab University Lahore

8. **Dr. Ismail Raji Al-Farouqui:** He was one of the renewed and most important scholars of the Muslim world. He was considered as intellectual authority on Judaism in all over the world. Some years ago he was killed by the group of extremist Jews in America.
9. **Dr. Khalid Masud:** He is a well known modern Muslim scholar. He is ex chairman of Islamic ideology Council of Pakistan. He is also active member and Resource person of the Christian Study Centre.
10. **Dr. Muhammad Akram:** He is a well known Islamic scholar and has gotten his Ph.D. degree from abroad in comparative religions. Presently he is working as research scholar in IRI, International Islamic University .
11. **Dr. Nabeel Fouly:** He is a well-known Muslim Scholar from Egypt and currently he is working as a head of the department of philosophy and Aqeedah in International Islamic university Islamabad.
12. **Dr. Naeem Mushtaq:** He is a well known scholar of Comparative religions. He has done his Ph. D from abroad. He is writer of some books on this topic. He is also a resource person of CSC. He has participated in many dialogue Seminars and conferences on national and international level. Present he is working as HR Director in Islamabad Club Islamabad.
13. **Dr. Safir Akhtar:** He is ex professor of Islamic university Islamabad. He is a Famous Islamic scholar and has good knowledge of Christianity and interfaith dialogue. He was the founder editor of Alam-i-Islam our Esayat (The Islamic world and Christianity). Presently he is working in Institute of Policy Studies Islamabad (IPS).
14. **Dr. Tahir Mehmod:** He is a famous Muslim scholar and principle of Jamia Salfia Islamabad. He is ex faculty member of Islamic Studies department in International Islamic University and present working in Federal Urdu University Islamabad.
15. **Fr. James Channan OP.** He is Dominican priest and general secretary of Catholic commission for Muslim-Christian relations (CCMCR) and some other Institutes. He is a renewed Christian scholar and known as a dialogue

expert in Christians. He has also some valuable publication on Muslim-Christian dialogue.

16. **Michel Nazir Ali:** He was bishop of Pakistan and writer of book Dialogue and Mission, and now has settled in England.
17. **Miss Christine Amjad Ali:** She was wife of Dr. Charles Amjad Ali and belongs to America. She is also a good scholar and had active part in the history of Christian Study Centre. She was considered the right hand of Dr. Charles in administration and research activities of the CSC.
18. **Miss Samina Imtiaz:** She is a social activist and working as a senior staff member with an NGO (PEAD), Peace, Education and Development Foundation. She is also an active resource person of the Christian Study Centre, Rawalpindi.
19. **Mother Teresa:** She is a famous Christian missionary lady and known as the patron saint of the woman in Christian whom all regard as mother. She worked in all over the world for Christian cause through human services. He is considered as rule Model in Christian ladies.
20. **Maulana Abdulraoof Farooqi:** He is a traditional Muslim scholar. He is very active supporter of Muslim-Christian dialogue in Pakistan but not agree with the modern interfaith dialogue, He is also running an Islamic institute and chief editor of an Islamic Magazine Mukalma Bayn Al-Mazahib, Lahore.
21. **Maulana Maqsood Ahmad Salfi:** He is a traditional Muslim scholar and has deep interest in Muslim-Christian dialogue in Pakistan. He is also run an institute Idara Al-Islam and also working as secretary of Christian Peace Foundation Peshawar.
22. **Maulavi Sahib:** In Islamic society Maulavi sahib has an important role he is the same time an Imam, Khateeb of a Masjid and also solve the local disputes of Muslims. Theologically He is equal to a priest in Christianity.
23. **Mr. Modassir Ali:** He is famous teacher of religions and Head of Comparative Religion Department in International Islamic University, Islamabad. He has been participated in international dialogue conferences.

