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Lahore



**ABSTRACT BOOK**

**INTERNATIONAL CONFERENCE**

**ON RELIGIOUS PLURALISM & WORLD PEACE**

**(RPWP-2017)**

**11th & 12th November 2017**

Organized by: Minhaj University Lahore  
In collaboration with PHEC

Supported by:  
School of Religions & Philosophy  
School of Peace & Counter-Terrorism Studies

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### 2. Prof. Dr. Mohammad Nizamuddin

Chairperson, Punjab Higher Education Commission, Lahore

## Conference Declaration

### Dr. Hussain Mohi-ud- Din Qadri

Deputy Chairman, Board of Governors, Minhaj University Lahore

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## Buddhism and World Peace

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### Abstract

The epidemic of terrorism spreading throughout the world is not a religious conflict. If the minds of terrorists were truly religious, there would be no terrorism. Even though, in some cases, there may be some validity in their grievances, terrorist activity is not the way to resolve them. Violence breeds violence, it is never a source of peace. Incorrect beliefs, prejudice, and hatred are the source of terrorism. Such attitudes blind people to reality and prevent them from seeing others as friends.

To examine the root causes of terrorism, this paper presents the Buddhist view of what mind is and how it functions, with relation to the cultivation of wrong views, anger, pride, and greed. It has six sections: By recognizing that our minds are not our brains, we will understand that each of us has the potential to transform our minds from habitual mistaken beliefs, self-centeredness and disturbing emotions into correct views, undiscriminating friendship and healthy emotions. In essence, this transformation is the spiritual path.

By identifying and removing our mistaken self-image, we can recognize our true selves and by freeing our minds from self-importance we can open our hearts to genuine love and compassion for each other. The spiritual path of training our minds in wisdom and compassion is based upon the pure morality of non-harmfulness towards others. This is cultivated through the four virtuous qualities of faith, self-respect, consideration, and conscientiousness..

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## A Christian Response to Terrorism: Understanding and Forgiveness

Dr. André Wehrli-Allenbach\* , Esther Wehrli-Allenbach

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### Abstract

During the past few years, news reports about terroristic attacks seem to have increased. Various reasons have been identified for this increase such as negative experiences or an offense by immoral behaviour or even blasphemy. There are several ways to respond to terrorism, namely, with a) revenge, b) protection, c) understanding or d) forgiveness. The first response seems to be the most common. However, revenge or what is sometimes called war against terrorism can lead to new violence. Another common response focuses on self-protection and defence. The third response focuses on understanding and tries to grasp the reasons for terrorism. Some of these reasons may of course lead to other responses. Forgiveness could be suggested as another response, but this could be the most difficult response to make. The challenge for nations and their political leaders is to choose the most appropriate response. From a Christian standpoint, forgiveness seems to be the only valid response. This response could be the starting point from which to make other responses.

**Keywords:** Understanding, forgiving, Christianity, violence

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## Religious Pluralism: A Challenge or an Opportunity for Coexistence?

- An Assessment from the Sri Lankan Context -

Dr. J.C. Paul Rohan\*

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### Abstract

God has revealed himself in different ways and this has given rise to various religious traditions. The principal function of religions is to be a link (Latin: re + ligare). However, religions have deviated from this noble purpose. The present world order with its conflicts, violence, injustice, discriminations, anti-life concepts and practices has raised a fundamental question, "are religions contributing to the wellbeing and harmony of the world or have they given rise to various forms of extremism and violence to destroy it?" This paper will emphasize the value of religious pluralism while presenting its consequences in the context of Sri Lanka.

In Sri Lanka, the presence of four world religions within a small island offers a chance to explore how inter-religious relationship, dialogue and collaboration can contribute to the harmonious coexistence of this multi-religious society. At present, however, religious minorities face threats from the extremists of the dominant religion in Sri Lanka. This paper argues that religious pluralism is an opportunity to create harmony and coexistence because it expresses the effort of man to reach God in various diverse ways.

**Keywords:** Pluralism, diversity, inter-religious dialogue, reconciliation, harmony,

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## Co-citizens and Co-human in the Pluralistic World: Lessons from Mohammed Talbi and Maulana Abul Kalam Azad

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### Abstract

I will discuss the views of two Muslim scholars: Mohammed Talbi (Tunisia) and Abul Kalam Azad (India), who both lived in plural contexts. I will show that their political and intellectual views invited people to live as co-citizens and co-humans in the modern world. Both scholars upheld pluralism as the design of God for this world. Talbi maintains that pluralism and dialogue are two sides of the corner stone that holds a plural society together. Pluralism is respect for all parties, for the views of others in the context of intellectual and religious freedom. Mutual respect is the basis for true dialogue and the corner stone of religious and intellectual freedom. Interreligious dialogue is essential for pluralism to become vibrant. Kalam Azad maintains that truth is the essence of all religions as it is founded on the oneness of God. Every human person can intuitively apprehend the truth. Faith and good works are universal values. These universal values call upon people to recognize one another's 'co-humanity' and live together as citizens in a plural world.

