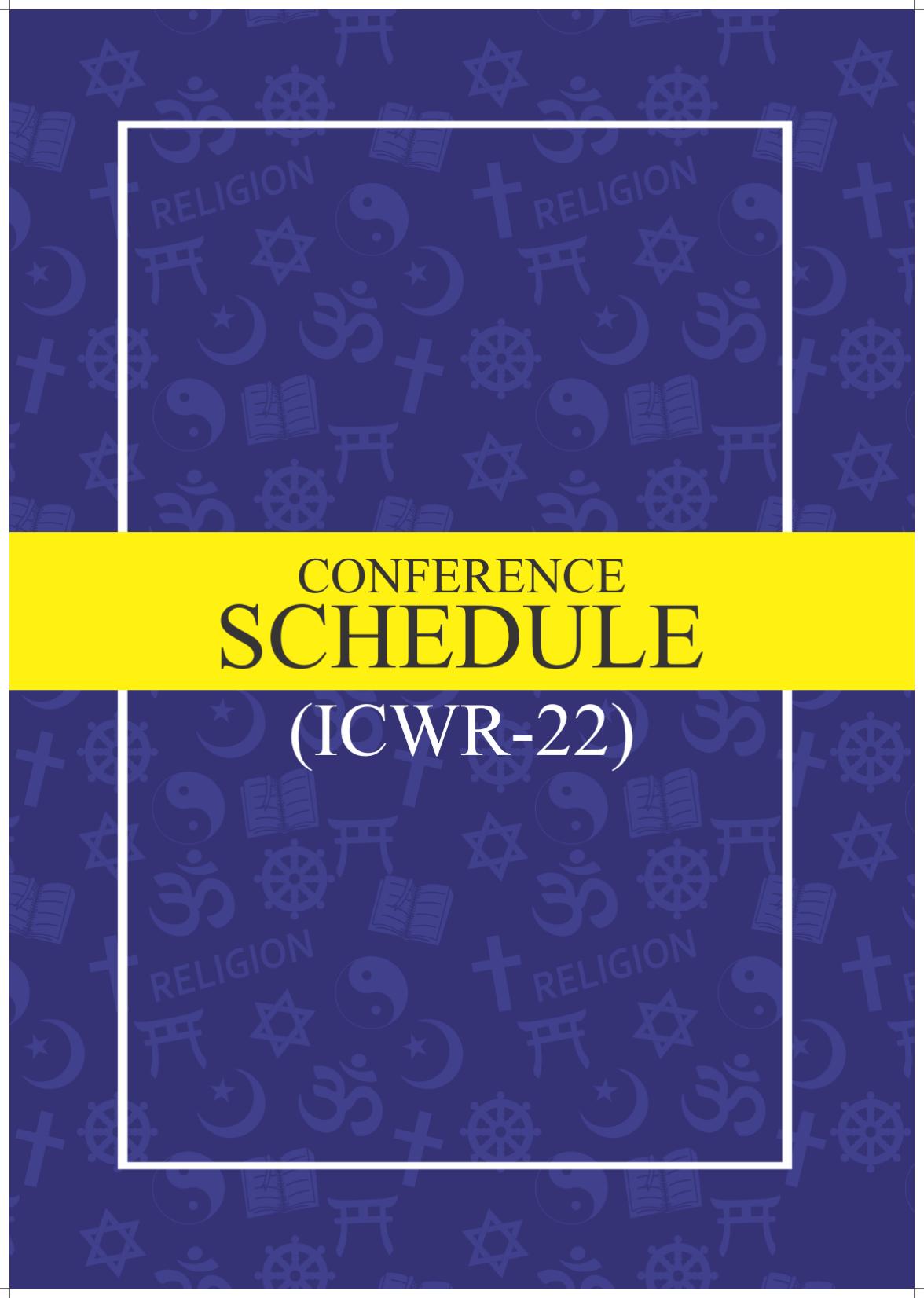


5th International Conference on

WORLD
RELIGIONS
(ICWR-22)



CONFERENCE
SCHEDULE
(ICWR-22)

29th October 2022

DAY-1 (Saturday)

Time		Venue
8:30 am	Registration for Conference • Registration of Participants & Guests	Main Marquee
9:15 am to 9:45 am	WELCOME TEA	Main Marquee
10:00 am to 10:35 am	<ol style="list-style-type: none"> 1. Recitation from the Holy Scriptures 2. National Anthem 3. MUL Documentary 4. Welcome Address Dr. Sajid Mahmood Shahzad, VC, Minhaj University Lahore 5. Conference Introduction Prof. Dr. Herman Roborgh Head, School of Religion and Philosophy, Minhaj University Lahore 	Main Marquee
10:35 am to 10:55 am	KEYNOTE SPEECH – I Dr. Hassan Mohi ud Din Qadri Chairman Supreme Council, Minhaj ul Quran International	
10:55 am to 11:00 am	REMARKS BY GUEST OF HONOR Mr. Habib ur Rehman Gillani Chairman, Evacuee Trust Property Board	
11:00 am to 11:20 am	KEYNOTE SPEECH – II Dr. Sardar Giyani Harpreet Singh Jathadar Akaltakhat (Golden Temple) India	
11:20 am to 11:45 am	KEYNOTE SPEECH – III Prof. Dr. Hussain Mohi ud Din Qadri Deputy Chairman, BOG, Minhaj University Lahore, Lahore	
11:45 am to 12:45 pm	PANEL DISCUSSION – I Religious Diversity in Pakistan: Challenges and Prospects	
	MODERATOR Dr. Naeem Mushtaq Interfaith Dialogue & Peace Activist & Author	
	PANELISTS • Mr. Azhar Siddique Advocate, Supreme Court of Pakistan • Mr. Amjad Nazeer Khan District & Session Judge (R), Lahore • Mr. Ghulam Mustafa Ch. Advocate, Supreme Court of Pakistan • Syed Hassan Abbas Raza Advocate, Lahore High Court, Lahore	
12:45 pm to 01:30 pm	LUNCH & PRAYER BREAK	Food Marquee & Jaame' Masjid

