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Islamabad, Pakistan

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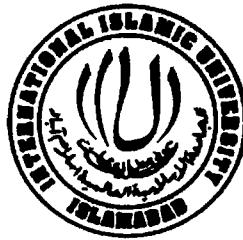
الجامعة الإسلامية العالمية اسلام آباد،
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Dynamics of Communal and Religious Tension between Christians and Muslims

(A Case Study of *Gojra*, Pakistan)

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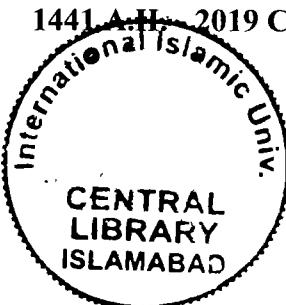
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DECLARATION

I hereby declare that the work presented in the following dissertation is my own effort, except where otherwise acknowledged and that the thesis is my own composition. No part of the thesis has been previously presented for any other degree.

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APPROVAL

It is certified that **Mr. Muhammad Ajmal Farooq** Reg. No. **121-FU/PHDCR-09** has successfully defended his doctoral thesis entitled **Dynamics of Communal and Religious Tension between Christians and Muslims (A Case Study of *Gojra*, Pakistan)** in viva voce examination held at the Department of Comparative Religion, Faculty of Usuluddin (Islamic Studies), International Islamic University Islamabad on 3rd December 2019.

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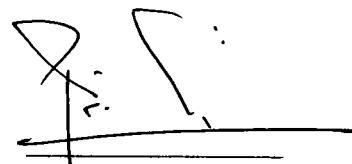
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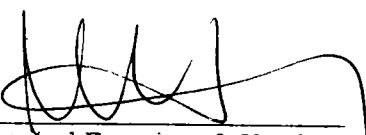
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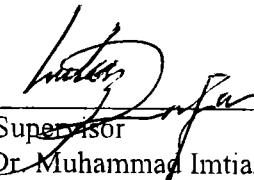
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CERTIFICATE

This is to certify that the candidate Mr. Muhammad Ajmal Farooq vide registration no. 121-FU/PhDCR/F09, has defended his PhD Thesis entitled "Dynamic of Communal and Religious Tension between Christians and Muslims; A Case Study of Gojra, Pakistan" under my supervision.

The candidate has incorporated all required changes and language mistakes that were suggested by the viva voce committee. I therefore have the pleasure of recommending the thesis for the award of a doctorate degree in Comparative Religion from the Department of Comparative Religion, Faculty of Usuluddin (Islamic Studies), International Islamic University Islamabad.
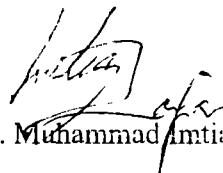
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DEDICATION

I dedicate this dissertation to my wife, Nosheen, who spared me to complete it. She motivated and encouraged me to overcome the challenges of modern times which I faced during my research in the field of sociology and religion. Without her continuous support it would have been impossible. I am proud to complete my work when she maintained the home affairs in the best possible manner which enabled me to work as a productive researcher and thesis writer. Thank you, Nosheen from the core of my heart for being always there in every activity of my life and specially this thesis.

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All praise be to Allah Almighty, He who grants us energy and strength that is essential for every human action. All prayers and peace for the Prophet Muhammad (Peace and blessings of Allah be upon Him) who gave us the knowledge and guided us to recognize our Creator.

I owe my deepest gratitude to Dr. Imtiaz Zafar, who always encouraged, supported and guided me with affection and respect. He is not just my supervisor in a traditional sense but a true mentor. I salute to my great teachers Dr. Muhammad Akram and Dr. Muhammad Modassir Ali who guided me to work on this current and important challenge in the field of comparative religions in Pakistan. I cannot forget the support of my senior teacher Dr. Qaisar Shahzad who helped me to improve my thesis. Dr. Bilal Ahmad Qureshi Chairman Department of Comparative Religion, encouraged me to complete my research. His guidance, wisdom and best wishes really made this work possible. My sincere thanks are due to my colleagues Dr. Shaheer Ilahi and Dr Sajjad Husain from Bahria University Islamabad, for providing required and relevant material. I am also grateful to Mr. Noman Shafi Quaid-e-Azam University, Islamabad and Mr. Inam Elahi Capital University of Science and Technology, Islamabad, for their constructive suggestions and linguistic guidance in this thesis. Dr. Zohaib's input regarding format of the thesis is also acknowledged. The motivation which I gained from my beloved uncle, Nazeer Ahmad Raja and my brother Amjad Waheed Raja, kept me moving in the right direction. I couldn't have completed without the efforts of My Cousin Dr. Jamshaid Iqbal Bhatti who spent a lot of his valuable time with me for linguistic improvement in my PhD research. I also express special thanks to my parents and my sisters for their support. It is only because of their cooperation and help that it has been possible for me to take up the Doctoral Studies. I must also would like to acknowledge my supporters who assisted me for collecting data during my survey especially from Christian community, like: Dr. Muntazir, Father Younus, Principal St. Albert School *Gojra*, Father Khaliq, Baba Anwar Mashiih etc. I cannot forget the role of Ms. Musarrat Librarian, Christian Study Center Rawalpindi for her assistance in finding the material for my thesis.

May Allah bless them all!

ABSTRACT

Christianity and Islam reflect a deeper sense of identity by revealing a divine framework of beliefs, ethics and worships. Pakistan is a Muslim country, however having a large minority Christian community member who has experience of encounter with the majority in all over Muslim history. This research addresses the religious as well as the communal perspective of coexistence of Christians and Muslims in the society in the light of a case study of *Gojra* incident. It aims to investigate several key questions that are pertinent to dynamics of religious tension among the two communities. Both quantitative and qualitative research methodologies have been respectively used with a properly designed questionnaire and series of interviews conducted during field visits to *Gojra*. This study reveals that Muslims having divine guidance to practice the communal interaction in the society with the Christians. *Sharī'ah* does command to Muslim enforcing religious coexisting with Christian community by the practical examples from *Sīrah*. On the other hand, the primary reasons of tension are because of human nature of diversity and conflict in Christian community as well as in Muslims. Based on the findings of this research, concrete recommendations have been made that are practically viable to be implemented. It is anticipated that implementation of these recommendations will reduce the probability of occurrence of an incident like *Gojra*. This research constructs new dimensions of peacebuilding and harmony in Pakistani society. Also, this research will stimulate more collaborations among the inter-faith research community to finally achieve the objective of having a conflict-less and tension-free society.

Keywords: *Christian-Muslim relationship, Communal and religious tension, Peacebuilding, Inter-faith issues*

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Transliteration Table

Urdu Characters	IPA Symbol	Urdu Characters	IPA Symbol
ا	A	ب	B
پ	P	ت	T
ٹ	t̲	ث	Th
ج	j	چ	Ch
ح	h	خ	Kh
د	d	ڈ	d̲
ذ	dh	ر	R
ڑ	r̲	ز	Z
ژ	z̲	س	S
ش	sh	ص	ṣ
ض	ḍ	ط	ṭ
ظ	ẓ	ع	E
غ	gh	ف	F
ق	q	ک	K
گ	g	ل	L
م	m	ن	N
و	w/v	ہ	H
ى	i	ے	Y
ں	n̲	ھ	H
ؤ	o	ئ	Yi
ﮯ	y		
Aspirated Consonants			
بھ	b̲h̲	پھ	P̲h̲
تھ	t̲h̲	ٹھ	T̲h̲
جھ	j̲h̲	چھ	C̲h̲
دھ	d̲h̲	ڈھ	D̲h̲
ڑھ	r̲h̲	کھ	K̲h̲
گھ	g̲h̲		
Long Vowels			
آ	ā	ی	ī
ؤ	ū	و	ó
ﮯ	é		
Short Vowels			
ˌ	a	ˌ	I
ˏ	u		
Diphthongs			
و	aw/au	ی	Ay
ﮯ	ai		
Doubled			
ˌ	uwwa	ˏ	Iyya

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Chapter One:

Introduction to the Study

The present study focuses on the two major religions of the world. Historical background of the research is briefly introduced in this research. That investigates interaction between two religious traditions which have presence in all over the world. A perspective from the viewpoint of history is discussed below.

1.1. Historical Overview of the Study

Religions are nothing but different sets of Divine Manuals regarding an individual's "conduct of day-to-day business of life[1]" and social deeds of the groups influencing every aspect of human behavior in the world. Keeping in view the social and communal behaviors grow with the religious values in Islamic context that is provoked in Muslim society.

1.1.1. Religious Coexistence in the Light Qur'ān and Sunnah

Does the God, who has created this universe and whatever is in it, depend on His own creation to impose His will in the name of religion on mankind, by force? He has all the power in the universe to do that Himself, but He did not opt for that. He has granted free will to humankind for the chosen of religion. Islam stresses to engage the non-believers in day-to-day life of Muslim societies. To explore the religious coexistence in Islamic perspective is a key role in the view that Muslim community directly involved in this study. The code of *Sharīah* deals to accept the existence of other religions in the Muslim societies. In this regards, Muslim scholars legislated for their welfare and development according to Qur'ān and Sunnah to promote harmony and tolerance in the society. Islam, according to Qur'ānic verses declares this code. God said: "If it had been the Lord's Will, they would all have believed – all who are on earth! Wilt thou then compel mankind, against their will, to believe![2]". This is principle of God not to force to humanity to choose right and wrong but they may adopt right path with own free will.

Prophet Muhammad (Peace and blessings of Allah be upon Him) categorically and strictly prohibits with the warning of Qur'ānic verses: "Let there be no compulsion in religion[3]",

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[1] Brian Morris, *Religion and Anthropology: A Critical Introduction*, (Cambridge: Cambridge University Press, 2005), p. 78.

[2] Al- Qur'ān 10: 99

[3] Al- Qur'ān 2: 256

"Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance[1]" and many other verses. He personally adopted this principle during his mission. Islam's teachings of respect for other religions, Prophets (Peace and blessings of Allah be upon them) and strict instructions to adhere to the principle of non-interference are really bright examples to fallow up the best life in this world. This Qur'ānic principle "no compulsion in religion" became the identity of Islam in the world. Muslims established itself with this historical identity keeping away from the objection of uncivilized societies that was proved by a Western scholar: "Muslims did not seek to convert people to their faith by force, but they did seek to remove all obstacles, especially infidel governments, from the path to conversion".[2] This code enriched tolerance and forbearance among Muslims with Islamic tradition to accept other's existence in the earlier Muslim societies. In theological discussions, Islam permits its followers to adopt polite and bright attitude not going to abusing and ruthless talking. As God said in this regard: "Revile not ye those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance[3]". Muslims were prohibited to use harming behavior during the talking of gods of other's religions because the non-believers may unknowingly abuse the God (Allah Almighty). Furthermore, not only their gods but also their places of worship, books, personalities etc. Muslims may give honor to stable peace and harmony in the society that was continuously promoted coexistence in the world.

When we look at different codes popularly known as "constitutions" for the conduct of "the day-to-day business of life" in different "religious zones" namely Muslims, Christian, Jewish, Hindu and Buddhist. We find that the Islamic code of conduct, with certain religious, social and economic exceptions are more valuable and preferable in the world. Its rituals, personal and social behavior as well as economic behavior in doing business, is dominantly reflected in all other zones. In this case, code of conduct, according to Qur'ān

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[1] Al- Qur'ān 6: 108

[2]: Jamieson, Alan G., "Faith and Sword: A Short History of Christian–Muslim Conflict" (London: Reaktion Books, 2006), P14

[3] Al- Qur'ān 6: 108

and Sunnah, remains in theoretical framework not in practical in the Muslim societies in today.

Islam is unconsciously practiced in the non-Muslim zones as far as the rights and responsibilities of an individual and a state are concerned. It does not exist and is not visible in "day-to-day business of life" in the Muslim countries anymore. Islam is proudly owned and practiced by the Muslims to the extent of following the known guidelines regarding an individual's appearance, prayers and Islamic rituals but in reality the real Muslims are socially, politically and economically NO MORE visible anywhere.

In the other hand, encounter between Christians and Muslims is part of the social relations in the history. The encounter may aware the both groups to settle communal issues especially in multicultural society.

1.1.2. Christian-Muslim Encounter (An Overview in Sīrah)

Cooperation and coexistence play a pivotal role at grass-root level of human being, as well as at higher levels of societies. Islam calls to promote prosperity and welfare, not specifically for a particular tribe but for many countries and nations also without any threat and hazard. In Islamic history and literature, there are many practical examples and theories which show the best vision of coexistence between two or more religion. Christian-Muslim encounter can be cited throughout history in multicultural and religious societies even in the time of Holy Prophet (Peace and blessings of Allah be upon Him).