**Keywords:** Pluralism, co-citizens, co-humans

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## Religious Violence and Response of the State in Post-War Sri Lanka

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### Abstract

Sri Lankan forces and government authorities have succeeded in counter measures by the State aimed at responding to terrorism by defeating the world-noted terrorist group, the Liberation Tigers of Tamil Eelam (LTTE). However, they have failed to restore peace and harmony among different ethno-religious groups in the post-war context. The additional space given to the re-emergence of radical religious groups has challenged the process of fostering religious tolerance and harmony, which has been maintained for centuries in the country. The ethno-religious minorities have been the major targets of religious hatred, violence, and attacks. At both the societal and political levels, majority religious campaigns have established a dominant presence to oppose the existence and practice of the religious fundamentalism of minorities. This study attempts to investigate the nature and the impact of the majority religious violence in post-war Sri Lanka, as well as the response by the State to control them and foster religious tolerance and harmony in the country. This study argues that many forces have promoted religious violence under the name of religious nationalism as a mechanism by which to consolidate a majority ethno-religious hegemony in the absence of a competing ethnic-group context in post-war Sri Lanka. We also argue that the continuous promotion of majority religious hegemony through religious and anti-minority hatred and violence will further promote religious intolerance and radicalism in the country.

**Keywords:** Religious violence, religious nationalism, ethno-religious minorities, religious harmony, post-war reconciliation, Sri Lanka.

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## The Hudud Controversy in Contemporary Malaysia: A Study of Its Proposed Implementation in Kelantan and Terengganu

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### Abstract

This paper examines the Hudud punishments in the Islamic penal system and specifically aims to analyse the proposed implementation of the Hudud law in the two Malay-Muslim dominated states of Kelantan and Terengganu on the east coast of Peninsular Malaysia. In Malaysia, the Syariah Criminal Enactment (II) 1993 of Kelantan and the Syariah Criminal Enactment 2003 of Terengganu (as proposed by PAS) allow the application of Hudud laws in the above mentioned States. However, the enforcement of these laws in both these States has been suspended indefinitely because UMNO claims that these laws are inconsistent with the Federal Constitution - the supreme law of the Federation. It is true that the enactment of penal laws is within the jurisdiction of the federal authority and not the State. Furthermore, the criminal jurisdiction of the Syariah Court has been restricted by the Syariah Courts (Criminal Jurisdiction) Act 1965, which is a federal body. The arguments in relation to the implementation of Hudud laws in Malaysia represent an on-going political dispute between PAS and UMNO. This paper concludes that the implementation of the Hudud law is not appropriate at present – not only in Kelantan and Terengganu but in the whole of contemporary Malaysia.

**Keywords:** Hudud, Islam, criminal law, punishment, shariah, federal constitution, federation.

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## Islam, Peace Building and the Challenge of Terrorism in Multi-Religious Societies

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### Abstract

The contemporary world is thrown into incessant fear due to the recent phenomenon of terrorists attacks on innocent lives in different part of the world. Despite several efforts of Muslim scholars to counter the rising spade of religious hate, prevent relapse of the world into conflict and strengthen interfaith peaceful coexistence, Islamophobia continue to attribute the actions of deviant Muslims to the teachings of Islam itself, rather than a deviation from pristine Islam. While others portray terrorism as a common characteristic of all Muslims, more others considers Muslims the first suspects of every terror attack. This paper absolves Islam from these false allegations by clarifying the Islamic approach to peace and tolerance. To achieve these, relevant authorities from the Qur'an, Hadith and the unanimous opinion of learned scholars were analyzed. It argues that Islam has nothing to do with terrorism because; a religion built on the pillar of peace, tolerance and dialogue cannot be a religion of violence, intolerance and terrorism. The paper stresses also that as a comprehensive and divine way of life, Islam remains a justly balanced religion that will continue to be relevant all time, places and circumstances. The work recommends for review of the diplomatic crusade of western world on Muslim countries, and intensive orientation on sound creed of Islam against deviant interpretations which influences hate, radicalization and violent extremism.

**Keywords:** Islam, peace, deviation, terrorism, Islamophobia

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## Trying to Understand Other Religions: A New Response to Religious Pluralism

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### Abstract

Minhaj University Lahore has recently set up the School of Religions and Philosophy, which invites students to engage in the study of world religions. People often ask: why study other religions? What is the usefulness of such a project? This paper offers a response to such questions. After clarifying the nature of comparative religion, the paper introduces the discipline called comparative theology, which is a new response to the study of religions in the world today. According to this approach, students remain firmly grounded in their own religious tradition and try to understand their own religion more deeply in the light of another religion. This paper argues that it is very enriching to allow another religious tradition to open up new perspectives and provide deeper insights into one's own religion. The paper offers some examples of the way this has occurred in history and ends by providing several examples of areas for research according to the method of comparative theology.

