

A Dedicated Proponent of Interfaith Dialogue - Dr. Solomon Naz



Interviewed by

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Dr. Solomon Naz, a much-acclaimed theologian, a profound scholar of comparative religious studies, a prolific writer, a dedicated journalist, and an able T.V. anchor, was born in December 1938, at village Sansarpur in Punjab, India. Due to his keen interest in learning, he received his B.A. degree from Baring Christian College, Batala, in 1962. After completing his M.A. (English) studies from Govt. College, Ludhiana, in 1964, started his professional career as an English Teacher at Khalsa Higher Secondary School, Nangal Ambia (Jalandhar). Later on, he joined Public Higher Secondary School, Shah Kot. In 1968, he started teaching at Lyallpur Khalsa College, Jalandhar as a Lecturer in English. However, soon after, he migrated to England, where he joined a renowned daily newspaper, "The Telegraph," as a journalist. For the next eight years, he travelled worldwide for his journalistic work. That shaped his Western outlook.

After that, a major turning point in his life happened. He, a staunch Marxist, now turned to Christianity and joined Central Bible College, Birmingham University, England. He received his Bachelor of Theology (B.Th.) degree in 1977. After completing a Master of Theology (M.Th.) degree in 1979 from Oxford University, he was ordained as a Minister of Pentecostal Bible Church Birmingham. In 1985, he migrated to Canada, where for the next 14 years, he acted as a host for "Ujala"- a weekly T.V. Program. As a founding father for kicking off several T.V. programs in Hindi, Urdu, and Punjabi languages, he is still active as an anchor in many Radio and T.V. shows.

In 1986, he joined Reformed Theological Seminary College, University of Dallas, USA, to pursue Ph.D. studies in comparative religious studies. His research work encompassed major

religions, e. g. Islam, Hinduism, Buddhism, and Sikhism. It helped in shaping his worldview. After receiving Ph.D. degree in 1989, and running a Church Ministry, he also shouldered Visiting Professorship at Canada Christian College, Toronto, and York University. Over the next several years, he delivered many invited talks at various conferences/seminars within England, Canada, and India.

During his professional career as an academician and Christian pastor, spanning five decades, he is credited with authoring/publishing one dozen books and over 700 general articles in magazines and newspapers. Currently, he is serving as Editor-in-Chief for an online magazine, "The Christian Review," since 2015. Besides chairing several international seminars/conferences, he played a vital role in organizing many national/ international seminars under the Peace on Earth organization's auspices, founded by him. With his exceptional style of writing, he has established himself as an eminent exponent of interfaith dialogue. He has created an indelible mark of scholarship on his readers' minds through his scholarly articles as published in various reputed newspapers and magazines. He has also authored several books on Punjabi poetry, Satire, and Sikh history in addition to his theological writings. Currently, he is working on the English translation of Prof. Harinder Singh Mehboob's classical work - "Sehje Rachio Khalsa." He has been honoured for his services to the Sikh community by several literary and social organizations of Canada.

Despite his great love and commitment to the Christian cause, Dr. Naz asserts that Sikh Gurus' Philosophy is everlasting and universal in its approach. He emphasizes that Sikh Gurus' philosophy, *bani*, and Sri Guru Granth Sahib delineate the basics befitting the 21st century. His views on various aspects of interfaith dialogue and the Sikh Philosophy are presented here for the benefit of readers:

Dr. Singh: Dr. Naz! In your younger years, you were a strong believer in Marxist ideology and a firm atheist, then how did you become a full-time theologian?

Dr. Naz: There are a few reflective causes of turnover. (1) My coming to the U.K. was just like plunging into a vast ocean of knowledge of various rivers flowing into lush green fields. Possibly, living in India may have deprived me of such opportunities. Universities, schools of law and social sciences, aptly called sociology, gave me a chance to rub shoulders with a comparative value system. (2) After a few months, I had an opportunity to join Daily Telegraph

as an associate journalist. It was a great and exceptional opportunity to travel worldwide. It was when I encountered face-to-face with the virtual reality of this massive Empire of Godless society. Any political system that fails to give its people food, security, the opportunity to work, protection from insecurity, fundamental human rights to life and property is bound to collapse sooner or later. For me, Marxism's promised every golden dream turned out to be an Eldorado, or a mirage in the wilderness of hunger and scarcity, misery and disease. Once, Marx remarked, "Capitalism has in its womb the seeds of its destruction." I believed, after my practical encounter with people, its obverse side is, "Marxism has the seeds of its destruction in its womb."