29th October 2022

DAY-1 (Saturday)

01:30 pm to 02:30 pm	PANEL DISCUSSION – II	Main Marquee
	Is Religious Pluralism a Practical Prospect for Modern Society?	
	MODERATOR Imam Yahya Sergio Yahe Pallavicini President and Imam of the COREIS, Italian Islamic Religious Community, Italy	
	PANELISTS <ul style="list-style-type: none"> • Dr. Sardar Giyani Harpreet Singh Jathadar Akaltakhat (Golden Temple) Amritsar, India • Rev. Prof. Miriswaththe Wimalagnana Thero Department of Buddhist Culture, The Post Graduate Institute of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka • Prof. Dr. Herman Roborgh Head, School of Religion and Philosophy, Minhaj University Lahore, Lahore • Dr. Omer Farooq Saeed Assistant Professor, University of Management and Technology, Lahore • Mr. Krishn Sharma President, Pakistan Hindu Temples Perbandhak Committee 	
2:30 pm to 2:45 pm	TEA BREAK	Ibn-e-Khuldoon Marquees
2:45 pm to 4:30 pm	TECHNICAL SESSION - A	Dr. Fareed-ud-Din Qadri Hall, Ibn-e-Khuldoon Block
	Theme: Innovative approaches to Interreligious Dialogue	
	MODERATOR Dr. Ahmad Raza Department of Islamic Studies, University of Narowal, Narowal	
	SESSION COORDINATOR Dr. Waqasia Naeem School of English, Minhaj University Lahore, Lahore	
	PAPER PRESENTATIONS 1. The Role of Muslim Religious women in Pakistani Society Mr. Arsalan Ullah Khan (Writer and Poet of Urdu and English literature in monthly Magazines)	

29th October 2022

DAY-1 (Saturday)

	<p>2. The Role of Theological Study Centers in Khyber Pakhtunkhwa Dr. Qaisar Bilal (Chairman Department of Islamic Studies, Kohat University of Science & Technology, Kohat)</p> <p>3. The Religious Other: Contemporary Muslim Discourse Dr. Neelam Bano (Assistant Professor, Superior University Lahore, Lahore)</p> <p>4. اکیسویں صدی اور تہذیبی کشمکش: عصری مطالعات کے تناظر میں 21st Century and the Clash of Civilizations: A Contemporary Studies Perspective Dr. Javeria Hassan (Incharge, M Phil Program, Department of Islamic Studies, Minhaj College for Women, Lahore)</p> <p>5. بدھ مت: مذہبی اور اخلاقی تعلیمات Buddhism: Religious and Moral Teachings Mr. Abbas Ali Raza (Lecturer, Islamic Studies Department, Lahore Garrison University, Lahore)</p>	
	TECHNICAL SESSION - B	
	Theme: The Contribution of Interreligious Dialogue to Contemporary Society	
	<p>MODERATOR Dr. Ali Raza Tahir Assistant Professor, School of Religion & Philosophy, Minhaj University Lahore, Lahore</p>	
	<p>SESSION COORDINATOR Dr. Niat Nigar Head, School of Mathematics, Minhaj University Lahore, Lahore</p>	
2:45 pm to 4:30 pm	<p>PAPER PRESENTATIONS</p> <p>1. Muslim-Christian Dialogue: Nigerian And Pakistani Perspectives Dr. Shuaibu Umar Gokaru (Department of Islamic Studies, Bauchi State University, Nigeria)</p> <p>2. Interreligious Dialogue in Islam Dr. Sayeda Asiya (Department of Islamic Studies and English, Hazrat Ayesha Siddiqa Model Degree & Commerce College, Lahore)</p>	<p>Syed Tahir Allauddin Al-Qadri Hall, Ibn-e-Khuldoon Block</p>

29th October 2022

DAY-1 (Saturday)

3. Interreligious Dialogue in Pakistan: An African Perspective

Mr. Ayinde Solomon Olugbemiga

(Lecturer in African Traditional Religion, Comparative Religion, Islam and World Religion, Nigeria)

4. The need for Inter-religious Dialogue Today

Ms. Maryam Naz

(Lecturer in Jinnah University for Women, Karachi)