Incident of the first revelation of the Holy Qur'ān is the first illustration of Christian-Muslim encounter in the world. But at times, it portrays a relation of long-lasting coexistence of both religions and civilizations in the entire history. Christians and Muslims started conversation with one another from the very beginning of Islam. Even at the time

of the first revelation, his first wife *Khadijah* (RA) came to *Waraqah bin Nawfil*[1] for the declaration of the incident of the first revelation[2].

> "She informed him about what the Prophet (Peace and blessings of Allah be upon Him) had told her of what he had seen and heard- *Waraqah* cried. "Holy! Holy! Surly, by Him in whose hand is *Waraqah's* soul, if you are telling me truth, O *Khadijah*, there has come to him the greatest *Namus* (i.e. *Jibril*) who came to Mūsā before, and he is the Prophet of this nation. Tell him to be firm[3]."

That declaration proves Muhammad (Peace and blessings of Allah be upon Him) as Prophet of Allah with the statement of a Christian scholar, who had no containment of hatred, aggression, or abomination in his heart and mind. The declaration was only a representative rationale, otherwise Prophet (Peace and blessings of Allah be upon Him) is declared through the Divine order known as *wahi* (Revelation), without any consultation of an earthly entity. As declared in the Holy Qur'ān, and as sermonized by the Holy Prophet Muhammad (Peace and blessings of Allah be upon Him) in an Arabian Peninsula in the seventh century of Christian era. Even a special testimonial of the Holy Qur'ān reveals to its follower to give awareness of the *Torah* and the Gospel, and of the stories of *Adam, Noah*, Joseph, *Abraham*, Moses, Mary and Jesus (Peace and blessings of Allah be upon them). The most comprehensive verse addressed directly to Christians in this stratum says:

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[1] Waraka (or *Waraqah*) *ibn Nawfal ibn Asad ibn Abd-al-Uzza ibn Qusayy Al-Qurashi* (Arabic ورقه بن نوفل بن أسد بن عبد العزّى بن قصي القرشي) was the paternal first cousin of Khadija, the first wife of the Islamic prophet Muhammad (Peace and blessings of Allah be upon Him). He was Christian who had studied the scriptures and was knowledgeable in his time.

[2] According to Ibn Hishām, Khadījah visited Waraqah ibn Nawfal two time for the Holy Prophet (Peace and blessings of Allah be upon Him): first, when the Holy Prophet (Peace and blessings of Allah be upon Him) came back after her trading tour with high profit rate and observation of Maysrah (servant of Khadījah) told her about Christian monk's words in the trading way for the clarification of Prophet's status and second, at the time of first revelation. See See Ibn Hisham, *al-Sīrah al-nabaviyah*, (Biaroot: *dār-ul-kutub al-Arabī*, 1990) V. 1, p. 2 Brian Morris58-264

[3] *Abd-ul-Malik ibn Hishām*, "*Sirat le Ibn Hisham*" abridging and translation: Abus-Salam M. Harun (Cairo: Al-Falah Foundation for Translation and Publication, 2000), p. 37.

"O People of the Book, commit no excesses! In your religion: nor say Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His word, which He bestowed on Mary and a spirit proceeding from Him"[1]

Christian-Muslim encounters have featured the relations of both communities, acceptance and coexistence as well as having controversy and disagreement in matters of religious beliefs and faith. The Qur'ānic approach about the Christians is polemical and theological but according to Christians, that is also in mystical framework with implication in the societies.[2] To begin with expressing their status by the divine books, the text never actually calls them 'Christians', instead, like the Jews, the Christians are included among those whom the Qur'ān calls 'People of the Book' or 'Scriptural People'. This phrase appears fifty-four times in the Text, mostly in passages that were revealed during the last ten years of the Holy Prophet's (Peace and blessings of Allah be upon Him) life. In one verse[3], the text refers to the Christians as 'People of the Gospel'[4]. Fourteen times in the Qur'ān, Christians are called *nasrāniyyūn* or *nasārā* (Nazarenes), but it may have also been referring to Nazareth and to the Arabic etymology of the radicals *n.s.r.*: the disciples identify themselves as 'the helper of God' (*ansār Allāh*)[5]. Some people had already referred to Christians by this name in New Testament times[6]. These were the very communities to whom the Arabic-speaking tribesmen of Muhammad's (Peace and blessings of Allah be upon Him) day seemed they have knowledge of Christianity. Among

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[1] Al- Qur'ān 4: 171.

[2] See David Marshall, "Christianity in the Qur'an," in Ridgeon (ed.), Islamic Interpretations of Christianity, pp. 3-29.

[3] Al- Qur'ān 5: 47.

[4] According to the Qur'an, the Gospel is not what Christians think it is. In the Islamic view, the Gospel is a scripture and a revelation that God has sent down to Jesus (AS), just as Moses (AS) received the Torah and Muhammad (PBUH) received the Qur'an. See Al- Qur'ān 9: 111

[5] Anttil, Jaakko Hameen, "Christians and Christianity in the Quran" in David Thomas and Barbara Roggeme (ed.), Christian-Muslim Relations; A Bibliographical History, (Leiden: Brill NV,2009), Vol. 1, p. 22

[6] Acts 24:5. In the East, the appellation of *Nazarenes* was promoted as oral tradition of Aramaic-speaking communities of Christians for some centuries, especially among those whose dialect was Syrian and many of whom lived in the Persian Empire. See Ian Giliman and Hans-Joachim Klimkeit, Christians in Asia before 1500 (Aim Arbor, MI: The University of Michigan Press, 1999), p. 23.

the Christians themselves, the name 'Nazarene' is exercised, ultimately, to apply to a dissident group of '*Judaizers* or 'Jewish Christians'[1]. This stance has been approached by some modern scholars to uphold their supposition that the Christians, whom Muhammad (Peace and blessings of Allah be upon Him) had encountered, were 'Jewish Christians'[2].

From the moral perspective, the Qur'ān says that in their relationships and encounter with the people of faith other than their own, the Muslims will find that the Christians will give them a friendlier reception than that of the Jews or the polytheists. The text gives as the reason for this friendly attitude, the fact, that among the Christians "there are men devoted to learning and men who have renounced the world, and they are not arrogant[3]".

But in other passages, in the Qur'ān, there are strictures against the monks. People in the past are said to hold wrongly-knitted beliefs regarding these monks, to have taken them, instead of God, as 'lords or 'masters. Addressing the monks themselves, the Qur'ān says,

"O ye who believe! There are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah[4]".

Given this ambivalence about the monks, it is hardly surprising to find the Qur'ān saying about the community of Christians. God has also guided, and informed the Prophet (Peace and blessings of Allah be upon Him) about the diverse and complex nature of man, who wills according to his own ideas and thoughts. As man perceives the concept of God according to his own caliber and level of understanding, the Qur'ān elucidates the innovations that the Christians have done regarding the basic tenets of their religion. Nonetheless, Qur'ān does not compel, or force them to embrace, or be inspired by Islam as their own religion.

Qur'ān advised the Christians, to follow their religion, with a special title 'people of the book' which is preferred upon pagans and other polytheistic tribes. With this declaration,

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[1] See A.F.J. Klijn & G.J. Reinink, "Patristic Evidence for Jewish-Christian Sects," Novum Testamentum (Supplement, 36, 1973), pp. 44-52.

[2] Hans Kung in Hans Kung et al., Christianity and the World Religions; Paths to Dialogue with Islam, Hinduism, and Buddhism (Peter Heinegg, trans.; Garden City, NY: Doubleday, 1986), p.122.

[3] Al- Qur'ān 5: 82

[4] Al- Qur'ān 9: 34

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Qur'ān dealt them with a special title and status in the Muslim society, as *dhimmīs* in whole history. In spite of theological discussion[1] in Qur'ān[2] , Islam practically honored the Christians in Muslim societies in early Islamic era.

The encounter has multi-dimensional roots in the history, but despite the Qur'ān's doctrinal and moral evaluation of the Christians, the Text has good feature for them. For example, there is the statement that "among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account[3]". According to *Ibn kathīr*, such people are a single group from the Christians as well as from the Jews. They disclose truth about God and His last Prophet, and they performed God's worship tonight. They would be rewarded by the heaven. He commented by different references from Qur'ān and *Hadīth*, that the Christians are preferred to Jews in this regard[4].In the Qur'an, a complete chapter; Mary (*Surah Maryam*) with the name of Mary, mother of Jesus was revealed, by which status has been declared without decreasing the personality of Mary and Messiah. Similarly, Christians accepted the truth in this regard about Qur'ānic clarification at the Najashī[5] court that was the Christian-Muslim encounter outside of the Arabian Peninsula.

At Meccan time of the Holy Prophet (Peace and blessings of Allah be upon Him), Muslims were allowed to migrate to the Kingdom of Axum (Abyssinia), a place where Christians lived at that time. The title of the ruler of Axum at this time was the Negus. King Negus, the Christian ruler of that country, accepted the migrant Muslims and protected them against oppression[6]. According to Goddard[7], when the rulers of Mecca, the Quraish, sent

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[1] Kenneth Cragg, Jesus and the Muslim; an Exploration (London: George Allen & Unwin, 1985), p.79

[2] Al- Qur'ān 3: 9-45, 5: 14, 17.

[3] Al- Qur'ān 3: 199

[4] See *Ibn Kithir, Hafiz ʻmād-ul-Dīn, Tafsīr Ibn Kathīr,* (Lahore: Maktab Quddosia, 2006), Vol. 4, P. 531-532

[5] The king of the Abyssinia at time of Holy Prophet.

[6] Yahya, Harun, "Justice and Tolerance in the Quran" (Singapore: Nickleodeon Books, 2003), 38

[7] Goddard, Hugh, "A History of Christian-Muslim Relation" (Edinburgh: Edinbrugh University Press, 2000), 19

an ambassador to Axum demanding to hand over the Muslims to Quraish, he defended the Muslims and enjoyed himself by their theological views. Goddard quoted Ibn *Ishāq,s* book with very interesting conversation between the Negus, accompanied by his bishops with their sacred books, and the leaders of the refugee Muslims. When the Negus asked the Muslims about their religion, their leader, *Ja'far ibn AbīTālib* replied[1] with moral values of Islam.

The Negus asked whether the Muslims had with them anything which came from God, in other words, any of their revelation. So *Ja'far* read a passage from chapter 19 of the Qur'ān, which describes the miraculous conception and birth of Jesus. When the Negus heard it, *Ibn Ishāq* records that the king wept until his beard was wet and the bishops wept until their scrolls were wet', and the Negus said: "Of a truth, this and what Jesus brought have come from the same niche", so he promises not to give the Muslims up to the Meccans. The Meccans have one more technique at persuading the Negus to withdraw his protection, by telling him that the Muslims believe in Jesus status as a creature (rather than in any sense God), but *Ja'far* replies once again by quoting the Qur'ān to the effect that Jesus is the slave of God, and his apostle, and his spirit, and his word, which he cast into Mary, the blessed virgin[2]. The Negus replies by picking up a stick and affirming that the difference between what he believes about Jesus and what the Muslims believe is no greater than the length of the stick[3]. Muslims stayed there peacefully for a long time without any hesitation. This is first Christian-Muslim encounter outside of Arab in the history. Although, it was a verbal permission by the king to Muslims to live in his country, but that was like a treaty which was issued by the Ethiopian king after discussion with whole of the ministry.

The philosophical argumentation established an important encounter, in the history named "delegation of *Najrān*" or "treaty of *Najrān*" when a deputation of Christians from the Arabian city of *Najrān* came to visit Prophet Muhammad (Peace and blessings of Allah be upon Him) in Medina. The Christological question came up in the ensuing discussions. According to the most of the commentators, it was in this connection that the Qur'ān

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[1] Ibid, p. 20-21, see Ibn Hishām, Vol. 1, p. 423-424
[2] Al- Qur'ān 5: 171
[3] Godded, p. 21

advised Muhammad (Peace and blessings of Allah be upon Him) to say to them directly: "Come! let us gather together, our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who lie![1]". After a long conversation, when the members of that delegation did not accept the real doctrinal picture of Christianity, God revealed His final logical order by these verses. Abdullah Yusuf Ali say in his commentary of Qur'ān: "They were much impressed on hearing this passage of the Qur'ān explaining the true position of Christ, and they entered into tributary relations with the new Muslim State. But ingrained habits and customs prevented them from accepting Islam as a body[2]" At the time of treaty with the delegation of *Najrā*, Prophet Muhammad (Peace and blessings of Allah be upon Him) granted peace and coexistence with powerful wording. He emphasized in the Covenant the theme of protection to their churches, church properties, concerned religious personalities, community and exemption from every tax[3]. The covenant stressed with no conversion of a Christian to Islam by force[4]. It expressed that Prophet (Peace and blessings of Allah be upon Him) focused the peace and harmony in the society to stable socio-religious atmosphere in the country.