**Keywords:** Comparative religion, theology of religions, interreligious dialogue, comparative theology, religious pluralism

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## The Response of Hinduism to Terrorism

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### Abstract

Sanatan Dharm (commonly known as Hinduism) is a religion of Ahinsa (non-violence) and Shanti (peace) and stresses the obligation to be merciful not only to human beings but to all living beings. The basic tenet of Vedic literature is to live and let others live with Ahinsa and Shanti. Yet Sanatan Dharm also states that terrorists should be sentenced to death at once. According to the Bhagvad Gita, God appears on earth to protect the pious and annihilate the miscreants. Incarnated in different forms, He (the Lord) killed many mischievous spirits. For example, Krishna killed Kans and Kauravs in the war of Mahabharat, Ram killed Ravan, Narsingha Bhagwan killed Harinyakashipu, etc. The response of Hinduism to terrorism can be understood by reading the basic teachings of Sanatan Dharm. This paper throws light on Sanatan by highlighting both the non-violent as well as the violent Dharm's response to terrorism teachings of the religion.

**Keywords:** Sanatan Dharm, shanti (peace), ahinsa (non-violence), terrorism, violent.

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## Character Development Program Based on Islamic Values

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### Abstract

This paper addresses the crucial need for a reform of the curriculum being taught at institutions of education. Issues like the increase in hate crime, racism, sectarianism and religious intolerance are attributed to lack of familiarity with the basic values of Islam such as forgiveness, tolerance, equity and peace. The paper examines the effectiveness of contemporary counter-terrorism approaches and conflict resolution theories to further emphasize the role of religion in peace-building and conflict resolution. To ground the research in empirical evidence, data was collected through structured interviews conducted on a randomly selected sample of 50 students enrolled in higher education institutions. The findings suggested that research participants were not aware of the conflict resolution and peace-making characteristics of an inclusive Islamic society. The research proposes that a Character Development Program (CDP) specifically aimed at Muslim students should be provided at universities. The content of the CDP should be drawn from Qur'an and Sunnah in order to foster awareness among youth.

**Keywords:** Counter-terrorism, proactive counter-terrorism, conflict resolution, character building, intercultural sensitivity, peace-building role of religion.

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# Religious Harmony and its Impact on World Peace: A Case Study of the South Asian Region

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## Abstract

Religion is a stimulus of collective mindsets with varied ideologies, philosophies and cultures. It could lead on the two extreme paths either constructive or destructive in nature and have its counter effects on social, political and economic status. This ensures since the creation of universe religion plays an integral role in people's search for ultimate goal that is peace and tranquillity. This paper hypothesises that it is of significance to construct and encourage the new concept of religious harmony because it is essential to address the religious diversity poised by globalized economy otherwise nations will stay in state of war and socio-economic degradation. Therefore, it is essential to identify the religious differences and diversity for actualization of harmony with aid of just, cooperation and resolving of intra and inter religious conflicts. This paper provides conceptual framework on religious harmony through closer analogy on driving peace equilibrium. The main highlights of the model are to endorse the principles of "harmony without uniformity" and there should be mutual respect for every religion and collective share of social responsibilities. As when there is beauty in the character there is harmony in the home, when there is harmony in the home there is order in the nation, when there is order in the nation there is peace in the world, when there is peace in the world then there is righteousness in the heart. Righteousness is something in built it helps you in becoming world class enlightenment citizens. Lastly, this study applies strategically the posed conceptual model on South Asian region with its comparative analysis on Charter of Medina.

**Keywords:** Religious harmony, Order in the nation, Peace equilibrium, Righteousness

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# Religious Pluralism and World Peace Based on the Principles of the Medina Charter

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## Abstract

The Medina Charter, promulgated by the Prophet Muhammad (PBUH), ended the pattern of tribal conflicts. The objective of this agreement was to introduce new laws, which would turn a group of tribes into a civilian community living in peace and harmony. The Medina Charter, which was the first human rights charter in the world, assured both Muslims and non-Muslims the protection of their rights. The charter is an excellent example of the achievement of peace and human rights through the peaceful approach of tolerance, cooperation and negotiation. In the contemporary world, the principles of the Medina Charter could provide guidelines for the resolution of cultural, economic, political and religious conflicts. This study explores the applicability of the Medina Charter in the contemporary world. The study concludes by presenting some practical recommendations for world peace based on the Medina Charter.

**Keywords:** Medina Charter, contemporary world, peace, religious pluralism

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## Quetta: A Role Model of Religious Pluralism among Christians and Muslims

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### Abstract

As the provincial capital of Baluchistan, the city of Quetta is significant due to its historical, geographical, strategic and economic background. The city consists of multi-ethnic, multi-sectarian, multi-religious groups and migrants from various regions. Due to the American-Taliban war and the Baloch militant uprising, the societal atmosphere of Quetta has been disrupted. Moreover, for the past fifteen years negative views about the Christian community have been circulated. This study examines the social interaction among Christians and Muslims in Quetta city. The conceptual framework is strengthened by the social learning theory of Albert Bandura. Quetta is a role model for other provinces of Pakistan in its treatment of minorities. The two factors that contributed most to the peaceful social interaction among Christians and Muslims in Quetta were the religious factor and the traditional values of tribal society.

