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INTERNATIONAL ISLAMIC UNIVERSITY
ISLAMABAD

FACULTY OF USUL-UD-DIN (Islamic Studies)

**ACTIVITIES AND TECHNIQUES OF
CHRISTIAN MISSIONARIES**

IN

PAKISTAN

(A Thesis written for the completion of Master's Degree Program)

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ملامة البحث

يتناول هذا البحث " انشطة المبشرين المسيحيين ووسائلها في باكستان " وهو موضوع مهم جدا ، لان التصرانية كبرى ديانات العالم و يعتقد ثلث سكان العالم ان عيسى عليه السلام مخلصهم و ذلك للجهود الجبارة التي بذلها مبشرو النصرانية النذيين نجد اثارهم في كل مكان نذهب اليه يبشرون الناس ان الانسان قد برئت ذنوبه من الذنوب الذي ورثه عن آدم عليه السلام و اصحت باكستان ميدانا مهما لعملهم لانها تحاول تطبيق الشريعة الاسلامية فيها تعمل عشرات من الرسائل و عدد كبير من المبشرين و يستخدمون في سبيل تحقيق هذا الهدف الوسائل القديمة والحديثة فهذا النشاط الكبير الذي تقوم به الرسائل المسيحية لفت نظري و تبين اهمية دراسة هذا الموضوع الذي لم يهتم به كثير من الباحثين و قسمت البحث كما اقتضت طبيعة موضوعه الى ثلاثة ابواب و خاتمة .

ففي الباب الاول درست نصوصا من العهد الجديد توجب التبشير على المسيحيين و استنتجت ان هذا العمل لا يتقيد بزمان او مكان بل هو عمل يجب ان يقوم به جميع التصاري في كل الزمنة و بعد ذلك درست نصوصا من العهد الجديد ترد على التصاري في عملهم و تثبت ان عيسى عليه السلام ارسل الى اليهود فقط و كانت رسالته الى مدة محددة ، ثم انتقلت الى تاريخ المبشرين في باكستان فقدمت نبذة مؤشقة تجعل القارى ما طبيعة هذا النشاط التبشيري و لم انس ان اشير الى الاشياء التي دفعت المبشرين الى الاهتمام بباكستان و هي ثلاثة :

- ١- التبشير الذي هو من اهم اهدافهم في العالم كله .
 - ٢- يريدون ان يفسلوا الجهود التي تبذل تطبيق الشريعة الاسلامية في هذا البلد .
 - ٣- ما تمتاز به باكستان بين دول المنطقة بموقعها " الجيو سياسى "
- و في آخر هذا الباب قمت بدراسة عن الاقليات المسيحية في باكستان و قسمتها على اساس لغوى الى قسمين و جعلت القسم الاول خاصا بالاقليات المسيحية الناطقة بالبنجابية و القسم الثانى خاصا بالاقليات المسيحية غير الناطقة بها .

أما الباب الثانى فخصته للبحث فى أهم ارساليات و مراكز المسيحية
و تاريخها مع بيان اساليبهم المختلفة.

أما الباب الثالث: فتناولت فيه أهم المجالات التى نشط فيها المبشرون
مع اهتمام خاص بمجال التعليم والمجال الصحى والمجال الاعلامى و بعض الاساليب
التبشيرية الجديدة فى كراتشى، و جعلت هذا البحث نهاية للباب الثالث و قدمت
بعض الاقتراحات الضرورية لمواجهة المبشرين فى باكستان.

الاقتراح الاساسى هو تكوين جماعة متخصصة للرد على مبشرى النصرانية
لكن هذا يحتاج الوسائل العادية و البشرية الكبيرة فافضل ان تتقدم اكاديمية
الدعوة و تتحمل هذه المسئولية و تشكل للجنة يكون عملها كما يلى:

- ١- تنظيم العمل الدعوى ليكن منع " العمل التبشيرى "
 - ٢- ان تدرس العمل التبشيرى دراسة موضوعية عميقة و تقدم الحلول لمنع العمل التبشيرى.
 - ٣- ان تقدم كتبا توضح حقيقة العقيدة الاسلامية و بطلان العقيدة النصرانية.
- ثم اقترحت بعض المقترحات هى ذات وجهين.

الوجه الاول لهذه المقترحات نحاول فيه منع العمل التبشيرى فى الطبقات
الدينية من الشعب بتطوير العمل الصحى بينهم و كذلك عن طريق الوفود الدعوية اليهم
فى اعيادهم و اجتماعاتهم الخاصة - أما الوجه الثانى لهذه المقترحات فنحاول فيه
دعوة المسيحيين الى الاسلام و يكون هدفنا الطلبة والشباب والموظفين خاصة
وكذلك نقوم بعمل " مناظرات " حول الامور العقديّة مع المثقفين المسيحيين
على الموضوعات الدينية لكى نبين لهم بطلان عقائد النصرانية.

ثم تأتى الخاتمة و فيها تحدثت عن أهم نتائج البحث و وصلت الى نتيجة
خلاصتها اننا لو عملنا هذه المقترحات لاستطعنا منع التبشير الذى حصدنا فى المجتمع الباكستانى

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ABSTRACT

In the introduction, I discussed the objectives, methodology and limitation of this research work. I also expressed my profound gratitude to those scholars who guided me during my research work.

In Chapter one, entitled 'Roots of Christian Missions in Pakistan', I discussed the theological bases of the Christian missionary work. Firstly, I discussed those statements which support the validity and universality of the missionary work. I recognized two main characteristics of it in Bible.

- (1) Missionary work is universal in its nature.
- (2) It is an obligatory duty on all Christians.

After it, I analyzed those verses of Bible which challenge the validity and universality of missionary work. We conclude from the deeds of Christ that his mission was confined to a particular tribe (Israel) for a particular period of time.

In dealing with the historical background of Christian missions in Pakistan, I discussed a brief history of Christians in the four provinces of Pakistan. The emphasis is given on their movements among the 'Scheduled Castes.' I also discussed that the majority of the Christians have their racial roots in the Dravidian

civilization and ethnically the Christian community is divided into two groups: (1) Punjabi-speaking Christians and (2) non-Punjabi speaking Christians. The first group constitutes 83% of Christian population and that the whole Christian community constitutes 1.6% of the total population of Pakistan. The number of Christians is increasing due to the conversion and biological reproduction. The main groups of Christians are Catholics and Protestants. Both are equal in number.

In Chapter two, entitled 'Major Christian Missions and Institutions in Pakistan' the history, techniques and achievements of them are discussed.

In Chapter three, entitled 'Major Fields of Missionary Work in Pakistan', I discussed their activities in the educational and medical fields and through the means of mass media. I keenly analyzed the utilization of audio-visual aids in Pakistan for evangelism. In the last part of this Chapter, I discussed their activities in Karachi. There are thousands of Pathans, Punjabis and Baluchis migrants in Karachi. Christian missionaries are targeting them by providing economic and social protection. The last section of this part deals with a some what new technique of Christians in Karachi.

I recommended some practical suggestions to counteract the advancing missionary work in Pakistan. A special committee of

Da'wah Academy is suggested for three basic purposes: (1) To organize the Da'wah work in order to stop the advancement of missionarism in Pakistan; (2) to analyze the missionary activities and techniques and implement constructive solutions; and (3) to produce literature for the awareness of Islam and invalidity of Christian faith.

A two fold strategy, defensive and offensive, is suggested. To stop the conversion of non-Christians to christianity preference is to be given to the tribal people because of increasing missionary work among them. For Dawah work, mobile and permanent medical facilities, frequent Dawah visits and taking advantage of social gatherings like festivals have been suggested.

Baluchis are also important in this connection, there should be regular Dawah visits and distribution of literature among them.

To check the missionary work among educated people, it is necessary to publish articles in the major magazines and introduce special correspondence courses for them.

The other aspect of the strategy relates to the Islamization of the Christians. It requires targeting the teenagers, students and government servants within the Christian community. The organization of 'Formal Dialogue' is also suggested.

In conclusion, it should be noticed that the advancing missionary work could be checked in Pakistan by the practical implementation of the above suggestions.

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DEDICATION

I humbly and sincerely dedicate this research to my loving parent (Mr. and Mrs. Shahani) without whom this work was not possible.

ABBREVIATIONS EMPLOYED IN THIS THESIS

Bd:	Board
Ch:	Church
CMS:	Church Missionary Society
Conf:	Conference
C.S.C:	Christian Study Centre
Div:	Division
E.M.C.M:	Encyclopedia of Modern Christian Missions
Exec:	Executive
F.E.B.A:	Far East Broadcasting Association
Fed:	Federation
Gen:	General
Inc:	Incorporated
Int:	International
J.A.D.A:	Jatli Agricultural Development Association
Msn:	Mission
N.C.C.P:	National Council of Churches in Pakistan
N.R:	Not Reported
N.W.F.P:	North West Frontier Province
Op.Cit:	Opera Citato (quoted)
P.B.C.S:	Pakistan Bible Correspondence School.
PCPA:	Pakistan Christian Press Association
T.E.A.M:	The Evangelical Alliance Mission
U.P:	United Presbyterian Church of Pakistan
W.A.F:	Women Action Forum
W.C.C:	World Council of Churches
W.C.E:	World Christian Encyclopedia
W.E.C:	World Wide Evangelization Crusade

CONTENTS

- (i) Abstract in Arabic
- (ii) Abstract in English
- (iii) Dedication
- (iv) Abbreviation

INTRODUCTION

Chapter One: Roots of Christian Missions in Pakistan.

- (A) Theological Roots
- (B) Historical Roots
- (C) Roots of Christian Community in Pakistan

Chapter Two: Major Christian Missions and Institutions in Pakistan.

(A) Major Missions

- (i) The Anglican Church
- (ii) The Sialkot Church Council
- (iii) The Methodist Church
- (iv) The Pakistan Lutheran Church
- (v) The United Presbyterian Church of Pakistan.
- (vi) The Lahore Church Council
- (vii) The Evangelical Alliance Mission
- (viii) The Salvation Army
- (ix) The Roman Catholic Church

(B) Major Institutions

- (i) The National Council of Churches in

- Pakistan.
- (ii) Christian Study Centre
 - (iii) Major Seminaries: (a) Gujranwala Theological Seminary; (b) Christ the King Seminary.
 - (iv) Bible Correspondence Schools

Chapter Three: Major Fields of Missionary Work in Pakistan

- (A) Educational Field
- (B) Medical Field
- (C) Print Media
- (D) Electronic Media
- (E) Karachi and Christian Missionarism

SUGGESTIONS AND CONCLUSION

References

Appendices

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INTRODUCTION

Christianity is considered one of the major missionary religions of the world. It is claimed that 33% of world's population believes in Christ as their saviour and redeemer. This great number is achieved through the missionary enterprise. Christian missionaries in obedience of Christ's order visit every part of the world. From the hot deserts of Africa to the frozen lands of the poles, everywhere the message of hope is proclaimed. Pakistan is also an important arena of their activities. There are hundreds of missions and thousands of skilled missionaries working to double their population by the year 2000. They are a fraction of a huge population but so strong that they would force their will on the government in "identity card" issue. Therefore, it is very important to have a comprehensive study about their activities and techniques in Pakistan.

The idea of selecting the topic for my research grew slowly in my mind. I wanted to choose a vivid and practical topic which could be considered the necessity of time. Through my research work I want to present a brief study of the activities and techniques of Christian missionaries to Da'is in their endeavour to face the challenge of christianity. The other significance is the lack of research work regarding this topic. It is hoped that my work may fill up some gaps in this important research field. The last significance of the work is that it is selected for the

personal benefit, since the researcher has adopted the dawah work as a career, so, it will help to create new techniques in the dawah field.

The whole research work will revolve around three words "why" "how" and "what". My objectives are to know the answers of the following questions:

- (1) What is the philosophy of Christian missions? (2) What are the theological grounds of this philosophy? (3) What is the early history of evangelism in Pakistan? (4) What are the motives for their arrival in Pakistan? (5) How many Christian missions and institutions are there in Pakistan and what are their techniques in different fields? (6) Under the above mentioned circumstances, what kind of effective measures should be taken to counter missionary work in Pakistan?

I carried out my study through a direct method, I remained in touch with the people who are involved in focussing their attention on missionary activities. The discussions with them about the problem is a main part of my research methodology.

There are very limited studies in this field. The reason might be the lack of information and dearth of data. There are two(1) works worth mentioning from the Muslim scholars. The first being that of Dr. Nadir Raza Sidique and the other research report by Abdul Karim, about the missionarism in Pakistan. Dr. Nadir Raza Sidique divides his work into two parts; (1) The first part mainly deals with the Christian beliefs, the history and

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- (1) (a) Christianity in Pakistan (Urdu), Musalim Academy, Lahore, 1992.
 - (b) Christian Missions in Pakistan, Islamic Foundation, Leicester, 1981

different sects while second with the activities and christian missionaries. Abdul Karim has to his credit a brief account of their history in Pakistan their major institutions, their activities in urban areas of Punjab and new experiences. In my research work I attempted to complete the limitation of the above works.

My research work consists of three chapters, each of which has different parts. The first chapter deals with the theological roots of Christian missions and the motives behind it, their early history in Pakistan with special emphasis on those communities which are considered "responsive" to christianity and their motives for arrival in Pakistan. The last part of this chapter deals with the demographic data of Christian community since 1951.

The second chapter deals with the major institutions and missions of the Christian community. Each topic describes the history of their major missions and institutions, and their way of doing missionary work.

The third chapter is a composition of different topics under which I have discussed the activities and techniques of missionaries in the educational, medical fields, mass media and their work in Karachi the biggest city of Pakistan.

The last part of this thesis consists of suggestions and the

main conclusions.

The first and major hindrance which limited my work was the discouraging, apathetic and indifferent attitude of Christian community. They keep a low profile about their activities. This attitude also forced me to do less field work. Since the focus of my study is the Pakistani society and the work of missionaries in it, I did not deal at all with their activities among Afghans refugees. The reason is that in refugee camps they adopted different techniques because of the fact that the Afghan Society is different from the Pakistani Society. On the other hand, the return of refugees to Afghanistan also limited the scope of work.