In the time of Prophet (Peace and blessings of Allah be upon Him), the mission of *Tabūk* against Byzantine Christians[5] initiated, the 30,000 people were with the leading of Muhammad (Peace and blessings of Allah be upon Him), to the border with the Byzantine Empire. This mission gave way for Muslim-Byzantine Christian encounter while there was no Byzantine army, meeting with the Muslim army for a war.

Al- Qur'ān 3: 61

[2] Yusuf Ali, Commentary of the Holy Quran, (Islamabad: Daʻwah Acadmy,2002), p. 214

[3] Ahmed El-Wakil, " The Prophet's Treaty with the Christians of Najran: An Analytical Study to Determine the Authenticity of the Covenants" in Journal of Islamic Studies, Oxford Academic, Vol. 27, No. 3, (September 2016), pp. 273-289, assessed on 25-12-2019, https://academic.oup.com/jis/article/27/3/273/ 2458963

[4] *Al-Zuhrī, Muhammad bin Saʻad, al-tabaqat-ul-kabir, (Cairo: Maktaba al-Khanji*, 2001), Vol. 1, P 249.

[5] see *Ibn Hishām*, Vol. 2, p. 173

The historical overview of Christian-Muslim encounter draws the real picture of the relationship in the societies. These relationships have multi-dimensional dynamics of communal and religious tension between Christians and Muslims.

Unfortunately, every now and then, the world witnesses, a chain of sparks of religious tensions turn into flames of inter-communal hatred on religious grounds not only between the followers of different faiths but also between different sects within a faith across the globe. When the researchers and scholars seriously attempt to trace the sources of sparks and try to understand the reasons for turning those sparks into flames, it is found in majority of the cases, that the sources are mostly other than religious, other than hatred or disrespect and other than sectarian. Leaving other examples aside and focusing on "The Analysis of the Dynamics of *Gojra* Incident" one finds convincing evidence on ground of what has been claimed and is the subject of this research. This serious aspect of the incident demands academic discussion on the subject more seriously than anything else on any other platform. A chain of such academic discussions and their investigation will prepare ground for inter-faith harmony and greater national social cohesion.

Christians narrate that Muslims being a majority of the country, have a right to legislate for the security of their religion and society. The fact is that this discriminates other minorities. For Example, when a certain minority from the society violates the Muslim promulgated it naturally law and forces minority to leave its religious practices. This majoritarian law also protects minorities to perform their religion with full liberation. However, tension arises when majoritarian view of religion targets the minorities for personal gain. Thus, if any part of the law is being misused one can modify to control the misuse and to overcome the expressions of hate and extremism among the minorities. Religious interaction between Christians and Muslims have taken place in their respective communities but they lasted for only brief period of time[1]. Living in the society, some figures do not like the religious freedom for Christians and cause the tension between both communities.

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[1] See Syyed Hossein Nasar, Islam and the Encounter of Religions, in Muhammad Suheyl Umar (ed), The Religious Other, (Lahore: Iqbal Academy Pakistan, 2009, 2nd ed), 86.

Some Christians are living in Pakistani villages, most of them are poor. While a few are farmers or owners of the land. They mostly have migrated to the cities where they are usually hired in odd jobs such as sweepers which is considered to be a lowliest of professions. Because of such jobs Christians are considered to be inferior by Muslims.[1] They have less opportunities of good education and jobs which are considered as measure of respect and better future in the society.

The situation of Christian-Muslim relations had become more dangerous in the society when Christians were targeted by some Muslims. Christian research presented some evidences about the Muslim attacks. On May 1993; in a village (*Rata Dohatran*) of District Gujranwala,[2] article 295 C that was falsely applied on three Christians. In 1997, inside of the boundary of a police station of Firozpur, six Christians were slaughtered during the days of *E ʿīd-ul-Fitr*.[3] In January 1997, *Shanti Nagar* village was burnt. In May 1998[4], Dr. John Joseph, burnt himself within the boundaries of *Sahiwāl* court as a protest against 295 C. He was the bishop of Faisalabad. All above incidents destroyed the Christian-Muslim relations in Pakistan. The other side of the picture may be investigated with an analytical view. Such activities had a negative impact on the society in general and bad impact specifically on the Christian-Muslim relations in Pakistan.

In the present situation, Muslims generally feel hesitation and fear communal tension when they meet with Christians. Firstly, these activities cause violence and religious discriminations in the society. It also increases physical conflicts and become basis of communal and religious tension in the society. Secondly, when conflict takes place in the society it undoubtedly damages lives of people belonging to the lower strata of the society that include both Christians and Muslims. It is necessary to research the dynamics of this social issue with the evaluation of human actions and behavior. This research attempts to give awareness about the tension among followers of Christianity and Islam based on the case study of *Gojra*.

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[1] See Akhlaq Husain Shamsi, *Social Status and Political Participation of Christian minority in Pakistan*, Ph.D. Thesis, (Lahore: Center for South Asian Studies, University of The Punjab, 2011), 84

[2] Sada, "Managing Christian-Muslim Relation in Pakistani Setting," 103.

[3] Ibid..

[4] Ibid.

Gojra is a municipal administrative city and *Tehsil* of district Toba Take Singh in Punjab, a province of Pakistan. It is located on the road from Faisalabad to Multan and its railway track from Faisalabad is 50 KM long. *Gojra* is a hundred year old city it was developed in the time of British colonization for cultivation of cash crops. *Gojra* city was established with the colonization of *Lyallpur* (Faisalabad) in 1896. British Government of India laid railway track between Faisalabad and *Gojra* in 1899 for traveling and trade. With the facilitation of train for local people, a town committee was formed in *Gojra* to promote its agricultural production to its surrounding big cities in 1904. It was upgraded under the command of the colonial government to B-Class Municipality in 1925 with the access of Chenab Canal to *Gojra* that further increased importance of the city.[1] British Government allotted agricultural land to the local people of Christians and Muslims alike under the name of Canal Development Area that reshaped with *Chack.*[2] After the partition of India, *Gojra* city increased with the population of Christians and Muslims in size. Punjab government declared it as 2nd class Municipal Committee in 1960.[3] With the passage of time, development required promotion of the area, so *Gojra* city was awarded *Tehsil* town status when Toba Take Singh was recrafted as a new District on 1st July 1982. With the new plan of distribution power to lower unit that was named Power Plan of Punjab,[4] *Tehsil* Municipal Administration *Gojra* was declared as *Tehsil* unit of District *Toba Take Singh* on 12th August 2001.

Gojra city is populated with two communities Christians and Muslims for a long time. Christians moved to the city in big numbers when British government declared this town as Mundi of crops and B class Municipality[5]. Christians migrated to *Gojra* from surrounding area and established a "Christian colony". Furthermore, Christians got employment in Municipality as Sanitary Worker for cleaning the city and other labour jobs. Some of them established their business in the markets of *Gojra*. Eventually Christian

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[1] *Gojra, Imperial Gazetteer of India*, v. 12, p. 306, derived from http://dsal.uchicago.edu/reference/gazetteer/pager.html?objectid=DS405.1.I34_V12_312.gif. Accessed February 13, 2018

[2] *Chack* is a local language word that means village developed by colonial time after completion of canal project in Punjab.

[3] See *"Gojra"* last modified Accessed February 02, 2018,
https://ipfs.io/ipfs/QmXoypizjW3WknFiJnKLwHCnL72 vedxjQkD--DP1mXWo6uco/wiki/*Gojra*.html.

[4] See Ibid.

[5] See Imperial Gazetteer of India, 306.

church in *Gojra* built a strong communication platform for its community under the British time in India. *Gojra* Church has been actively engaged in fund raising activities and establishing its relations to get funding and thus uniting with other churches across the world.

In this research, case study of *Gojra* evaluates the current status of relations, conflicts and tension between Christians and Muslims. Moreover, the incident 2009 in *Gojra* is addressed to investigate the dynamics of tension and practices of reconciliation from both communities, Government and Non-Government Organizations (NGOs). Such activities are analyzed with pre and post incident time. For this research, it is necessary to know about the *Gojra* incident of 2009.

In the last week of July and starting of August 2009, two parts of *Gojra* incident took place with bloody religious conflict because of Qur'ānic blasphemy. The first part of this incident happened by Talib Masih in the village *Koriyan, Tehsīl Gojra* and a second part which led to murder and destruction of the Christian houses by the Muslim attackers at Christian Colony in *Gojra* City. This tragic incident took lives of seven Christians and injured 20; therefore, more than 75 Christian houses were burnt by the in raised Muslim mob.[1]

There have been efforts from people of both the communities who have tried to create friendly atmosphere with scholarly discussions.[2] In spite of this theological interaction and cordial encounter between Christians and Muslims, peaceful coexistence could not emerge properly in the society of Pakistan. It might be evaluated with human factor but each conflict has its own separate dynamics which should be studied accordingly. People from both communities have been thinking to get their preferences for living as part of multi-religious society on this globe. People also have sense to adopt reconciliation method among such societies with modern techniques that would be discussed in this research.

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[1] See Ahmad, Sarfaraz, "*Saniha Gojra*" in Fifteen Days *NAQIB* Catholic Lahore, Volume 81, 1-15 September 2009, (Lahore: Randryo Father Parvaze), PP. 14-15, and See "*Gojra* Incident" Accessed, 14 August, 2016 http://www.maati.tv/2012/05/14/*Gojra*-incident/

[2] Montgomery Watt, *Islam and Christianity Today* (London: Routledge & Kegan Paul, 1983), x.

The research mainly explorers the dynamic issues of communal and religious tensions between Christians and Muslims in Pakistan. The main focus for analysing the results is *Gojra* incident 2009 as a case under evaluation. There were killings that caused huge material destruction to Christian homes and churches as a result of attacks by the Muslims. The reason of this incident was blasphemy of the Holy Qur'ān by the Christians. In this situation, Muslims were majority and Christians were minority population. These violent conflicts occurred because of intolerance, ignorance and insensitivity of the majority against the sentiments of minority due to religious differences between the both communities.

❖ Statement of the Problem

The research intends to cover the following main points:

- Pakistani society consists of multi religious communities. The Christians are living as sizeable minority in the country with the Muslims as majority. Both communities have their own religions and communal system. Sometimes they contradict which lead to human conflicts thus creating tensions for co-existence.

- The second part of the problem touches negativity arising from tension among two human groups in the society. This communal and religious tension stokes further violence and killing by opposite religious group in the state as was the case between Christians and Muslims in *Gojra* incident 2009. The research addresses these dynamics of communal and religious tension between Christians and Muslims with following questions.

❖ Questions of the study

By the following questions, the problem can be explored:
- What is the context of Christian-Muslim community in *Gojra*?
- What are the factors of Christian-Muslim communal and religious tension in *Gojra*? And how these factors are analyzed?
- What is the religious perspective of Christians and Muslims for peacebuilding in *Gojra*?

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- What is the analysis of communal activities for peacebuilding in *Gojra*?

- What are suitable measures for peace and reconciliation between Christians and Muslims in *Gojra*?

❖ Aims and Objectives of the Study

This research aims:

i. To explore the dynamics of communal and religious tension between Christians and Muslims in *Gojra*.

ii. To know the parameters taken by both communities for reconciliation and Peacebuilding efforts with the help of government, media and NGOs.

iii. To analyze the data of field survey, to find the result and compare it with the present situation of interfaith harmony in *Gojra* society.

❖ Significance of the Research

This research will play key role to know the Christian-Muslim relations in Pakistan with the factors of tension among both communities in *Gojra* which will be significant as

- It will help to understand the human behavior under the religious teachings and personal practices.

- It will support to highlight the communal violence which basis upon the individual action from two religious communities.

- It will give awareness about the current situation of peacebuilding in Christians and Muslims in Pakistan with the case study of *Gojra* and can facilitate policy makers and researchers.

❖ Nature of the Study

Under the discipline of comparative religion, this study determines the sociology of religion in context of Christian-Muslim relations in Pakistani society. The research investigates a social conflict in the society that is created by two religious communities. This research presents theoretical overview through analysis of the collected data from the

field. It is a mixed method research which uses field survey and secondary sources focusing on Christian-Muslim communities in *Gojra*.

❖ Organization of the Study

The research has been organized in six chapters and conclusion is presented in the end.

1. First chapter introduces the study and its historical overview. The topic of the research is based upon the ground reality of Christians-Muslims relations in Pakistan. Furthermore, this chapter describes the Problem statement, its significance and present Study questions. This chapter reviews the available literature for the study and develops the theoretical framework. The chapter ends with the detail analysis of the research methodology adopted for the study.