**Keywords:** Christians, Muslims, peaceful contribution

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## Role of Sectarianism in Reducing Terrorism in Pakistan

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### Abstract

Terrorism on the basis of sectarianism is responsible for creating division on religious grounds and for much of the violence against followers of other religions. This study aims to highlight the role of sectarianism as a major cause of terrorism and violence in Pakistan. Based on an analysis of most commonly cited previous research in the years 2010 – 2016, this study concludes that sectarianism has been ignored in planning for strategies of counter terrorism. This paper explores reasons for terrorism based on sectarian violence and suggests effective counter measures. The paper argues that sectarianism must be taken into account in order to devise effective measures for counter terrorism. Reducing sectarianism will have the effect of reducing terrorism in Pakistan. Recognition of religious pluralism will also help to counter terrorism.

**Keywords:** Terrorism, sectarianism, violence, counter-terrorism, religious pluralism

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## Socio-Economic and Political Challenges of Religious Minorities in Kohat, Pakistan

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### Abstract

Perception of minorities in Pakistan is mostly negative. This raises the issue of their identity and belongingness. This study will analyze the socio-economic and political challenges of religious minorities in District Kohat of Khyber Pakhtunkhwa in Pakistan. The area covered by this study is a mix of different cultures and belief systems. The major sect is Sunni but Shia are more numerous than other communities such as Christians, Hindus, Sikhs and Ahmadis. The primary data was collected from 50 households that together make up 30 Christian, 13 Hindu and 7 Sikh households. The research revealed that there was a significant connection between the following realities: social status, housing, social bonds, provision of services, economic opportunities, unskilled labor, leadership, marriage registration, voting and religious identity. Creating social solidarity will bridge the gap between the majority sector and religious minorities. Religious minorities should also be given equal employment opportunities in public and civil services.

**Keywords:** Religious minorities, social, economic, political challenges

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## An Assessment of Factors Motivating Terrorism in Swat

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### Abstract

This study was carried out in the district of Swat in the aftermath of recent insurgency. The purpose of the study was to investigate those factors that were considered responsible for the increase of terrorism in that region. A sample size of 288 respondents was selected through a planned sampling procedure and data was also collected through personal observation. The following conclusions were drawn: 1. Insurgency increases due to crime, 2. Terrorism affects the tourist industry, 3. Ethnocentrism is evident in the culture, 4. Responsible media and a strong and friendly foreign policy will promote peace. Factors that influence the occurrence of terrorism were found to be: the misinterpretation of religion, poverty, political disorder, lack of education, sectarianism, injustice and the exploitation of skilled persons.

**Keywords:** Ethnocentrism, insurgency, factors, motivation, Swat

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## Impact of Terrorism on Education in Pakistan

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### Abstract

Pakistan is facing enormous challenges due to terrorism. Education is one of the most affected areas. The major aim of this study is to analyze the effect of terrorism on education in Pakistan between 2002 and 2016. Most terrorist acts have occurred in educational institutions that operate in Balochistan, Khyber Pakhtunkhwa, Federally Administrated Tribal Areas (FATA) and Islamabad. The repercussions of those acts cause students, especially girls, to give up their education. Terrorist attacks not only result in loss of life but also reduce the literacy rate in our country. This study will probe the role of (Federal and Provincial) Governments in reducing the curse of terrorism in society. Since insufficient security measures and a specific religious mindset result in terrorist acts, this study will also consider security failures and investigate the influence of non-State actors on terrorism.

**Keywords:** Education, institution, government, security threat, terrorism.

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## Peace and War Reporting about American Operations in Pakistan

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### Abstract

This study investigates how three leading international news magazines: The Economist, The Herald and Time have covered American operations in Pakistan. The researcher has applied the main indicators of war/peace journalism to examine whether there was any divergence in the coverage of the three leading news magazines. The findings show that The Economist (British newsmagazine) and Time (American newsmagazine) adopted war reporting more frequently than peace reporting. The Economist and Time stressed American operations in Pakistan as the most appropriate way of punishing Osama Bin Laden and of demolishing the Al-Qaeda network. These newsmagazines also continuously blamed the Pakistan army for its double standards. However, The Herald (Pakistani newsmagazine) was more inclined to adopt peace reporting than war reporting. The Herald critically assessed anti-war protests, the pro-American policies of the Pakistani administration and the casualties of the innocent civilians of war in Pakistan.