5. زرتشتی مذہب کی تعلیمات

The Teachings of Zoroastrianism

Dr. Hafiz Faiz Rasool

(Assistant Professor, Islamic Studies Department, Lahore Garrison University, Lahore)

End of Day 1

30th October 2022

DAY-2 (Sunday)

<div>9:45 am to 11:30 am</div>	<div>TECHNICAL SESSION - C</div>		<div>Dr. Fareed-ud-Din Qadri Hall, Ibn-e-Khuldoon Block</div>
	<div>Theme: Interreligious Dialogue Develops A New Kind of Discourse</div>		
	<div>MODERATOR</div> <div>Prof. Dr. Herman Roborgh</div> <div>Head, School of Religion & Philosophy, Minhaj University Lahore</div>		
	<div>SESSION COORDINATOR</div> <div>Qasim Khan</div> <div>Lecturer, Peace and Counter-Terrorism Studies, Minhaj University Lahore</div>		
	<div>KEYNOTE SPEECH</div> <div>Imam Yahya Sergio Yahe Pallavicini</div> <div>President and Imam of the COREIS, Italian Islamic Religious Community, Italy</div> <div>“Positive and Negative Ways of Thinking About Other Religions”</div>		
	<div>PAPER PRESENTATIONS</div> <div> <div>1. بین المذاہب ہم آہنگی: حضرت شاہ ولی اللہ کی خدمات</div> <div>Interreligious Harmony: The Contribution of Shah Waliullah Muhammad Usman Ghani</div> <div>(Research Asst. at International Islamic University, Islamabad)</div> <div>2. The Response of Western Scholars to Recent Muslim Thinkers</div> <div>Dr. Omer Farooq Saeed</div> <div>(Assistant Professor, University of Management and Technology, Lahore)</div> <div>3. Questions about God: Overcoming Some Theological Barriers in Muslim Christian Dialogue</div> <div>Rev. Philip Duncan Peters</div> <div>(Lecturer, Edinburgh Theological Seminary, UK)</div> <div>4. Islamic Civilizations: A History of Tolerance and Pluralism</div> <div>Mr. Auranzaib Noor Ali</div> <div>(Educator and Curriculum Developer, Ismaili Tariqah and Religious Education Board)</div> </div>		

30th October 2022

DAY-2 (Sunday)

9:45 am to 11:30 am	TECHNICAL SESSION - D	Syed Tahir Allauddin Al-Qadri Hall, Ibn-e-Khuldoon Block
	Theme: Authenticating Religious Harmony Through Conviction and Discourse	
	MODERATOR Dr. Naeem Anwar Nomani Assistant Professor GC University, Lahore	
	SESSION COORDINATOR Dr. Adeel Irfan Head, School of Peace & Counter-Terrorism Studies, Minhaj University Lahore	
	KEYNOTE SPEECH Ms. Patricia Elizabeth Prentice Research Coordinator, National Centre for Contemporary Islamic Studies University of Melbourne, Australia.	
11:30 am to 11:50 am	PAPER PRESENTATIONS 1. اسلام کا قانون ارتداد: تحقیقی و تنقیدی جائزہ Apostasy Law in Islam: Research and Critical Review Dr. Ali Waqar Qadri (Director, Lural Home Schools, Lahore) 2. اہانت مذہب کا تصور و تدارک: اسلام اور دیگر مذاہب کا تقابلی جائزہ Blasphemy: A Comparative Study of Islam and other Religions Dr. Taj-ud-Din (Senior Research Scholar, Farid-e-Millat Research Institute, Lahore) 3. Religious Orientation and Interfaith Relations Dr. Adil Sultan Rao (Director ORIC, University of Jhang, Jhang) 4. The Punishment of Apostasy in Islam Hafiz Hassan Shaikh Barkati (Research Scholar, GC University, Lahore)	Food Marquee
11:30 am to 11:50 am	TEA BREAK	

30th October 2022

DAY-2 (Sunday)

11:50 am to 12:10 pm	KEYNOTE SPEECH – IV Rev. Dr. John Dupuche Senior Lecturer at Catholic Theological College, Melbourne, Australia	
12:10 pm to 1:10 pm	PANEL DISCUSSION – III What can we learn from our Religious History to promote Inter-religious harmony? SESSION CHAIR Prof. Dr. Asghar Zaidi Vice Chancellor, Government College University Lahore, Lahore MODERATOR Prof. Dr. Shanthikumar Hettiarachchi Professor at the School of Religion and Philosophy, Minhaj University Lahore, Lahore PANELISTS 1. Rev. Dr. John Dupuche Senior Lecturer at Catholic Theological College, Melbourne, Australia 2. Dr. Hafiz Abdul Ghani Associate Professor, Religious Studies, Head of the Islamic Studies Department, Forman Christian College University, Lahore 3. Imam Yahya Sergio Yahe Pallavicini President and Imam of the COREIS, Italian Islamic Religious Community, Italy 4. Dr. Ahmad Raza Asst. Prof., Department of Islamic Studies, University of Narowal, Narowal 5. Rev. Phillip Duncan Peters Lecturer, Edinburgh Theological Seminary, UK	Main Marquee
1:10 pm to 2:00 pm	LUNCH & PRAYER BREAK	Food Marquee & Jaame' Masjid
2:00 pm to 2:20 pm	KEYNOTE SPEECH – V Rev. Prof. Miriswaththe Wimalagnana Thero Department of Buddhist Culture, The Post Graduate Institute of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka	
2:20 pm to 3:20 pm	PANEL DISCUSSION – IV پاکستان میں بین المسالک اور بین المذاہب رواداری: مسائل اور انکا حل Challenges Related to Religious Co-existence and Harmony in Pakistan and their solutions	Main Marquee