2. In second chapter, the communal context of Christian and Muslim communities is analyzed. This includes social structure as well as organizational structure of both communities.

3. Third chapter presents religious perspective for peacebuilding of both religions. Similarities between Christianity and Islam are also discussed.

4. Fourth chapter analyzes data related with communal and religious tension in *Gojra*. Lenience and dissent between Christians and Muslims are discussed. It is commented that Muslims and Christians have separate identities in terms of majority and minority. Mutual perceptive of religious symbols and communal concerns are mentioned. Finally, factors creating tension in *Gojra* are listed.

5. Fifth chapter analyzes date related with communal peacebuilding activities in *Gojra*. Social ethics of Christian-Muslim interaction is highlighted. Ethics in residential areas and working place are discussed in pre and post incident times. Outdoor games and other social and cultural activities for peacebuilding are also detailed. Finally, mutual working positions is explained.

6. Sixth chapter presents findings and recommendations. Findings about theories and blasphemy law, questionnaire and interviews are detailed. Finally, these findings are elaborated to give concrete recommendations about the subject topic.

The conclusion sums up, this research regarding the social conflict in the Christian-Muslim community in *Gojra*. This research also explores new avenue in an age of globalization and expounds critical questions for further research in the field of social interaction between Christians and Muslims.

1.2. Literature Review

The literature review has two major parts to explore the problem and emphasizes the fundamental need for a socio-religious study to investigate the social conflict. The first part evaluates available literature and second part analyzes the literature related to current issue and the theoretical framework which discusses a theory regarding religion and conflict.

1.2.1. Evaluation of Available Literature

The available literature does not provide a direct insight into the social conflict between Christians as minority and Muslims as majority. The literature centers upon the Christian community's varying communal or religious situation in Pakistan or other Muslim majority societies. This research makes an effort to evaluate the available literature to understand the social conflict between Christians and Muslims in the Muslim majority state.

The book *"Non-Muslims in Muslim Majority Societies with Focus on the Middle East and Pakistan"* which was edited by Kajsa Ahlstrand and Goran Gunner that was published by the cooperation of Church of Sweden in 2009 has four articles with special reference to Pakistan. The first article, "Managing Christian-Muslim Relations in Pakistani Setting" by Mehboob Sada, evaluates Christian-Muslim relations in the context of *Quaid*'s vision that envisioned an enlightened Muslim state with equality among its all citizens. But the Blasphemy and other discriminatory legislation disturbed the progressive condition of Christian-Muslim relations. However, the wave of "Interfaith Dialogue" drew a new direction for the relation of both communities since 2001. The second article, *"Non-Muslim Women in Pakistan; Minority within Minority"* by Yasmin Haider, the status of non-Muslim women was analyzed. This analysis describes Pakistani society as a multicultural and multi-faith society. In the third article, *"Islamization of Laws in Pakistan and its Effect on Minorities"* by M. Aslam Khaki, there is an entire critical and analytical study of the Law of Pakistan; especially focusing on the articles which relate to Islamic fundamentals.

"*Non-Muslims in an Islamic State; a case study of Pakistan*" by Ahmad Salim is the last article of the book. The article describes the status of non-Muslims in the Islamic state.

The book "*Human Person in Punjabi Society: a tension between religion & culture*" by Dominic Moghal defines that a man has two statuses; cultural and religious in the society. Religion and culture are two directions which create tension among Punjabi society, according to Dominic Moghal's view. The book has six chapters and most relevant chapters that speaks directly to this research are the third and fourth. But the book focuses on the tension around religion in Punjabi culture not in between two communities. The culture sometimes have the power to overcome religious boundaries. But it does not mean that Punjabi person forgets his religion or prefers culture over his religious identity. When he/she finds culture against religion, the tension emerges in the society. The situation aggravates with destruction of the social life thus, etching permanent lines around the personal and individual religion or faith. On the other hand, there are folk stories and literature that overcomes the religious divide. The classic of Punjabi literature likes the folk story of *Hīr Ranjha* and poetic version of the *Sufi* Literature are examples that cut across religious divide. This symbolic and metaphorical system of a society is beyond the faith and religion, although the people who play that crucial role of overcoming religious divide are the members of the same socio-religious society. However, the concept of superior and inferior of male and female respectively in Punjabi society creates many problems and brings to the unbroken chain of the tension. At the time of mediating, the social conflict at local level i.e. *punchayat* the feminist view from the perceptive of Christian minority is oppressed and ignored. The *punchayat* includes only male members of the society and overrides only minority opinion.

The book "*The Christians of Pakistan; the Passion of Bishop John Joseph*" by Linda S. Walbridge discusses Christianity in Pakistan generally and John Joseph Bishop's biography briefly. Although it was not written in this regard according to author's introductory note, the second part of the book consists of the life of Bishop John Joseph which expressed pity on the death of Bishop.

The book "*Why are we Afraid of Secularism in Pakistan?*" edited by Dominic Moghal and Jennifer Jag Jivan, consisted of articles which describe secularism and its

application to the history. These articles of the book invite scholars to research the society which experiences to discriminations and conflicts between different religious groups.

Tore in his article *"The role of religion in peace and conflict"*[1] drew a map on all activities and tools which play an important role for Peacebuilding through conferences by which Christianity is projected a violent religion. But it did not discuss any physical or anthropological conflict in any religious society. Literature presented at conferences raises the point that the religion is, and will continue to be, a powerful element to create tensions and polarization between and within societies with different cultural and religious values. Religion, in this sense, is a key element behind certain conflicts.[2] However, violent enhancing religious tensions and destroying human life in an environment which was previously more peaceful (for example *Gojra*) has not been addressed by researchers.

There are several books and reports mentioning dialogue and the relationship between Christian-Muslim having a positive impact in society. These provide a significant understanding of similarities and dissimilarities of Christianity and Islam. However, not much literature is available specifically in the context of Pakistani Christian-Muslim society, which points to conflict as part of society-enhancing peace and harmony from both sides. The present research work is expected to open new avenues in the field of socio-religion in Pakistan. The research attempts to fill the gaps and discover new ideas in the field of interfaith relations especially among Christian-Muslim communities in Pakistan. This research provides insight to the dynamics and causes of tension as well highlights the communal conflict between Christians and Muslims in *Gojra* as case study.

1.2.2. Literature Related to Current Issues between Christians and Muslims

These issues can be divided in two parts:

    a) Social and Regional issues between Christian-Muslim communities in *Gojra*

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[1] It is actually, a research journal named New Routes published by "Life & Peace Institute. Tore Samuelsson and Kristina Lundqvist, *The role of religion in peace and conflict* (Sweden: Life & Peace Institute, 2003).

[2] Amina Rasul *"The role of Religion in Peace Making"* (paper presented at 10th Annual Conference by Center for the Study of Islam and Democracy, 21-23 May 2009) See https://www.csidonline.org/documents/pdf/ Amina_Rasul_Role_Religion_CSID_Paper.pdf accessed December19, 2017.

Like every other part of the world, *Gojra*; the small city of Pakistan has developed human life with its different aspects of the religious, cultural and economic. Human nature is based on different thoughts, beliefs, and concepts that sometimes conflict with each other. People choose their lives according to their mental approaches and available opportunities, as there is an unequal basis of development. UNDP Report of 2009 points to this unequal distribution of opportunities and states that human movement is primarily due to this inequality. Thus, improvement in human development is consequence of this movement[1]. People adopt their earning tools according to their skills and potential power of the mind and physical body. People do not have equal mental and physical powers, which create an unequal stage of the religious, social and economic phenomenon. People accept religion with their mind and heart and they get a satisfactory social status with each phase of their lives and earn economical rank in the development of human and social life. Every person does not have a full potential and competency for each aspect of life. Similarly, he tries to accept a religion according to his own choice provided by the available sources of knowledge to him. Human being prefers to live in a society, which protects him from harm in the world and secures him with goodness and safety.

In *Gojra*, human development grew with the passage of time, under the human thrust of spirituality. Humanity as during pre-Islamic times might have accepted any religion. As a result, the pagan society that developed in the Indian Subcontinent eventually converted to Christianity and Islam, such as Christian-Muslim society established in *Gojra*. The Christian-Muslim community development has been explored in different factors with the view that creates non-violence in the society. A religious diversity in the society without harmony and tolerance does not achieve human development because violence ultimately leads to human destruction. Diversity with understanding promotes different human factors in the society where nobody feels inequality in the mind. Therefore, misunderstanding of religion leads to hatred and bad behavior in the society that is a regional issue in the globe. It is explored with the real picture of *Gojra* society in following points by a survey which would be discussed in the analytical chapter with detail:

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[1] See 2009, "Human Development Report 2009," (New York: United Nation Development Program), 8.

i. The religious diversity is downplayed by hate thus creates tension in Christians and Muslims, like issue of Blasphemy and its wrong usage

ii. The opinions of uneducated and illiterate community build a negative base of extremist ideas which creates more tension.

iii. Religious matters are exploited between two conflict parties. One may use religion for his personal benefits while devaluing other's religion in order to assault his character.

iv. Interfaith marriage between Christian and Muslim flames communal tension due to elders of the community disapproving these marriages.

These four and may other points causes the tension between Christian-Muslim communities. The tension seeds in the mind of community members to destroy the stability of peace and harmony in the society.

b) National issues with the socio-political development of Christian-Muslim communities in *Gojra*

Although Pakistan is a Muslim country, yet it has multi-religious minorities. Being the biggest province of Pakistan; Punjab is also an amalgam of different religions. Punjab has existed for centuries as a cultural and traditional hub for people hailing from isolated geographies with their exchange of trade and productions. Resultantly, immigrants and multi-trade holders from far and wide are settled in Punjab to search for better livelihoods and economic opportunities. Christians were provided opportunities to settle in different districts of Punjabi rural and urban areas by the British government. Keeping this view, Punjab became a home to the largest Christian population. Norwegian minority report states that Pakistani Christians are mostly inhabited in urban areas of the central Punjab province. In particular, Lahore and Faisalabad see the huge number of Christians[1] . Another trend for the Christians is to settle down in an entire village in various parts of the Punjab. All population are working class as laborers and peasants, without political awareness and their rights.

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[1] SPARC, *The Children of Minorities: A National Perspective from Pakistan* (Islamabad: Royal Norwegian Embassy, 2014), 20.

The further issue is the international status of Christianity. At local or national level, Christian community faces some problem oriented by the Muslim community. In this view, when Muslims hear or see the international activities and practices of Christian community against any Muslim country, they hate or show aggression to the local Christian community. The research addresses this phenomena according to its study area *Gojra*.

1.2.3. Theoretical Framework of the Research

i.   Religion and conflict theory:

The study explores the critical and sensitive issue involving religion with two religious groups: Christians and Muslims. Both have factors that create clash among them living in an area of the country. Human family truly depends upon the social relationship which is developed with good and bad interaction.[1] The bad interaction indicates social conflict in the society. This variety of conflict as social phenomena plays its role in the individual life as well as in the life of a group of people, tribes and religious communities. It is scholarly evaluated that religious conflict has been internationalizing from the domestic and local level that creates tension among cross religious communities. Jonathan Fox mentions nine reasons to evaluate the role of religion and conflict theory since Cold War with many examples. In the seventh reason, he said: "the groups involved in the conflict often have national, religious or ethnical ties with groups".[2] This explains that each conflict has its own individual reasons. That real humanitarian conditions of an incident has domestic as well as international goals. Religion and conflict is considered as a theory by many Western scholars. That can be explored with a real case which has happened in our society. A case study of *Gojra* as a theoretical framework by which the theory might be evaluated. The tension about religious factors create further communal and religious violence in the society keeping it as a lens for the research.

ii.   Connection Between Blasphemy Law and Communal Tension in Pakistan

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[1] See Marc Gopin, *Holy War, Holy Peace: How Religion can Bring Peace in the Middle East* (New York: Oxford University Press, 2002), 3.

[2] Jonathan Fox and Shmuel Sandler, *Bringing Religion into International Relations* (New York: Palgrave Macmillan, 2004), 63.

Blasphemy Law deals with desecration of religion or any religious symbol. That was designed by the Parliament of the Islamic Republic of Pakistan. NGOs and other Institutions of Human Rights claim that Blasphemy Law is inhuman and an unequal legislation in Pakistan that has caused religious violence and tension since its application that leads to communal conflict in Pakistan[1]. Therefore, the case study of *Gojra* is a test case to see the causes and dynamics of tension between Christians and Muslims in Pakistan. This case is a framework to discover the misuse of Blasphemy Law in Pakistan according to activists of minority rights and International NGOs from all over the world.

