

Muslim-Christian Perception of Inter-religious Dialogue: A Muslim Reading from Pakistani Socio-political Context

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Abstract

Interfaith dialogue have become one of the most imperative and burning issues of the modern ages, especially, from Muslim and Christian perspectives. It is a recognized fact that Muslims have a long and enduring history in this field since its foundation. As well as, it is also a reality; the Christians community is very active, well equipped and known as the pioneer of modern movement of interfaith dialogue. With the passage of time, different faiths and communities are involved in this interfaith activity according to their special aims and objectives. Therefore, it lacks of a comprehensive definition and agreed up on interpretation of interfaith dialogue, means every person and party interprets it according to his own vision. It is also observed; some political parties and social activists are also warmly participating in these activities on national and international levels due to its sociopolitical and socioeconomic importance. It is a considerable fact that Muslim and Christian focus is different in this field due to their diverse intentions and interests. Muslim area of interest in interfaith dialogue is mostly preaching, Sharī'ah and mutual understanding but Christian area of interest is missionary activities, peace, politics and harmony. Consequently, Muslim and Christians have different objectives in this interfaith activity. As a conclusion we can say that Muslim and Christian understandings towards Interfaith Dialogue are different due to their interest, objectives and approaches. This study comparatively examines the Muslim-Christian scholarly understandings and perception of interreligious dialogue and its comparison from contemporary Pakistani sociopolitical context at primary level.

Keywords: Interreligious dialogue, Muslim-Christian perception, Pakistani context

Introduction

Interfaith dialogue, debates and discussions have been an active part of social discourse indifferent phases the human history due to their special interest in religious activities and its active role in socioeconomic and sociopolitical development. Especially it seems a momentous activity in Muslim-Christian perspectives in

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contemporary era. Doubtlessly, it has become a burning issue of the day in national and international discourse. Particularly, when we are breathing in the age of globalization and the advocates of the theory of the clash of Civilizations and faiths are found in not in small numbers. In this tense and harsh situation hopefully interreligious dialogue pursues to attain peace, tolerance and harmony between world religions, communities and faiths including opponents' cultures and civilizations. We can use the tool of positive and fruitful dialogue for removal of conflict, clash and contrives among different communities of the contemporary world. It also plays a role of bridge and makes to keep closer different faiths and communities of the world. According to S. Wesley's valuable analysis;

*"Those engaged in dialogues were considered bridge builders across the traditions. A certain trickledown effect was assumed in interfaith dialogue as well! Further, in most dialogue events there was little concern about the extent to which the individual in dialogue was able to truly represent the tradition, not only as a 'religious' system but also as a social, cultural, economic, and political manifestation. In some groups these dimensions were consciously suppressed to keep controversies out in the task of building a community of heart and mind."*¹

This is also noted that Dialogue is necessary for mutual understanding and communication between Muslims and Christians, because the both religions have several common issues and basis for dialoged and interaction. We have faith in God, Prophet-hood and Divine revelation; we respect Jesus, Merry and Angels. We interact socially, religiously and politically in number of issue. We can married, we can eat and meet on several occasions of sorrow and happy. We can search many issues of dialogue for common understanding peace and prosperity. Therefore, Book of Allah differentiates the people of book, specially the Christians from others. Almighty Allah pronounces in the Glorious Quran most likely;

*"And nearest among them in love to the believers wilt thou find those who say, we are Christians; because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant."*²

As well as the kind conduct of the kind Prophet of Allah ﷺ is also an eye witness of this behavior. The beloved messenger of Allah ﷺ once whispered about behavior of Muslim community towards non-Muslim minorities in a very clear way;

"The Messenger of Allah (ﷺ) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his