I found out that Capitalism overstepped Marxism in economic development and social services. No socialistic society can ever overrun the Capitalistic world. To my mind, a government that fails to provide the basic needs, justice and equal rights, prestige and honour to its people is bound to collapse. Look at this Western Christian world, they encountered two catastrophic World Wars, yet this Godly society survived 2000 years under Capitalism. Yet the Godless proletarianism did not survive even one century, and it collapsed. I believe all political systems have their flaws and faults, yet where ever the people and their rights are molested and marginalized, their rulers' dream castle, built on sinking sand, will soon meet its disaster. After 1993, East European countries turned out to be dirt poor under Marxism, just like an underdeveloped embryo.

Sometimes back, President Reagan had said, "We keep our forces to defend ourselves from our enemies. USSR keeps its army that the people inside their land may not run out to other countries in the West. Gorbachev! tear down this Berlin wall, make people free!" My journeys as a journalist in USSR and East Europe brought me face to face with dire poverty and slavery in the whole proletarian society. Soon I found that the free world's welfare society is a capitalist society rather than the Eldorado of Marxism. In the West, social services, the justice system, human rights, and the working class's living standards are the best I ever found on Earth's face.

Regarding religion or Christian socialism, the whole socio-political superstructure is founded and structured by the Church leaders. All over the West, reformation, renaissance, and industrial revolution are the brain babies of the Church. There was no policing in England. The Church of Salvation Army is the founder of policing in England. There were no schools. The churches founded the universities like Oxford and Cambridge. There were no hospitals. The

churches are the founders of the medical and social ministries. The very concept of human values and social services is born out of Christian reformation.

The democratic system and universal suffrage are the brainchildren of Christianity. Precisely, that was what grafted me to Christianity and Jesus Christ. I have trodden half of the world in my life span and found that Christianity is workable and works well for humanity. I believe I am not Christian because I am born in a Christian home, but I saw Christ that turned my being in its entirety.

Dr. Singh: Sir! You are a Christian pastor by academic studies and practice, yet you play a vital role in promoting interfaith dialogue. Let us know what is interfaith dialogue, and what is the need for such a dialogue in the present era?

Dr. Naz: Dr. Singh, your question is very much multi-faceted in its position. (1) To be a Christian or a Christian preacher does not teach to hate other religions or faiths. It is presumptuous thinking. Christ teaches us to love our enemies even. Galatians 3:28 is a widely commented biblical passage. Paul states: "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." It is particularly cited in Christian discussions about gender equality and racism.

A commonwealth is a traditional English term for a political community founded for the common good. Historically it has sometimes been synonymous with "republic." The noun "commonwealth" meaning "public welfare, general good or advantage." Judaic heritage called Christianity does not comprise a specific group or abridged race but a Worldwide Universal socio, economic, and political order called God's Kingdom. In religious terminology, you may call it a Ram Raj or Khalistan.

In this context, an incident from Jesus' life comes to my mind. Jesus was sitting by the side of a well of a province called Samaria. He talks with a low caste woman rather a caste out and asks for water to drink. She abruptly says, you being a Jew, asks for water from me! He turns rejection and hate into acceptance and love by saying, all are children of God as one body. In the book of Hebrew in New Testament, the very opening verses speak with the Universality of one God, one faith, one people and one message. God of Israel and Christianity embraces all humanity as one people. There is no difference between Jews and Gentiles.

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. **1 Timothy 3:16**

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace and the gift of righteousness shall reign in life by one, Jesus Christ.