1.3. Research Methodology

In this study, the social research methodology has been adopted. The descriptive and empirical study is conducted based upon the past encounter of two big religious communities by understanding local context of tension between Christians and Muslims. The basis for this study was strengthened taking into account the material available in books, journals, reports, newspapers and online data. The methodology is formed with multi dimensional research tools as described here.

1.3.1. Case Study

Case study method is used to explore the real problem in a specific incident. The research becomes generalized by a case study that is "a unit of human activity embedded in the real world"[2] That can be a large community like a town. In this research, a case is a Pakistani town, *Gojra*.[3] The case study belongs to Sociology of religion with special reference to Christian-Muslim communal and religious tension. That is used with an incident that has taken place in the area; a conflict between Christians and Muslims in *Gojra*. The reasons and dynamics of the tension are explored which caused this dreadful conflict between Christians and Muslims.

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[1] See Walbridge, *The Christians of Pakistan*, 8. and See "Annual Report of CLAAS 2011," (Lahore: Centre for Legal Aid Assistance & Settlement, 2012), 53.

[2] Bill Gillham, *Case Study Research Methods* (London: Continuum, 2000), 1.

[3] *Gojra* is a *Tahsīl* of *Dist Toba Take Singh*, located on Faisalabad-Multan road, Punjab, Pakistan. For detail about *Gojra* see pp. 19-21 of this dissertation.

1.3.2. Data Collection

For further data collection is divided into two kinds: Primary Data Sources and Secondary Data Sources adopted for this research.

1.3.2.1. Primary Data Sources

Primary data collection includes field survey which is used with qualitative and quantitative research. Qualitative and quantitative research techniques are used collectively in the study that is technically called "*Mixed Method Research*".[1] Mixed method research commonly signifies the way to collect data with analyzing and evaluating a case which is focused on quantitative and qualitative data under this phenomenon of the society.

Zina O. Leary puts the mixed method research working with both quantitative and qualitative data collection types[2] that is adopted in the research. In a social problem; data is collected by mixed method with its variable kinds to rationalize the matter of fact in the study. Furthermore, it discusses both sides of mixed methods (quantitative and qualitative) with its application to collect data and its analyzing.

(a) Quantitative Method

With the quantitative method, the data is collected by the case study, *Gojra*. This method explains the social issue with a statistical pattern to present numerical research of the required case. Here are case links with socio-religious research to investigate the dynamics of Christian-Muslims tension caused by conflict in *Gojra* as an exemplary step for all over Pakistan.

(i) Field Survey

The basic need to pick data by the quantitative method is to conduct the field survey with all instruments for data collection and verification. It makes the expected theory of the statistical hypothesis in research work. Furthermore, the numerical hypothesis suggests a general conclusion about characteristics of the population. This field survey is conducted

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[1] Micheal J. Piore, "Combining Qualitative and Quantitative Tools," in *A handbook for social science field research: Essays & bibliographic sources on research design and methods for Social Sciences*, ed. Ellen Perecman and Sara R. Curran (California: Sage Publications, 2006), 143.

[2] Zina O'Leary, *The Essential Guide to Doing Research* (London: SAGE Publications, 2004), 105.

with both communities; Christians and Muslims in *Gojra* to explore the dynamics of the issue.

(ii) Population

Without population determination, research survey cannot be conducted with scientific techniques. A population census enables research to apply data from large scale to small size in numbers. The case study for research takes *Gojra* city has total population: 495096[1]. Than it divides the population into 3 sections Christians, Muslims and others[2]. The 'others' shows the people they belong to other religions besides Christianity and Islam. Appendix 1 shows the detail of population.

(iii) Sampling Technique

The Christian-Muslim population of Gojra City is merged in one figure besides 'others' to be ready for survey that is 493184. Sampling technique creates a design to do research on a specific group of people which can be generalized in the light of quantitative research. That can make the research affordable and economical during field survey. During the research, sampling technique has been regulated with online calculator for estimating sample size from total population of Christians and Muslims in *Gojra*.

(iv) Sample Size

Total population determines sampling size for the quantitative data by using online sample size calculator according to Zina O, leary.[3] This online sample size calculator draws the particular and scientific sample in order to get the result. The calculator also draws the

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[1] See Justice Hamid-ul-Rahman, Inquiry Report on Gojra Incident Dated August 01, 2009, (Lahore: Lahore, High Court, 2009), 2. For more detail: see https://www.citypopulation.de/php/pakistan-distr-admin.php?adm2id=73302, Accessed date: February 9, 2016. The population of city Gojra is cited by Census Report 1998.

[2] See Appendix 1 for further detail p. 164 of this dissertation.

[3] See Zina O, leary, 106.

sample size with confidence interval[1] and confidence level[2] that keeps research under scientific method. Online calculator puts 384 sampling size with confidence interval ±5% and confidence level 95%. Therefore, for conducting a survey with the people of both communities; Christians and Muslims, 16 added with the original sample size 384 to make 400 during a survey of a quantitative approach.

(v) Development of Questionnaire

The questionnaire is formatted with two parts in Urdu language in order to be understandable in the study area. First part consists of the demographic data of the community member and second contains the relevant questions of the topic of the research. Demographic data explains the status of the community member before filling the relevant questions. Muslim community members filled a questionnaire by putting their own demographic data, but the questions were raised about opposite community. Christians have evaluated Muslim community members with these questions at the time of interaction and social relationship while Muslims. Eighteen questions are organized in the second part of the questionnaire that covers communal interface.[3] Most questions depends upon "Likert Scale Type" that has multiple choice options under one question. whereas, some requires a form of answer with "Yes" and "No" to express the views that are used in the questionnaire.

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[1] The confidence interval (also called margin of error) is the plus-or-minus figure usually reported in newspaper or television opinion poll results. For example, if you use a confidence interval of 4 and 47% percent of your sample picks an answer you can be "sure" that if you had asked the question of the entire relevant population between 43% (47-4) and 51% (47+4) would have picked that answer. See https://www.surveysystem.com/sscalc.htm assessed December 12, 2017, 02: 50 PM.

[2] The confidence level tells you how sure you can be. It is expressed as a percentage and represents how often the true percentage of the population who would pick an answer lies within the confidence interval. The 95% confidence level means you can be 95% certain; the 99% confidence level means you can be 99% certain. Most researchers use the 95% confidence level. See https://www.surveysystem.com/sscalc.htm Accessed December 12, 2017.

[3] See attached Appendix 7 by page 170 of this dissertation that is detailed questionnaire.

(vi) Distribution of Questionnaire

A questionnaire is distributed with Snowball sampling that is an appropriate way for the research. Snowball, according to Zina O, leary,[1] way of sampling is adopted by the identifying someone from *Gojra*. While that person can refer to others, they are appropriate for filling the questionnaire from Christians and Muslims communities.

According to sample size, 400 community respondents are divided to 200 from Christian and 200 from Muslim. Keeping this figure in mind more division of the distribution of questionnaires was approached by selecting to 100 males and 100 females of each community with snowball method of data collection.

(vii) Tools

With the research tools, research can be identified to choose and collect data for the right achievement. The research can be availed with a trail base for getting right investigation before final survey of the study. In this research, The pilot study gives better understanding before going to final study.

"**Pilot study**" is used to examine the answers of the participants with the experimental method. Ten questionnaires are distributed to three levels of people in one community to collect data. First religious leaders, second political leaders and third laymen from each community of Christian and Muslim were selected to put the answers. After collecting these questionnaires as the result of data was discussed with my supervisor to review for final study. He guided me to reshape the questionnaire and to conduct the survey again for final study with improved questions.

The **final study** is not easy because of unawareness of the social research in the country. People do not take such study with serious mind. They have fear to put the right and true answer on the questionnaire. Keeping this view, sometimes they did not return the questionnaire and some others have sent it back blank[2]. In Appendix 2, "wastage" exists in each part of the community because community members did not give back the questionnaire to the researcher. For example, 15 questionnaires were wasted by Muslim

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[1] O'Leary, *The Essential Guide to Doing Research*, 110.

[2] See appendix 2 by page 165 as Total Population Survey for distribution of questionnaire and collecting it with problem such as mentioned in Final Study.

female respondents, in detail: 9 were not returned while 6 were returned blank. Similar situations exist in different respondent's category from Christian and Muslim communities.

(viii) Questionnaire Analyzing

After collecting data with the quantitative method, questionnaires were analyzed with scientific method applying social research tools. Each question with its multiple-choice answer has a scientific reason because of their selection of the answer. In chapter 4 and 5, the data is analyzed during the research. Religious, educational, social and economic factors which were cause of the tension and conflict in Christians and Muslims are analyzed. The analyzing result is formulated with quantitative method by tables and diagrams and are explained in numerical and statistical way.

(b) Qualitative Method

Qualitative method is the second phase of a mixed method in social research methodology. The development of scientific techniques and instruments during qualitative approach differs with quantitative because of using numerical matters in quantitative and judgment of value in a qualitative way to measure quality.

In this research study, the quality and value of religious perception of the community members are measured by the qualitative applications. Due to this the instruments are difficult to hold this method during survey which is conducted with formal and informal usage of scientific techniques.

(i) Sampling of Qualitative Method

The qualitative method is used to collect data for the research. Total 24 people are taken from both; Christian and Muslim communities to conduct a qualitative survey. The 12 respondents are from each community. Furthermore, 2 members from a religious background, 2 from politicians, 2 from businessmen, 2 from government employees, 2 from laborers and 2 from students are selected for sampling.

(ii) Interview

With above-mentioned sampling, the interview was conducted during field survey to collect data applying mixed method research methodology. During the interview, questions

are raised about the situation of community people before *Gojra* incident and after it. The questions are developed around communal and religious violation.

(iii) Observation

Scientific Observation guides to develop understanding through reality and clear picture of the social issue. Observation does not teach the skills to handle data, but it goes to access the mentality of community people during the field survey. The difficulties forced to skip some direct questions which touched their family or social matters between Christians and Muslims.

(iv) Data Analyses of Qualitative Method

The data is analyzed with using qualitative tools. It guides the researcher to find the result with quality and valuable parameters. This data analyses techniques come with personal reasoning in the research but it is not against the numerical result in broad sense or overall opposite of communal trends.

1.3.2.2. Secondary Data Sources

The research also relates with history of Christianity and Islam. Secondary data sources explore historical background of the research topic according to descriptive study. Social research method, is utilized to investigate the current situation of contemporary relationship between Christians and Muslims in *Gojra*.

For referencing the Chicago Manual of Style is used. The bibliography is given to support the research. References of the Divine books are given on each page as foot notes only. The translation of Holy Qur'ān by Yousaf Ali[1] has been considered while the Holy Bible by King James Version[2] (6th Edition) has been used in this research. All appendices regarding population sampling, demographic data, and questionnaire are attached at the end of the thesis with the numbering of the appendices.Glossary of Terms and detailed bibliography are also attached at the end of the dissertation.

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[1] Abdullah Yousuf Ali, *Translation and Commentary, The Holy Qur'ān*, (Islamabad: Dawah Academy IIU)

[2] King James Version, *The Holy Bible*, (Michigan: World Publishing, 1989)

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Chapter Two:

Christian-Muslim Community in *Gojra*

The individual relationships among people bind them to live in a society. However, due to the difference in thoughts, creeds, races and religions, various communities exist in a society. There are two major communities in *Gojra* society; Christians and Muslims. Before discussing tension and conflict between the two communities, it is important to study their communal setup.

2.1 Social System of Christian-Muslim community in *Gojra*

There are the roots of multi-dimensional society in Punjab with regional and local traditional setups seen throughout the province. In this situation, religion does not significantly play a role to change their traditions and customs. Due to this, people freely adopt local trends and exchange the customs of members belonging to other religious community as a matter of social practice.

Both Islam and Christianity have divine relationship, so their community members have been having social relationship. Both of these religions are closer to each other when compared with other religions like Hinduism. This is evident by a prominent example of the presence of buildings of Churches throughout Pakistan and services offered by Christian community in education and medical sectors in the country.

2.1.1. Family System

It is a natural need of a society that man lives as a family. Due to which, he/she inherits various social norms. This is a natural phenomenon that a child learns a lot from his/her parents while living in a family. Hence, the children of Muslims have Islam as religious affiliation while children of Christians have Christianity as their faith. The same situation of family system is observed in *Gojra*. Muslim families like to bring up their children according to Islamic teachings. Many of the Muslim families forbade their children to interact with Christian children in outdoor activities. Children of Muslim community usually do not get mixed with Christian students in the school.