*consent, I shall plead for him on the Day of Judgment(Youm al-Qiyāmah) ”.*³

We found many beautiful examples of the Prophet (PBUH) kind relationship and conduct with non-Muslims minorities including People of the Book. It is narrated a prominent Seerah writer Muhammad bin Abdul Malik in *Seerah al-Nabvīyyah*; “He actively protected the rights and freedom of the people of the Book, honored those beliefs and traditions that he shared with them and treated them with courtesy and respect. He ensured the religious freedom of people of the Book in Madīnah time to time”.⁴ As well as according to most important statement of Imam Baidhāvī: “when a delegation of Christian from Najrān came to negotiate a pact with the Prophet ﷺ he courteously allowed them to pray in the Mosque (Masjid of the Holy Prophet ﷺ) which lasted the whole day.”⁵ Here a renowned scholar and dialogue expert Hassan Muhammad Bāgil describes the Muslim-Christian interaction and dialogue in a way:

*“We (Christians-Muslims) believe in One God (Allah), who sent many Prophets into this world for the guidance of humanity. We both also believe in Jesus as the Messiah, and as the Word of God, which is denied by the Jews.”*⁶

Moreover, it is not difficult to understand from primary Islamic teachings that Islam is the religion of cooperation and understanding so it opens the door of dialogue to all faiths and communities for peace and mutual cooperation. Therefore, according to the Islamic stand point, Interreligious Dialogue with wisdom (*Hikmah*) and respectable conduct is an excellent tool of Islamic *Da'wah* (Preaching). Therefore, Almighty Allah recommends it as core principle of interfaith communication in the Glorious Quran many times.

*“Invite unto Allah on evidence clear as the saying with one’s eyes I and whoever following me. Glory to Allah and never will I join gods with Allah!”*⁷

On another place the Holy Quran discusses the manners of dialogue with (Ahal al-Kitāb) People of the Book (unanimously Christians and Jews) in a special way and recommends a modest and humble way to interact with them.

As well as, many Noble sayings (Ahādīth) of the kind Prophet ﷺ also describe its vital role. It has a most productive role in preaching and spread of Islam, because Muslim active role in participation of Dialogue is due to mutual understanding, peace and preaching of Islam. The kind Prophet Hazrat Muhammad ﷺ said about good communication, “Convey the message even if it is only one verse.”⁸ It is also noted Muslim partaking in interreligious dialogue is due to mutual understanding and preaching up till now.

Muslims are not font of dialogue for dialogue in any phase of the history they are interested to join a fruitful and productive discussion. Here, Dr. Atāullah Siddīqī expediently commented;

*"Muslim participation in dialogue needs to be seen first in a theological perspective and secondly as an encounter with Christianity in the contemporary situation. Furthermore, the dialogue is about communicating with other faiths and community to create better understanding."*⁹

It is also frequently noted that interfaith dialogue has also most significance in Christian theological and social context because they also practice it in their religious survival, missions and spread of the Church and Christianity in all over the Muslim world. A renowned Christian scholar and well known Christian dialogue expert Father James Channan whispered about the necessity and importance of interfaith Dialogue from Pakistani 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".¹⁰ Another important interest and importance to participate Christian in interfaith dialogue is spread of Christian missions. Positively or negatively, the spread of Christian mission under the umbrella of interfaith activities are one of the most important activities of the Church. Although Muslim scholars have been sow their concerns and reservations but throughout the history these missionary activities are the part of Christian church. According to a research study of its own witness; "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."¹¹

As well as, in modern ages, the Muslim- Christian dialogue has become more significant and obligatory especially when we are living in the age of religious pluralism and ethnic diversity. Thus, all kinds of conflicts and clashes are managed and tackled through a meaningful dialogue and constructive discussion in every civilized society. Here, Prof. Dr. Israel Fāroqī rightly argued about the contemporary significance of interfaith dialogue; "In contemporary era the world is passing through an ideological clash and encounter. Every civilization, faith and thought is trying to make self-dominant it on the others with the usage of available resources and powers Sometimes this clash of civilization becomes the core reason of practical bloodshed wars and controversies. In this crucial situation, the meaningful and constructive dialogue is a right direction to overcome these serous issues".¹²