The researcher wishes to express his gratitude to the supervisor, a versatile of Egyptian genius, for his scholarly guidance and without whom the thesis would not have been a reality. The researcher is also indebted to Dr. Safir Akhtar, Dr. Tayab Zain-ul-Abidin, Dr. Anis Ahmad, Hafiz Nazar Ahmad and Muhammad Imtiaz Zafar for their useful guidance and invaluable help.

At last, I hope that Allah may accept this humble work and make it beneficial for the Muslim Ummah. Ameen.

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CHAPTER ONE

ROOTS OF CHRISTIAN MISSIONS

IN PAKISTAN

In the Name of Allah, Most Gracious, Most Merciful

THEOLOGICAL ROOTS OF CHRISTIAN MISSIONS

The philosophy of missionary work has an important place in Christian theology. According to it, the sin committed by Adam and Eve, during their stay in heaven, transmigrated to mankind. So, the nature of mankind did not remain pure. Therefore, God, out of love for mankind, sent His beloved son in human form for their salvation from the original sin. His son, Jesus Christ, came to the world and accepted crucifixion for the Atonement of the sin committed by Adam and Eve. This great act of Jesus saved mankind. After the completion of his divine work on Earth, he entrusted his church through apostles to continue the work by his authority. Jesus asked his apostles to proclaim the good news of the salvation of mankind and about the kingdom (1) of God on Earth. (2)

Jesus Christ, the redeemer of mankind, was given all authority in heaven and on Earth. Therefore salvation is conditioned to

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- (1) The "Kingdom of God" is one of the complicated concepts of Christian theology. According to Roman Catholics their church is the kingdom of God on earth as the pope, the bishop of Rome, is the vice-regent of God. The majority of Protestants believe that it is an event which will take place in the future. See, for example, Edmund Davison Soper: "The Philosophy of the Christian World Mission" (New York: Abingdon-Cokesbury Press, 1943), pp.282-285.
- (2) M. Spitz, "Missions" in Encyclopedia of Religious and Ethics, edited by James Hasting, Vol.8 (Edinburgh: T. and T. Clark Ltd., 1981), pp.713-720.

accepting him as Lord and Saviour and those who don't acknowledge him as such will be condemned. Mark makes the point very clear:

"Go out to the whole world; proclaim the good news to all creation. He who believed and baptized will be saved; he who doesn't believe will be condemned." (1)

Therefore "mission", according to "Mission Theology Today":
"....the term usually given to those particular undertakings by which the heralds of the gospel are sent out by the church and go forth into the whole world to carry out the task of preaching the gospel and planting the church among peoples or groups who do not yet believe in Christ...."(2)

The first purpose implies the sending of gospel's message to the whole world to all people. It is not confined to a particular nation or country but to all nations to convert the non-Christian. It demands the utilization of all possible methods either classical or modern.

The other purpose does not concern itself with the erection of a church's building but it means the formation of a Christian community. The church is by her nature, a mission to others and

(1) Mark 16:15

(2) John Power, Mission Theology Today (Dublin, Gill and Macmill, 1970), p.33.

this duty was given by christ to her. Therefore, the plantation of the church means the organization of a christian community for the preaching of the gospel's message.

Missionary work played a vital role in the spread of christianity. On account of this, christianity claims to be the greatest religion of the world. It is true when we see that it is the religion of one third of the world's population.(1) This remarkable figure shows that there is a wide spectrum of motives which have inspired the missionary work. These motives are pure (divine) and impure (worldly). We are going to discuss two of them only.

First of all we will discuss the motive of obedience, the dominant pure motive in the history of missionarism. It implies that the main and central aim of a missionary is to fulfil God's Command by making all nations His disciples. This motive, besides many others, always remained behind the missionary enterprise. On account of it, a missionary leaves his comfortable life and goes to remote areas of the world and performs his duty. This motive also persuades a Christian missionary to keep the work going on even if he does not get positive results because he does not work for results only but his aim is to fulfil God's Command.

Now, let us discuss the dominant motive out of the impure ones, that is the imperialistic motive. By imperialism we mean,

(1) Islamic Foundation, "Growth of Global Christian Mission 1990-1992" (Leicester: March 1992), p.5

"the attempt by one state to use another people or state as a means to achieve its own goals(1)."

Pope Alexander VI, in 1496, divided the world into two parts, the East was given to the Portuguese and the West to the Spaniards. These two big powers of that time were directed to influence America as well as Asia and Africa politically and extend the domain of Roman church(2). This direction gave impetus to missionaryism and European Christian countries started to colonise the Asian and African countries. Since that time missionary work has been linked with imperialistic desires and those critics who hold the view that in modern times evangelization was done for imperialistic purposes are correct because the history of missionary work shows a complete understanding between missionaries and colonial authorities, almost in all the colonial colonies. This fact is so obvious in history that it received criticism even from the Christian world. The great scholar Bernard Shaw rightly describes English missionaries as covert imperialists interested more in British Empire than in the kingdom of God (3) Or in the words of Bavinck, "At times missionary activity became a part of colonialism, a task of government more than of the church".(4)

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- (1) J. Verkuy1, Contemporary Missionology: An Introduction (Michigans: Grand Rapids, 1978), p.168
- (2) James Hastings, Encyclopedia of Religion and Ethics. p.713
- (3) J. Verkuy1, Contemporary Misology: Introduction. p.163
- (4) J.H. Bavinck, An Introduction to the Science of Missions (Philadelphia, Pennsylvania: Presbyterian and Reformed Publishing Comp, 1960), p.3

After giving a brief description of evangelism and its motives we should now come to the foundation and scope of missionary work.

The Old Testament does not give any direct and clear command concerning evangelism. Thus, half of their authentic text is silent about it. The New Testament is full of contradictory statements about evangelization; its authenticity and scope. Here we will first discuss some of the statements which support the validity of missionary work and make its scope unlimited: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the son and of the Holy Ghost teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world(1)." and

".....and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of Earth(2)."

All these statements give some very important characteristics of christian mission:

- i) The first characteristic is, its validity and authenticity in Christian theology;
- ii) The second characteristic of the Christian mission is that it is universal in its nature. This means that it cannot be limited to any nation or tribe or any period of time.
- iii) The third lies in the obligatory nature of Christian mission.

(1) Matthew 28:19-20.

(2) Acts 1:8

So, one should not be doubtful about the validity and scope of a missions. But, this is only one aspect of the foundation of missionary activity. The other aspect which is also derived from the New Testament challenges the validity, authenticity and scope of missionarism. As Matthew narrates:

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel(1)." and

"But he answered and said, I am sent but unto the lost sheep of house of Israel(2)."

The above two statements obviously show that Christ was sent to a particular tribe with a special mission. This task was so important for him that he never undertook his mission outside his own country or to other people. He made his message limited to the tribe of Israel only. It was so confined that when a Syrophenician woman requested him to cast the devil out of her daughter, he refused. The whole statement is, "For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Syrophenician by nation and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, let the children first be

(1) Matthew 10:5-6.

(2) Matthew 15:24

filled for it is not meet to take the children's bread and to cast it unto the dogs(1)." For a person who does not know the real position of Jesus his words might^{be} seen strange, but those who know Jesus as a true prophet realize that he had been divinely appointed to do his prophetic job in the tribe of Israel only.

The "universalism" of christianity which we find in previous statements was not present during the time of Christ. Its authenticity remained controversial in Christian theology. This view is supported by Adolf Harnack when he rightly says, "No other kind of universalism can be proved for him, and consequently he cannot have given any command upon the mission to the wide world(2)."

Therefore the concept of universalism of christian missions is just because of the corruption which took place during the time of writing of the gospels.

Thus, we can assume that the missionary work which has been performed by Christians is a human attempt. It does not have any strong basis, because Christ was sent to the tribe of Israel only; his mission was limited to them only and not for all nations nor for all times.

(1) Mark 7:25-27

(2) Adolf Harnack, Mission and the Expansion of Christianity in the first three centuries, translated by James Moffatt (New York: Harper and Brothers, 1962), p.27

HISTORICAL ROOTS OF CHRISTIAN MISSIONS IN PAKISTAN

According to Malabar traditions, Christianity was introduced in the South Asia by apostle Thomas, in A.D.52. They further say that Thomas crossed over to South Asia through the port of Daybal(1). It is also said that Nestorians(2) were present in Punjab during the eight century of the Christian Calendar, but they did not leave any long lasting effects. It seems that all of these claims are conjectures just to prove one thing, that Christianity is not a product of colonialism, but it has very deep roots in Pakistan. Punjab remained important in the history of Christianity, because of remarkable success among depressed classes. So, 83%(3) of the Christian population in Pakistan are Punjabi-speaking people. Therefore, we first give a brief survey of Christian history in the Punjab.

In 1594, Jesuit missionaries arrived at the court of Akbar to get concession for the construction of the first church in Lahore. According to some Christian sources the Moghal Emperor, built a beautiful church within Lahore Fort. The rulers during the Moghal period granted freedom to Christians to work in and around Lahore. In spite of this, Christian missionaries were unable to win many converts(4).

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- (1) John Rooney, Symphony on Sands (Rawalpindi: Christian Study Centre, 1988), pp.7-12.
- (2) Or Assyrians, followers of the ancient church of East, See, for example, W.C.E, p.817.
- (3) David B. Barrette (editor), World Christian Encyclopedia (Nairobi: Oxford University Press, 1982), p.543.
- (4) Emmerich Blondeel, "A short History of the Catholic Diocese at Lahore-Part-I". Al-Mushir (The Counsellor), Vol.14, Nos.7-9 (July-September, 1972), P-177.

The real history of Christianity starts with the arrival of white merchants, European soldiers and Christian missionaries. As soon as this important triangle of colonialism^{was} established in the sub-continent the missionary work received momentum.

In 1849, the Punjab was annexed by the British Empire; and this provided an opportunity for the missionaries to work in areas where Muslims were in ^{the} majority. At the same time, American Presbyterians opened their first station in Lahore. In the beginning, two groups of Presbyterians shared the field, the Presbyterian church in the U.S.A and United Presbyterian church in North America. The Churches which came into existence by the first group in Pakistan joined together alongwith methodists, anglicans, and Lutherans and formed the "Church of Pakistan". The Churches established by the other group also joined together in 1961 and formed the "United Presbyterian Church in Pakistan."

In the middle of the nineteenth century, the "Church Missionary Society" started its work in different areas of Punjab, especially Lahore and Multan. The Diocese of Lahore was erected in 1877. This Society with the co-operation of other Anglican societies, started work among women and established "Zanana (women) Missionary Society(1)".

In 1886, the Catholic diocese of Lahore was established and

(1) J. Herbert Kane (editor), "Pakistan" (in) A Global View of Christian Missions-From Pentecost to the Present (Michigan: Baker Book House, 1977), pp.127,128.

like other Christian missions, they also opened institutions in the educational and medical field.

In spite of an organized network of missions and complete support by the British government, they were unable to convert many respectable Muslims and high caste Hindus to Christianity. This failure compelled them to start a movement among "outcasts(1)" aptly named "Churas". This movement resulted in a rapid increase in the Christian population. The increase could be imagined by the advancement of American Methodists who started their work in Lahore, in 1881 and were able to enhance the number of converts from 1200 in 1902 to 1500 in 1905, and at the time of "Union(2)", the number reached 60000 converts(3).

Not only Methodists but almost all the missions participated in this movement of mass conversion which gave a new dimension to missionary activities and they found an open and responsive field for work.

After the creation of Pakistan riots broke out all over the Sub-continent, particularly in Punjab the Christian missionaries made use of this opportunity and in West Punjab (Pakistani Punjab) they provided security to Hindus and Sikhs, which later resulted in

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- (1) "Depressed Classes" is another commonly used terminology for them.
 (2) In 1970, when four churches of Pakistan joined together to form the Church of Pakistan.
 (3) David B. Barrette, W.C.E., p.543

their conversion to christianity. According to christian sources, a large group of people, about 2500 were baptized by them in 1948. After the independence, missionaries continued their work among "Churas" and those Churas who were unable to migrate to India later found in Christianity a secure haven. Presently, missionaries are paying attention to the southern part of Punjab.

The significant feature of christians' work in Punjab is the establishment of educational and medical institutions throughout the province.

As mentioned earlier about Christians' claim that Apostle Thomas went through on his way to Kerala. They also talk about a group of people who were baptized by Thomas and are named "Nagar Thatta's Fakirs", though it is difficult to meet them(1). But real history begins in Sind when it was conquered by the British Army in 1842. The influence of the Christian government further extended to Baluchistan during the first and second Afghan wars, when the Sikh regime did not allow them to exert influence on Afghan politics through their state. The British government selected Sind and Baluchistan as avenues of travel to Afghanistan and established some garrisons in Quetta.

The history of christian missions in Sind and Baluchistan have always been inter-related with each other, therefore, we are dealing with it simultaneously.

(1) William G. Young, "The life and history of the Church in Pakistan" Al-Mushir Vol.13, No.9-10 (Sept-Oct, 1971), p.6.

In Sind the pioneer mission was "Church Missionary Society", which soon-after its establishment in 1850 paid attention to Baluchistan and a big church was built there. In 1860 Jesuits arrived at Karachi and in 1862, they established the first Christian educational institute named St. Patrick's School(1). Jesuits followed Methodists and in 1873, they also started work in Karachi.

Moreover, Anglicans were among those who were able to win over many converts. They started their work in a place called "Jhimpur" in 1925 and some of the inhabitants were baptized by them. Then Anglicans started paying attention to the area called Chenesar in the North of Karachi where about 126 vagaries were baptized upto 1957(2).

Among the important missions is the "Conservative Baptist Foreign Mission Society", which started its work in 1954, in Upper Sind in the western side of Indus River. The target of this mission was the thousands of Punjabi-sweepers, labourers and farmers who migrated from Punjab for jobs.

The work among "tribal people" was started about fifty years ago, but after the creation of Pakistan the importance of this work

(1) John Rooney, Symphony on Sands, p.30.

(2) Frederick and Margaret Stock, People Movements in the Punjab (South Pasadena, Calif: William Carey Library, 1975), p.246.

was realized. In order to do their work smoothly, missionary held different consultations on the culture of these people. Due to christians' fervent activities among these ignorant people, it seems that these activities would result in another "movement of mass conversion" in rural Sind. Here we are discussing some of the most responsive tribal communities.