30th October 2022

DAY-2 (Sunday)

	MODERATOR Dr. Sajjad Ahmed Assistant Professor, School of Business & Management Sciences, Minhaj University Lahore	
	PANELISTS 1. Maulana Syed Zia Ullah Shah Bukhari President, Muttahidah Jamiat Ahle Hadith, Pakistan 2. Maulana Syed Muhammad Abdul Khabir Azad Chairman Central Ruet-e-Hilal Committee Pakistan & Khateeb Badshahi Masjid, Lahore 3. Allama Syed Jawad Naqvi Head, Urwa-tul-Wusqa, Lahore 4. Allama Dr. Raghieb Hussain Naeemi Nazim-e-Aala, Jamia Naeemia, Lahore 5. Dr. Ali Waqar Qadri Director, Laurel Home Schools, Lahore	
3:20 pm to 4:00 pm	KEYNOTE SPEECH – VI Prof. Dr. Abdullah Saeed Director, National Centre for Contemporary Islamic Studies, University of Melbourne, Australia.	Main Marquee
4:00 pm to 4:30 pm	CLOSING SESSION Conference Synthesis, Declaration and Vote of Thanks Dr. Khurram Shahzad Registrar Minhaj University Lahore Shields and Best Paper Award Distribution	
4:30 pm	FAREWELL TEA	
		Food Marquee

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ABSTRACTS OF Keynote Speeches



The Legal Status of Non-Muslims in the Pakistani Constitution and Law

Hussain Mohi-ud-Din Qadri*

This paper discusses the legal status of non-Muslims in Pakistan, particularly in the context of Pakistan's Constitution and Law. The study begins by presenting classical and historical perspectives on interfaith harmony and presents the classical juridical standpoint on social interaction with non-Muslim minorities in a Muslim society. It goes on to describe the scope of minority rights in the context of their religious freedom, social contracts, personal and family status in the Islamic Republic of Pakistan. The study makes legal and operational reference to the rights which people of other faiths enjoy in Pakistan and how they are mainstreamed not only in the population but also in public offices, the parliament and in the armed forces of this country.

Paths and Hurdles towards Interreligious Dialogue in Australia

John Dupuche**

The terms 'exclusivism', 'inclusivism' and 'pluralism' can be understood on many levels, such as theological and political, communitarian and personal. This presentation shows how each term is valuable in its own right and when properly understood gives value to the others. The sacred uniqueness of the individual – their exclusive dignity - allows them to welcome others who are likewise sacred. And again, every human being has multiple belongings such as family, nation, culture, vocation and in this sense each individual is plural. Each person is enriched in their own beliefs when they perceive the hand of God at work in others, and in this sense each person is inclusive. The effect of these different approaches will be unearthed by examining the present context of Melbourne, Australia, where the speaker lives. Islamic framework.

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Knowledge of religious history can stimulate cooperation between East and West

Imam Yahya Sergio Yahe Pallavicini*

A narrow view of religious history would focus on the richness of one's own religious, spiritual and cultural development throughout the centuries. But such an approach would disregard the many misunderstandings and conflicts that have occurred in history among believers of different religions. A more objective presentation of religious history would highlight the richness of intellectual debate and the diversity of ways in which the different religions have tried to implement the teachings of their faith in every field of social life. This paper discusses the ideological narratives that have blurred the study of religious history but also suggests ways in which the different religions have cooperated in the past and still do so in the present.

The Middle Way: A Buddhist Approach to Interreligious Dialogue

Rev. Prof. Miriswaththe Wimalagnana Thero**

Almost all the Indian religions emerged in a religiously plural world and have shown either pluralistic or inclusivist tendencies in their interaction with other religions. The pluralist position is not rejected in Buddhism but the Buddhist approach to interreligious dialogue cannot be confined to the pluralist position. This paper argues that Buddhism remains in the middle ground, a position that gives up all types of extreme positioning of views and perspectives. The Buddhist position accepts pluralist religious worldviews but maintains a 'critical tolerance' and a 'normative significance' in its relations with other religions.