So the way which can be seen it, interfaith dialogue is a necessary activity for the both communities, Muslims as well as Christians in future for peaceful co-existence and mutual cooperation

on national and international levels. It is also fact that interreligious dialogue is not significant for religious communities but as well as same having same importance from rest of the world. As a research study tells us about this aspect of interfaith dialogue most relevantly; "Dialogue is as old as the history of man. It is the communication tool much needed for man's survival and for the preservation of his history. Hence, as dialogue has preserved our past, it is the need of today and for the rest of the existence of human beings on Earth".¹³ Accordingly, the scholars and representatives of the both communities Christians and Muslims are humbly advised they should try to get sufficient knowledge with deeper understandings and to improve their skills and representations in this important field of research, study and practice.

Christian Perception of Interfaith Dialogue

Christian scholars see it as a most important and very diverse interfaith activity. Christian scholars assume, there is no agreed upon meaning, understanding and objectives of contemporary interfaith dialogue, every group and individual has its particular description and agenda. Some groups adopt dialogue for missions, some for encounter to others and some for social and peace purpose. In Christian perspective literally it is defined as, "The Dialogue is combination of two Greek words Dia and Logos. Dia means through and logos have a variety of meanings and understandings, 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."¹⁴ The Encyclopedia of Britannica defines dialogue in this way: "Dialogue is a conversation of two or more persons or groups, easily frequently to the presentation of controversial religious, political and economic ideas."¹⁵

The Oxford Encyclopedia of the Islamic world describes, "Interfaith dialogue is a conversation in which two or more parties seek to express their views accurately and to listen respectfully to their counterparts."¹⁶ The Random house Dictionary perceives it likely; "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."¹⁷ There are some other Dictionaries and Encyclopedias which present equivalent meanings¹⁸ of dialogue. According to the above meanings, literally the term Dialogue is combination of two Greek words Dia and Logos. 'Dia' means through and 'Logos' means Process of conversation between the individuals and the groups where the views are argued through and hence reaching significant and potentially transformative conclusions.

Different Christian scholars define interfaith dialogue and its types in their own style and perspectives. A renowned Christian scholar Edizioni Ancora said; "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."¹⁹ Here, a reputed Christian theologian and ex-chief executive of the Christian Study Center. Dr. Charles Amjad Ali defines Dialogue in this way; "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."²⁰

Above mentioned definitions has a different approach but one thing which is equal between them is that they wish and focus on an end result which can be solution of a problem mutual understand or interfaith cooperation. But with sorry to say the modern interfaith dialogue are only sit, stand and photo session. There is no academic or religious issues are discussed and solved. I think which is weak point and failure of this dialogue.

Contrary to this, the modern Christian scholars define interfaith dialogue in this way, "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".²¹ There are found some other important definitions of interreligious dialogue having equal understandings and meanings, thus I do not want to discuss them here due to replication. According to researcher's humble opinion the above mentioned definitions tell us, the main deliberation of the Christian scholars in the field of interfaith dialogue is sociopolitical and socioeconomic, rather than religious or faith based activities. Therefore, in this way we can understand the modern scope and direction of Muslim- Christian dialogue. Absolutely, it is a sociopolitical, socioeconomic and intercultural activity and religion is used as a tool and umbrella for that purpose. Furthermore, it is perceived the modern scholars' definition of interfaith dialogue is better than other definitions of dialogue comparatively. For example we recite in the definitions of dialogue: "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". Therefore, it is suggested and recommended for improvement and favor of contemporary interfaith dialogue especially in Pakistani context the religious issues should be discuss there and also revise the dialogue strategy to make it better and constructive.

Different Christian scholars have classified the dialogue into various kinds and categories according to their aims objectives.