Kohlis are nomadic people who wander in the southern part of Pakistan. Their native land is Indian Thar desert but due to the unexpected rainfall they opted for Pakistan in search of jobs. They belong to different castes like Katchi, Thardayi and Par kari etc. The later is the biggest group, approximately 50,000. Having been rejected by Hindus and not welcomed by Muslims they showed responsive attitude towards Christianity(1). This tribe received a reasonable attention from Roman Catholic Church and Hyderabad diocese was given the responsibility to work among them. The work started among Kohlils in 1943, before the creation of Pakistan. Par kari Kohlils living in Matli showed an interest in Christianity and some missionaries were sent to them, but organized work started shortly after 1967. In this year a meeting was held by christians at Mirpurkhas to outline a plan to work among Parkaries.

It passed 27 resolutions about the practicability of missionary work. This was so important for Catholics that they

(1) Maria Beatrix, "Paths of liberation among the Parkari Kohlils" Focus-Multan, Vol.6, No.4 (1986), p.253.

decided to leave the field of "Marwar, Bhil" for Protestants.

Parkari Kohlis is also a field of interest for Protestant. They assigned two full time missionaries for the work. Because of this constant and combined effort, there were more than 10000 Parkari Christians by the year 1986(1).

Special techniques are used to work among these nomadic people. First of all a land of 10,000 acres was bought in the rural area of Sind called Jati to provide them agricultural land to eradicate their nomadic habits. All the required things for cultivation were provided by Catholics under the Jati Agricultural Development Association (JADA)(2).

Music is part of Nomadic Culture. They often get together and sing songs concerning their history, religious beliefs and stories. Catholics made use of music as an effective technique. In the social gatherings of nomadic people, Catholics used to sing different songs in front of Kohlis and when the meaning of these songs were asked the teachings of christianity were told.

On account of it the Kohlis showed a very welcoming attitude towards Christianity. The Bishop

(1) Ibid, pp.253-260.

(2) John Rooney, Symphony on Sands, p.95.

Chandu Ray, in 1973, launched a campaign which resulted in christianization of 1100 Kutchi Kohlis.

The other responsive tribal people are Bagris and Bhils. The Bagris are melon growers and beggars. They are also nomadic people. The Catholic church had assigned this field of work to Karachi diocese. Because of, their strong nomadic habits they were not persuaded to settle down rather a permanent missionary was appointed to live and move with them during winter at Jacobabad and during summer at Quetta(1).

Bhils are tribal people whose roots are found in the desert of Rann of Kutch. They are divided into two main castes; Marwari-speaking Bhils and Sindhi-speaking Bhils. Attention to Bhils was given by Protestants, then Catholics. In 1959, four Bhils were baptized in Mirpurkhas, then in Badin sixty-four. According to "Church missionary Society" the number of Bhils who were baptized reached 800 by 1973. Roman Catholic Church gave this important task to Multan diocese which concentrated its special work at Rahim Yar Khan and Sukkur.

The North West Frontier Province was part of Punjab, when it was annexed by the British government in 1849, the evangelization was started by British Army Officers in this area. As soon as the British troops settled down, some of the army officers showed a

(1) Pastoral Institute, "The Bagris of Larkana" Focus-Multan, Vol.9, No.2 (1979), pp.300-303.

fanatical attitude in performing their religious duty - to call the Muslims towards Christianity. Besides Colonel Wheeler, who was the Commander of the Peshawar station for some time, many others contributed to evangelization. Later on, Major Martyns and Pander joined him and they formed a well-knit team while working in the N.W.F.P.

This area always remained important because of strategical and commercial location(1). Christian were aware of this fact hence they could influence tribal folk as well as Afghanistan where the preaching of Christianity was officially forbidden. Danish Pathan Mission and Afghan Border Crusade were among two important and major missions which were established to achieve the above aims.

The Afghan Border Crusade was founded by Jack Ringer in 1944. This mission had two objectives before it; (i) to call Pathans and Afghans to Christianity (ii) to make christianity ^{acceptable} to Punjabi migrants who migrated their for jobs. This mission provided medical facilities to the native people of N.W.F.P.(2)

Not only this mission but almost all the missions adopted medical work as a major and basic method to present Christianity in this predominantly Muslim area.

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- (1) Seppo Syrjamen, "The beginning of Missionary work in North West Frontier Province of Pakistan" Al-Mushir, Vol.16, Nos.1-3 (Jan-March, 1974), pp.1-3.
- (2) Frederick and Margaret Stock, People Movements in the Punjab, p.301.

The Theodore Leighton Pennell who sacrificed his twenty years in Dera Ismail Khan and Banu while working for Church Missionary Society used to take some Pathans, for instance, Taib Khan and Jahan Khan on evangelistic medical tours. This famous missionary had firm conviction that diamond cuts diamond, so a converted Pathan was necessary to face other Pathans. He adopted Pathan dress, eating habits and customs as a practical missionary technique to sink the differences between him and the local people. His efforts bore fruits and he was able in forming the nucleus of a small church. (1)

Medical work proved to be a vital means to influence Afghanistan from this area. Due to the lack of suitable medical facilities up there, which compelled Afghans to cross the border and come to Pakistan, where christian missionaries used to wait for them anxiously. This situation caused the extension of the message of the gospel to Afghanistan. The missionaries confessed the spread of christianity through medical work.

"Afghanistan is closed....yet the influence of Medical Missions has penetrated through and through. I suppose there are few, if any villages in East and South Afghanistan which have not sent their quota of patients to our Frontier hospitals. These patients have heard the Gospel preached in our out patient department;.....often a Testament or other book, carefully

(1) Lyle. L. Vander Werff Christian Mission to Muslim-The Record (South Pasadena, Calif: William Carey Library, 1977), p.78.

secreted from prying eyes, is smuggled back to their homes and studied in private, and passed on in secret to some friends, thus the people have become familiarized with the Gospel story..."(1)

At the end of this part it seems more appropriate to discuss the rationales for the arrival of Christian missionaries in Pakistan. Our aim is to know whether there were some special factors which influenced their arrival here or not.

It is obvious that the first and primary objective of every missionary in every part of the world is to convert non-Christians and to extend the domain of 'Christendom'. As it is stated by Themba Sono in his article: "Thus the primary goal of Christian mission societies was to win converts whether from "heathenism" or from Islam and make every body a citizen of Christendom(2)".

This is an integral part of Christian missionarism in every part of the world. Whether they be in Africa, Asia or any where in the world. But let us examine some other objectives which are peculiar to Pakistan only.

Pakistan came into being as an ideological Muslim State. It

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- (1) Julius Richter, A history of Protestant Missions in the Near East (Edinburgh: 1916), p.232.
- (2) Themba Sono, "Rationale, Rationality and Teaching of Christian Missionary Conversion of Africa", in Christian Missionarism and the Alienation of the African Mind (edited by) Dr. Ramadan S. Belhag, Dr. Yassin A. El-Kabir (Tripoli: African Society of Social Sciences, 1986), p.19.

was declared that in the new state, Islamic laws would be implemented. It was a great challenge for Christians because they had been considering Islam as a real threat to their ^{religious} survival. Moreover, Pakistan has been a center of Islamic movements from where new ideologies of renaissance of Muslim Ummah emerged in the 20th century and influenced the whole of the Muslim World. These Islamic movements are struggling to bring about a drastic Islamic change in Pakistan as well as all over the world.

This sort of Muhammadism is even more dangerous and "inhuman" for them. It needs more efforts from missionaries to face the rising challenge of Islam. So, the Christian missionaries came here to create, develop and organize a strong group in Pakistan, which can oppose the Islamization process and try to change the identity of this Islamic country. This thing cannot be done except by converting the Muslims and non-Muslims in the country. The nomadic tribes are their main target because by converting them they could double the Christian population in Pakistan.

The other major ^{rational} rationale is the geo-political position of Pakistan in the world. It stretches over 1600 k.ms. North to South, and is about 885 k.ms. wide, East to West. It shares its boundaries with India, Afghanistan, Iran and China. All the major trade routes of this region go through it. The political break away of central Asian states from Russia makes it more important,

because it provides a door to reach the Arabian sea. According to the Prof. Zohur Khalizada of Columbia University: "Pakistan is a key country affecting the Afghan conflict, the security of the Arabian sea and the Gulf States and the security of India itself(1)".

This important aspect of Pakistan's geo-political position cannot be neglected by Christian missionaries. They knew the fact that by establishing themselves they could approach Afghanistan, Iran, Middle East and even the Central Asian States, easily. That is why Stephen Neill declares: "Pakistan is our natural point of transition to the mainly Muslim countries of the West-East and the Middle East(2)".

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- (1) Rafique Akhtar, Pakistan Year Book, 14th Edition, 1966-67 (Karachi-Lahore: East and West Publishing Company, 1967), p.2.
(2) Stephen Neill- The History of Christian Mission (Penguin Books, 1966), p.487.

CHRISTIAN COMMUNITY IN PAKISTAN

Christians are the "significant" minority in Pakistan. They constitute 1.6 percent of the total population. It is not a homogeneous group. They are divided linguistically into two groups (i) Punjabi-speaking and (ii) non-Punjabi-speaking christians. The last group consists of many small multi-lingual groups, for instance, Sindhi, ~~Goans~~(1), Anglo-Indians and Pathans etc. The majority of Christians are Punjabi-speaking people. They are about 82.8% of total christian population. Their racial roots are known to be found in Dravidian civilization. This civilization flourished in South Asia. The Dravidians were invaded(2) by Aryans and the local people were enslaved by them. They were forced to do menial works and named Sudras. There were two kinds of sudras (i) not-excluded and (ii) excluded. The first kind of Sudras were those who placed in the fourth(3) and the lowest strata of society. The second kind of Sudras were considered too impure to be touched and they did not come under the social structure of Aryans(4). They were called "outcasts" "un-touchable" and "Churas". In the Pakistani constitution they are named "Scheduled(5) Castes. In the

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- (1) Goans are from "Goa", an indian littoral city.
 - (2) The period of the Aryan invasion is about 1500 B.C.
 - (3) Hindu social structure which is based on the code of Manu divides society into four classes: (i) Brāhmins (Priest) (ii) Shatriyas (soldiers) (iii) Vaisyas (Workers) and (iv) Sudras (Servile class).
 - (4) Margaret and James Stutley, A dictionary of Hinduism, its mythology, folk lore and development 1500 B.C.-A.D 1500 (Bombay): Allied Publishers, 1977), p.287.
 - (5) For more information about Scheduled Casts see appendix.

mid of 19th century, Christians launched a movement to christianize them. After the creation of Pakistan when social oppression was not strong, they migrated to cities in search of better jobs. Being unskilled, they decided to become sweepers and a new community "christian punjabi sweepers" emerged in every big city of Pakistan(1).

Protestants and Roman Catholics are major groups in Pakistan. Both enjoy the membership of about 60000 each(2). The biggest church of Protestants is the "Church of Pakistan". It represents the Anglicans, Lutherans, Methodists and Presbyterians. The other denomination after it, is the United Presbyterian Church. It is expected that all the Protestant churches will merge soon to form a single church. The church of Pakistan has divided Pakistan into seven dioceses. These are; (i) Karachi (ii) Lahore (iii) Multan (iv) Peshawar (v) Hyderabad (vi) Faisalabad and (vii) Raiwind.

The Roman Catholic Church has six dioceses i.e. (i) Rawalpindi (ii) Lahore (iii) Faisalabad (iv) Multan (v) Hyderabad and (vi) Karachi.

(1) Peter Streefland, The Sweepers of Slaughter-house, Conflict and Survival in a Karachi Neighborhood (Assen The Netherlands; Van Gorcum, 1979), p.281.

(2) Joseph Cardinal Cordeiro, "The Christian minority in an Islamic State; the case of Pakistan" in The Vatican, Islam, and the Middle East- edited by Kail C. Ellis, (New York: Syracuse University Press, 1987), p.281.

In Pakistan, Christians like other minorities, enjoy all the basic and fundamental rights. The constitution of state grants: "Freedom to profess any religion and manage religious institutions" (Art:20). "Protection of minorities and safe-guard of their legitimate interest and rights." (Art:36).

"Safe-guard against discrimination for services." (Art:27).

On account of this protection, they are establishing their institutions, freely. The work of evangelism is going on smoothly in every part of the country. Even in government services they have good positions. To give them a chance of participation in the national politics, Zia's government introduced a system of separate electorate for minorities. Now they can elect their representatives by their own people. The government reserved four seats in the National Assembly and nine seats in each of the four provincial assemblies.

It will be very useful to know the development process of the Christian population. First, we state the latest available data before the creation of Pakistan. It is a data of the 1941 census report. This report describes that Christians were about 4,21,000 in 1941(1). The census which took place in 1951 states that Christian population was put at 4,34,000. It means that the

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- (1) Asif Saeed Khan Khosa. The Constitution of Pakistan, 1973, (Lahore: Kausar Brothers, 1990).
 (2) See the figures 1,2,3,4 & 5.
 (3) A. Rashid, Census of Pakistan Population 1961, Vol-1, (Karachi: Ministry of Home and Kashmir Affairs) P.II-59.

Christian population had only increased by 3% in a decade.

But later on, the situation started changing in favour of Christians and a glance over census reports reveals that they had increased by 202% over a period of forty years, between 1951 to 1981. On the other hand the increase in the Muslim population was only 149%. This is an alarming situation for Muslims.

Let us see their advancement in four provinces. You will notice that a drastic positive change occurred in the population of Christians in Sind, NWFP and Baluchistan. The increases in their population between 1951 to 1981 were 683%, 987% and 411% respectively. While in Punjab there was only 163.5% increase, though it has been a nursery of Christianity(1).

Three reasons accounted for this significant increase:

- (i) Through conversion.
- (ii) Through biological reproduction.
- (iii) Through migration.

It looks as though all three reasons played their role in the growth of the Christian population. The first reason is the most dominant. The whole thesis revolves around their endeavours in the field of evangelism. Therefore we leave it here. The other two reasons are also important. The reason of migration is also

(1) Federal Bureau of Statistic, Pakistan Statistical Year Book (Islamabad: Statistics Division, 1989), pp.57,58.

vital at the provincial level. The increase in the Christian population of the three provinces was caused by the migration from Punjab to the other provinces. After the creation of Pakistan the migration of Christians started and this process is still going on.