18 Therefore, the offence of one judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.

19 For as by one man's disobedience, many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover, the law entered that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so, might grace reign through righteousness unto eternal life by Jesus Christ our Lord. **Roman 5:17-21**

It is a God-given gift of multi-faith in its essence. To my mind, there is no greater multi-culture, multi-faith in the world than the Christian faith is. Some two thousand years old, it is a definitive exploratory journey of Christian faith, called multi-faith. Whereas the political surrogate child, named multi-faith, is entirely a different episode. It is conceived as a blanket cover-up for ulterior motives of political gains. All religions are the same and must work for the common goal, be humanistic; in fact, you do not need religion. Let me cite a few examples in their practicality. Would you sit and like to dine with India's Agori religion in Varanasi, who eat the corpses? Would you like to relate with a religion that forbids women to enter their temples, calling them dirty menstruating low-degree animals? Would you like to drink a cow's urine to purge your sins and eat cow dung for religious and medicinal purposes? How about female infanticide and relegating females for less than second-class citizens, sanctioned by their faith. The biggest center of Dowdiwohra Muslims for child female forced circumcision is a butchery against women in India! There are dozens of such religious societies which are inhuman in parapraxis yet preach their multi-faith paradox.

What about the burning of Guru Arjun Dev Ji alive to appease Mughal king Jahangir against the Law of Sharia! What are the views of such religious zealots who slaughtered Guru Teg Bahadur in Delhi! What about the martyrdom of four sons of Guru Gobind Singh and his own life in exodus. Thousand and thousand of his followers were massacred by the Mughal

kings and their chiefs. Let us know if there is a treaty, a peaceful parchment, sit in harmony and preach the faith that welds me to sit with the Muslim faith? Kill infidels Hindu, Sikhs and Christians; it is a passport to heaven to receive fairies (Hurs) and gulmans (male Hurs for homosexuality). Let someone plead this depraved argument with me.

How about a religion that propagates and justifies killing an infidel (Kafir) to reach the heaven of Allah. They are defying the fundamental law of Moses that says, "Thou shall not kill." "Now faith is the substance of things hoped for, the evidence of things not seen" Hebrews 11:1 Scientifically speaking, a substance is a matter, and it has a body, a form. Take away the faith element from Christianity; it will collapse like a pack of cards. Faith, hope and love are the three central pillars upon which the superstructure of Christianity hinges. They need to be defined under spiritual discernment. Is love a filial or sensual love, a physical attraction or an agape love from God? Faith upon what? Substance, matter or visibility or things hoped for? All religions of the world fall short of its existence of their faith if they do not worship God as Spirit, PARM+ATMA.

Dr. D L Moody, an all-time great theologian and founder of the University of Chicago, defines and elaborates LOVE in these words "Keep on loving against all hatred, yet never to cooperate with evil." My multi-culture and multi-faith tell me to love fornicators, adulterers, idolaters, liars, blasphemers, murders, evil designers, filthy people. Just as Christ did not hate sinners, but the sin. He came for sinners, not for the saved. Let me be bold enough to define how the politically correct stooges high jack this multi-faith. I am all in all to sit and worship with all cultures, faiths, races, and colours but let someone tell me what multi-culture, multi-racial and multi-faith phraseology is!

Dr. Singh: Can you please cite an example of interfaith dialogue

Dr. Naz: Yes, multiple times I had gatherings to address and requested their Pundits of sociology and religions, not to destroy what the West has developed. Do not descend them to the first runt of the stair. The wholesome dialogue is to create "equality." That is next to impossible unless we make "equity" as the prerequisite. Precisely, bring the oppressed and marginalized society to the academic, social, economic and affluent level, and then they will be abridged over the pedestal of equality.

Dr. Some people say that there are four types of interreligious dialogue. What are they?

Dr. Naz: I do not know its entirety, apart from the fact that a mixture of various heterogeneous substances in its contents and character will never become a solution.

Dr. Singh: What are the likely pros and cons of such a dialogue?

Dr. Naz: The concept of equality was conceived under Marxism with devastating ripple effects. On 2nd October 1918, the revolution in Russia took place. Under proletarian dictatorship until 1934, Stalin had killed more than 12 million people, purging his party line. Let us put it this way, the affluent and men of vision were murdered by firing squads. He was, in a way killing the rich to make the poor equals to them. What a dumb idea! How would you measure a comparative value system when there are no rich men (of capital flow) left to compare? Since the Russian revolution, Maoist China, North Korea, Cambodia and Vietnam, the champions of equality, have massacred over 112 million men, women and children, countless maimed and butchered.