Ancora divides the dialogue into three kinds: “1-Occasional dialogue: This type of dialogue consists in sporadic encounters. 2-Professional dialogue: In this type if dialogue is to 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 one another”. E. J. Sharp is another most famous comparative religions historian and Christian scholar. He divides dialogue into four categories: one of the most imperative is 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. Dialogue of Humanity: Dialogue, which has to do with a common recognition of our humanity. Social dialogue: Dialogue that is for the building up of community. Spiritual Dialogue: Dialogue which is about the sharing of spiritual experiences.”²²

Some contemporary Christian scholars classified the interfaith dialogue into different way as James Channan’s said; Muslim and Christian have been livings in a state of dialogue in many areas of life in Pakistan where they meet each other on daily basis. We can see a kind of collaboration with each other in humanitarian, social, economic and political activities which are directed towards the progress of the people. He divides interreligious interaction and interfaith dialogue most likely, “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. Dialogue of religious experiences: This kind of dialogue takes place on personal level among many Muslims and Christians”.²³ As well as one the most vital interfaith engagement is dialogue of intellectual level. Here, Fr. James Channan rightly comments, “It can be done between Muslim and Christian scholars due to lecturing, Seminars and conferences on religious issues, social problems, human rights and peace.”²⁴

The study observes, in this division we find four basic categories of Interreligious dialogue between Christians and Muslims. According to Christian scholars understanding these 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(intellectual or academic dialogue). These statements also demonstrate that dialogue is a multipurpose activity and cannot be limited only to understanding, peace and harmony. When we study the meaning, definition and division of dialogue in Christian perspective we find that the Christian scholars focus on social aspect of dialogue and rather than theology and faith based dialogue. Instead

of it, Muslim scholars focus on faith based activities with comprehensive issues of sociopolitical and socioeconomic range. This trend differentiates the Christian perception of interfaith dialogue from Muslims and also describes the priorities of interreligious dialogue of both communities.

Muslim understanding of interreligious dialogue

Human history is core witness of the fact that Muslim scholars endorse this Qurānic discourse with its real spirit. As well as, Muslim jurists and scholars have consensus up this issue that if a non-Muslims compel to embrace Islam it Islam is not valid and will not be accepted until he accepts Islam without any internal nor external pressure. Therefore, Islam not only dislikes the compulsion of religion but also protects the right of freedom of faith and religion of every one. The renowned classical theologian, Ibn-e-Qudāmāh al-Muqaddasī writes:

*“This is not allowed to force a non-Muslim to embrace Islam. For example, if a disbeliever is compelled to believe in Islam, he will not be counted as a Muslim, except it is recognized that his consent is a result of his own decision. If the concerned person passes away before his free acquiescence, he will be counted as a disbeliever. The solid reason for the prevention of force, here are the words of Almighty Allah that there is no compulsion in religion”.*²⁵

Consequently, it is observed that to deliver his universal message to others and understand the other’s point of view; Islam adopts the way of dialogue and debate and especially for the followers of the divine Books (Ahl Al-Kitāb). As well as, one of the most vital sources of the Islamic thought and teachings, the Holy Quran commands to initiate dialogue among different faiths and civilizations for mutual understanding, peace and stability. Almighty Allah recommends dialogue with the adherents of the divine Books (also with other faiths and communities) in the Holy Quran in this way; *“Say (O Prophet ﷺ)! O people of the Scripture; Come to a word that is just between us and you, that we worship none but Allah”.*²⁶

To support the spirit of interfaith dialogue on behalf of this verse of the Holy Quran, MuṣṭafāKāsim comments, “Undoubtedly, this verse of the Quran orders the Prophet of Islam ﷺ and as well as the Muslims believers are recommended to institute relations with the People of the Book (*Ahl al-Kitāb*) and to connect around common issues. In a manner, it illustrates a basic structure for dialogue”.²⁷ The charter of Madīnah (Mīthāq-e-Madīnah) is a social contract between different communities and provides all kinds of religious and social rights without racial, social and religious bondage. Here, prof. Dr. Muhammad ‘Ammārah writes;