The reason of biological reproduction is worth mentioning. Majority of Christian belong to a community which is involved in doing menial jobs all over the country. They have a complete monopoly in this field. They don't face a severe situation of unemployment rather a big family is considered^a blessing, because in their social structure almost every member participate in economic activities. Therefore they plan to have big families^{rather} than the small one.

It would be very interesting to have a brief discussion on the size and distribution of this population of the four provinces. According to the census report of 1982, Christian are 1.3 million and they account for 1.6% of the total population of Pakistan.

Punjab is the most populated area in terms of the Christian population. It accounts for about four-fifths of all Christians living in the country. Lahore alone enjoys 190,000 christian population. The other cities are Faisalabad (165,000), Sialkot (119,000), Gujranwala (1000) and Sheikhpura (109,000). Sixty-two percent of Punjabi christians live in rural areas whereas 38% live

in urban areas(1).

Christians are scattered all over Sind but the largest Christian community reside in Karachi. There are more than 100,000 Christians in Karachi and 12,200 reside in Hyderabad. Contrary to Punjab, 82.5% of Sindh Christian live in Urban areas.

In Baluchistan, there are about 20,000 Christians. They are found in the all divisions of province, yet half of the Christian community live in Quetta.

In Sarhad (NWFP), Christians are 38,500 whereas majority of them reside in the capital city of this province(2).

(1) Islamic Foundation, "Christian minority in Pakistan". Focus (Leicester-April, 1986), p.9.

(2) Op.cit. P.9-10.

Figure 1

PAKISTAN

Year	POPULATION	MUSLIM	CHRISTIAN	INCREASE %	
				M	C
1951	33704000	327 32000	434000	1941-1951	
				M N.R	C 3%
1961	42880378	39808958	583884	1951-1961	
				M 22%	C 35%
1972	65309340	60434659	907861	1961-1972	
				M 52%	C 55%
1981	84253644	81450057	1310426	1972-1982	
				M 35%	C 44%

TOTAL INCREASE IN CHRISTIAN'S POPULATION

Between

1951

1981

434000

1310426

876426

TOTAL INCREASE IN %age

202%

Figure 2

PUNJAB

YEAR	DIFFERENCE	INCREASE	%AGE
1951-1961	402617-522730	120113	30%
1961-1972	522730-786494	263764	50%
1972-1981	786494-1061037	274543	35%

TOTAL INCREASE BETWEEN

1951

1981

402617

1061037

= 658420

TOTAL INCREASE IN %AGE

163.5%

Figure 3

SIND

YEAR	DIFFERENCE	INCREASE	%AGE
1951-1961	22601-46923	24322	108%
1961-1972	46923-95777	48854	104%
1972-1981	95777-176898	81121	85%

TOTAL INCREASE BETWEEN

1951-1981 = 154297

TOTAL INCREASE IN %AGE

683%

Figure 4

BALUCHISTAN

YEAR	DIFFERENCE	INCREASE	%AGE
1951-1961	3937-4664	727	18%
1961-1972	4664-9640	4976	107%
1972-1981	9640-20131	10491	109%

TOTAL INCREASE BETWEEN

1951-1981 = 16194

TOTAL INCREASE IN %AGE

411%

Figure 5

NORTH WEST FRONTIER PROVINCE

YEAR	DIFFERENCE	INCREASE	%AGE
1951-1961	3551-7463	3912	110%
1961-1972	7463-12370	4907	66%
1972-1981	12370-38583	26213	212%

TOTAL INCREASE BETWEEN

1951-1981 = 35032

TOTAL INCREASE IN %AGE

987%

CHAPTER TWO
MAJOR CHRISTIAN
MISSIONS AND INSTITUTIONS
IN
PAKISTAN

Here, we are going to discuss the major missions and institutions of Christian community. Missionary work is a very complicated activity which is supported by thousands of missionary personnel(1) and dozens of missions(2) and institutions. Missions get involved with the evangelistic activity directly, whereas institutions concentrate on collection and compilation of information. For example, if a mission wants to work among Kohlis, it needs a detailed information about the language, culture, traditions and religions beliefs. This information will be provided by the institutions to mission which will utilize it in the practical field.

Let us first discuss the major churches (missions) in Pakistan. First of all the church of Pakistan. It was formed by a union of the Anglican, the Methodist, the Sialkot Church Council and the Pakistan Lutheran Churches; on 1st of November, 1970. However, each of them played a distinctive role in the history of Christianity in Pakistan. Therefore, they should be discussed separately.

MAJOR MISSIONS

"The Anglican Church"

The Anglican work started in Karachi in 1850, then they established their stations in other parts of the country(3) The

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- (1) According to W.C.E. there were 1,160 missionary personnel in Pakistan by 1973, see for example, David B Barrep, Op.cit; P-545.
- (2) There are more than fifty Protestant missions in Pakistan, see, for example, Appendix B.
- (3) David B. Barrette, Op.cit; P-542.

Anglican work can be divided into two parts (1) the period in which they gave importance to the high caste Hindus and this period lasted thirty five years; and (2) the period of evangelization among the depressed classes.

In the first period they extensively distributed literature particularly gospel among the educated people who were the focus of their attention. They also established educational and medical institutions. This first period passed without any remarkable success and by 1885 the whole Anglican Christian Community numbered only 511 with 196 communicant(1) members. This failure compelled them to join the mass conversion movement among Churas. This change in the policy is a clear proof that work among depressed classes was started due to concern about the religious survival of Christians themselves. After the start of this movement, the number of Anglican Christian Community started increasing rapidly. It is reported that there were 16,191 Anglicans in the Punjab alone.

The Church Missionary Society distributed their activities into three areas, among the Frontier tribesmen, the Hindu population of Punjab and Sind. Their work could be distinguished from others, because of the importance they gave to the Scheduled Castes in Pakistan.

(1) A Church's member who is entitled to eat the Sacrament of Lord's supper.

At the time of the Union, they were approximately 111,000 whereas communicant members were 30,000(1).

"The Sialkot Church Council"

The Church of Scotland sent a couple to Sialkot for the proselytization of the Sikh community. This couple were killed during the war of Freedom against the British rule in 1857. In 1880, when peace prevailed in the country two more couples were sent for the same purpose. The work of the church developed gradually and in 1885 they joined the "Chura movement" some twelve years later, from the United Presbyterian Church. After the involvement in the movement they achieved positive results because hundreds of Churas who used to live in the mission's areas were converted into Christianity.

Like other missions, the church also founded medical and educational institutions. They adopted the technique of "Bazaar Preaching" in Urdu language to attract the educated people.

After the creation of Pakistan the church paid more attention to Muslims. According to their sources about fifty-three Muslims were baptized during 1954 to 1964(2).

(1) Frederick and Margaret Stock, People movements in the Punjab; PP.234-250.

(2) Frederick and Margaret Stock, Op.cit. PP.255-263.

It would be appropriate here to discuss those factors which contributed to the conversion of these Muslims. It seems that two major factors were responsible; (1) political and (2) socio-economic. Let us first discuss the political factor. It was the basic claim of Muslims' leadership during the freedom movement that we would implement Islamic laws in Pakistan. It was so great for the Muslims of South Asia that they were ready to sacrifice every thing to achieve this goal. They left their homes and thousands of them were killed on the way to Pakistan. In 1947, human history experienced the biggest migration of all times when Muslims came here their dreams did not come into reality rather they experienced the worst type of exploitation, tyranny and nepotism. This situation not only weakened their conviction in the ideology of Pakistan but in the validity of Islam, also. Such type of people became more receptive to Christianity than others.

Socio-economic factors were also present there. In developing countries, missionaries generally offer economic incentives to attract the down-trodden people. The area where conversion of Muslims took place, had remained under the tyranny of land lords. After independence the government did not try to eradicate this social evil, rather these land lords started emerging on the political and social arena, much to the disappointment of the common people.

On the other hand, the area of Sialkot Church Council was heavily affected by the floods after the creation of Pakistan

Christian missionaries took advantage of the situation and started providing food, medicine, shelter and clothing to the affected people. The people began to consider the missionaries as more helpful trustworthy and sympathetic than their fellow Muslims. This also made them respond positively to the call of the Christian missions towards Christianity.

"The Methodist Church of Pakistan"

Like the Anglican Church Methodists also opened their first centre in Karachi in 1873 then after seven years they established another station in Lahore. Soon-afterwards they joined the movement for conversion which is called the "Chura movement". In this movement Methodists introduced very lenient conditions for conversion and started baptizing people on the spot as soon as any one showed his desire to be baptized. This technique resulted in a rapid increase of their number and between 1902 and 1905, they increased from twelve hundred to fifteen thousand(1).

Methodists were bestowed generous grants by the British government of India. A village of 1000 acres was allotted by the government in the Multan district. It was founded by Dr. Stuntz in 1921(2). Thus to develop a Christian culture by the establishment of Christian colonies(3) in particular areas was a

(1) David B. Barrette, Op.cit. P-543

(2) Abdul Karim, Op.cit. P-9

(3) See Appendix C

part of the missionary strategy.

Partition affected the Methodist Mission, badly. A large number of Christians migrated from Pakistan to India. But on the other hand a big group of Mazhabi(1) Sikhs showed their intention to be baptized because of the anti-sikh atmosphere in the Methodists' area. These sikhs were baptized in 1948.

After the creation of Pakistan Methodists started developing a local clergy in order to proselytize the local people. This strategy was appreciated by different Protestant missions and was adopted by them.

Indeed, Methodists achieved their goals in Pakistan and in spite of Christian migration from their areas they numbered about 60,000 at the time of amalgamation into the church of Pakistan(2).

"The Pakistan Lutheran Church"

The pioneer mission which started the Lutheran work was the "Danish Pathan Mission". This mission was established by a woman Doctor Maria Holst, in 1903. Mardan was selected as the headquarters for this purpose. There were two important factors which contributed to the establishment of the mission (1)

(1) They were the Churas who came under the fold of Sikhism
 (2) J. Herbert Kane (editor), Op.cit. P-128.

Pathan resistance to British Colonialism; and (2) the ban on the evangelistic activities in Afghanistan(1).

The Danish Pathan Mission received support from the Finnish Missionary Society and the world Mission Prayer League of the USA. Though the former mission is not officially affiliated with any Lutheran Church yet it always worked and co-operated with Lutherans.

In spite of ceaseless efforts, very few Pathans were baptized. In NWFP, they also concentrated their attention on Punjabi-speaking people who migrated from Punjab to this province in search of jobs.

The Lutheran Church, besides establishing educational and medical institutions, gave reasonable attention to reading rooms and a mobile library containing literature in Pushto language was introduced. They also publish a magazine "Evangelist till Islam".

In 1970, they joined the church of Pakistan. However, the Danish Pathan Mission refused to go into Union(2).

"The United Presbyterian Church of Pakistan"

In 1855, Andrew Gordon was the pioneer missionary who started the work of the Associate Presbyterian Church of North America. Later on, this church

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- (1) Burdon L. Goddard, The Encyclopedia of Modern Christian Missions - The Agencies (London, Camden, New Jersey, Toronto: Thomas Nelson and Sons, 1976), p
 (2) Frederick and Margaret Stock, Op.cit. PP.263, 264.

decided to merge with the Associate reformed church and Associate Presbyterian Church to form the United Presbyterian Church(1).

Initially, they concentrated their efforts on high caste Hindus and respectable Muslims. Therefore they selected cities instead of villages for evangelism. The teaching and preaching were originally conducted in Urdu language which was a common language of educated Muslims and Hindus. The attitude of the U.P missionaries betrayed that they were convinced that winning the high caste was the key to evangelize India.

In 1859, the first Meg, Pipo, was baptized, this small event later on developed in a movement among megs.

Those people who were baptized had to face social ostracism from society. The U.P Mission, in 1861, established industrial schools to provide them with jobs. Further, they colonized an area of 200 acres in the Sheikhupura district which was named Martinpur.

In 1872, an important event happened. U.P Missionaries baptized 43 adults and soon-after nearly half of these Christians committed different moral crimes. Therefore they were suspended. This event shows one important fact that spiritual desire was not a major motive in their conversion to Christianity.

(1) Synod of the United Presbyterian Church, A Century for Christ in India and Pakistan, 1855-1955. (Lahore: Synod of U.P. Church, 1955) P.3-5.

The year 1873 has a historical importance in the history of mission. In the General Assembly of the mission, they decided to continue the work in spite of dismal results. In the same year the mission was compelled to start mass conversion movement among churas. When it started important changes occurred in the strategy of the U.P Mission. Firstly they started using Punjabi language besides Urdu. Secondly a technique of "un-delayed baptism" was adopted. Consequently the number of Christians began to increase.

At the time of partition thousands of people migrated from India to Pakistan and vice versa. The U.P Mission like many others supported the affected people. Therefore, according to their sources, 1491 people were baptized from 1947 to 1949(1). But as soon as the situation settled down the increase of U.P's membership gradually slowed down. No doubt the main reason always remained the internal politics of the church. This situation reached its climax in 1968 when moderators formed a new church(2).

"The Lahore Church Council"

John Lorry, a pioneer missionary, presented his credentials to the Ranjit's court in 1835(3). The Sikh ruler asked him to open a school to teach English to the children of

(1) Frederick and Margaret Stock, Op.cit. PP.17-163

(2) J. Herbert Kane, Op.cit. P-127.

(3) Abdul Karim, Op.cit. P-7.

the ruling class. John Lorry's response was negative because preaching of the gospel was not allowed in the school. In 1849, they founded their first station in Lahore.

Like other missions, they established educational institutions and started preaching openly. Obviously, it was their attempt to win educated people. So, they remained in touch with cities but they never neglected the villages. After twenty years of preaching they ^{had} baptized very few people.

Afterwards, they joined the Chura movement which gradually increased their memberships. This movement was so important for them that the following suggestions were adopted as a strategy to speed up the conversion of oppressed classes.