Keywords: Middle-Way, Pluralism, Exclusivism, Interreligious dialogue, Apanṇakasutta and Sandakasutta

* President and Imam of the COREIS, Italian Islamic Religious Community, Italy

** Department of Buddhist Culture, The Post Graduate Institute of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka

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ABSTRACTS

Technical Session-A

Theme: Innovative approaches to
Interreligious Dialogue

The Role of Muslim Religious Women in Pakistani Society

Arsalan Ullah Khan*

Pakistan is a male-dominated society. However, some emerging religious organizations, such as Jamaat-e-Islami and Minhaj-ul-Quran, give women equal opportunities and some famous female clerics have a large number of followers. These female clerics are criticized by male Islamic clerics who believe that a woman cannot become an Islamic scholar and interpreter of the Quran. In this way, a religious woman is not in a position to make any real change in society. This paper argues that a religious Pakistani woman should take steps to present an enlightened and modern presentation of Islam.

The Role of Theological Study Centers in Khyber Pakhtunkhwa

Qaisar Bilal**

Religious seminaries [Deeni Madaris] have an important role to play in promoting tolerance and harmony. This paper highlights the positive contribution that these institutions can make to society provided that their religious leaders are willing to develop their ideological and religious understanding. The paper argues that national integration, religious harmony and the promotion of an inclusive and tolerant mind-set would ensure genuine respect for other religions. The paper concludes that this can only be accomplished through the socio-economic uplift of these institutions and suggests that the Government ought to give greater attention to the reforms that are needed for the growth of interreligious harmony.

Keywords: Theological Study Centres, Tolerance, Socio-Religious Harmony, Socio-economic Uplift

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The Religious Other: Contemporary Muslim Discourse

Neelam Bano*, Javaria Hassan**

The rapid development of social media and use of the internet have resulted in the increase of religious and cultural exchanges between various groups and the consequent recognition of religious diversity. Some of these religious exchanges have led to investigation into other religious traditions. This paper analyzes the approach and the discourse of contemporary Muslim scholars about the Religious Other. The paper concludes that the various approaches to religious diversity adopted by scholars have profound implications and have sometimes led to limited views of the religious self and the Religious Other.

Keywords: Religious Diversity, Religious Other, Prioritization of Religious Homogeneity and of Religious Difference

اکیسویں صدی اور تہذیبی کشمکش: عصری مطالعات کے تناظر میں

21st Century and the Clash of Civilizations: A Contemporary Studies Perspective

Javaria Hassan†

ء میں سیویل، ہنٹنگٹن کے آرٹیکل ”تہذیبوں کے تصادم“ نے عوامی رائے عامہ ہموار کرنے اور عالمی سطح پر سیاست کے خدوخال متعین 1996 کرنے کا ایک منفرد انداز فراہم کیا۔ بعد ازاں وسطی ایشیاء اور ایشیاء میں وقوع پذیر ہونے والے واقعات، امریکی سیاسی و عسکری مداخلت، یوکرین کا تصادم و نزاع خلیجی ممالک میں مہاجرین کا انخلاء، ہجرت اور بریگزٹ، امریکہ میں دائیں بازو کی پارٹی کے متعلقین کی کامیابی اور یورپ میں روز افزوں چیلنجز نے اس تہذیبی تصادم کے بنیاد کو اکیسویں صدی کی عصری و علمی تفہیمات سے کافی حد تک متعلق کر دیا ہے۔ علاوہ ازیں اس بیانیہ کی توثیق اور چیلنج کرنے کے لیے نئے نظریات بھی متعارف کروائے گئے اور کئی علمی و نظریاتی مضامین بھی لکھے گئے۔ زیر نظر تحقیق میں content analysis کا طریقہ تحقیق مستعمل رہے گا۔

In 1996, Samuel Huntington published his article on the clash of civilizations. Subsequent political and military interventions throughout Europe, Asia and America and significant events such as Brexit, the success of right-wing parties and the conflict in Ukraine have made Huntington's narrative more relevant as an analysis of the modern world. Moreover, new ideas have been introduced to validate and to challenge Huntington's theory and numerous academic articles have also been written about it. This paper uses content analysis to review the scholarly efforts that have been made in support of and also in criticism of Huntington's theory.

Keywords: تہذیبی تصادم، عالمی سیاست، مسلم و مغرب تعلقات، جدیدیت، جمہوریت، پر امن بقائے باہمی۔

Clash of civilizations, world politics, Muslim-West relations, modernism, democracy, peaceful coexistence.

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Buddhism: Religious and Moral Teachings

Abbas Ali Raza*, Muhammad Hamza**

بدھ مت مختلف فرقوں، جیسے تھیرواد، مہایانہ اور وجریانہ، وغیرہ کے متعدد سٹراس پر مشتمل ہے، جو گوتم بدھ کے کئی صدیوں بعد لکھے گئے تھے۔ تاہم، وہ اب بھی اس کے اپنے الفاظ کے طور پر پہچانے جاتے ہیں۔ اس طرح، بدھ مت دراصل ایک مذہب کے بجائے مذاہب کا ایک خاندان ہے۔ عملی طور پر، اس نے مقامی مذاہب اور عقائد سے مطابقت پیدا کر لی ہے۔ ساتویں صدی عیسوی میں سندھ پر بدھ مت کے پیروکاروں کی حکومت تھی لیکن آج سندھ میں چند ہی بدھ مت رہ گئے ہیں۔ بدھ مت کی قدیم تاریخ پاکستان بھر میں بکھری ہوئی ہے لیکن اسے محفوظ کر کے پاکستان دنیا بھر سے بدھ مت کے سیاحوں کے لیے ایک پرکشش ملک بن سکتا ہے۔

The Sutras of the different sects in Buddhism, such as Theravada, Mahayana and Vajrayana, consist of countless volumes, which were written many centuries after Gautama Buddha. However, they are still recognized to be his own words. Thus, Buddhism is actually a family of religions rather than a single religion. In practice, it has adjusted to local religions and beliefs. Sindh was ruled by Buddhists in the 7th century AD but today there are only a handful of Buddhists left in Sindh. The ancient history of Buddhism is scattered throughout Pakistan but by preserving it, Pakistan can become an attractive country for Buddhist tourists from all over the world.