2.1.2. *Bradarī* System

Bradarī system is a part of Punjabi cultural, which consists of few families sharing similar cultural traditions and customs. This system evolves into caste and tribes which are same

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in Christians and Muslims. In both the communities, members belonging to lowest caste are found. However, owing to Muslim majority, the number of Muslims from lowest caste is not as sizable as the corresponding members from Christian community. Muslim *Bradarī* live in Muslim residential colonies surrounded with other Muslims. On the other hand, Christians live either in their own residential colonies or they reside among Muslims.

2.2. Organizational Structure of Christian-Muslim Community in *Gojra*

An organization is a key platform for a society towards the community development and provides an opportunity to enhance the qualities and professional activities of community members. In an organizational setup, there are people with diversified capabilities who join hands together for a common cause. In *Gojra*, Christians and Muslims have their own multi-dimensional organizations focusing on educational, social work, welfare and political aspects. These are discussed below:

2.2.1. Christian Organizational Structure

Christians have been living in two styles in Pakistan. First, they have colonies and *abadī*, for collective living in the urban as well as the rural areas. Second, they have been living separately, in a rented or an owned house, among the local Muslim residencies. While being in a separate home with the Muslims, it is not possible to engage in any religious activities in the house. So in this regard, they visit the church for their weekly worship, or any special event i.e. for prayer, and to celebrate that religious function. But Christians, who are living collectively, they build churches for their religious prayer, education, and other meetings. They have their own schools that they operate with the cooperation of missionaries and religious NGOs that have a national, or an international background.

A close overview of history reveals that missionary started their operation in 1844[1]. In 1847, first Parish was appointed in Lahore and was given a title of '*Anarkali* Parish' to spread Christianity. It was then decided to establish the center in sub-continent instead of English to offer services in different fields of life, especially in education and health sector,

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[1] See Akhlaq Hussain Shamsi, "Social Status and Political Participation of Christian Minority in Pakistan" (University of the Punjab, 2011), 68.

besides religion. In the current global situation, Christianity has a broad system of organizations, which is generally controlled by the Church that exhibits a key position in the religion. These organizations lie under *religio-political* and *socio-religious* domains and are operational in *Gojra*. A brief introduction of Christian organizations in *Gojra* is given below.

2.2.1.1. Christian Religious and Educational Organizations

The educational organizations in the Christian community can be categorized into three; Churches, School and Seminaries. These are also called "religious educational institutions"

a) Churches

The church does not merely mean a building, but it is an organization and institution to convey the Christian messages using various methods. In broader sense, a church is a movement that is developed throughout the entire history of the Christianity. It effectively functions as a powerful NGOs to provide services in several spheres of life, particularly related with social and political aspects.

A Church plays a pivotal role in the society for organizing various missions for human services at grassroots level by addressing human needs other than religious activities. Thus, a church is a group of authorized people belonging to a particular sect of Christianity.

In Muslim community of Pakistan, a church is considered as an edifice, which is used for religious activities or worshipping, in an analogous way as a Mosque stands for Muslim. In practice, a Church is fully involved in social and welfare activities with religious practices performed by two major sects of the Christians: The Catholic Church and the Church of Pakistan. The Catholic Church is a part of the Roman Catholic sect that is a worldwide group of the Christian people under the authority of a Pope in Rome. On

the other hand, the Church of Pakistan belongs to Protestant sect. *Gojra* has 34[1] functional churches in the Christian community.

(b) Schools

Missionary based schools were developed under the control of national and international churches during the British rule. During 1870s-80s, Evangelical missionaries had conceptualized ideological and intellectual powerful institutions in Punjab.[2] However, the outcomes of this endeavour were not much fruitful, which resulted into an updated twofold strategy. The first plan was to motivate and educate the local people of the Punjab who, in turn, can intellectually influence other people. This helped to control the voices against the British and Christian missionaries. The second strategic plan was to create basic awareness and knowledge of Christianity for the students belonging to elite class by presenting modern version of the Christian theological chapters. The motive was to cognizance the students to develop an ability to continuously review thoughts.[3] Given this context, it is observed that Christian schools have been set up with the same goals as mentioned earlier in various cities of Punjab including *Gojra*. There are four Christian schools in *Gojra*.

- Cathedral School and College
- Saint Paul Secondary School
- Saint Marry School
- Saint Joseph School

(c) Seminaries

A seminary means a "Religious institution" without specifically named to any religion. But in the West, the term "seminary[4]" refers to Catholic institution which is arranged for Christian theology.

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[1] Justice Hamed-ur-Rahman, "Inquiry Report on Gojra Incident Dated August 01," (Lahore: Lahore High Court, 2009), 2.

[2] Roger Ballard, *The Christian of Pakistan* (UK: Centre for Applied South Asian Studies), 2.

[3] Ibid., 3.

[4] The word seminary is used for school of theology or Christian divinity school in Christian community, because of this, the term is equal to *madrasah* for Islamic education. See Robert T. Handy, *A History of Union Theological Seminary in New York*, (New York: Columbia University Press, 1987), ix

However, just a "*madarassah*" is associated with Muslims, a seminary is related with Christians analogously. There can be two forms of seminary with respect to their role in the community: first, the group of people get organized to develop the religious education and spread awareness like biblical study and its interpretation to the community members. Furthermore, it celebrates various religious meetings, such as Christmas, Easter, and any congregation for learning new knowledge of the religion. Second, the institutions, study centres, and libraries deliver Christian knowledge and theology through special courses and degree programs to the community members. Although such institutions are functioning on theological basis in the major cities of the country, the students from small cities and remote areas visit them to get admission.

2.2.1.2. Social and Political Christian Organizations

Each community has social and political issues that vary on the basis of contemporary time and location in which the community members live. Christians, being in minority in Pakistan, faces several problems whose solution calls for having their social and political organizations.

(a) Christian Organizations for Social Issues

Being an employed social worker in the municipal committee of the city, Christians may form a social organization bearing a name to protect their social rights. However, they consider themselves at a relatively lower level in Pakistani social system. After the partition of the Sub-continent, the British officially appointed Christians to provide various services in the society and facilitated them through missionaries abroad. These NGOs[1] or funding

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[1] G Clarke puts this shape of NGOs with the name of FBOs (Faith Based Organizations) in five types:

i.   Faith-based organizations: These organizations work faithfully to stress on the beliefs and doctrine and call the followers to practice the original teaching of the faith.

ii.   Faith-based charities: These welfare organizations collect fund and spend it for the benefit of the local community or to address poverty issues national/ international level. Such organizations are established and developed on faith plans.

iii.   Faith-based socio-political organizations: These organizations tackle faith as a mean of socio-cultural and socio-political activity. These organize faith as a political paradigm, establishing and

organizations are faith based and are mostly belong to Christian's majority countries. During post partition era, the financial aid received from donors is distributed to the Christian community through local Churches that hire people for their missionary work.

In the small city of *Gojra*, Christians usually work in municipal committees, mostly as cleaners or as maids/servants in the houses. Through social organizations, they tend to uplift the whole community with their skills and start-up of small businesses at domestic and local level. The functional social organizations for providing social services to Christians are listed below:

1. Organization for Community Development
2. Social Democratic Institute
3. *Anjuman rifah-e-Aama*
4. Rural Education Development Society
5. *Anjuman Fallah-e-bahbood*
6. Young Welfare Society
7. *Idarah Samaji bahbood*
8. *Al-fallah* Welfare Organization
9. Peace Organization
10. *Awam-e-Pakistan*

In Christian community of *Gojra*, some of these social organizations are inactive and are linked with national or international Christian-based organization only for financial reasons. While other organizations are proactive and are playing an important role for

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organizing the followers' groups on the basis of faith selection but in sense of wider political purposes or promoting faith as a cultural concept in the society.

iv. Faith-based preaching organizations: These organizations preach other people who are not followers of the faith and seek to convert them to embrace the faith by polemic or suitable method.

v. Faith-based fundamentalist and extremist organizations: These organizations operate using unlawful activities on the basis of faith concepts or engage in militant struggle or forceful actions, which are justified on the grounds of faith.

In current situations of Pakistan and other countries, last two types of these organizations doing work in the societies and getting their goals to draw the people in the bloodshed cave. See G Clarke, "Faith Matters: Faith-Based Organizations, Civil Society and International Development," (2006), www.interscience.wiley. com/.

building peace and harmony. Some of these organizations work for solution of family matters of Christian community.

(b) Christian Organizations for Political Activities

There are numerous Christian political parties in every village, town and city and even in a Christian street.[1] Being a minority in the country, Christians realize the importance of having strong ties with political personalities to protect their rights. Some adherents adopted the view, that social welfare workers of the community can highlight their rights in the society through a political platform. The leaders of Christian parties can belong to two distinctive ideological structure their political strategies; Fundamentalist leaders have the strong opinion to have their own political mobilization without having any collation with the Muslim political parties. They want to get their rights through pressure and force. On the other hand, liberal leaders have exactly the opposite opinion. They believe in having good relationship with the majority to resolve their social and political issues. Some Christians think that their leaders do not raise influential voice of their rights in parliament because the leaders themselves are elected by the majority running the government. This is a modern mechanism to drive the majority so that the political party in government gets benefits from the votes of the minority. Nevertheless, there are few names of Christian political parties as reported in the 1988 National elections[2] these are:

- All Pakistan Christian Movement
- Azad Pakistan *Mashihi* League
- Pakistan Christian *Kissan* Party
- Pakistan *Masihi* League
- Pakistan Minority Front
- Pakistan Christian Council
- Pakistan *Bhatta Mazdoor* Party
- Pakistan Christian Congress

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[1] During survey, it is observed that the Christian community organized itself at street level in few areas of *Gojra*.

[2] Saman Masih. Interview by Author. *Gojra* Incident. *Mashihi Abadī Korian*, *Gojra*, July 17, 2014.

In *Gojra*, Christians know their worth and status in the political environment; the fact, that they cannot get equal rights as citizens. Despite this fact, they have awareness of all the political efforts made by Christians in the past. This particularly includes the struggle of Christians during indo-Pak partition in the form of casting vote in favour of Pakistan[1] to get a separate homeland in 1947. Active Christian political parties in *Gojra* include *Masihi* political party, *Masihi Awamī* league and *Insafpasand Tahreek* etc.

2.2.2. Muslim Organizational Structure

Being a majority, the Muslim community has broad chances to avail, such as organizing growth progress, preaching and learning their religious education. The overview of Muslim organizational system does not depend upon exploring the awareness, but it is the real presentation of the community members in this regard.

2.2.2.1. Muslim Religious and Educational Organizations

In Pakistan, Muslims are free to go to mosques for prayer and to schools or *Madaras-e-Dīniyah* for getting an education without any constraints. They have complete freedom to join any organization for doing any pious job for the sake of Allah Almighty. These organizations play a key role in social, political and religious lives of the members of the Muslim community because of being part of Muslim traditions. These organizations can be broadly categorized into three; these are called religious educational institutions.

(a) *Masājid* (Mosques)

A *Masjid* (Mosque) is an edifice in the Islamic tradition used as a venue for worshipping five times a day, *Jum'ah* prayers weekly and two *E'īd* prayers annually. It has a special place in blessedly worship during the Holy month of *Ramadān* and many *Masājid* even arrange an *iftār* dinner. Furthermore, Qur'ān reading (*nazrah*) classes are held in the *Masājid* at different times of the day as per its schedule. In Muslim community, *Masājid*

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[1] Baba Anwar Masih commented during interview in the field survey. Anwar Masih, Interview by author at *Koriyan Adda, Gojra,* dated February 7, 2014

serve as a center of worship, education, social and charity based activities as well as a small meeting point of a religious movement or an organization.

With multi-dimensional functional features, a mosque is a main organization that integrates and links various factors of the religion for the development of the Muslim community.

As soon as a residential colony comprising of few houses is formed, the Muslim community feels an urge to have a mosque to fulfil the obligatory duties. Furthermore, with the passage of time and the increasing needs of the community, a mosque expands its functions from the basic feature of worship to a movement for resolving social and political matters.

Gojra, consists of 337[1] mosques in the Muslim community that can be categorized into two types with respect to their functions; firstly, the mosques whose role is limited to worship and Qur'ān classes only. Secondly, the mosques which extend beyond basic rituals and are considered as the central place for religion as well as socio-political fronts. The mosque authorities consider their right to address social and political issues of the country. Sometimes, contradictory and controversial speeches, echoed by the mosque authorities, pollutes the atmosphere of the religious and intra-religious pluralistic society. This is primarily due to imposing personal opinion or opinion of a particular organization on the members of the whole community or even on the entire country. The same situation has been witnessed in *Gojra* incident where the mosque authority of *Awān* colony (adjacent to Christian colony) tried to provoke Muslim community through its personal opinion about Qur'ān blasphemy. In principle, this incident should had been solved by the rule-of-law instead of a mosque.