The main points of the strategy are; (1) To transfer all available missionaries into rural evangelism; (2) To organize a definite congregation, or church, wherever possible with a committee responsible for maintaining regular worship; (3) To require every paid evangelistic worker to run a secular school for two hours a day five days a week in addition to his pastoral work. Classes are to be for Christians to enable them to read their Bible and grow in faith; (4) Place special emphasis on winning the responsive Churas and Chamars.(1).

After the creation of Pakistan they paid more attention to

(1) Frederick and Margaret Stock, Op.cit. PP.269-273

the institutions and a good number of medical and educational institutions were established. In 1971, they were numbered 37,975(1).

"The Evangelical Alliance Mission" (T.E.A.M)

The Evangelical Alliance Mission, formally called the Scandinavian Alliance Mission, entered Pakistan under the administration of David Johnson in 1946(2). It is a non-denominational faith(3) mission which responded to the invitation of the United Presbyterian mission.

T.E.A.M. started work in Hazara district in the North West Frontier province. This area had an overwhelming Muslim majority with a low literacy rate and few medical facilities. The inhabitants of this area were devoted and loyal Muslims. It was a difficult task for T.E.A.M. to work among such people, because any hasty attempts could create a series of problems for the whole mission. That is why they adopted indirect techniques.

First of all, they trained their missionaries in such a way that local culture became familiar to them. Two important languages i.e. Urdu and Hindko were taught to them. It also helped in the development of relations with the native people(4).

(1) Ibid, P.326

(2) Burton L. Goddard (editor), The Encyclopedia of Modern Christian mission - The agencies (London, Camden, New Jersey, Toronto: Thomas Nelson and Sons, 1976), P.250

(3) A term generally applied to those non-denominational and inter-denominational foreign missionary agencies since 1860 whose governing concept is to look to God alone for financial support - see for example, David B. Barrette, W.C.E. P.827.

(4) Frederick and Margaret Stock, Op.cit. PP.293-294

Establishment of reading rooms were adopted as a main technique in the Hazara district. The sole purpose was to attract small educated groups of this area.

In the medical field, they established one hospital and five clinics which helped to bring patients and their relatives close to the missionaries (1).

"The Salvation Army"

William Booth established this organization in 1878 in London to help the poor and rejected people of society in order to bring them into a relationship with God through the preaching of the Gospel. He emphasized the fulfillment of material needs as well as spiritual urge of the people.

The Salvation Army was organized on military lines because Booth considered service more of a duty than voluntary act.

Mission stations were named "Corps", members "Soldiers" evangelists "Officers" and lastly "General" a title held by the Commander-in-Chief of the International Salvation Army. This military set-up provided them with a direct line of action (2).

(1) Edward R. Dayton (editor), Mission Handbook: North American Protestant Ministries Overseas (Monrovia, California: Mission advanced Research and Communication Centre, 1973), P-567.

(2) Burton L. Goddard, Op.cit, P-567

The Salvation Army began work in Lahore in 1883. Unlike other missions, they never invited high caste Hindus and respectable Muslims to the Christianity. They participated in Chura movement enthusiastically and accepted people without any delay. This strategy left a positive result on the increase of membership(1).

Another important strategy of the Salvation Army was to colonize land in order to provide the poor an opportunity to develop their culture and up lift their economic and social standard. Therefore, a village in the district of Multan was bought by the Salvation Army in 1916. This village was called Shantinagar(2).

In 1973, the whole community of Salvation Army was estimated 40,000(3).

"The Roman Catholic Church"

The early history of Roman Catholic work relates to the history of Jesuits(4), Augustinians and Carmelities in Pakistan. Catholics being pioneer missionaries in the field had enough time to understand the situation and adopted a practical plan. They established a strong organization in the country. Lahore became

(1) Frederick and Margaret Stock, Op.cit. P-280

(2) Abdul Karim, Op.cit. P-9

(3) Frederick and Margaret Stock, Op.cit. P-327

(4) Jesuits are considered the largest religious order of Roman Catholics.

a diocese in 1886, Multan in 1939, Rawalpindi in 1947, Karachi in 1948, Hyderabad in 1958 and Faisalabad in 1960(1).

In Pakistan the Roman Catholic work is characterized by the establishment of the most prestigious educational and medical institutions. It shows that they considered these institutions as an important means of evangelization. In 1970, there were about ninety-seven primary and thirty-nine high schools. There were also four colleges in the educational field. In the medical field they had twenty-five hospitals, thirty-two dispensaries and two homes for the handicapped(2).

Unlike the Protestants who always tried to develop local leadership and indigenous churches, Catholics mostly depended on the foreign missionary personnel.

Presently, they are involved in two big works. The first one is a program of social uplift of Christians. Caritas is the most valuable agency in this field. The other one is the evangelistic work among Scheduled Castes. Their objective is to convert them to Christianity by the year 2000.

(1) William G. Young, The life and history of the Church in Pakistan, Al-Mushir. Vol.13, Nos.9-10, Sept-Oct, 1971, P-13.

(2) David B. Barrette, Op.cit. P-545

MAJOR INSTITUTIONS

The National Council of Churches in Pakistan

There has always been a desire within the Christian community to undertake a joint action of evangelism among Muslims. The creation of Pakistan further enhanced it, because in an Islamic State a joint action would mean that Christians could exchange their experiences and make their methods and techniques more applicable. Therefore, after the emergence of Pakistan, they established "West Pakistan Christian Council". A necessity of change in the name was felt after the creation of Bangladesh and a new name, "The National Council of Churches in Pakistan" was adopted in the 28th meeting of the West Pakistan Christian Council(1).

In general the aims and functions of the Council are as follows:

- (1) To enable the Christian Churches to share their insights and experiences and co-operate in matters in which unified action is desirable (2) To act as the representative organization of the evangelical churches, missions and institutions in Pakistan (3) To foster mutual understanding and co-operation among churches (4) To conduct and administer any enterprise conducive to the building up of the educational, moral, spiritual and physical well-being of the Christian Community (5) To keep in touch with the Christian Church and movements at home and abroad(2).

(1) Yusuf Ji Saroya - N.C.C.P in the mirror of history and its utility for the Church of Pakistan. (An un published thesis for the Master of Divinity) - (Lahore: 1981), P-40.

(2) Abdul Karim Khan- Christian Missions in Pakistan (The Islamic Foundation: Leicester, 1981), P-12.

The council formed many boards and committees to achieve the above objectives. Some of which are as follows:-

- (1) Executive Committee
- (2) Board of Evangelism
- (3) Board of Christian Communication
- (4) Small revolving loan schemes
- (5) Central scholarship committee
- (6) Social work committee
- (7) Christian education committee
- (8) Youth work committee
- (9) Commission for national affairs(1).

The Council came into being by the efforts of the Protestant Churches. Yet, it is an ecumenical institution in its nature. That is why, it serves as a representative organization of the Christian Community in, and out of the country. It is a member of world council of churches (WCC)(2).

"Christian Study Centre"

The importance of Christian work among Muslims has always been felt by Christians. For this purpose they established two types of institutions; (1) the institutions which are directly

(1) Yusuf Ji Saroya, Op.cit. P-44

(2) Burton L. Goddard, Op.cit, P-12

involved in evangelism and (2) those which are indirectly involved in this field. Christian Study Centre belongs to the second type of institution. It was established by the Protestants in 1967 under the guidance of the West Pakistan Christian Council. Afterwards it was turned into an ecumenical institution with full representation of Catholics and Protestants(1). The institution has four objectives:

- " (1) To assist the Christian Church in Pakistan in its attempt at getting a better understanding of its historical back-ground and its existence as a part of the universal church and of its particular calling in an Islamic State. It also focuses on the process of Islamization taking place in Pakistan and its impact on the position of minorities and women in Pakistan."
- " (2) To undertake and encourage theological, academic, and people oriented research into, and the study of Islam and the necessary Christian-Muslim relationship."
- " (3) To develop participatory studies and research which will encourage dialogue, foster mutual understanding and promote co-operation in all essential spheres of life in Pakistan."
- " (4) To stimulate evaluation, participation, study and research of Christian involvement in various spheres of nation-building in Pakistan(2)."

Functions:

The institute is involved in the provision of written material which benefits the Christian community directly. A series of books on the Catholic history are published by the project of Pakistan Christian History (PCH), with the aim of providing information to the reader which prove that Christians have strong

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- (1) Christian Study Centre, "Twenty-fourth annual report of Christian Study Centre Al-Mushir, Vol-34, No.1 (Spring, 1992), P-18
 - (2) Abdul Karim, Op.cit., P-5

historical and racial roots in this country. Moreover, the centre publishes Al-Mushir (The Counsellor), a quarterly bilingual journal, which features articles on Islam, christianity and socio-political issues.

The other important function of the centre is to strengthen the theological foundations of the Christian community. The centre offers elementary and advanced programs of different durations. These programs enable the Christian community to preach the gospel in a better way.

The centre keenly participates in national affairs. Perhaps this is the only Christian institution which manages to raise strong objections against the Islamization process. It created an atmosphere against the Shariat Bill by co-operating with the westernized group in the country. It associated with Women Action Forum (WAF) in organizing conferences against the so-called violation of human rights by the implementation of Shariah.

TWO MAJOR SEMINARIES

(A) GUJRANWALA THEOLOGICAL SEMINARY

As soon as the "Chura movement" received momentum and thousands of people started entering the fold of Christianity, a necessity of local trainers and preachers was felt. As a result the protestants stepped forward and the United Presbyterian Church

founded a seminary on a part time basis in Hafizpur, Sialkot in 1877. Dr. Barr was appointed principal of this seminary. In 1912, the seminary was moved to permanent premises at Gujranwala.(1) The main objectives of this seminary were:

- (1) to recruit men for the ministry of the church;
- (2) to train them;
- (3) to provide refresher courses or in-service training for men working actively in the field(2).

In 1954, the seminary came under the supervision of a Union Board of Directors having representations from all major Protestant Churches.

The seminary is offering elementary and advanced courses of different durations. On the elementary level they offer diploma "Licentiate in theology" of three years. A Bachelor degree in Divinity is offered as an advanced course.

(B) CHRIST THE KING SEMINARY

The Roman Catholic Church realized the importance of a *local* seminary quite late. However, in 1957, they established the most prestigious institution of its kind, which was named the "Christ the King Seminary". Prior to 1974 it was run by the Dutch Franciscan. In 1974, the seminary came under the administrative

(1) F.Stock, "A Brief History of the Theological Seminary in Gujranwala" - Al-Mushir, Vol.12, Nos. 9-10 (Sept-Oct, 1970), PP.495.

(2) Abdul Karim, Op.cit., P-2.

control of the local clergy. The seminary is offering courses mostly of five to seven years' duration on Christianity and Islam. All the major courses are taught in Urdu(1).

"Bible Correspondence Schools"

Undoubtedly the most effective means of evangelism in the present time is the Bible correspondence schools, because in Muslim societies direct preaching is quite difficult. This institution also serves the Christian community in building its theological bases. There are fourteen(2) correspondence schools being run in the country. They generally offer the courses in Urdu and English languages. The Bible correspondence school of Larkana which works under the guidance of Indus Christian Fellowship is among those schools which also offer courses in Sindhi language. This language is easily understood by tribal people. Therefore, the school has been a means of drawing the attention of many influential tribal people to Christianity.

It is difficult to write about all of ^{the} fourteen schools, however, I will provide a brief description of one school which is "The Pakistan Bible Correspondence School". This will give the reader a clear picture of their activities.

This school started in the 1957 in Abbottabad with a room, a worker, a course and one student. But it soon developed and

(1) Ibid, P.9

(2) See Appendix D

has four regional centers Rawalpindi, Shikarpur, Karachi and Faisalabad-its head office. The courses are being conducted in Urdu and English. There were 9000 students till 1982 who were corresponding with them to understand Christianity. This institution has one correspondence club with a paid membership. The institution has also organized a recording ministry which broadcasts fifteen minutes weekly programme over FEBA, Seychelles(1). The other function of this ministry is to produce cassettes of Christian hymns(2). All these activities are undertaken by one institution whereas many others are performing the same duty in Pakistan. Let us discuss how they employ this technique in the practical field.

They usually publish advertisements in newspapers to join the Bible correspondence courses and get the old scriptures and printed calendars as special gifts. They also distribute leaf-lets among gatherings. It is reported that they distributed 400,000(3) leaf-lets in 1986. Their correspondents are mainly teenagers who in their search of new knowledge, fall a prey to them. As soon as any person writes them a letter they immediately start sending him courses which are specially prepared for Muslims. About 35%

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- (1) Seychelles is an African country that consists of about ninety islands in the Indian Ocean.
- (2) Christian Study Centre, "Bible Correspondence Schools Al-Mushir Vol.24, No.2, (Summer, 1982) P.87.
- (3) Islamic Foundation "Bible Correspondence School among Muslim", Focus - Leicester (January, 1987), P.7.

return the lessons for correction. These courses are very simple in their nature and apparently look like being, unharmed to Muslims. This correspondence is just a first step. According to their technique "follow up" they organize clubs, retreats and training camps. In these training camps which are held annually at the hill station, Murree, Christians prefer to invite students of pre-college level ... They charge nominal fees for stay and food. Interestingly, students from Sind and Baluchistan are exempted from any charge. The lectures, discussions and over all atmosphere of camp leaves a good impression in the minds of attendants. This "impression" might not be strong enough to convert any one to Christianity but is quite enough to make Christianity attractive to them or weaken their belief in Islam.

The organizers of correspondence schools publish a monthly magazine "Correspondence Bulletin" for correspondents to provide them with a literary forum for the development of literary faculties.

Through all these well-organized efforts they try to evangelize the Muslims of Pakistan. These efforts resulted in some conversions and many "secret" converts who do not have the courage to profess Christianity openly yet believe it to be the "only way to salvation".

CHAPTER THREE
MAJOR FIELDS OF MISSIONARY
WORK IN PAKISTAN

"Educational Field"

The history of Christianity in Pakistan is to a ~~great~~ extent a history of educational work. There is no doubt that education is among the strongest means of approaching Muslims and influencing them. On account of its importance, the quality of work in the educational field has been discussed in every Christian conference. In the Helwan(1) Regional Conference, missionaries discussed the objectives and strategies of education among Muslims. The conference states that its objectives were two fold; (a) To touch, purify and influence individual lives and communities so as to bring them to the knowledge of Jesus Christ and acceptance of Him as Lord and Saviour (b) To conserve, improve and extend membership in the church of Christ, and to train men and women devoted to the service of His kingdom on Earth(2).