Keywords: بدھ مت، تاریخ، مذہبی تعلیمات، اخلاقی تعلیمات، سدھارتھ گوتم بدھ، مذاہب عالم

Buddhism, History, Religious Teachings, Moral Teachings, Siddhartha Gautama Buddha, World Religions

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ABSTRACTS

Technical Session-B

Theme: The Contribution of Interreligious
Dialogue to Contemporary Society

Muslim-Christian Dialogue: Nigerian And Pakistani Perspectives

Shuaibu Gokaru*

Despite the fact that interreligious dialogue is generally accepted in Muslim countries, some Muslims in Nigeria fear that such dialogue has negative consequences for Islam. Hence, this paper examines Muslim-Christian dialogue in the light of the Qur'an and Sunna. The paper concludes that Islam encourages interreligious dialogue for the sake of peaceful coexistence. Nigerian and Pakistani Muslims who do not agree with interreligious dialogue have misunderstood the meaning of interreligious dialogue as an effort to bring the religions together as one. Nigerian and Pakistani Muslim scholars need to convey to their communities that interreligious dialogue does imply the amalgamation of Islam and Christianity.

Keywords: Muslim-Christian, Interreligious Dialogue, Nigerian and Pakistani Perspectives, Qur'an and Sunna.nomic Uplift

Interreligious Dialogue in Islam

Syeda Asiya**, Hammad ullah Khan†

Interreligious dialogue can help to remove religious tensions, misunderstandings and ignorance about the diverse religions in the world so that they can live together in harmony. Islam seeks to impart love, tolerance, and compassion for humanity but Islamophobia has resulted in discrimination against Muslims. History reveals that Muslims have always played a vital role in promoting interreligious relations by promoting justice, equal rights, and the freedom of religious beliefs and practice. Hence, religious extremism associated with Islam is due to insufficient knowledge. Interreligious dialogue can reduce conflicts between the religions.

Keywords: Religious Diversity, Extremism, Interreligious Dialogue, Qur'an and Sunna, Harmony.

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Interreligious Dialogue in Pakistan: An African Perspective

Ayinde Olugbemiga Solomon*

It is instructive to consider strategies, methods and arguments used by religious leaders to encourage an inclusive or a pluralist view of other religions in Pakistan. This paper explores religious differences and rediscovers paths towards interreligious dialogue in Pakistan through the lens of African indigenous religions. The paper discusses material found in library books, articles and journals that discuss connections and similarities between the situation of interreligious dialogue in Pakistan and in Africa. The paper concludes with an analysis and interpretation of the information presented and some recommendations are made.

The Need for Interreligious Dialogue Today

Maryam Naz**, Syeda Sheher Bano†

Even in our modern times, many people still tend to see other religious traditions as inimical to their own. Although Pakistan is a pluralist country, its inhabitants show little acceptance and respect for other religions and sects. One reason for this sad situation is the misuse of religion by politicians and religious leaders and another reason is the lack of ability on the part of religious scholars to provide clear teachings and directives about correct relations with other religious traditions. This paper argues that interreligious dialogue can create a more peaceful environment in the world because it can reduce misunderstanding and bias about other religious beliefs and practices.

Keywords: Religion, Interreligious Dialogue, Sectarianism, Bigotry, Harmony

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** Chairperson, Department of sociology, Jinnah University for women, Pakistan

† Lecturer, Department of sociology, Jinnah University for women, Pakistan

The Teachings of Zoroastrianism

Hafiz Faiz Rasool*, Ata Rehman**

زرشت کا دعویٰ ہے کہ کائنات میں دو قوتیں کام کر رہی ہیں، یعنی اہورا مزدا، جو اعلیٰ ترین خالق اور سچائی اور راستبازی کی روح ہے اور اہرمن، جو برائی، جھوٹ اور تباہی کی طاقت ہے۔ جب اہورا مزدا کا پلڑا بھاری ہو جاتا ہے تو دنیا امن اور خوشحالی کا گہوارہ بن جاتی ہے اور جب اہرمن غالب ہوتا ہے تو دنیا بے حیائی، گناہ اور معصیت کا شکار ہو جاتی ہے۔ آگ کو اہورا مزدا کی علامت کے طور پر اس کی پاکیزگی کی وجہ سے استعمال کیا جاتا ہے اور اس لیے کہ یہ دوسری چیزوں کو بھی پاک کرتی ہے۔ زرشت کی تعلیمات نے بابل اور یونان کے لوگوں کو بہت متاثر کیا اور بعد میں یہودیت اور عیسائیت کو بھی متاثر کیا۔

Zoroastrianism claims that there are two forces operating in the universe, namely, Ahura Mazda, who is the supreme creator and the soul of truth and righteousness and Ahram, which is the power of evil, lies and destruction. When the scales of Ahura Mazda become heavy, the world becomes the cradle of peace and prosperity and when Ahram prevails, the world becomes the victim of immorality, sin and disobedience. Fire is used as a symbol for Ahura Mazda because of its purity and because it also purifies other things. The teachings of Zoroastrianism greatly influenced the people of Babylon and Greece, and later influenced Judaism and Christianity as well.