In the same 20th century, we see another dawn of an all times great physicist Albert Einstein. There is no such region where his inventions and discoveries do not impact. His theory of relativity influenced the whole face of humanity in religion, society and international relations. Absolutism in Christianity and Islam came under the hammer. Consequently, multiculturalism, multi-racial, multi-ethnicity, multi-faith or faith-less heathenistic Godless society emerged. We are faced with a new philosophical order of religious relativism, polarisation and alternativism too.

The political manipulators jumped on the vote wagon of religious relativism of new social order. Multifaith is born out of the same ideological brood. Look at a Scriptural context from Sikh Bani "Wahe Guru" the etymological derivative from the Hebrew language is "Wakheed or Waheed. In precise for those who used to say even Yahwah, "Wah" means absolute and above all. In the modern Persian language, we call it "Wahid Khuda," one God. Wahe Guru comprises two words called Wah+Guru there is only one God Waheguru, "Sat Nam." "He is the Creator of man." "Akal Murat." I love such scriptures and love to sit with them in their places of worship. I have no hesitation in saying this is very Biblical and true multi-faith. "All human race is one in essence." Love the sinner, not the sin! absolute exclusivity. "Sangat Pangat, langar is a body of Guru. For me, it is a divinely inspired Church.

Dr. Singh: What are the challenges to interfaith dialogue in contemporary times?

Dr. Naz: Dr. Singh, it is not the theatrical arena of multi-faith that we face. It is a godless society we are faced with in multiculturalism and relativism. It is a misconstrued, misinterpreted, and a deviated philosophy we are faced with. Those religions ask for multi-culture and multi-faith. Do they practice that concept of faith in their own countries first? Let me frankly say those who ask for justice, equality, Christian pulpit, and Church to be shared for other religions must open doors of their places of worships too. The very thought is abhorring that they (multi-faith leaders) want to be loved and justly treated in the Church vicinity but don't do so in their temples of worship. Love is two-way traffic.

Dr. Singh: Though a great proponent of Christian philosophy, you often elaborate on Sikh history and theology in print and e-media. The topics chosen by you for such endeavours are always radical. How does the Sikh community respond to your ventures?

Dr. Naz: Dr. Singh! Sikh philosophy had been an interest of studies for all ages by the Christian preachers and missionaries. This religion, Sikhism, is born on the confluence of Sufism, the Bhagti movement and Hinduism. To me, the praise and worship hymnals are soaked in divinity. It enamours me. My utmost desire is that the Sikh religious scholars must create a systematic theology of Guru Granth Sahib. As they are lagging in creating a viable Missiology for preaching the word of God, consequently, self-styled, self-schooled, deviated interpretation has taken over innocent worshippers. Such schools of thought started many Deras and Sants. Such waywardness goes contrary to Gurmat. As regards my relationship with the Sikh community, they are very cordial and harmonious. I am well respected and honoured by the Sikh fraternity. Any curated religious philosophy loses its divinity.

Dr. Singh: You are a noted expert in comparative religious studies. As per your worldview, what is the meaning or purpose of our presence in this Universe?

Dr. Naz: To my mind, materialism has created a significant schism in human values. Individualism has polarized our society. Human practices have eroded ethics and morals. God is creative life. The only thing needed is to recognize this fact.

Dr. Singh: Is religion in conflict or harmony with science? How can it help in the cultivation of scientific temper in society?

Dr. Naz: Yes, to a great extent. Ritualistic behaviourism has done great harm. Godhead is in the Spirit of God and must be worshiped in Spirit, not in bodily forms. In the Bible Proverb 8, the other name of God is "Wisdom." Science in any field is the terminology of logical behaviour. Scientific knowledge is visionary behaviour. All religious philosophy is "The Word," knowledge, a vision. It is also called Vid (Sanskrit) or vidi (Latin).

Dr. Singh: Can rational inquiry and religious convictions co-exist?