“The Charter of Madīnah, by which Muhammad ﷺ is recognized as the head of the state provides the constitution of the city-state of Madīnah, is characterized by pluralism and liberty, relatively different from the nation-states which are fabricated around an ethnic and linguistic society. It arranges the standard of communal liability of the groups.”²⁸

It is also a realty and known fact that Muslim perception of interreligious dialogue is entirely different from other faiths and religions. Therefore, it is necessary for us that we should intentionally know what interreligious dialogue is and what its main areas and objectives according to Muslim scholars are? Moreover, we can impart it Muslim scholarly views on interfaith dialogue. A prominent Muslim scholar of interfaith studies and research Prof. Dr. Muhammad Ismail RājīAl-Fārūqī stated about dialogue; “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 candidate and conscious acceptance by all men.”²⁹

Here, Muhammad Tālibī defines interfaith dialogue in a most effective way; “The dialogue is necessary and vital for Islam so that 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 have this contact. Islam moreover, calls to dialogue with other people, and especially with the people of the Book, by its scripture, no less.”³⁰ A contemporary Muslim dialogue expert and scholar Dr. Muhammad Atāullah Siddīqī defines dialogue in this way; “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.”³¹

In Muslim perspective the main areas of dialogue tell about the nature and objectives of dialogue, so it is necessary for us to know the major areas of the dialogue. According to Atāullah Siddīqī the major area of dialogue is about communicating with other faiths, with other community to create better understanding. 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 find if there are some common grounds. The third major area of dialogue is about mutual understanding. According to Dr. Siddiqi understanding dialogue means; “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 general.”³² According to this study these three areas describe the three objectives of Muslim dialogue which are following: To remove confliction, to understand each other, and to

communicate with each other. And these three areas have relationship with each other.

Interfaith Dialogue is a new term so Muslim scholars also divide it into some divisions according to the contemporary understanding and wisdom. These types may be; "1-Invitation Dialogue: The type in which we invite the other faiths and nations to Islam. This had been the way of prophets their successors, scholars and preachers of virtue."³³ The Holy Quran also labels this type of interfaith dialogue because it is the path of beloved Prophet of Allah (ﷺ) and their companions (Sehāba) and as well as Muslim Ummah (Islamic Nation). Almighty Allah pronounces it in the Holy Quran;

"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. Glory to Allah and never will I join gods with Allah!"³⁴

The Holy Quran especially insists this dialogue with Ahl-al-Kitāb (People of the Book) because they are nearest to Muslims in some religious matters. Shari'ah and Political Dialogue: It is an important kind of dialogue and it is adopted by Islamic State and Muslim organizations as we see in the life of the Prophet (ﷺ) with Ahl-al-Kitāb (People of the Book) and Mushrikīn (Polytheists) of Makkah. These kinds of dialogue are concluded by the famous scholars and intellectuals of Muslims. A famous journal Al-Bayan describes this kind of dialogue: "This style of dialogue for living together is seen in the establishment of Islamic state in Madinah when the Holy Prophet (ﷺ) made a contract with Jews of Madinah and decided the dispute of Hudaibia with Qureish."³⁵ Dialogue for Da'wah: It is very important kind of dialogue and is adopted by the Muslim 'Ulamā (Scholars). This is also very important that Muslim philosophy of dialogue bases on this kind of dialogue. Allah says;

"Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it was best for them."³⁶

The kindest Prophet of Allah (ﷺ) says on this occasion very beautifully, "Convey the message from me even if it is only one verse."³⁷ Here one thing is carefully noted Muslim most popular and important objectives of involvement in interreligious dialogue have been due to Islamic Da'wah and understanding of Shari'ah for others. Therefore, it is observed frequently, the foremost objective of Muslim participation and involvement in interfaith dialogue is fulfillment of Shari'ah obligations. A prominent Muslim researcher comments on this issue most likely, "Muslim participation in dialogue needs to be seen first in a theological perspective and secondly as an encounter with Christianity in the contemporary situation."³⁸