Keywords: Zoroastrianism, Ahura Mazda, Parsis, Yazdan, Two Gods, Religious and Moral Teachings

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ABSTRACTS

Technical Session-C

Theme: Interreligious Dialogue
Develops A New Kind of Discourse

بین المذاہب ہم آہنگی: حضرت شاہ ولی اللہ کی خدمات

Interreligious Harmony: The Contribution of Shah Waliullah

Muhammad Usman Ghani*, Talha Dehlvi**

اگرچہ کائنات میں تنوع کا بہت زیادہ ثبوت موجود ہے، اس کے باوجود اس کی وحدت کا احساس ہوتا ہے۔ شاہ ولی اللہ چار اخلاقی خوبیوں کا ذکر کرتے ہیں جن کی بنیاد پر دنیا کے تمام مذاہب متحد ہو سکتے ہیں۔ فلسفہ مذاہب کے بارے میں ان کی دلیل ہے کہ تمام مذاہب میں یوں تو بہت سے عناصر مشترک ہیں لیکن خاص طور پر درج ذیل چار ہیں: طہارت، نیک اعمال، اللہ تعالیٰ سے تعلق اور انصاف۔ انسان اپنی صفات میں مختلف ہیں لیکن انسانیت کا پہلو ان سب میں مشترک ہے۔ اسی طرح کائنات میں زندگی کی تمام اقسام اپنی ظاہری شکل اور وجود میں مختلف ہیں لیکن خدا کی تخلیق کی حقیقت میں متحد ہیں۔

While there is much evidence of diversity in the universe, nevertheless one gets a sense of its unity. Shah Waliullah refers to four ethical virtues on the basis of which all religions of the world can be united. In his view of the philosophy of religion, he argues that there are a number of elements common to all the religions but especially the following four: cleanliness, noble deeds, relationship with the Almighty and justice. Human beings differ in their attributes but the aspect of humanity is common to all of them. Similarly, all the varieties of life in the universe differ in their appearance and existence but are united in the fact of being created by God.

Keywords: بین المذاہب تعلقات، اتحاد، مشترکہ اقدار، چار اخلاقی خوبیاں

Interreligious Relations, Unity, Common Values, Four Ethical Virtues

The Response of Western Scholars to Recent Muslim Thinkers

Omer Farooq Saeed†

From the United States to North Africa, the Middle East and Southeast Asia, Muslim activist intellectuals have made a significant contribution to the emergence of contemporary Islam. Their ideas have provided the foundation for many Islamic movements throughout the world. Even for those who disagreed with their claims, these activist thinkers have shaped the conceptual world of Islam and have been at the root of what has come to be known at the end of the 20th century as the Islamic Resurgence.

Moreover, these Muslim intellectuals became the focus of these Western scholars to the Muslim activist intellectuals of the 20th Century.

Keywords: Muslim Resurgence, Muslim Thinkers, Islamic Movements, Western Discourse

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Questions about God: Removing Theological Barriers in Muslim-Christian Dialogue

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This paper argues that it is unhelpful to think in terms of Christians and Muslims worshipping two completely different entities, which from the point of view of both traditions implies that the other is worshipping an idol or a false god. The paper will discuss: (1) theological differences in the attributes and character of God, and (2) Muslim denial of the doctrine of the Trinity. Muslims often feel that Christian monotheism is severely compromised by the doctrine of the Trinity and the divinity of Christ. This paper argues that mainstream Christianity is a truly monotheistic faith and discusses areas of common ground between Muslim and Christian faith.

Keywords: God, Attributes of God, Trinity, Monotheism, Dialogue

Islamic Civilizations: A History of Tolerance and Pluralism

Auranzaib Noor Ali**

Since Islamic history is a part of world history, Muslims have always experienced encounters and exchanges with other religious groups. This view of history challenges the prevailing narrative that refers to the clash of civilizations between East and West. The paper discusses Islam as a civilization on account of the sophisticated social, economic, and political systems that were developed through the exchange of ideas and skills. In fact, Muslims have always interacted with and learnt from other religions and cultures. The civilizational approach to the history of Islam enables us to rise above the issue as to which religion is universally true and to celebrate our religious diversity, which is an important quality of our human existence.