**Keywords:** Peace journalism, war journalism, American operations, Pakistan.

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## The Historical Origins of the Bhakti Movement

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### Abstract

The Bhakti Movement (12th century) was the Indian form of Sufism, which was a collective movement of lower-class Hindus and Muslims whose precursors were also Muslim Sufis. Most of the Bhakti saints like Swami Ramanand, Kabir, Sadhna, Nam Dev, Guru Nanak and others were sons of the soil i.e. the Indus Valley. Like Sufism, the Bhakti Movement was also the product of the peculiar social conditions of the subcontinent. But the question is what were the social conditions or dynamics, which gave rise to the Bhakti Movement and what were the reasons that it became so popular in northern India in the 14th, 15th and 16th centuries? Based on original bilingual translations of major Bhakti poets into Urdu and English, and focusing especially on the roles of Kabir and Guru Nanak in the Movement, this paper tries to answer this question. It also deals with the question of the impact of the Bhakti movement on Hindu-Muslim relations and on the nurturing of the Urdu language in the subcontinent.

**Keywords:** Bhakti Movement, 12th century, Sufism, Hindu-Muslim unity

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## Supreme Logos is a Manifestation of Religious Pluralism

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### Abstract

The term 'Supreme Logos' refers to the metaphysical essence of world religions. Perennial philosophy expresses the wisdom traditions of the religions of Hinduism, Buddhism, Judaism, Christianity and Islam. It establishes the unity of all religions by recognizing that they are all based on the formless, the inward and the esoteric. This paper sheds light on the meaning of religion by means of the concept 'Supreme Logos,' which binds man to God or to the Absolute. The 'Supreme Logos' is the Existence (wajood) of the Divine and metaphysics is its quiddity (mahiyaa). The paper discusses the philosophical and theological meanings of religion in the wisdom traditions of Judaism, Islam and Christianity. The focus of this paper is the manifestation of religious pluralism through 'Supreme Logos.'

**Keywords:** Religion, philosophy, supreme logos, wisdom, divine

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## Bridging the Gap between Two Systems of Education in Pakistan

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### Abstract

Religious harmony, coherence and tolerance, can only be developed through a proper educational system. In Pakistan, the presence of various educational standards creates disunity and promotes the gap between departmental faculties, students and research scholars. Parallel education systems operate in Pakistan, namely, the Degree Awarding Institutions and the religious seminaries or deeni madaris. The gap between these two systems of education needs to be closed. This paper found that national integration, religious harmony and the reduction of extremism could be accomplished by means of educational reform. The paper concludes that religious seminaries should adopt contemporary learning techniques and facilities to bring their schools into full conformity with national and international standards and peace initiatives.

**Keywords:** Deeni madaris, religious seminaries, educational reform

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## Religious Motives behind 21st Century Terrorism: Analysis and Counter Measures

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### Abstract

The religions have always played a role in the emergence of religious terrorism. From the Zealots and the Sicarii to the Assassins and the Thugs, religious motives have been part of terrorist activities. In the 21st century, religions are blamed for the atrocities committed in their name. But the actual role that a religion plays in the execution of these atrocities is not so clear. Blaming religion for violence is like blaming water for thunderstorms. However, it does not mean that there is no connection between the two. Vague ideas about religion are a basic feature of the modern world. But pointing the finger at religion is unacceptable. How can we solve a problem like religious violence in the 21st century? How do those who accuse religion for terrorism explain the many religious peace movements? Some of those who blame religion for terrorism point to radical Islam. Having blamed religion or radical religion, the blamers do not look for deeper reasons but are ready with a simplistic explanation for every terrorist attack.

**Keywords:** Religion, terrorism, 21st Century

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## A Contemporary Approach on Global Terrorism

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### Abstract

Terrorism is a weapon-system which has been used by an immense variety of non-state groups as well as by regimes and governments. Terrorism has its roots in conservative religion and sectarianism. These lead to global radicalization when supported and financed by international criminals. Dr. Muhammad Tahir-ul-Qadri has issued a 600-page fatwā against terrorism and suicide bombings. In the fight against terrorism, a fatwā plays a vital role. When a fatwā becomes institutionalized and utilized as an instrument of religious and social control, it unifies different ideologies. Political and religious supervision of religious activities ensure that these activities contribute to social development and public policy. An effective response to global terrorism can be made by connecting the religious and political powers by means of a fatwā against terrorism and suicide bombings at the global level.

**Keywords:** Terrorism, fatwa, global terrorism, jihad

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## The Response of the Police to Terrorism in Pakistan

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### Abstract

Before the terrorist event known as 9/11, the role of the police was restricted to regular crime prevention because there was no urgent need to face the issue of terrorism. Since this terrorist event, however, their role has increased manifold with regard to countering terrorism. This study explores the role of the police and their readiness to prevent terrorism in the interest of public safety. The present situation in Pakistan requires improved police training and preparedness for effectively countering terrorism. This paper could encourage law enforcement officers and policy makers at all levels of government to become more informed about the role of the police and their readiness to prevent terrorism in the interests of public security.