24. **Mufti Muhammad Taqi Usmani:** He is a great Muslim scholar and writer of many value-added Islamic books, especially on Fiqh, Islamic Economic, Tafsir and Religions etc. Presently he is the Vice- President and Shaikul-Hadith of Jamia Dar-ul-Uloom Karachi. He Chairman and member of many valuable national and international Islamic Fiqh and Finance institutions. He is also chief Editor of 'Alblagh international' Magazine in Urdu and English. This Short interview was taken for this purpose in august 2009 at Karachi.
25. **Peer Sayyed Izhar Bukhaaree:** He is an Imam and Khatib of Muhammadi Masjid Lalkurti Rawalpindi Cantt. He is an active supporter of interfaith dialogue and Harmony among Faiths and Scets. He is also General Secretary of Interfaith peace Committee Punjab, Chairman Milly Yakjehti Council, Member Royat-e-Hilal Committee and Life time member of (PANA).
26. **Present Director:** Mr. Mahboob Sada was the Director of the Christian Study Centre, Rawalpindi till the end of 2011 but in January 2011 he was died and after his dearth Madam Romna Bashir is working as acting head of the CSC.
27. **Prof. Dr. Hammad lakhvi:** He is a well-known t Islamic scholar. His specialization is in Dawah and dialog .He is teaching as Associate Prof. in Punjab University Lahore. He has his own special point of about dialogue.
28. **Prof. Abdul Jabbar Shakir:** He was the renewed Muslim Scholar of Pakistan. He was very interested in Muslim-Christian dialogue in all over the world. He was also considered an authority on Seerah Studies and Iqbal Studies in Pakistan. He has a large number of books on Seerah of the Holy Prophet (SAW). He was the director of Dawah Academy IIUI. He was died some years ago in Islamabad.
29. **Prof. Abdul Sattar Bhatti:** He is teaching as assistant professor of Islamic Studies in a Model College Islamabad. He is very active Islamic preacher and also Khateeb of a Masjid in Rawalpindi.
30. **Prof. Qazi Zia-ul-Haq:** He is a well known Muslim scholar. He has taught as assistant professor of Islamic Studies in Fauji Foundation. Now he is teaching in a private College and working as editor in-chief of an Islamic magazine

Taleem-ul-Quran Rawalpindi. He is also writer of Islamic books and Khateeb of a Masjid in Rawalpindi.

31. **Prof. Yusuf Jalil:** He was a renewed Christian scholar founder Editor of CSC Quarterly Journal Al-Mushir.
32. **Qazi Abdul Qadeer Khamosh:** He is a famous Muslim scholar and keenly interested in Muslim-Christian dialogue in Pakistan. He is also running an NGO Muslim-Christian Federation international, Pakistan, (MCF) which promotes Muslim-Christian dialogue and relation in Pakistan.
33. **Salman Taseer:** He was the Governor of Punjab Province (since 2010) and killed due to this issue in Islamabad by his police Guard.

### ***GLOASARY OF TERMS:***

1. **Abrahamic Religions:** Islam, Christianity and Judaism are called Abrahamic or Ibrahamic Religions.
2. **Academic method:** In this method I have analyzed the literature of CSC, read the Islamic and Christian literature in this field, Share the questioner to Scholars of relevant and met the leadership of the Christian Study Centre, Rawalpindi.
3. **Achha Charwaha (Good Sheppard):** Achha Charwaha is a representative journal of the Pastoral Institute of Multan.
4. **Ahl-al-Kitab:** In Islamic Perspective, Christians and Jews are also called Ahl-al-Kitab or people of the Book.
5. **Anthropological Approach:** These are the approaches in which they focus on anthropological issues and topics.
6. **Arrival of the British:** The British Colonists was come into Indian sub-Continent in the beginning of 18<sup>th</sup> century.
7. **Blasphemy Act:** Blasphemy Act (295-C) is a Law in Pakistan which was added by an act of the parliament in 1986, and made it a criminal Offence to use derogatory remarks in respect of the Holy Prophet, Mohammad (PBUH). Under Section 295-C, the offence was punishable with death.
8. **Christian Cause:** It means Christian rights, developments, demands and missionary activities in Pakistan.

9. **Christian NGOs:** According to majority of Muslims, the NGOs work for their missionary activities and use the innocent Muslims for their cause.
10. **Core Issues:** The basic conflicted issues between Islam and Christianity. According to me these core issues are: world view of Muslims and Christians, Muslim and Christian authority to solve the religious problems, Issue of Blasphemy, Defining the Authority of the Christ, Mariem, and holy spirit, Concept of revolution and hereafter , the basis of human and woman rights, limitations of freedom of speech etc.
11. **Crusades:** Crusades are the well known wars on the name of Religion between Muslim and Christians in the history. These were fought between renewed Muslim Sultan Salahuddin Ayyoubi and Europe from 1095-1291
12. **Cultural Approaches:** These are the approaches in which they focus on humanistic issues and topics.
13. **Definition of dialogue according to CSC:** In this topic, I have only mentioned the definition and division of CSC dialogue due to mention their dialogical activities.
14. **Dominicans:** Dominicans, is a Catholic religious order founded by Saint Dominic and approved by Pope Honorius III (1216–27) on 22 December 1216 in France. Membership in the Order includes friars, nuns, congregations of active sisters, and lay persons affiliated with the order of Preacher (Pope).
15. **Double vote system:** It means the Christian minority has a right of double Vote but a Muslim has the right of single vote in Pakistan and according to my information this is only in Pakistan in all over the world.
16. **Ecumenical trend:** The Christian Institutes, in which different Christian sects works together for a one Christian cause.
17. **Evangelism:** The practice of relaying information about a particular set of beliefs to others who do not hold those beliefs. The term is often used in reference to Christianity, where the scriptures often describe "evangelism" as "spreading the Gospel". It is also to be said "spreading of Christianity by Force".