In order to achieve the objectives, the conference adopted a strategy. Its main points were;

- (a) To get into touch as far as possible with existing schools of all kinds and devise means for influencing the Christian truth and life for those large numbers of young people assembled in them. There are various ways in which Christian workers may become guides, counsellors and friends of students and teachers

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- (1) Helwan Conference is included among those Conferences which were held by missionaries to devise new methods to work among Muslims during the first half of the Twentieth Century.
 - (2) International Missionary Conference, Conferences of Christian Workers among Moslems, 1924 (New York, 1924), P.86

through social intercourse and local church life. Moreover, hostels in close contacts with the large schools in the cities, offer splendid opportunities for Christian services."

- [^] (b) To cultivate friendly relationships with Government educational officers with a view of gaining their sympathetic understanding of our schools, and strengthening their hands for all that is noble and right in God's sight in their own educational aims(1).

To achieve their objectives, Christian missionaries established hundreds of educational institutions in this region. It will be too naive to think that they wanted to spread education, here. Their sole aim was rather to present Christ as the saviour, and root out every sign of Islam from the minds of Muslim students. The log book of Church Missionary Society (CMS) confirms our claim. It states:

"Our large central mission schools must be maintained every where with efficiency....., and the whole structure of Hinduism and Mohammedanism will ultimately, in God's own time, crumble away".(2)

After the creation of Pakistan, as soon as, the demand of Islamization of the country received momentum, the Christians realized the immediate importance of missionary institutions which would face the challenge of Islam in this country. John Rooney rightly says: "It is only after 1950 that we find it stated explicitly that schools are ^{an} integral part of Christian witness".(3)

(1) Ibid, PP.86, 87

(2) Frederick and Margaret Stock, Op. cit. P.236

(3) John Rooney, Op.cit. P.104

The obvious reason is that an educational institution is a place where a new generation is nurtured and brought up. Whatever taught is picked and followed by them throughout their lives. Since the Christ is presented to them as Lord and Saviour they will consider him as such.

There are some common characteristics of all the mission schools. Their study will help us to know the reason of their progress in Pakistan. Here, we are discussing two of them only:

The first characteristic of mission schools is their high standard and well-organized educational system which generally attract the ruling and privileged classes of Pakistani society. The other classes of Pakistani society, by virtue of high expenditures, cannot afford these schools. The students after studying in these educational institutions, enter in the practical field having a soft corner for them.

The other characteristic commonly found in missionary institutions is their westernized atmosphere. The syllabus, language, dress and ideas, every thing leads towards the westernization of students. This sort of atmosphere clearly weakens the link of Pakistani students with their own cultural heritage and religion which consequently guides them to a secular approach of life.

- " (2) It obtains a hearing for the Christian message even when other means fail. This it does either indirectly by undermining the prejudice of a community or an individual, and thus making them more accessible, or directly by drawing together crowds to listen^{to} the Evangel. "
- " (3) It is a powerful agency for widespread evangelization. Patients coming from many towns and villages hear the gospel in the Mission Hospital, and thus the light is diffused throughout large areas and districts. "
- " (4) It is a means of influencing individuals at a time when, grateful for physical benefits received and kindness shown, their hearts are particularly open to receive the Gospel. "
- " (5) It relieves much human suffering, thus fulfilling the will of our Lord, who came as well for the body as for the soul."⁽¹⁾

In some parts of Pakistan, for instance, Baluchistan and NWFP, where conservative societies exist, the medical mission is the only available option for missionaries. In these provinces, by and large, all the missions started their work by establishing medical institutions in Banu, Mardan, Dera Ismail Khan and Quetta. These institutions provided a strong foundation for building the structure of missionary work and seducing some Muslims into the fold of Christianity.

(1) International Missionary Conference, Op.cit, PP.32,33

These things result in a generation which is western in its approaches and ideas. It seems that development of such type of a generation has become the basic part of missionary strategy. This generation which was brought up in the mission institutions is the real hurdle in the Islamization process, because they sincerely consider the implementation of Islamic laws as the violation of basic and fundamental human rights.

"Medical Field"

There are no two opinions among missionaries concerning the importance of medical mission in non-Christian societies. This method is directly derived from the deeds of Jesus Christ, who during his prophetic mission treated the sick by his miraculous power. After him, the apostles and saints adopted the same pattern for the spread of Christianity.

The Jerusalem Conference also recognized its importance among Muslims and stated the five major benefits of medical missions:

- (1) It demonstrates most powerfully the spirit of Christ and is pre-eminently a means of setting forth our Lord's example and character. To attain this object the relationship between hospital worker and patient must be kindly and sympathetic, and the preaching of the love of Christ must be exemplified by the attitude of all who tend the sick and must be assisted by a conciliatory influence on their part.

In other areas of Pakistan, where societies are quite open, large hospitals and small clinics have been widely established. This network of medical institutions has spread from the large metropolises ^{to the} rural environs of Pakistan. Some times they go to the far flung areas and settle down up their. These medical missionaries adopt the life style of native people, learn their languages and traditions. They are available at any time to help the sick who are deprived of basic medical facilities. Dr. Don Curry and his wife Nancy are among those missionaries who spent their four years among the desert people of Gordi in the South East part of Pakistan. He says:

"Our primary objective is to communicate the love of the Lord Jesus and share the reality of his presence. We want to see them come to know him and eventually establish a small church in that desert area. As a doctor, I am basically on 24-hour call to the people of the desert". (1)

This attitude and devotion is ^{among} the real reasons behind the spread of their work among Pakistanis.

There are about 54 hospitals and many clinics in the country (2). These institutions endeavour to make good contacts with patients and their relatives. The entire atmosphere of these

(1) Islamic Foundation, Desert dweller missionaries Focus - Leicester (May, 1989), P.6

(2) 29 Protestants and 25 Catholics. See, for example, David B. Barrette, W.C.E. P.545

hospitals leads towards the merciful image of Jesus Christ. These medical institutions are clean and organized contrary to other hospitals in Pakistan. The posters and pictures of Jesus Christ have been pasted on the walls of hospitals. In some hospitals priests visit the patients and ask the blessing of Jesus for them.

The weekly magazine "Takbeer" reports another commonly used technique in the missionary hospitals(1). It states that during treatment placebos tablets are given to the patients and the nurse asks them to take these tablets by reciting the names of Prophet Muhammad and Allah. If the patient does not feel cured then the genuine tablets are provided with the advice to recite the name of Jesus Christ. The medicine works and the image of Christ as a redeemer is infused in the patient's mind. This is just the first step; if the missionary doctors consider the patient a good target they pay more attention to him and gradually lead him towards Christianity.

Now a days the important area before missionaries in the medical field is the area of drug-addicted people in Karachi. This city has become a den of dissent among different ethnic and religious sects of Muslims. The youth of Karachi have been affected by the situation conversely. In search of peace and

(1) Suhail Afzal, The Dark aspect of missionary institutions
Takbeer -Weekly (Urdu), Vol.15, No.6, 11 Feb, 1993, P.35.

tranquility they fall a prey to drug traffickers and many of them become addicts. It is expected that a reasonable percentage of the male population of Karachi are addicted to different drugs and ^{the} majority of them are below thirty years of age. (1)

Christians have established many drug-related institutions, the most famous of them being "Ibtida". This institution set up its camps in different cities of Pakistan and urges people to give up drugs. Takbeer reports that they also attempt to create relationships with wives and children of the addicted people. The effected family naturally bears a sense of gratitude to missionaries who treat the patients sincerely and some times even provide them with jobs. When a person is cured he is asked to say, "this is all because of the blessings of Jesus Christ and I will remain in service to him". (2)

The other important area is that of the handicapped people. There are many institutions for the treatment of them.

In these institutions they are trained to become useful citizens in the society by teaching them different skills. However, they also receive lessons in Christianity. The coming example will show their ways of guiding people to the "Salvation".

Muhammad Irfan, handicapped, as a result of an incurable

- (1) Islamic Foundation, "Evangelism in Mini-Pakistan - efforts of W.E.C. Focus - Leicester (June, 1988), PP.7,8
- (2) Suhail Afzal, "The methods for Christianization of Muslims, Takbeer - Weekly, Vol.15, No.7, 18 February, 1993, P.38

illness was convinced repeatedly that he would be cured if he was baptized, because the process of baptism would kill the germs of the disease. After the baptism he did not feel any change and later on he reverted to Islam(1).

The above discussion proves that Christian missionaries use the medical facilities as an important method in the Muslim societies. That is why F.J. Harper says, "....of all the methods adopted by Christian missionaries in Moslem lands none have been more successful (than medical missions) in breaking down prejudice and bringing large number of people under the sound of the gospel."(2)

"Print Media"

Missions from the beginning had realized the importance of Print material in the Muslim world. As soon as they entered in the Muslim countries under the protection of colonial powers they started establishing their own printing press propagating their ideas quickly among the educated class of Muslims. They were aware of this fact, "No agency can penetrate Islam so deeply, abide so persistently, witness so daringly, and influence so irresistibly, as the printed page." (3)

(1) Ibid., PP.38-39.

(2) F. J. Harper "Medical Missions" in Methods of Mission Work among Moslems edited by Fleming H. Revel (New York: Fleming H. Revel Company, 1906), P.101

(3) Alaullah Siddiqui, The Henry Martin Institute of Islamic Studies (Leicester: Islamic Foundation, 1984), P.13.

In the Jerusalem conference the objectives of this literature were stated:

- "(a) The provision of a new Christian apologetic (both in books and in tract form) laying emphasis on the positive exposition of the person of Christ and his teachings and its application to the problems of individual and social life, rather than upon dogmatic proofs of the truth of Christianity and presenting the all sufficiency of Christ rather than making polemical attacks upon Islam;"
- "(b) The presentation of Christianity in action through biography and the story of social movements;"
- "(c) A recreational literature for all ages to build up the Christian life of the oriental churches in home and to present to Muslims a living picture of the world through Christian eyes, this literature is to include some first-class periodicals for boys, girls and adults."
- "(d) A living Christian mystical literature to reach the wide spread Moslem mystical movements a literature of which an existing example is the Arabic translation of the Imitation of Christ!(1)

The production of literature can not give good results without an organized system of distribution. They adopted the following plan to get the required results. The major points of this plan are:

- "(a) The appointment of some person in connection with each publishing agency to be responsible for publishing the circulation of its output."
- "(b) Judicious and adequate advertising."
- "(c) The establishment of reading rooms and lending libraries."
- "(d) Free distribution of tracts on a large variety of subjects to create a demand for larger workers"!(2)

(1) International Missionary Conference, Op.cit, PP.25-26

(2) Ibid, PP.26-27

In Pakistan, the Christians from the beginning have attempted to produce good literature. The Punjab Religious Book Society is the oldest publishing agency which has published a series of publications. Besides, this a reasonable support is coming from abroad particularly from the Henry Martyn Institute of India. This institution specializes in literature for Muslims. Christian Study Centre in Pakistan is also working on the same lines as the Henry Martyn Institute.

The major part of print media consists of books. These books can be divided into two categories: religious and non-religious. The latter is concerned mainly with education and daily life, specially those problems which are faced very commonly. These type of books do not present Christianity as a religion which should be accepted yet give its message indirectly. The former type of books can be divided into two categories: The first one is represented in those books which raise objections against Islam and defend Christianity against Muslim objections. These books are the most controversial literature in Pakistan. The second category is represented in those books which give their message directly without involving themselves in controversies. In these books the image of Christ is presented as the saviour of human beings and Christianity as the only solution to social and spiritual problems. The most printed and distributed book of Christians in Pakistan is the Bible. In 1983, Ashuq H. Masih completed the translation of the

New Testament into the contemporary Urdu language. Many organizations are involved in distributing different parts of it. Only one organization "Operation Mobilization", in 1982, distributed 15,000 tracts in Lahore only, and in Karachi more than 10,000 gospel packets(1). This glimpse of their distribution in two big cities of Pakistan can reveal to us the number of gospels they are distributing in Pakistan.

"Magazines"

Christians are a tiny part of the big population of Pakistan. Moreover the majority of this small minority is illiterate. But despite these facts they publish many magazines. A brief survey of their major magazines is given here:

- (1) Catholic Naqeeb: It started in 1929. Now a days it is published from Lahore. It claims to have vast readership. The magazine consists of community news and articles on religious and social issues.
 - (2) Al-Mushir: This magazine is published from Rawalpindi by the Christian Study Centre. It is a bilingual and quarterly magazine. Presently it deals with religious, political and social matters.
 - (3) Focus: It is published from the pastoral Institute, Multan in English. It contains research articles on Social and religious issues.
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(1) Islamic Foundation "Pakistan", Focus (Leicester, March, 1983)

- (4) Jafakash: It is published from Karachi and is concerned with issues of workers' rights and social justice. It is among those Christian magazines which have a wide circle of readership even among Muslims. It is an Urdu magazine.
- (5) Caritas: It is published from Lahore. The aim of this magazine is to present to readers the philosophy of caritas. It is also an Urdu monthly magazine.
- (6) Accha Charwaha (The Good Shepherd). The Urdu magazine started from Rawalpindi in 1936. Later on it was handed over to the Multan diocese. It contains the issues which deal with training of catechists and teachers(1).

These are just six major magazines of the Christian community which are fulfilling their duty to witness God. There are many other magazines which deal with every issue of the society and address each class of the community.

"Organizations in the field of Mass Media"

A Commission called "National Commission for Mass Media" was established in 1979. The purpose of this commission is "promoting and streamlining the church's activities in the mass media". It holds training camps for Christian writers and journalists to train them in utilizing this important means of communication(2).

(1) Pastoral Institute, "Catholic Press in Pakistan. An overview" Focus Vol.II, No.2 (1991), PP.90-92.
 (2) Ibid, P.94.

Maktab-e-Anaveem(1) is another organization founded in 1988. Its main objective is "coordinating, stimulating and publishing theologies, christologies, ecclesiologies etc. emerging from the context and perspective of the poor Pakistani masses".