(b) Schools

Faith based organizations[2] (FBOs) are running schools and institutions to promote the living standard of Muslim community in the religious atmosphere while introducing the

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[1] See Justice Hamed-ur-Rahman, "Inquiry Report on Gojra Incident Dated August 01," 2.

[2] Faith based organizations shows itself as practical platform of religion. A special report on FBOs argues that FBOs are joined with faithful plane in some good styles. Their organizational system is arranged to motivate the followers with attractive religious agenda. These are presented with religious practices

modern curriculum. The objective to form most of these schools is to provide a quality education as part of Christian missionary schools, however, saving the young minds from liberal education. Many schools have memorization of the Holy Qur'ān and basic Islamic knowledge as their curriculum. Some of these schools have the Islamic traditional dress code as their compulsory uniform, while others only take the Islamic name and conduct extra religious classes as per the Islamic norms and values.

In the locale of *Gojra*, many schools are recognized for their Islamic education and atmosphere. The overall schooling system of the Muslim community in the study area can be categorized into three on the basis of their aim and mission:

1) With completely religious education and basic knowledge, for example, *Dar-e-arqam* school, *Iqra Rodat-ul-atfal* school system, *Hifz-e-Qur'ān* high school, *Dar-ul-Madina* school system etc.

2) With partial Islamic education and labelling Islamic names of schools, for instance, *Ghazali* education system, *Al-arooq* school system, *Hamza* Islamic education school etc.

3) Local private and government schools that are running *nazrah* Qur'ān classes and hold Islamic knowledge competitions from time to time, like *Qir'at* and *Na'at* competition, *Sīrat* quiz competition etc.

Islamic education is given to the Muslim community members in traditional educational system "*madaras-e-dīniyah*" (Religious Institutions) which is discussed in detail in the next section.

(c) Religious Organizations/Institutions

Within this kind of organization, there would be a discussion on two kinds of religious organizations. First, local religious organizations, which have different aims and objectives to show religious affiliation; they host speech programs and public meetings in mosques or outside, with any related topic to a religious ceremony. Those people, who keep

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and service in social system. See Muhammad Asif Iqbal and Saima Siddiqui, *Mapping Terrain: The Activities of Faith-based Organizations in Development in Pakistan* (Karachi: Social Policy and Development Centre, 2008), 7.

extraordinary attachment with any religious sect, become a member of these organizations. They launch fund raising plans to serve in an expected or any hidden plan for the Muslim community[1]. Sometimes, there are small regional wings of countrywide, large organizations, doing work in the Muslim community of *Gojra*, which represents a specific religious sect. The second type of organizations are local *madrasah* (religious institutions), these are further divided into two kinds. The first kind consists of small local *madrasah* for *Hifz-e-Qur'ān* (memorization of the Holy Qur'ān with daily *Nazra* classes), and the second kind is the vast range of institutions with higher religious education. They have their own syllabus covering different timeframes for different courses. The whole structure of this course is called "*dars-e-nizamī*" course. The last or final degree is called "*al-shadah-al-alamīyah*" which is considered as Master Degree in Arabic and Islamic studies by Higher Education Commission (HEC) of Pakistan. This system is just like an organization because they are working in the religious education field with a strong methodology, linking with one of the five religious educational examination boards[2] of Pakistan. The importance and influence of these religious institutions among the Muslim community cannot be ignored.

2.2.2.2. Muslim Social and Political Organizations

These organizations work in the society for the welfare of Muslim community, but sometimes their services are provided to the humanity without any religion, caste and creed in two aspects, social as well as political.

a) Muslim Local Organizations for Social Works

The boundary of charity, welfare, and social needs surround the society that is an amalgam of all the communities, organizations and cluster of people. Therefore, enhancing the services of the people is kept in poise effort for the will of Allah Almighty in the religious sight that is named FBOs. Regarding this view, a group of Muslim community determines

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[1] Their hidden planes depend upon the need of these organizations for example: traveling of members or resource persons to other cities, to establish a new wing in the society or purchasing some luxury equipment for their offices or themselves etc.

[2] See Iqbal and Siddiqui, *Mapping Terrain: The Activities of Faith-based Organizations in Development in Pakistan*, 21.

foundations, aid organizations and welfare societies, to provide every social and human need to the community members, and to secure them from mundane rut experienced in the world.

FBOs concentrate on social and communal affairs, such as human needs, conflicts and in the betterment of the society. There are different social organizations in the study area of *Gojra*, which has two levels. In the first level, there are those organizations that are subparts of the countrywide FBOs, like *Al-Khidmat* Foundation, *Jamat-ul-Dawah*, *Minhāj* Foundation, etc. Their work, regarding social and welfare activities, consists of community health, education and other social needs like distribution of dowry at the occasion of the marriage of orphan girls, distribution of sewing machine to widows etc. The second level of the social organizations covers some local and regional organizations. They work in the city of *Gojra* and the surrounding villages. Their founders are some local traders, landowners and political personalities. During the field survey, the following were observed with different names:

1) Mahmood *Sheikh* Foundation
2) *Sabrah* Foundation
3) Rasheed Memorial Society
4) *Anjuman Tajrān* Welfare Organization
5) *Gojra Kisān* Welfare Foundation

Some names were not listed because of their small position in the community due to which, they were not recognized. In the countryside, villagers come to their councilor, *union nazim* and other political personalities to resolve their social conflicts and issues, because they are considered as an arbitrator conflict. Keeping in view, the government organizational systems sometimes play a role to trigger the social issues and conflicts.

b) Muslim Local Organizations for Political Activities

This overall system of political organization in the whole country is the same. Command, in this regard, is in the hands of big organizations at the country level, but their workers or supporters handle local level political activities. Because of the unstable political system in the country and unawareness of Islamic teachings, people do not care about other's rights; even the workers and representatives of the political parties raise divergence and

conflicts among themselves. At the local level, they try to busy themselves in the street and town political activities for fame. They consider that as a part of their political system to control the masses. These political parties have liberal political agenda to express tolerance and open-mindedness to the all the members of the society, keeping vote bank in each community for governing and maintaining social and political affairs of the society. They have a strong position in the Muslim community of *Gojra*, but the reason behind their possessive nonviolent political position is just to raise their votes for the elections. These members show their religious extremism in the society when they face any conflict or issue with other community members. They violate all religious, social and political norms, to become aggressive with the echo of blasphemy of Muslim religious symbols, although that is false news from the surroundings, spread through the rumors. It forces them to change their views and forgetting the Islamic tolerance, social peace and neighbor rights.

There are other groups of political parties at the local level in each city and town. Even in *Gojra*, that are small levels of FBOs, and their members do not have political guidance and tolerance to bear other's existence and views in the society. Because of aggressive concepts of such Muslim community members, the religious-political parties have engaged in highlighting the issues of non-Islamic communities in the Muslim country and its social system and this has generated a negative atmosphere in the society for accepting of non-Muslims as fellow countrymen having equal rights. Then it becomes more difficult to control such religious base conflicts and issues, especially when famous religious-political groups do not care to join anti-Muslim state groups.

Chapter Three:

Religious Perspective of Christians and Muslims for Peacebuilding in *Gojra*

There are many multi-dimensional similarities between Christianity and Islam. Both have traditional guidance and approaches for peacebuilding by which the communities mutually coexist all across the world. By focusing on religious perception of peacebuilding and the direction for its activities, this chapter explores how should be resolved conflicts through religious perspective. The philosophy of both the religion promotes such peacebuilding process.

3.1. Peacebuilding Activities by Religious Teachings

Promotion of peace for humanity is the basic teaching of both the religions. The divine text of both the religion emphasizes the need for better social structure and harmony. There are many such religious references which promotes such activities among the communities at large. Such religious references are discussed below to mark its influence in the study.

Being divine religions Christianity and Islam, both share the same background. Both believe in and have divine revelation. Throughout the entire history both are existing mutually sometime with conflicts and sometime with religious harmony. Therefore, religion had always been playing a pivotal role in the context of regional culture and social system. Both the religions have their peacebuilding mechanism in the society. Such mechanism promotes awareness in the societies. Such traditional system and regional culture are discussed to emphasize its need in the world.

3.1.1. Christian-Muslim Similarities

Although both Christianity and Islam have differences in their base but there are a lot of similarities and parallels. Due to such commonalities both are growing in the world. Therefore, it is the need of the hour to promote such similarities to stimulate their followers to maintain peace among communities. These resemblances need to be focused for harmony in the society.

This study establishes the fact that Judaism, Christianity and Islam are based on the Abrahamic traditions of the providence revealed religions. According to Islam, the Prophet Abraham (*Ibrahīm* peace and blessing of Allah Almighty be upon him) has a parental personality for Islam and the Muslims. Abraham has been mentioned as in Qur'ān

"*Ibrahīm[1]*". Abraham's generation has been termed as the generation of monotheist. Similarly it has a chain of Prophets of the monotheistic traditions. The area where the Prophet and his descendants settled known as the Holy Land. It is the area where Biblical and Qur'ānic text were revealed and preached. Today that part includes several modern civilizations, Israel, Palestine, Jordon, Saudi Arabia, Yemen, and parts of Egypt, Iraq and Syria. Over time, these lands have been the place of spiritual journeys, settlements and cities, trade, colonies, wars, and empires. They have been lands of human joy and sorrow, conflict and cooperation, and great diversity of thoughts and ideas. During the past four thousand years, the monotheistic tradition brought forth the world religions called Judaism, Christianity, and Islam.[2]

Prophet Abraham had two sons, Ismael (son of *Hājirah*) and Isaac (son of *Sārah*). Both settled in parts of Arabian Peninsula. The former settled near Makkah and the latter near Jerusalem. According to the scriptures, Abraham was promised that his sons would be the fathers of great nations. These nations are the people who are now called Jews, Christians, and Muslims. In this sense, Christianity and Islam have a common background and basic beliefs. These were supported by same way of revelation with their names in Gospel and Qur'ān. All peacemaking are supported by Abrahamic scriptures. Abrahamic religions reveals an ethic for just peacemaking that support the means to settle conflicts nonviolently. It also addresses some of the root causes that lead to violent activities in the societies. This common sharing of history may lead to peace activities among Christian and the Muslim scientifically and technically. The historical sharing regarding knowledge and sciences especially in the Middle Ages[3], just as examples of mutual understanding and even collaboration, provides strong vision to the grassroots of the society in modern time for peacebuilding because of this basic similarity between Christianity and Islam.

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[1] Al Qur'ān 2:124

[2] Susan Douglass, *Historical Background: The Abrahamic Faiths*, Accessed December 19, 2016.
   http://www.islamicspain.tv/For-Teachers/

[3] Ismail Raji al-Faruqi, *Trialogue of the Abrahamic Faiths* (Riyadh: International Islamic Publishing House, 1991), 3.

Adam and Eve are the first human beings mentioned in the scriptures as receiving revelation from God that declare Adam as Prophet by Christianity and Islam with the foundation of prophetic tradition. Similarly the prophets like Elijah, Isaiah, Noah, Jonah, Abraham, Jacob, Moses, David, and Solomon (SA) are common for the Christian and the Muslim. In the end, Jesus and Muhammad (Peace and blessings of Allah be upon Him), each of them stands as Prophet of God before their nations for their religious guidance. Both of them had revelations with their separate books; Gospel and Qur'ān. None of them motivate for violence against each other that provides basic theme to create peace in society.

Christian and Muslims are monotheist. They believe in one God. Christians and Muslims believe in One God as a monotheistic concept. The identical phenomenon as common and similar recognition was found in Christianity: its faithfulness to the One God, with the exclusion of any other divinity, was the fact that revealed to the Roman authorities[1] the true nature of Christianity and its adjustment with paganism. The revelation regarding one God provides the true concept of monotheism to Christianity with biblical verses such as: "Hear, 0 Israel, the Lord is our God, one Lord, and you must love the Lord your God with all your heart and soul and strength."[2] In such verses, Christianity is considered monotheistic religion with the prophetic and divine order just like Islam. In the Islamic faith to recite the wonderful list of the ninety-nine most beautiful names of God (*Asmā Husnā*) reveals Muslim monotheistic faith in the One God. According to Qur'ān, "(O Esteemed Messenger!) Proclaim: 'He is Allah, Who is the One"[3] is a textual proof for enhancing the monotheistic concept of God by Muslims.

With these historical similarities, both communities can further uphold activities and techniques to enhance reconciliation and peace among societies. That also closes way of conflict and violence against each other. The above-mentioned similarities are key to bring both the traditions near and to create a balanced way among followers of Christianity and Islam with communication of these common grounds through holding

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[1] Ibid., 3.