**Keywords:** Terrorism, police, readiness, prevention

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## Terrorism: Causes and Solutions, Philosophy of Prof. Dr. Muhammad Tahir-ul-Qadri

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### Abstract

The Islamic Curriculum on Peace and Counter Terrorism is basically a research work by a team of researchers belonging to Minhaj ul Quran International under the supervision of Dr. Muhammad Tahir-ul Qadri. The chief object of this work is the promotion of peace and counter terrorism. A special curriculum has been designed for every level of society under the title of "Peace Education Program" to prove from the Qur'an and Sunnah that suicidal attacks and terrorism of all kinds is against the very soul of Islam. Dr. Tahir ul Qadri shows that Islam does not allow the killing of human beings through the discrimination of caste, creed, color or religion. Islam believes in justice, peace, fraternity, equality and humanity. This work aims to promote peace and humanity throughout the world and it deserves to be adopted as a part of every educational curriculum.

**Keywords:** Terrorism, counter terrorism, deprivation, terrorism causes

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## The Response of Islam to Terrorism

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### Abstract

September 11, 2001 was a great tragedy that took the lives of thousands of innocent people. The Qur'an clearly rejects such acts of terrorism and there are verses about the sanctity of human life in various chapters of The Holy Qur'an and the Hadiths of Holy Prophet Muhammad [PBUH]. This event became an opportunity for Zionist and Evangelical Christianity to promote the concept of Armageddon War and other negative interpretations of the Bible. They successfully propagated their theory to their followers and to government officials, thereby assisting American media to connect the America's war on terror with Islam and Muslims. This paper explains the background of the war on terror after 9/11 with special focus on global politics and the world of Islam, including its effects in Pakistan in form of extremism and terrorism. This paper explores the role of the inter-faith dialogue movement in Pakistan and worldwide to promote world peace with particular reference to Christian-Muslim relations. The paper concludes that all world religions promote peace and harmony and that politicians in the Muslim and the non-Muslim world are using religion for their own purposes. Finally, the paper mentions briefly the role of the movement called Minhaj-ul-Quran in dealing with extremism and terrorism.

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## Religious Pluralism: Islamic Point of View

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### Abstract

Religious pluralism is an attitude or policy regarding the diversity of religious belief systems co-existing in society. Religious pluralism, broadly understood, is a response to the diversity of religious beliefs, practices, and traditions that exist both in the contemporary world and throughout history. Religious exclusivism is the doctrine or belief that only one particular religion is true. Religious inclusivism, one of several approaches to understanding the relationship between religions, asserts that while one set of beliefs is absolutely true, other sets of beliefs are at least partially true. It stands in contrast to exclusivism, which asserts that only one way is true and all others are in error. The purpose of this research paper is to discuss the following points: What is religious pluralism? Do Muslims need it? What is the Islamic point of view on these phenomena? How should we understand levels of religious pluralism? What is the Islamic understanding of freedom of choice? Can we adjust Islamic theology to the framework of religious pluralism?

**Keywords:** Diversity, exclusivism, inclusivism, pluralism

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## Religious Tolerance Among the People of the Book

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### Abstract

Judaism, Christianity and Islam are all revealed religions. The major characteristic they have in common is belief in the Oneness of God. This belief could be the foundations for greater tolerance, justice and peace in society. The paper asks the question why the followers of Shariah (revealed law), namely, the Jews, the Christians and the Muslims cannot come together in one single body similar to the United Nations. The concept of religious tolerance exists in the teachings of Hazrat Ibrahim (A.S), Hazrat Musa (A.S), Hazrat Esa (A.S) and Hazrat Muhammad (SAW). All these prophets taught unity, justice, tolerance, peace and ethical standards. This paper sheds light on the need to understand the real teachings of the laws revealed in the Bible and the Qur'an. It also highlights the importance of interfaith-dialogue for the People of the Book and discusses the life of Holy Prophet (SAW) and the era of the Rightly Guided Caliphs with reference to tolerance and harmony.

**Keywords:** Judaism, Christianity, Islam, tolerance, interfaith dialogue, peace

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سکھ مذہب میں امن و بھائی چارے کا فلسفہ