18. **Firon:** He was the very cruel king in the ages of Hazrat Musa (AS). He treated the Bani Israeel (Jews) as slaves.
19. **FLAME:** FLAME is Christian NGO and work for social & religious harmony and peace in Muslims and Christians communities of Pakistan with CSC.
20. **Historical Approaches:** These are approaches in which they focus on historical issues and topics.
21. **Human rights commission of Pakistan:** This is a liberal Pakistani based NGO works for human rights in Pakistan according to western agenda.
22. **Human unity (Musawat):** To unite the people on humanity and social basis
23. **Humanistic Approaches:** The approaches in which they discuss the topics about humanity and human rights.
24. **Islamisation:** Islamisation, or Islamification means the process of a society's conversion to the religion of Islam.
25. **Issues and Topics of HMI dialogue:** We can understand the HMI dialogue topics in the light of articles, which has published in the Journal of Henry Martyn Institute from 1941 to 1986 on dialogue and Muslim-Christian relations and now have published in a book shape. The book consists of four main parts which are: "A-Christian Approaches to the Religion: Focus on Islam, B-Issues in Christian Muslim Relations, C-Foundations for Interfaith Counters and D- Model of Interfaith Relations etc." David Emmanuel Singh and Robert Edwin Schick, Approaches, Foundation, Issues ad Models of Interfaith Relations (Hyderabad: HMI, 2001), PP.1: From these topics we can see the nature of the dialogue of the HMI.
26. **Letter to Pakistani church:** Maulana AbdulRaoof Faroqui has written a letter to the Pakistani Church about this serious problem under the title "An open letter to Pakistani Church" with the reference of his monthly Magazine ( Mukalma Baiyn al-Mazahib, Lahore.( V3:9,PP.1-6)
27. **Library Staff:** The Christian study Centre, Rawalpindi has a good library with a hard working and good behavior staff. Sister Mussart was the head Librarian of CSC in 2010.

28. **Library/ Ivory Tower Research:** It means that the focus of research was shifted from theory to practical in the field of dialogue.
29. **Missiology:** It is an international Christian research journal which specially tells about Christian missions in all over the world.
30. **Mubahala:** literally meaning 'mutual prayer' (Arabic: مباحلة *Cursing*) or Li'an (Arabic: لعان) but in Islamic tradition it refers to a form of resolving religious disputes.
31. **Munazarah (Polemic):** A controversial discussion between religions or communities.
32. **National ID card issue:** according to this issue the Christian community of Pakistan is demanding of same National ID card for their national identity as have other Muslim of Pakistan.
33. **News letter:** The news letter is like a report on a special topic and also consists of other important activities of the CSC as; Seminars , lectures, Publications, impotent interviews, Minority and women rights, country focus, interfaith dialogue, Religious and Social harmony , Muslim-Christian relations, study tours , visits and project reports etc.
34. **One Nation:** According to the director to days politically Muslims and Christians are one nation in Pakistan but according to view how can it possible because the Muslim and Christian have different religious perspective.
35. **Orientalist:** A person from the West who studies and learns the languages, Art and science of oriental countries( Islamic)
36. **Pamphlets and Booklets:** A pamphlet or Booklet is a 5-10 pages short writing in which an important message or introduction is published.
37. **Partition of the Sub-Continent:** The Indian Sub-Continent was divided in two free countries India and Pakistan in 1947, this action is called partition of sub-continent.
38. **Practical method:** In this method I have visited the resource persons of CSC, Audience of dialogue Intellectuals, Muslim Scholars, Christian Scholars, Political leaders, Social workers and NGOs representatives and

University students etc. I visited the Islamabad, Rawalpindi, Lahore, Sialkot, Faisalabad and Karachi to know the practical impact of this dialogue.

39. **Present Dialogue:** the present dialogue of the CSC have been changed from dialogue to harmony and other social issues. They call it a journey from dialogue to practice in which the focus point is not on dialogue but harmony.
40. **Punishment of a Christian lady:** In 2010 a local court of Pakistan punished to a Christian lady **Asia Begum** as death on blasphemy. The Christian organizations protest against it and demand to dismiss or change this Law.
41. **Qadyanies:** Qadyanies are those people who do not believe on the Last Prophet Hood of the Hazrat Muhammad (SAW). Due to this act they are called non Muslims in Pakistani constitution.
42. **Religious diversity:** It means Religious pluralism and is a loosely defined expression concerning acceptance of various religions or environment of multi religious with cultural and social focus.
43. **Religious Harmony:** Harmonies the people on religious bases is called religious harmony.
44. **Religious unity (Wahdat -ul-Adyan):** To unite the people on religious basis is called religious unity.
45. **Resource Persons:** The Resource Persons are those Muslim- and Christian scholars who contribute in different activities of interfaith dialogue, harmony and relations of the Christian Study centre, Rawalpindi. They agreed with the interfaith dialogue aims and objectives of the CSC.
46. **Seminars:** A Seminar is a two or three day's program in which one or more specific topics are discussed. In a Seminar special guests deliver their lectures, read research papers and in the end conclude these findings in the shape of an announcing, white paper or Proclamation. Some time if topic of Seminar is very important, then it is compiled in a book shape and also published by Christian Study Centre, Rawalpindi.
47. **Serampore:** This is an important place in India for Christianity where the first Christian Protestant evangelical and missionary Chaplin, Henry Martyn was deputed by the British Government.