Catholics took the initiative in organizing Christian journalists and writers to utilize and unite their activities for the purpose of evangelism. Presently there are two organizations: Catholic Tanzeem-ul-Musanafeen-e-Pakistan (The Organization of Pakistani Catholic Writers) and Pakistan Catholic Press Association (PCPA). Both organizations train and help the Christian writers and journalists in Pakistan. Moreover, they are trying to have their own news service in Pakistan(2).

"Electronic Media"

The introduction of electronic media (T.V and Radio) brought about a revolution in the field of communication. It made it simpler and quicker to convey a message to other people in a fraction of a second. Pakistan is a country where about 234(3) of its population is literate. So, the importance of the media in the country is further enhanced. Christianity uses this media for the propagation of the gospel's message. Now-a-days there are

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- (1) Anaveem is a Hebrew word which means a group of people which are socially, economically and religiously oppressed.
 (2) Pastoral Institute, Op.cit., PP.96-99.
 (3) Rafique Akhtar, Pakistan Year Book, Eighteenth Edition 1990-91 (Karachi, East and West Publishing Company, 1990), P.18.

about two thousand five hundred and twenty radio and television channels through out the world(1). In Pakistan, just after independence, they started giving attention to this media and in 1948 the biggest Protestant church of Pakistan, the U.P Church, founded a society to achieve missionary targets through this media. The government controls it but offers a reasonable time for the programs on Christianity.

"Radio"

The introduction of radio gave a new dimension to communication. Ideologies started penetrating the minds of people through this strong means of communication. Christianity, which is a religion of mostly advanced countries, also started using it in the field of evangelism because of two major reasons:

- (1) This media is cheap and accessible and by utilizing very limited resources they could convey their message easily and quickly.
- (2) Through this media, the gospel's message could be sent to a country where evangelistic activities are officially forbidden and they can support their community where it is considered as a minority.

In Pakistan radio comes under strict state control. The government broadcasts special programs for Christians on religious occasions, but these programs are not sufficient to

(1) Islamic Foundation, "Growth of Global Christian Mission

1990-91 Focus (Leicester: March 1992), P.5

influence millions of people. In order to meet this requirement they established two powerful radio stations which broadcast their programs in Urdu and other local languages. Let us examine the activities of the Far East Broadcasting Association (FEBA) and Radio Verities.

- i) FEBA: It is the most prominent radio station which has been set up to influence South Asia, parts of the Middle East and Africa. It first operated from Manila but since 1970, it has started broadcasting from the Seychelles. This radio has been used for initial contact with listeners. Through their programs they encourage listeners to write to the radio station. As soon as they receive any letter of appreciation or criticism, they develop relations with the writers through correspondence and start sending them correspondence courses. It is said that twenty-five percent of the recipients respond to them; and this provides a foundation for evangelism among listeners.⁽¹⁾
- ii) RADIO VERITIES: The Radio Verities is the most important missionary Station in the world. Its transmission reaches half of the world's population. It started transmitting on the 14th of August, 1987. Manila is its headquarters. It broadcasts in more than sixteen languages of the world. Since 1987, it has started transmitting its programs in Urdu language. It is now broadcasting a series of plays which are well known to Christians of Pakistan like "Sachi Baten" (Home truths) which is a socio-religious play. It is also broadcasting dramas on Biblical stories. In addition to these, quiz competition concerning Christianity is also a popular programme⁽²⁾.

"VISUAL AID"

Television is the most effective means of communication in this field but because of state control, Christians can not use it freely. Pakistani television telecasts special programs on the eve of Easter and Christmas.

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- (1) Islamic Foundation, "Radio Evangelism - A Tool for Mission to Muslims" Focus (Leicester January, 19979), PP.2,3
 - (2) Pastoral Institute, "Catholic Press in Pakistan: An overview" Focus Vol.11, No.2 (1991), P.94

Apart from television, public cinemas represent another way of spreading ideas. This field is full of different varieties of English movies which are based on Biblical stories. The most famous of these movies are "Ten Commandments" "The Bible", "Lives of Saints", "King of Kings". "The Robe" and "Jesus of Nazareth". Some of these movies are dubbed into Urdu language. This field is full of varieties and one can always see something new. An Urdu Film "Search for truth" will be released soon. The story of the film concerns a person who, in his quest for truth suffers for long and finally gets to the reality.

"CASSETTE MEDIA"

Radio and television have given birth to another media that could be called cassette media. This alternative media has a profound effect on the Pakistani society. Christians are using this means of communication for two purposes. Firstly, for their educational purpose and secondly for evangelism. Education, particularly religious education, is more appropriate through audio-visual aid. Two famous educationists, Me Luhum and Pierre Bibim, realized that religion appeals to the right side of the brain and audio-visual media also appeals, primarily, to that side. So this kind of media is more appropriate for religious education(1). Therefore, Christians are producing a good number of cassettes in the field of education and religion.

(1) L. J. Saldanha, "Catechises Through Electronic Communication. Focus - Multan, Vol.9, No.2 (1989), P.58

Catholics, in order to effectively use this facility have established the 'National Catholic Commission for Social Communications'. Later on, in 1977, under their guidance, "Wave Studio" was established. Fr. John Bouwens played an important role in organizing the studio. For nine years, he recorded all the important pieces of local church's hymns in the last hundred years. This studio is also recording programs for "Radio Verities" and FEBA.

"Karachi and Christian Missionarism"

Karachi is a main centre of trade and commerce in Pakistan. It is the biggest city in terms of population. Thousands of people have migrated from villages and small cities in search of jobs and better standards of living. It is a multi-cultural and multi-lingual city. It is said that there are more Pathans than in Peshawar, more Baluchis than in Quetta and there will be more Punjabis than in Lahore. Due to many reasons which are not the focus of our study, there have been disturbances and riots among the ethnic and religious groups of Karachi since 1983. These are very favourable conditions for missionaries. The domain of their work expanded(1). They adopted a well-planned strategy to utilize this situation. The vivid aspect of this strategy is to call to different groups and individuals after studying their cultures, traditions and religious inclinations. For instance there are

(1) It is expected that six hundred Muslims were christianized in Karachi during the year 1992. See, for example, Takbeer - Weekly, Vol.15, No.5, 4 Feb., 1993, P.17.

about 1.5 million Pathans who are doing different jobs in Karachi. It is very difficult to call them to accept Christ as their saviour in NWFP, but in Karachi it is not very difficult because of weakness of social cohesion. Simultaneous conditons exist among other ethenic groups as well.

For Pathans they depended on personal contacts. Christian missionaries attempt to create personal contacts with Pathans and then they give tracts of Pushto Bible to them. Apparantly, missionaries are unsuccessful among the Pathans due to their strong devotion to Islam.

Baluch people are considered to be the most responsive group in Karachi. They constitute about 10% of Karachi's population(1). A significant part of this group are called "Dhikris". They are disciples of Mula Muhammad Atki. Many orthodox ulama have declared them to be non-Muslims without offering Da'wah to them. As a result of this attitude, Dhikris have declared themselves apart from mainstream Islam.

Those Christian missionaries who are working among them are specialists in Dhikris beliefs and culture. They know that these people are searching for religious identity. Therefore they

(1) Islamic Foundation, "Evangelism in Mini-Pakistan - efforts of W.E.C" Focus - Leicester (June, 1988), P.8

present Christianity as a solution to this problem. Missionaries are working on their language in order to translate the basic literature in their language.

Aside from these groups there are many individuals who come to Karachi for employment, education and higher standard of living and many of them are prone to the traps of these missionaries. Here we are going to discuss cases of two individuals who were Christianized in Karachi.

Muhammad Afzal was born in Dera Ismail Khan in a village called "Chena". During his childhood his mother died and his father re-married. Unfortunately, his step-mother did not provide him with attention and love. He passed his S.S.C examination from Government High School, Mana Hamadani and secured first class but in the F.Sc. examination he was unable to secure good marks to get admission in any professional college. He did his graduation from Multan University privately. Upon the completion of his studies he went to Karachi for employment. There he was contacted by missionaries who expressed their love and sympathies for them. Muhammad Afzal experienced a new aspect of life and was baptized in 1986. The disturbed political situation of Karachi compelled him to go back home. As soon as his family came to know of his conversion to Christianity, they pressurized him to recant, however, their efforts were in vain. Afterwards he did his Master in English literature and now he is teaching at a missionary institution.

Another case is that of Najaf Ali Barlas who was brought up in a family environment similar to that of Muhammad Afzal. After a series of controversies between him and his family, he joined the health department of Azad Kashmir and was sent to Karachi for training in medical field. During his stay there, he developed contacts with missionaries. Najaf Ali was so much influenced by their love and affection that he decided to embrace Christianity. After some time, he realized his mistake and reverted to his old faith. He says that his son was a major factor in bringing about this return to Islam(1).

Let us examine these two cases. The most conspicuous factor in both the cases is the loose family structure which provided a strong incentive to revolt against the native norms and values.

The other one is migration, since both Najaf Ali and Muhammad Afzal left their social structure in which they were raised, it became easy for them to accept new ideas neglecting social and religious totems and taboos. The case of Barlas also bears witness of our convictions that as soon as he returned to his native environment, he returned to Islam.

After discussing the cases of Nazaf Ali and Muhammad Afzal, we will dwell upon a some what new missionary technique which is being employed in Karachi. The background of this technique lies

(1) Suhail Afzal, "The Methods for Christianization of Muslims" Takbeer, Vol.15, No.7, 18 Feb, 1993, P.39

in the thought that Christians should mix up with Muslims in order to understand them well and to use this understanding in winning new converts.

In May 1975, they started employing a new technique in an area called Gulshan-e-Iqbal. They hired a house in a complex of flats. The complex contained one hundred and forty families, almost all of whom were Muslims. A friar and several students rented apartments in the same complex. This home was named "Darkhshan" (light). In Darkhshan a special reading room was arranged and a spare room provided for the guests, or those who were in real need of a shelter.

This place was a newly-constructed one; therefore a desire to know each other was very common among new arrivals. This attitude caused good relationship and frequent exchange of visits in the locality. The visitors were offered tea.

The students were given many assignments, the most important of which was to develop good relationship with Muslims in order to persuade them to read Christian literature and participate in discussions about religious matters.

This technique is very subtle in its nature. It develops a sort of confidence in the minds of Christians about their beliefs and work. It also helps them to have practical knowledge about

the nature and psychology of Muslim society. The interesting thing about this technique is the selective process used for area penetration. They selected a newly-constructed colony which meant many areas of Karachi would have similar groups working among Muslims(1).

(1) Louis Mascarenhas, "Religious Formation - a new way" Focus (Multan: Vol.5, No.3, 1975) pp.1-12.

SUGGESTIONS AND CONCLUSION

SUGGESTIONS

It is possible to give the following suggestions to face the challenge of Christianity in this country.

Since the Christian missionary work is well-organized and effective, it requires a well-planned system to counteract their activities. Due to the lack of financial and human resources it is much better to ask the Dawah Academy to accept this responsibility because it is the only organization with adequate economic and human resources. It should realize its responsibility and establish a committee of scholars to analyze the missionary activities throughout Pakistan. The main function of this committee should be;

- (1) To organize all those individuals and organizations that are working to neutralize missionary work in Pakistan and hold annual meetings to share their experiences;
- (2) To observe the techniques and activities of Christian missionaries and provide suggestions, how to counteract them;
- (3) To produce literature about the work of missionaries and publish a directory providing the latest information about the numbers of missions and the Muslim Organizations which are working to neutralize the work of missionaries.

After having suggested the basic responsibilities of it, I would like to dwell on a more detailed program for this purpose. A two fold strategy is required to cope with missionary work. The defensive and offensive.

First of all we should stop the conversion of non-Christians to Christianity. As we know that tribal people like Kohlis, Bagris and Bhils are their main target, we would, in the first place, stop their conversion to Christianity. The social structure of tribal people, being so rigid that it is difficult to get access to them except through medical work. It is, therefore, important for Dawah Academy to start training programs for doctors who are ready to go to the remote areas for Dawah work through their profession. During training, doctors should be told about the position of Christian work, tribal culture, religion and knowledge of local languages for communication. These doctors on the behalf of Dawah Academy will provide free medical facilities to the tribal folk. They will stay there for some time and try to make contacts with the influential tribal people. Later on, the contacts will be used for the performing of Dawah work. Dawah Academy should lend reasonable loans to the mosques of the areas where tribal people reside, to establish dispensaries. These dispensaries will provide an opportunity to make contacts with them.

Dawah Academy should give priority to the Imams of Sukkur, Khaniwal, Kotri, Matli, Mirpur Khas and slums of Hyderabad region for training programs. They should be given opportunities to organize Dawah work among the non-Muslims, particularly the tribal people of their localities.

Tablighee Jamat has a very organized net-work of Dawah. It should be asked to send its special groups of educated people to call the tribal people to Islam.

Festivals are a major source of attraction for them and are attracted open-heartedly. It should be very effective to display movies about Islam which are dubbed in their local languages. Such a display will certainly attract a large crowd.

Let us come to Baluch people of Karachi. As we know that missionary work is increasing among them. The reason might be the indifferent attitude of our ulama towards Dawah work among Baluch people. A sizeable group of Makrani Baluchs are "Dhikris" who perform certain rituals of Islam only. The obvious reason is their negligence to Islam. Our Ulama have been demanding from the government to declare them non-Muslim. Missionaries, who keenly observed this situation, are making use of it by creating a sense in the Baluch people that they are different from Muslims in many respects.

In this situation, Dawah Academy has to do two jobs (1) first Dawah Academy should request the ulama to present ^{Islam} before them. (2) Secondly Dawah Academy should translate the teachings of Islam in the language of Baluchis and distribute it in their localities in Karachi. This will create a strong practical Muslim-nucleus among them.

Let us now discuss the possible suggestions to stop their work among the educated people of Pakistan. In this respect the foremost suggestion is to demand from government to nationalize all the missionary schools which are spoiling the new generation of Pakistan. The other possible suggestion is ~~the~~ publication of essays and articles in the major magazines about the activities of missionaries, by the Committee of Dawah Academy. This will create a general awareness among the educated people about disguised objectives of missionaries. Moreover, Dawah Academy should increase the enrolment of correspondence courses. Presently, the running courses are somewhat advanced for teenagers. It will be suitable to have two types of courses. The first being elementary course for teenagers. In this course the basic information about the tenets of Islam should be given. In the advanced course, it will be much better to give information about Quran, Hadiths and the study of comparative religions particularly Christianity.