Dr. Naz: Marks once said that religion is opium that blinds you. I say it opens your eyes. Nowhere in history has humanity progressed so much so as it did in the whole of Europe under religion within these two thousand years of the Christian Era. When Bible talks about the commandment, "Love your neighbour, as your own self," it is all-pervasive. St. Paul calls it a commonwealth of God. Any religion that stands on a sandy cliff of irrationality and not on the solid rock of logic and reason is bound to fall any time.

Dr. Singh: Do religious doctrines drive towards the sustainability of living beings on the Earth?

Dr. Naz: All men of vision talk of ecology and its preservation in religion. All that we want to know about God He has written on the face of this Earth. Preserve it in harmony, and you live. Today, the most incredible monster that destroys Nature is a human himself. Guru Nanak talks in his hymns (Barah Mahan) about Nature in its varied moods during the twelve months.

Dr. Singh: Based on various religious Philosophies, what can we do to stop humans from fighting each other for race, religion, caste, colour, or creed?

Dr. Naz: If your belief system's philosophy is right, you will live in peace and harmony. A tree is known for its fruit. To my mind, a human being is a perfect planet in himself or herself. It has an inerrant form and its functions. We destroy it and make it dysfunctional.

Dr. Singh: In your opinion, why do religious doctrines and religious practices often appear to be at loggerheads during contemporary times?

Dr. Naz: Yes, self indoctrinated, the self-scanned and self-motivated being will be bound to conflicts and contradictions. Whereas if the central pivot is that all of us, no matter what caste and colour or race we come from, are children of the most high God, we will live in harmony. Biblically speaking, doctrines are coined and manufactured by human beings according to their intellect, whereas God bestowed upon us His oracles, statutes and commandments only. Human observation, interpretation and application are the manufactured ways or doctrines.

Dr. Singh: What do you think are the barriers to the logical and rational interpretation of religious doctrines?

Dr. Naz: I think I have answered it in the previous question. Self-righteousness is the biggest enemy of human beings. All human-made gods in religion, politics, and hero worship and nationalism are regressive in their nature and essence.

Dr. Singh: According to your viewpoint, what are the threats/challenges to humankind in present times?

Dr. Naz: Right from the very beginning, It is the economic sources and the rat race of their capturing and possession. Even this cold war we are passing through today is nothing else but to capture the World market. Next most significant challenge we are faced with hinges around the devastation of the whole ecology. Land, water and air, all-natural sphere, is the target. The biggest threat to all beings will not be the food crisis but the polluted environment and pandemic diseases born out of this catastrophe.

Dr. Singh: How do you describe your worldview?

Dr. Naz: This planet Earth had been destroyed by natural catastrophic ways, many times. Most of the time with meteors from outer space, Earthquakes, floods and fire. This time it will not be natural disasters, but the man himself be the author of its destruction.

Dr. Singh: Being a poet by nature, you have authored a book titled "Surkhabian," which aptly represents your exceptional skills in the field of poetry. You are also aware that all the compositions in Sri Guru Granth Sahib are in poetic form. How do you appraise these?

Dr. Naz: Mathew Arnold was one of the most prominent poets and critics of the eighteenth-century. He says about literature, "All things are charlatanism, but not the poet." All other literary discoveries, history, stories and novels are the happenings that existed in one way or the other, but poetry is not a discovery; it is creation. That is why a poet is an epiphany of God. All prophets were poets and created inspirational and visionary poetry. All ten great Masters of the Sikh religion were poets, singers and creators of Ragas. It must be noted that the poetry must be creative and prophetic order of all existing beingness.

Dr. Singh: Many Sikh scholars emphasize one or the other versions of the three pillars of Sikhism e. g. (i) Kirat Karo, Naam Japo, Vand Chhako (2) Naam, Daan, Isnaan (3) Sat, Santokh, Vicharo (4) Deg, Teg, Fateh, etc. Based on Sikh doctrines, what do you think is the aptest version?

Dr. Naz: Dr. D P Singh, versions mentioned earlier are the derivatives of human needs to be good, an act of Karma. There is no God involved in this descriptive code of conduct. It is merely a human-made effort to please God. Theological Godhead is beyond this description. Look at these few holy words; they are an everlasting divinely inspired word of God. "You soul ever singest and singing ever soarest." God is one. He is truthful. He is the Creator of humans. He is fearless... These are the doctrines in their essence and are eternal.