Keywords: Civilizational Approach to History, Diversity, Clash of Civilization, Islamophobia

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ABSTRACTS

Technical Session-D

Theme: Authenticating Religious Harmony
Through Conviction and Discourse

Apostasy Law in Islam: Research and critical review

علی وقار قادری*

ارتداد اپنے معنی و مفہوم کے لحاظ سے ماضی میں اہل اسلام کے ہاں بہت حد تک ابہام و التباس کا شکار رہا ہے۔ اور مستشرقین کی طرف سے بھی اس پر خاطر خواہ بحث نہیں کی گئی۔ اس ارنیکل میں اسلام میں ارتداد کے حوالے سے پائے جانے والے مختلف نقطہ ہائے نظر، احکام، سزا اور سزا کی علتیں اور نفاذ سزا کے لوازمات کو با تفصیل زیر بحث لایا گیا ہے۔ "ارتداد" کے موضوع پر پائے جانے والے مختلف ذہنی تناظر کا احاطہ کیا گیا ہے اور ارتداد کے حوالے سے اسلامی لٹریچر میں پائے جانے والے تین مختلف نقطہ ہائے نظر بیان کیے گئے ہیں۔

The concept and practice of apostasy has been a source of much ambiguity and confusion among Muslims in the past. Orientalist studies of apostasy have failed to throw much light on the subject. This paper consists of an academic investigation into apostasy, its real status in Islam, the laws concerning apostasy and the implementation of punishment for the act of apostasy. Much of the available literature on apostasy appears to be an expression of different mental perspectives. The paper describes and discusses three significant points of view on apostasy that can be found in Islamic literature

Keywords: موجبات ارتداد، شرائط ارتداد مرتد، ارتداد، فتنہ خفی، فتنہ ماکل، فتنہ خلی، فتنہ شافعی، علت،

Apostate, reasons for apostasy, conditions for apostasy, the four jurisprudential perspectives.

اہانت مذہب کا تصور و تدارک: اسلام اور دیگر مذاہب کا تقابلی جائزہ

Blasphemy: A Comparative Study of Islam and Other Religions.

تاج الدین کلامی**

اہانت کا معنی ہے مقدس ہستیوں اور ان سے منسوب اشیاء و مقامات کی تعظیم و توقیر واجب ہے ان کی توہین و تحقیر کا ارتکاب کرنا۔ بین المذاہب ہم آہنگی کے تناظر میں اہانت کے تصور کو اسلام اور دیگر ادیان عالم کی تعلیمات کی روشنی میں سمجھنا، ایک ضروری امر ہے۔ اگرچہ دیگر سامی ادیان میں بھی تقدیس مذہب و رسالت کا تصور موجود ہے۔ البتہ اس تصور کو سمجھنے کی بھی ضرورت ہے کہ کس قسم کے عمل کو اہانت قرار دیا جائے گا۔ اور اہانت کے وجوہات کیا ہو سکتے ہیں۔ زیر نظر تحقیقی مقالہ ارتداد کے معنی و مفہوم اور عملی اشکالات کے حوالے سے چند عملی اقدامات تجویز کئے گئے ہیں۔

The act of blasphemy is an act of disrespect, contempt or irreverence for religious beliefs and practices. In the context of interfaith harmony, it is important to understand the concept of blasphemy in the light of the teachings of Islam and other world religions. While all Semitic religions affirm the sacredness of religion and Prophethood, there is a need to define the precise action which these religions consider to be blasphemous. Making fun of any religion and its holy personalities, holy books or sacred places is against the teaching of

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Islam. This paper concludes by making practical suggestions with regard to the concept and practice of blasphemy.

Keywords: موجبات ارتداد، شرائط ارتداد مرتد، ارتداد، فقه حنفی، فقه مالکی، فقه حنبلی، فقه شافعی، علت،

Apostate, reasons for apostasy, conditions for apostasy, the four jurisprudential perspectives.

Religious Orientation and Interfaith Relations

Sajjad Ahmad^{*}, Adil Sultan Rao^{**}

This paper explores the effect of various dimensions of a Muslim's belief which effects his/her attitude towards interfaith relations. The data was collected from 380 respondents. A purposive sampling technique was adopted to include all the known sects of Pakistani Muslims. Partial Least Square Structural Equation Modelling (PLS-SEM) through Smart PLS was used to test the proposed relationships. The inclusivist approach was found to have a significant moderating role on the relationship between various predictors. Impact Performance Map Analysis (IPMA) was conducted to assess the relevant importance of various predictors in the model.

Keywords: Interfaith Relations, Inclusivist Approach, Apostasy, Blasphemy, Context, PLS-SEM

The Punishment of Apostasy in Islam

Hafiz Hassan Shaikh Barkati[†]

A number of early scholars of Islam have expressed the opinion that anyone who reverts from Islām and changes his religion should be given the death penalty. From the beginning of Islām, there has been much debate on this topic. Some jurists say that apostasy is a major sin but the apostate must not be put to death. Moreover, it was observed that the cause of apostasy was sometimes identified as mental illness. This study highlights the views of psychiatry on apostasy. The paper investigates the punishment of a person who is mentally ill and becomes an apostate. The paper concludes that, according to Islāmic Law, someone who suffers from mental illness is not accountable and so cannot be punished.

Keywords: Apostate, Islāmic Law, Jurists, Mental Illness, Capital Punishment

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