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## خلاصہ

سچ کی جگہ کوئی بھی ہو اور اس کا کوئی روپ ہو کوئی بھی اسے پالے اس کو اس کا حق دینا پڑے گا۔ یہی حقیقت ہے اور ہمیں کہلے دل سے اس کو تسلیم کرنا چاہیے۔ جیسے ہمارا جسم فانی ہے اور روح لافانی ہے۔ دنی کی ہر شے کا خاتمہ ہونا ہے۔ سوائے سچ کے۔ اچھی سوچ اور سچ خدا تعالیٰ کی طرف ایک ایسا قدم ہے۔ جو دلوں کو سکون بخشتا ہے اور جو دنیاوی لوگ جھوٹ کے ساتھ اپنی دوستی کرتے ہیں۔ ان کا سارا کچھ دنیا میں ہی جھوٹ کھا جاتا ہے۔ وہ جھوٹ کے خوبصورت روپ اس طرح گم ہو جاتا ہے۔ کہ اس کو جھوٹ بھی سچ نظر آتا ہے۔ اس مسئلے کے حل کے لیے اللہ تعالیٰ اپنے خاص آدمیوں کو سچ کا پیغام دے کر دنیا پر بھیجتا ہے اور انسان کو سچ کا پیغام ، جس میں حلال روزی بھی بھی شامل ہے۔ عملی طور پر دنیا والوں کو دیکھا کر دنیا داروں کی مشکل کو حل کرنا ہے۔ برصغیر پاک و ہند میں سچ کے اُپدیش کے لیے بہت سارے گوروں ، اوتاروں پیروں اور بھگتوں کا جنم ہوا۔ اسی دھرتی ان اوتاروں میں سے سکھ مذہب کے بانی سری گورو نانک صاحب جی کا اوتار سچ کے لیے، انسانیت کے لیے، انسان دوستی، برابری کے لیے، حلال روزی کے لیے اور حلال کما کر اس کو دوسروں میں تقسیم کے لیے ہوا۔ تحریر بُڈا سکھ مذہب کے فلسفہ امن و بھائی چارہ اور امن و سلامتی کے نظریہ پر روشنی ڈالتی ہے -

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امن عالم، سیرۃ النبی ﷺ کی روشنی میں

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## خلاصہ

سرور کائنات جناب محمد مصطفیٰ ﷺ نے جس دور میں آنکھیں کھولی، وہ غصب، ظلم وستم اور تاریکی کا دور تھا جسے تاریخ زمانہ جاہلیت کے نام سے یاد کرتی ہے۔ جزیرہ عرب جن برائیوں میں ڈھکا ہوا تھا۔ شراب نوشی، جوا بازی، بدکاری، لوٹ مار، قتل و غارت، عصمت دری، سود اور بت پرستی الغرض کوئی ایسی برائی نہ تھی جو عربوں میں نہ تھی اور اس پر مستزاد یہ کہ اپنے شاعری میں بڑے بے دھڑک سے ان کو فخریہ انداز میں بیان کرتے۔ اس کا ذکر مولانا الطاف حسین حالی نے اپنی مسدس میں کیا ہے کہ وہ تھے قتل و غارت میں چالاک ایسے۔۔۔ درندے ہو جنگل میں بے باک جیسے

جزیرہ عرب سے باہر ایک طرف فارس کی حکومت تو دوسری طرف عیسائی حکومت بھی اپنی برائیوں میں انتہاء کو چھو رہی تھی۔ پھر یہ دونوں ممالک ہر وقت ایک دوسرے کے ساتھ برسرِ پیکار رہتے اور ایک دوسرے پر حملے کر کے ظلم وستم کی انتہاء کر دیتے۔ ایسے حالات میں اللہ تعالیٰ نے اپنے آخری نبی حضرت محمد مصطفیٰ ﷺ کو امن کا پیغام دے کر بھیجا۔ آپ ﷺ نے صرف تیس (23) سال کے قلیل عرصے میں نہ صرف عربوں کی حالت کو بدل دیا بلکہ آس پاس فارس اور عیسائی مملکتوں کو بھی متاثر کیا۔ آپ ﷺ نے اپنے سفراء کو ان ممالک اور بادشاہوں کے پاس امن کا پیغام بھیجا کہ اسلام تسلیم۔ یہ وہ انقلاب تھا جو آپ ﷺ نے برپا کیا کہ انسان کو انسان کی غلامی سے نکال کر ایک اللہ کے بندے بنا لے۔ اس تمام پس منظر کو دیکھتے ہوئے اگر ہم موجودہ دنیا پر نظر ڈالیں تو ہر ملک دوسرے کے خلاف برسرِ پیکار ہے۔ کہیں پر سرمایہ داری نظام اپنے پنجے گاڑ رہی اور انسانوں کا استحصال کر رہی ہے تو کہیں پر کمیونزم، نیشنلزم اور جمہوریت اپنے روپ میں استحصال کر رہی ہے۔ ایسے میں نبی کریم ﷺ کے بتائے ہوئے وہ تعلیمات جو آپ ﷺ نے چودہ سو سال پہلے پیش کئے اور دنیا کو امن کا گہوارہ بنایا، اگر اسی کو اٹھا کر ہم آج پھر ان تعلیمات کو عام کریں تو انسانیت سکھ کا سانس لے گی اور اللہ تعالیٰ کے غلام دوسروں کی غلامی سے نکل کر صرف اسی اللہ کے غلام بن جائیں گے۔