48. **Serious conflictions:** We heard Blasphemy disputed between Muslims and Christian of Pakistan regularly. Some scholars say that the solution of this problem is to dismiss the Blasphemy Act (295-C). According to me the issue is not so easy but we should promote the culture of respect and tolerance for each other scared.
49. **Shalom (Peace):** Shalom is a monthly Urdu Christian magazine, published by Catholics under the supervision of the Bishop of Rawalpindi Diocese. The focus of this magazine is Christian Theology, Practices, Worships, Festivals, problems and other important local activities in Pakistan.
50. **Shanti Nagger Incident:** This is to be in your mind that in 1997 at Shanti Nagger after a clash between Muslims and Christian, many Christians were killed and their houses were burnet due to Blasphemy dispute.
51. **Social approaches:** These are approaches in which the CSC focuses on social issues and topics.
52. **Social Harmony project:** A project is a two or three years duration program, in which the different activities; Seminars, workshops, conferences, lectures and meetings are done to come close the Muslims and Christians. See for detail the pilot projects of the CSC in my thesis.
53. **Social Harmony:** To harmonies the people on social bases at CSC.
54. **Special Courses:** Special Islamic Courses are conducted for foreigner students to introduce the Islam for their own objectives.
55. **Special Lectures:** A lecture is a two are three hours session in which one specific topic is discussed. In a Lecture special guests of national and international or international level deliver his views in his lecture and audiences get knowledge with listening and questions. Some time if topic of the lecture is very important, then it is published as an article in al-Mushir and other research journals.
56. **The Pontifical Council:** This dialogue council is an interfaith dialogue forum from Vatican City for all religions of the world especially for Muslims. This council was established in 1967 for better relations with Muslims.

57. **Theological Approaches:** The approaches in which they focus on theological issues and topics.
58. **Theology:** Study of basic actions and beliefs of a religion, as Christian, Jews and Hindu theology etc.
59. **Theoretical method:** In this method I have read the books, newsletters, projects, Al-Mushir, Pamphlets, booklets, introductions and annual reports and letters from the audiences of the dialogue and harmony projects of the Christian Study Centre, Rawalpindi etc.
60. **Academic dialogue:** It means an interfaith dialogue which has social as well as theological topics, exchange of views and ultimate result by prominent Muslim and Christian scholars.
61. **Universite' Pontificale:** It is a Christian University established by Jesuits in Delhi, India. This university has Theological Faculty since 1977, in which a section is devoted to Islamic studies by the name Vidis: Vidyajyoti Islamic section. In these days This Indian Institute of Islamic studies known as Christian Study centre.( Al-Mushir)
62. **Vatican:** Capital of the Government of the Room and the Centre of the Roman Catholic Church in Europe.
63. **Vote as Muslims:** this is not a true statement because in Pakistan a Muslim has single vote but a Christian has double vote right and according to my information this is only in Pakistan in all over the world.
64. **Workshop:** A workshop is a two or three days training Program in which one or more specific topics are discussed and discussed. In a workshop special guests deliver his experience in his lecture and audiences learn him with questions and enquire. Some time if topic of workshop is very important, then it is compiled in a book shape as training manual.

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4. E-mail ,Ms. Shobha Gosa: [hmipublications@gmail.com](mailto:hmipublications@gmail.com);
5. E-mail : Maqsood Salfi:[peacefoundation\\_1@yahoo.com](mailto:peacefoundation_1@yahoo.com)(Peshawar: PF)
6. E-mail, Dr. M. Akram: [Akram.Muhammad@gmail.com](mailto:Akram.Muhammad@gmail.com)( Islamabad: IRI)
7. E-mail, Madam Samina Imtiaz: [pead@dsl.net.pk](mailto:pead@dsl.net.pk)( Islamabad)
8. E-mail, Mr. Modassir: [Modassir@gmail.com](mailto:Modassir@gmail.com)( Islamabad: IIUI)
9. E-mail, Program Secretary: [hmi\\_academics@yahoo.com](mailto:hmi_academics@yahoo.com);
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