Dr. Singh: Recently, 'The Wire,' New Delhi has reported that Sikhs, in the USA, will be counted as a separate ethnic group for the first time in the 2020 census. What is your opinion; "Are Sikhs an ethnic group"?

Dr. Naz: Yes, it needs more clarification. When they say an "ethnic group," Do they categorize them as a separate religion from Hinduism? Are they a different race in India? Right from 1947, Sikhism is not accounted as another religion but an offshoot of Hinduism. Similarly, under the Bhakti movement of Shankar Acharya, over 17000 Bodhis and Jains were massacred in the State of Kerala and Tamil Nadu State. Their Vihar and Maath were torched. Children and women folks were burned alive, even in remote areas of forests. It has been the biggest slaughter in World history on a time scale of six months. It is called the first slaughter of a minority religion.

Dr. Singh: You have authored a book titled: "Gadar Movement - A Historical Perspective." Can you share a few salient features of your thesis?

Dr. Naz: Dr. D P Singh, here you are mixing up my thesis on comparative religious studies and the Gadar movement, two different subjects. On my study discourse of religions, I picked up mainstream religions of Hinduism, Buddhism, Jainism, Islam and Sikhism to find out the Christophany enwrapped in their scriptures. It gives me satisfaction to find how close they are and relate to Christianity. Whereas the Gadar Movement was concerned, I explored and expounded causes and cures of how this movement collapsed.

Dr. Singh: During the last two and half years, you have been devoting a lot of your time to the English translation of "Sehje Rachio Khalsa" - a treatise of Sikh philosophy, authored by Prof. Harinder Singh Mehboob. What motivated you to take up this arduous task?

Dr. Naz: Very true, very arduous, very articulus indeed. To my mind, the most challenging area to work with was the Sikh religion. Fortunately, we have a massive amount of doctrinal imagery, yet no one has incredibly evolved any theology of Sikh religion. Harinder Mehboob, who happened to be a friend, has seriously considered working on this subject. This book is a key to Guru Granth Sahib, yet the most unread philosophical book.

As you know, both of us live in the West. The language of our generations to come is English. I wanted very much that the Sikh genesis must keep their heritage intact and keep their root. Secondly, in future, if any serious Sikh scholar does research work, he or she may not fall into the same slippery slope I went through. That made me translate it into English.

Dr. Singh: What is a religious/spiritual experience? Can you please share your unique religious/spiritual experiences?

Dr. Naz: The Christian religious/spiritual experience is well depicted in Holy Bible's following quotes.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:
Ephesian 6:11-17

As for such an experience in my case, I would like to share; "Call it a dream or vision; I was half asleep in an intense struggle during my underground days, hunted and haunted by Indian armed security forces. This night was a very decisive night for me. It was almost midnight when someone handed me this New Testament book written in Urdu and asked me to read a portion of Ephesian 6: 11-17 that said, "I will make you a soldier," and disappeared. I think it was the turning point of my life. It is a short sketch, yet for me, most meaningful. From that day onward, I became a soldier of the cross.

Dr. Singh: A noted German philosopher and economist, Karl Marx, once said that "Religion is the opium of the people." Do you agree or disagree with it, and why?

Dr. Naz: Jesus has a different plan when he says, "I am the light of the World."

My word is a lamp for your way that you may not stumble.

Awake you, that sleeps!!

You were once darkness, and now you are light.

Awake you that sleeps; the light of God will shine upon you.

I have no right to say what others or other faiths believe. Look at the Christian World. Your own heart will testify; these countries are not asleep and in darkness.

Dr. Singh: All the main religious philosophies are many centuries old. Do we need these in the present era? Why should people care about these ancient and perhaps outdated philosophies?

Dr. Naz: As regard old philosophy, no known civilization has survived so long as Christianity did, with the colossal contributions in research in science, history, literature, inventions,

technology and discoveries. Call it old or even older than this planet; it has a vision. Yes, it works.

Heaps of thanks, Dr. D P Singh, for such a laborious job you did.

Dr. Singh: Thank you, Dr. Naz, for sparing your valuable time for this meeting. It was an extraordinary treat to listen to your views on various aspects of religious philosophies and interfaith dialogue.