سیرتِ طیبہ ﷺ کے جملہ پہلو اہم ہیں جو اسلام کی ایک مکمل عملی شکل پیش کرتی ہے تاہم اس میں سے اگر صرف ان جنگی قوانین کو لیا جائے جو آپ ﷺ نے دنیا کے سامنے پیش کئے اور جن کی وجہ سے دنیا امن کا گہوارہ بن گئی۔ یہ وہ اصول ہیں جنہیں آپ ﷺ سے پہلے کسی جنگی جرنیل نے متعارف نہیں کرائے بلکہ انتقام کی آگ میں جل کر انہوں نے ایسے ظلم وستم ڈھائے جنہیں سن کر انسانیت کانپ اٹھتی ہے۔ آپ ﷺ نے جنگوں کے دوران برداشت، احترام انسانیت اور انسانی وقار کی جو مثالیں پیش کی مثلاً جنگ کے دوران عورتوں، بچوں، بوڑھوں، مذہبی افراد (راہبوں) اور نہتے لوگ جو نہ لڑنا چاہے، ان کے خلاف کوئی کارروائی نہ کرنا، املاک (عمارات، پل، جنگلات، درخت وغیرہ) کو نقصان نہ پہنچانا، جو لوگ معاہدہ کر کے امن حاصل کرنا چاہے، انہیں امان دینا اور مخصوص افراد کو عزت و احترام دینا وغیرہ۔

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### خلاصہ

سب تعریفیں اللہ کے لئے ہے جس نے کائنات کو مختلف رنگوں اور اجناس سے مزین کیا اور اس میں ہم آہنگی پیدا کی اور درود و سلام ہوں سیدنا رسول اللہ ﷺ اور آپ کے صحابہ اور اہل بیتؑ پر۔

بیشک عصر حاضر میں عالم جن مشکلات سے دوچار ہے اس میں ایک فقدان امن اور عالمی دہشتگردی ہے اور ہر زبان پر یہ بات مکرر ہے کہ "ہم امن چاہتے ہیں" اور جیسا کہ یہ بات بھی روز روشن کی طرح واضح ہے کہ انسان مدنی الطبیعت پیدا کیا گیا ہے۔ ایک دوسرے کیساتھ ملنا جلنا، رہائش، معاملات، وغیرہ کے بغیر جی نہیں سکتا جیسا کہ قرآن کریم میں ارشاد باری تعالیٰ ہے "کیا آپ کے رب کی رحمت کو یہ تقسیم کرتے ہیں ہم نے ہی ان کی زندگانی دنیا کی روزی ان میں تقسیم کی ہے اور ایک کو دوسرے سے بلند کیا ہے تا کہ ایک دوسرے سے کام لیتا رہے اور آپ کے رب کی حکمت (نبوت) اس مال و دولت سے کہیں بہتر ہے جو یہ جمع کرتے ہیں" سورة الزخرف - آیت مذکورہ سے یہ ثابت ہے کہ سوسائٹی میں تفاعلم ہم آہنگی اور اتحاد ضروری ہے نہ کہ تنافر اور تفرق تا کہ زندگی ہمیشہ امن پیار اور سلامتی سے ہوں اس عظیم مقصد کا اصول تب ممکن ہے کہ ہم تمام ادیان اور انکی مقدس کتابوں کا مطالعہ کریں اور ان میں امن اور سلامتی کے نقاط کو اشکارا کریں

اسی اتحاد کو قرآن کریم نے ایک اور مقام پر یوں ارشاد فرمایا "اے لوگوں ہم نے تم کو ایک مرد اور ایک عورت سے پیدا کیا ہے اور ہم نے تمہارے خاندان اور قبیلے بنائے ہیں تا کہ ایک دوسرے کو پہچان سکو بیشک اللہ تعالیٰ کے نزدیک تم میں عزت والا وہ ہے جو تم میں زیادہ پرہیز گار ہوں۔ سورة الحجرات -

سنت مطہرہ اور احادیث میں بھی یہ واضح ہے کہ سارے انسانوں کا اصل ایک ہی ہے اور اگر تفاضل کا کوئی معیار ہے تو تقویٰ اور نیک عمل پر ہے جس کو سیدنا رسول اللہ ﷺ نے خطبہ حجة الوداع کے موقع پر تفصیل سے بیان فرمایا۔

اسلام اور دیگر ادیان نے بھی اپنی تشریحی احکامات میں امن و سلام پر مکمل زور دیا ہے اور یہ تعلیم دی ہے کہ اسلام اور دہشتگردی دونوں متضاد ہیں اور یہ وہ مرکزی نقطہ ہے جس کو میں اپنے مقالے میں پیش کرونگا۔ انشاء اللہ۔

میرے مقالے میں مندرجہ ذیل نکات شامل ہونگے۔

- ادیان کا مفہوم
- اسلام اور حقوق انسان
- دہشتگردی اور عصر حاضر
- اپنا مت چھوڑو اور دوسروں کو مت چھیڑو کے اصول پر عمل
- لااکراہ فی الدین کی تشریح
- اسلام اور دہشتگردی
- ادیان اور پیغام امن
- فرقہ واریت اور دہشتگردی

- شیخ الاسلام ڈاکٹر طاہر القادری کے ملفوظات میں امن کا پیغام

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