The other aspect of our strategy is to introduce Dawah work

among Christians. We give here some constructive suggestions for this purpose. There are many Christians' colonies in rural and urban areas. We should start our Dawah work in these localities targeting, teenagers and students. In these areas simple books in Urdu language about Islam should be distributed freely. On the other hand the students of these areas should be persuaded to join correspondence courses by giving them incentives of providing gifts on the completion of the courses. Likewise, the Imams of these localities should organize continuous Dawah visits and underline the Islamic concept of equality.

As we know, there are hundreds of Christian workers serving in different departments. They are generally doing menial jobs. They should be good target of Dawah workers. The Christian servants should be given economic protection in the fold of Islam. The last suggestion concerning the Islamization of Christians is to hold "Formal Dialogue" on theological issues. Dialogue is being used by Christians as a useful method to evangelize Muslims in the western world. We should use the same technique against them. The open discussion about Islam and Christianity will ultimately attract the small educated elite of Christians to Islam. It will also help to show the real aspect of Islamic theology and expose the falsity of Christianity.

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CONCLUSION

In concluding this study we can summarize its main results as follows:

It should have become clear through our discussion that missionary enterprise does not have strong bases in the Bible, because of the contradiction of statements. Therefore, we conclude that Christ's mission was confined to the tribe of Israel only for a particular period of time.

We have also seen that christianity was spread through European colonial powers in South Asia. Punjab remained important in the missionary strategy where they run a movement of mass conversion among the socially and economically depressed classes of the province. This movement, which was launched in the mid of the 19th century, is known as "chura movement". The incentives of social and economic uplift compelled many Churas to be baptized. In this connection, we come to know, that the same movement is being run among the tribal people of Pakistan. It is an obvious objective of missions to Christianize all of the scheduled castes by the year 2000.

We also conclude that the motives of missionaries to come to Pakistan are mainly three:

- (1) To convert the non-Christians in Pakistan;
- (2) to change the Islamic identity of Pakistan; and
- (3) to make use of its geo-political situation for missionary purposes.

We have also concluded that the Christian community constitutes 1.6% of the total population. The majority of them are Punjabi-speaking who were converted during the "Chura movement".

Through our discussion in the second chapter, it has been concluded that, inspite of theological differences, Christian missions are completely co-operating with each other. They share their experiences and devise new techniques.

The main points of Christian strategy can be summarized as follows:

- (1) To give importance to the influential people of society;
- (2) To preach openly;
- (3) If open preaching is not possible then to adopt indirect methods like medical missions.
- (4) To create doubts about Islam and its Prophet (Peace Be Upon Him).
- (5) To give more attention to educational institutions wherein a new generation is being nurtured.
- (6) To make use of the latest means like electronic media.
- (7) To target the socially and economically depressed classes and individuals of the society.
- (8) To colonize the areas for the development of Christian culture.

Through our discussion about major institutions, it has become clear that correspondence schools are the most effective

indirect technique and the Christian Study Centre is the most successful Christian institution in creating an atmosphere against the Islamization process.

The examination of third chapter makes it clear that the lack of Muslim social welfare institutions, urbanization and again economic factors are important in the spread of Christianity. The educational institutions were established to bring up a generation which is Muslim by name and secular in its approach. This generation proved itself the real hindrance in the Islamization process.

The medical institutions also played a silent role in the propagation of gospel's message. Through these institutions, missionaries are able to perform the evangelistic activity even among the most rigid parts of Pakistani Society.

Karachi is another important field of their activities where they are experiencing new techniques to call the different groups to Christianity. Apparently their target is to convert Baluchis and those individuals who have migrated to Karachi in search of economic and social protection.

In order to face the challenge of Christianity in Pakistan, the following suggestions should be taken into account.

It is very important to establish an organization to cope with the increasing missionary work. If it is not possible due to the lack of financial and human resources, then Dawah Academy should be asked to shoulder these responsibilities. Dawah Academy should establish a committee for the following purposes:

- (1) To organize the Dawah work in order to stop Christian advancement of missionary work in Pakistan.
- (2) To focus its attention on the activities and techniques of missionaries and suggest solutions to it; and
- (3) To produce literature for the awareness of Islam and invalidity of Christian faith.

A two fold strategy is suggested by^a researcher. The first aspect of it is defensive and the other is offensive. The defensive aspect demands the fervent work among the tribal people, by establishing mobile and permanent clinics. Trained doctors in the field of Dawah work would be appointed there. It also requires special training of Imams of the tribal areas for the organization of Dawah work among them. It is also emphasized that gatherings like festivals be utilized for the propagation of Islam among tribal people.

To stop the Christian missionary work among the Baluchis, frequent Dawah visits and distribution of literature are suggested to present the real picture of Islam. In order to check the work among the educated people, it is emphasized to publish the articles in the major magazines for the creation of

general awareness about the disguised objectives of missionaries and introduction of elementary and advanced correspondence courses.

In order to Islamize the Christians in Pakistan, it is recommended that preference should be given to students, teenagers and government servants within the Christian community. They should be shown a secured economic future in Islam.

According to the researcher, the start of formal dialogue will break the prejudices about Islam and attract the small educated elite of the Christian community.

Lastly, it should be noticed that missionary work is multiplying in Pakistan at an alarming rate. This work can be checked by the implementation of the above suggestions.

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**THE SCHEDULED CASTES (DECLARATION)
ORDINANCE, 1957.**

ORDINANCE NO. XVI OF 1957

[12th November, 1957]

An Ordinance to declare certain castes of non-Muslims to be Scheduled Castes for the purposes of the Constitution.

WHEREAS it is expedient to declare certain castes of non-Muslims to be Scheduled Castes for the purposes of the Constitution and to specify the territories to which such a declaration extends;

AND WHEREAS the National Assembly is not in session and the Speaker, exercising the functions of the President under Article 36 of the Constitution, is satisfied that circumstances exist which render it necessary to take immediate action for the purpose;

NOW, THEREFORE, in pursuance of Article 36 of the Constitution and in exercise of the powers conferred by Article 69 of the Constitution, and of all other powers enabling him in that behalf, the Speaker exercising the functions of the President makes and promulgates the following Ordinance:—

1. Short title, extent and commencement.—(1) This Ordinance may be called the Scheduled Castes (Declaration) Ordinance, 1957.

(2) It extends to the whole of West Pakistan and the Federal Capital.

(3) It shall come into force at once.

2. Declaration of Scheduled Castes.—The castes of non-Muslims mentioned in the Schedule to this Ordinance are declared to be Scheduled Castes for the purposes of the Constitution within the meaning of Article 204 thereof.

SCHEDULE

(See section 2)

Ad Dharmi	Dhed	Nat
Bangali	Dumna	Od
Barar	Gagra	Pasi
Bawaria	Gandhila	Perna
Bazigar	Halal-Khor	Ramdasi
Bhangi	Jatia	Sansi
Bhanjra	Kalal	Sapela
Bhil	Khatik	Sarcra
Chamar	Kolhi	Shikari
Chanal	Kori	Sirkiband
Charan	Kuchra	Sochi
Chuhra, or Balmiki	Marija, or Marecha	Wagi
Dagi and Koli	Mcgh	
Dhanak	Monghwar	

ABDUL WAHAB KHAN,

*Speaker, exercising the functions of the President
under Article 36 of the Constitution.*

Price: Anna 1

APPENDIX BProtestant Missions

- (1) Afghan Border Crusade.
- (2) Anglican Orthodox Church.
- (3) Assemblies of God, Division of Foreign Missions.
- (4) Associate Reformed Presbyterian.
- (5) Baptist Bible Fellowship.
- (6) Baptist Independent.
- (7) Bible and Medical Missionary Fellowship, Canada.
- (8) Bible and Medical Missionary Fellowship, U.S.A.
- (9) Brethren Assemblies.
- (10) Brethren Missionary Fellowship.
- (11) British Assemblies of God.
- (12) Campus Crusade for Christ International, Overseas Dept.
- (13) Child Evangelism Fellowship Inc.
- (14) Christian Aid Mission.
- (15) Christian Literature Crusade Inc.
- (16) Christian Nationals Evangelism Commission Inc.
- (17) "Christian" (Non-denominational).
- (18) Church of Christ.
- (19) Churches of God, Gen. Conference, Commission on Wld. Mssns.
- (20) Church Missionary Societies.
- (21) Church of Scotland.
- (22) Conservative Baptist Foreign Mission Society.
- (23) Danish Pathan Mission.
- (24) Evangelical Alliance Mission (TEAM).

- (25) Evangelical Lutheran Church of Canada, Bd. of Wld. Mssns.
- (26) Evangelical Methodist Ch. Bible Methodist Missions.
- (27) Fellow of Evangelical Baptist Chs. in Canada, Foreign Msn. Bd.
- (28) Finnish Missionary Society.
- (29) General Conference of Seventh Day Adventists.
- (30) Int. Mission Inc.
- (31) Int. Christian Fellowship.
- (32) Kherwara Mission (Danish).
- (33) Mennonite Central Committee.
- (34) National Methodist Mission.
- (35) New life League.
- (36) Norwegian Mission to Moslems.
- (37) Pakistan Mission of International Missions Inc.
- (38) Reformed Churches of the Netherlands.
- (39) Salvation Army.
- (40) Scandinavian Free Mission.
- (41) Service Overseas.
- (42) Society-in-Aid of the Pakistan Lutheran Church.
- (43) United Methodist Ch. Wld.Div.of Bd. of Global Mssn.
- (44) United Pentecostal Ch. Int. Foreign Missions Div.
- (45) United Presbyterian Ch. in the U.S.A. Program Agency.
- (46) United Society for the Propagation of the Gospel.
- (47) Westminster Biblical Missions Inc.
- (48) World Mission Prayer League.
- (49) World Wide Missions.
- (50) Youth with a Mission.

APPENDIX C

Details of the Christian Villages of Punjab
According to the Year of establishment

<u>Name of the Village</u>	<u>Year</u>	<u>Tehsil</u>	<u>District</u>
1. Clarkabad	1867	Kasur	Kasur
2. Ck. No. 3/R.B (Mariumabad)	1893	Sheikhupura	Sheikhupura
3. Ck.No.371/G.B (Martinpur)	1898	Nankana Sahib	Sheikhupura
4. Ck.No.424/J.B (Montgomeriwala)	1898	Gojra	Toba Tek Singh
5. Ck.No.371/G.B (Youngsonabad)	1898	Nankana Sahib	Sheikhupura
6. Ck.No.462/G.B (Betmenabad)	1898	Summundri	Faisalabad
7. Ck.No. 51/G.B (Khuspur)	1901	Summundri	Faisalabad
8. Ck.No.500/J.B (Francisabad)	1903-04	Shorkot	Jhang
9. Ck.No.10/4-L (Anthoniabad)	1913-14	Okara	Okara
10. Ck.No.190/9-A.L (Nazarat)	1914	Sahiwal	Sahiwal
11. Ck.No.133/16-L (Amritnagar)	1916	Mian Channu	Khanewal
12. Ck.No.58/4-L (Sikandarpur)	1916	Okara	Okara
13. Ck.No.6/4-L (Rahumpur)	1916	Okara	Okara
14. Ck.No.72/10-R (Shantinagar)	1916	Khanewal	Khanewal

<u>Name of the Village</u>	<u>Year</u>	<u>Tehsil</u>	<u>District</u>
15. Ck.No.148/9-L (Rensanabad)	1916	Sahiwal	Sahiwal
16. Ck.No.135/16-L (Stuntzabad)	1917	Mian Channu	Mian Channu
17. Ck.No.136/16-L (North)	1917	Mian Channu	Mian Channu
18. Ck.No.136/16-L (South)	1917	Mian Channu	Mian Channu
19. Ck.No.31/10-R	1918	Khanewal	Khanewal
20. Ck.No.134/16-L (North)	1922-23	Mian Channu	Mian Channu
21. Ck.No.134/16-L (South)	1922-23	Mian Channu	Mian Channu
22. Ck.No.174/9-L	1923	Chichawatni	Chichawatni
23. Ck.No.29/11-L	1925	Chichawatni	Chichawatni
24. Ck.No.174/10-R	1925	Jahanian	Khanewal
25. Ck.No.8/11-L (Nia Jerusalem)	1930	Chichawatni	Chichawatni
26. Ck.No.160/9-L	1933	Chichawatni	Chichawatni
27. Ck.No.377/E.B (Doctorwala)	1943-44	Boraywala	Vehari
28. Ck.No.13/M.R	1945	Multan	Multan
29. Ck.No.59/M.B	1947-48	Khushab	Khushab
30. Ck.No.36/D.B	1949	Khushab	Khushab
31. Ck.No.26/M	1949	Lodhran	Multan
32. Ck.No.17/M.L (Mariakhel)	1949	Mianwali	Mianwali
33. Ck.No.38/D.B	1949	Khushab	Khushab
34. Ck.No.74/3-R (Fatimapur)	1949	Khanpur	Rahimyarkhan
35. Ck.No.116/1-R	1950	Khanpur	Rahimyarkhan

<u>Name of the Village</u>	<u>Year</u>	<u>Tehsil</u>	<u>District</u>
36. Ck.No.37/D.B	1950	Khushab	Khushab
37. Ck.No.75-A/TDA	1952	Koror	Leiah
38. Ck.No.113/15-L (Clarknagar)	1952	Mian Channu	Khanewal
39. Ck.No.75-B/TDA	1952	Koror	Leiah
40. Ck.No.85/M.L	1952	Koror	Leiah
41. Ck.No.270/TDA (Lorato)	1953-54	Koror	Leiah
42. Ck.No.5/4-L	1954	Rangpur	Muzaffargarh
43. Ck.No.6/4-L	1954	Rangpur	Muzaffargarh
44. Ck.No.7/4-L	1954	Rangpur	Muzaffargarh
45. Azizabad	1975	Kot Adu	Muzaffargarh
46. Derekabad	1976	Kot Adu	Muzaffargarh

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