The Muslim's division of dialogue also tells about its objectives which are Islamic Da'wah (Preaching), to communicate and to understand the point of view of others etc. One thing we see in the Muslim description is that Muslim scholars have discussed and described every aspect of dialogue but their focus is on theological aspect of dialogue and this feature we can also perceive in the division and areas of interfaith dialogue from Muslim perspective. Instead of it the Christian scholars focus on sociopolitical aspect of interfaith dialogue. According to my humble view and study the best strategy and understanding for interreligious dialogue is that we should discuss all human and social issues focusing on interfaith understanding and theology.

Comparison of Muslim Christian Understandings of Dialogue

As for as, the comparison of Muslim- Christians scholarly understandings and perceptions regarding contemporary interfaith dialogue in Pakistani context they are entirely different from each other throughout the history. Although, there are seen some changes and improvements in approaches, issues and methodology from both communities in modern era about the real spirit is likely to same. Muslim focus on Dāw'ah, theology, mutual understanding differentiates their strategy and priorities in the field of dialogue. But the Christian interest in this dialogue is entirely different from Muslims. Their involvement and participation in this dialogue is basically not due to religion but it is due to political interest. Many Muslims have showed their concerns and reservation on this involvement. One of the most important and valid reservations and commentary on such contemporary global dialogical activities is Prof. Dr. Meraj al-Islam Zia;

*“Interfaith dialogue has evolved over the years and has been influenced to some degree by missionary activities and a political interest by Christians. The conceptual reason for this dialogue is that of the Quran and Hadith have issued some specific guidance to Muslims on how to conduct their affairs with Christians, Jews and other non-Muslims. On the contrary, the New Testament contains no such details with regard to Muslims and therefore, it is hard to clearly identify Christian objectives interreligious dialogue”.*³⁹

Furthermore, a well-known Christian dialogue expert Terry Muck also shows his concerns towards modern interreligious dialogue which are able to share most likely; “In situations where hostility is not present, where the mutual exclusions of truth are assumed, where commitment is allowed, and where agreement is not the minimal expectation (which I assume eliminates a great deal of what passes for interreligious dialogue today), interreligious dialogue is not just allowed, but I would suggest the world situation demands it”.⁴⁰

Although signs are not positive enough and results are not according to our expectations and hopes but we should not lose the hearts and determinations. We must positively work for better relations and meaningful understanding between both communities of Muslims and the Christians. We should go ahead with trust and grip because we have many common issues and basis which can prove fruitful for constructive dialogue and positive engagements. I think this is the only way to solve issues and hurdles, improve relations and harmony between different faiths and communities in this global and diverse world. As well as, it is a dire need of time to improve Muslim - Christian meaningful dialogical activities for better understandings and relations because it might play a role of bridge between different faiths and communities in all over the world and especially in Pakistan.

Conclusion

It is frequently perceived from the discussion that Muslims and Christians have some common bases for interfaith dialogue and it can become a valid and strong base for interfaith dialogue, peace and peaceful co-existence, tolerance and relationship. Although Muslims and Christian have a long history of socio-political interaction as well as religious and political encounter but their areas of interest are different in interfaith dialogue due to their objectives and approaches. Muslims focus in the field of interfaith dialogue on theology and faith but Christian interest in the field of dialogue is sociopolitical, socioeconomic and missionary activities.

The effectiveness of the present ecumenical dialogue in Islamic republic of Pakistan is not outstanding but nominal and most probably weak due to some academic, cultural and political reasons. According to the prominent Islamic scholars the present interfaith dialogue cannot prove fruitful for Pakistani Muslim-Christian community until we revise its methodology, approaches, representatives and issues with wider consultation of Muslim Christian scholars. Therefore, it is a dire need of time to improve Muslim -Christian dialogical meaningful activities for better understandings and relations because it may play a role of bridge between different faiths and communities in all over the world and especially in Pakistan.

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