[2] Deut. 6: 4

[3] Al- Qur'ān 19: 36

different meetings at their level of mind in *Gojra* city especially and in all over the world commonly

3.2. Peacebuilding and Harmony in Christian Tradition

The Christian tradition also continues the ministry of the ancient Hebrew prophets who were supremely preoccupied with God's call for social, political, and economic justice with special reference to build peace in the society. The differences of opinion among Christians about the status of peace can be overcome by starting with the biblical maxim that is a "God of peace", and even that "God is peace himself"[1]. In Hebrew tradition by explaining the Christian concept that the word "righteousness" is synonymous to 'delivering justice and peace' the kind of justice that delivers the downtrodden from domination and brings the outcastes into the community[2]. It gives access to the word of "Peace" in the society with Christian tradition adopted by the community. Thirty-seven times[3] in the Gospel, Jesus confronted the wealthy and ruling authorities in Jerusalem and their supporters, criticizing them for their injustices: domination of the powerless, keeping out of outcastes, oppression of the poor, and violence against victims.

3.2.1. Teaching of Peacebuilding in Christianity

"Christendom is only our field by which we spread the light of the revelation that restricts the nation to start the war and our hopes will be fully realized when wars shall cease whenever Christianity prevails[4]". It is a religious concept preaching peace as a moral obligation by Christianity. This concept forbids any one who has gone extremist, to indulge or initiate any aggressive activity in a community. According to their views, they are

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[1] Cottfried Vanoni, "The Roots of Peace in Bible and Christian Tradition," in *Peace for Humanity*, ed. Andreas Bsteh (New Delhi: Vikas Publishing House PVT LTD, 1998), 101.

[2] Ibid., 102.

[3] Cerrie Ter Haar, "Religion: Source of Conflict or Source for Peace?," in *Bridge Or Barrier: Religion, Violence and Visions for Peace*, ed. Cerrie ter Haar and James J. Busuttil (Leiden: BRILL, 2005), 19.

[4] *The Book of Peace: A Collection of Essays on War and Peace*, (Pensacola: Vance Publications, 1845), 5. This 150 years old book was written by the Christian writer on peace presenting different essays with different views to apply the theories on the society.

always with the revealed teachings. Such nurseries will train the generation of peacemakers who may maintain the peace of the whole world[1]. This similarity of views leads to union of efforts to be on a platform for common principles to promote peace and harmony among the communities.

In the Holy Bible for the word "peace" synonymous are "righteousness" and "harmony" for inviting people towards God's teaching. There are different words in Holy Bible, contextually for peace, righteousness, and harmony to call people to the God's kingdom. Although the difference in approaches regarding peace with the textual study of Bible is a human diversity of God, yet essential meaning is derived linguistically from the same language sources. This can be referred to the context that is important for Biblical teaching about God by which "šalōm[2]" is mentioned[3].

Šalōm is one of the essential contents of the biblical message of both; the Prophet Isaiah working in Babylonian exile and also for Jesus of Nazareth[4]. Christians explained scholarly the message of Prophet Isaiah as new Salvation, as Liberation from dependence and slavery as God's Shalom.

Jesus of Nazareth revives the tradition of the exiled Isaiah as a messenger of joy as an evangelist.

In a center of the Gospel, where the task of Evangelization is handed on, while the disciples are being instructed; peace is mentioned: "when you enter a house, first say: 'peace to this house.' If a man of peace is there, your peace will rest on him; if not, it will return to you. When you enter a town, heal the sick who are there and tell them: The kingdom of God has come near to you."[5] Divine text directs the people to understand the religious theme of

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[1] See ibid., 6.

[2] Šalōm is written in English by "Shalom". It is in Hebrew "שָׁלוֹם" "shalom; also spelled in English as sholom, sholem, sholoim, shulem). It means peace, harmony, wholeness, completeness, prosperity, welfare and tranquility and can be used idiomatically to mean both hello and goodbye. See "Shalom" Accessed September 12, 2017, 11:30 AM https://en.wikipedia.org/wiki/ Shalom.

[3] Isaiah 53: 5

[4] Vanoni, "The Roots of Peace in Bible and Christian Tradition," 101.

[5] Matthew 10: 4-15; Luke 10: 5-9

personal development as well as communal satisfaction keeping peace and harmony concerning others leaving harsh attitude for the salvation and righteousness.

Moreover, New Testament advises the people to promote such action as to protest against and transform cases of injustice. Furthermore, New Testament scripture guides the people to promote nonviolent direct action to protest and transform cases of injustice. In his Sermon on the Mount[1], Jesus calls on his followers to turn the other cheek if hit by other. This was not a call for submission to violence, but rather an act of tolerance. In Jesus' time, one would strike on the right cheek with the back of the right hand because in that culture, touching someone with the left hand was considered shameful practice. Hence, to turn the left cheek toward the oppressor was to put him/her in a compromised situation, unable to issue the direct hit with the right hand being Divine guidance to enhance nonviolently. Similarly, Jesus called on those being sued by a creditor for their coat to give not only the coat but the cloak, too, leaving the indebted naked in court and thereby exposing the greed of the creditor[2]. In these examples, the authors argue, Jesus is calling on his followers not merely to obey humbly with oppressors but to "take an unambiguous transforming initiative, nonviolently, to confront the injustice of the oppressive situation".[3] Human feelings become aggressive with harsh behavior being nature turning to the nonviolent position for the betterment and peace in the society. The generous attitude and compromised human nature draw attractive influence on even non cooperative people to obey the command that comes from a textual background of the Christianity.

Theological study on peace provides a strong base as a moral and righteous way for the development of the society in the Christian community. The peace discussion has much in common with theology. Peace is one of the highest values of mankind. Since, however, concepts of peace are widely different and nobody can stay impartial on the question of peace.

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[1] Matthew 5:7

[2] Fr. Thomas Michel, "Ten Steps to Peace," in *New Vision for Peace*, ed. M Abdus Sabur and Lisa Schenk (Bangkok: AMAN), 42.

[3] William Barclay, *The Gospel of Matthew*, vol. 1, Translation & Interpretation (Philadelphia: The Westminster Press, 1958), 39.

When theologians discuss peace, the matter becomes greatly difficult. For controversy about God and controversy about peace are joined by controversies about God and peace[1]. Theologians, at any rate, have to watch out that God remains the highest value. When representatives of different religious communities assemble to discuss the religious view of the foundations, problems and future perspectives of peace, the situation becomes more complex again. Therefore, the Christians can refer to the Bible common to them, just as the Muslims to the Qur'ān.

The statement, "search for peace among themselves" given by the World Assembly of Christian for Justice, Peace, and Integrity of Creation with the declaration of Carl Friedrich, can now be understood more visibly[2]. Theologians who give their own perception with these meanings have two directions. Firstly, the relation to your own religious community and traditional interpretation should be put aside for the sake of the common cause. Secondly, the relation to the other religious community as creating an atmosphere in which the other side may say what they think to be the truth, even if they have not always practiced this truth[3]. The theological statement "search for peace" is initially a "Peacebuilding" step with philosophical discussion rooted in the community because that is not interaction with the religion but dealings with in religion and out of religion going forward to the communal relations. The communal relations come across different aspects of the society exclusively religion because of social need. Therefore, it perhaps intentionally guides to the peace and harmony in the society with in or out of the community.

The initiative of other's understanding in their religions carries individual as well as a collective sphere to create a peaceful atmosphere for all humanity. Christian theologians provided roots to Peacebuilding among the Christians to draw theological fertilizer for further development of the communal settlement especially, in the society.

The Second Vatican Council mentions in its "Nostra Aetate; Declaration on the Relation of the Church to Non-Christian Religions" the former quarrels and forget the past, and urges that a sincere effort be made to achieve mutual understanding; for the

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[1] Vanoni, "The Roots of Peace in Bible and Christian Tradition," 100.

[2] See ibid., 99-100

[3] See ibid., 100.

benefit of all mean, let them together preserve and promote peace, liberty, social justice and moral values[1]". Moral value becomes more valuable when it goes to other community members for promotion of protection, peace, and prosperity of harmony that is beneficiary for communal and religious co-existence. Nonviolence, tolerance and peace in the society with other religions is equally emphasized by Christian moral tradition to the followers as a communal and religious settlement.

Furthermore, for the co-existence of Christians and Muslims, "Nostra Aetate" raises the honour for the Muslims because they believe in One God Who talked with a man. It appreciates Muslim's belief in Jesus Christ (Peace be upon Him) and Marry[2]. Likewise presently, Church was advised to raise their hands to Muslims for peace, dignity and global brotherhood. Council needs to promote harmony with other religions living within their own boundaries enhancing motivation to peace. By theologically and traditionally, Christianity does not drive such motives that annihilate the peace of society living with multiple communities.

As mentioned earlier, the Christian authors emphasize that the Christian scriptures overwhelmingly argue for pacifism in the face of war and violence. "Blessed are the peacemakers[3]," said Jesus, who are referred to as the "Prince of Peace[4]," "for they will be called children of God.......[5]" The authors draw as well from the Hebrew texts also to support this argument, noting that the prophet Isaiah is said to have equated the coming of the Messiah, understood as Jesus in Christian theology, with "endless peace"[6].

However, such pacifism calls one to go beyond the disapproval of war to promote constructive steps toward creating a just and pacific world. In particular, the Christian

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[1] "Nostra Aetata," in *Vatican Council II*, ed. A Flannery (Vatican: Dublin, 1988), 362.

[2] Ibid., 365.

[3] Matthew 5:9

[4] Isaiah 9:5

[5] Matthew 7:9

[6] Isaiah 10:5

scholars focus on the practice norms of actively[1] pursuing peace through nonviolent means; promoting economic, political, and social justice; and strengthening cooperation.

This sense of justice extends to all, as Jesus draws himself close even to the socially marginalized who were deemed impure or socially inferior: the tax collectors and prostitutes. His model of sharing meals and teachings with all demonstrates radical social inclusion and social justice. Justice is also linked to peace in the scriptures, the Christian scholars note. Finally, the Christian research for Peacebuilding includes hidden support for international cooperation, taking the form, for example, of international organizations such as the United Nations. This is grounded in the Christian scriptural authorization to reach out to foreign nations just for their own mission. The disciples of Jesus traveled extensively and extended membership in their community to others, engaging with them on central questions of what it means to live well, both politically and spiritually. International organizations create this space and incentive for nations to work cooperatively and to resolve disputes nonviolently.

The Christian scholars also speak of the need to take "independent initiatives to reduce hostility" when tensions between two competing people or communities are escalating. The scholars drew from biblical examples, such as the story of brothers Jacob and Esau confronting each other in peace after years of mutual hostility in the Book of Genesis. In this story, Jacob precedes their encounter with initiatives of respect shown toward Esau. This sort of series of small initiatives to build trust leading to direct engagement is the modus operandi encouraged by the Christian scholars who enhance peace among them.

Traditional research as moral teaching of Christianity for peace is basic motivation for Christian community not only in *Gojra* but also across the globe, it further, drives more organizations to peacebuilding that is to be evaluated in following lines.

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[1] See Miroslaw Volf, "Christianity- a violent religion?," *New Routes: A Journal of Peace Research and Action* 8(2003): 18.

3.2.2. Peacebuilding Activities by Christian Institutions in *Gojra*

Religious institutions in Christianity are not differentiated with Islam. For its central functions and role in society Christianity bases upon Church as a first religious organizational institution. But how is it delivering the lesson of harmony and Peacebuilding in the society that is to be observe here.

A. Peacebuilding Activities by Church

Religion based Christian organizations have been continuously presenting their short and long-term programs for Peacebuilding in *Gojra* and other surrounding areas. The key role of religious organizations in the Christian community is a Church but it expands its activities according to need and availability of prospect in the society. It has main goal and target to present its religious mission among the people. Therefore, the Church adopts other possibilities regarding transmitting the lesson of humbleness, tolerance, and harmony for a peaceful society. Such feature carries a platform to the non-Christian people with the Christian community. Also the Christians are introduced as motivators of peaceful coexistence in the society. With this mission, people from Christians-Muslim communities are fascinated to work together, to communicate and to remove their mental ambiguities about their religions.

At a larger scale, two big Churches[1] are working in *Gojra* city in addition to some small local churches in different Christian colonies in the city as well as in rural area. These Churches arrange social and religious programs for communal welfare with religious education and social techniques. Such programs are funded by some foreign NGO or Christian Church of any European country.

Mr. Younus[2] is working with the administrative post of Church Saint Albrit. He has presented his views positively although he has some critical concerns regarding Muslim perception. Therefore, he has commented on post incident activities for peacebuilding

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[1] Two churches are leading other local churches of Christian community; one belongs to Catholic Church and the other belongs to Church of Pakistan.

[2] Mr. Yunus, Interview by author, *Gojra* Incident. Cojra City, February 03, 2014, 1:45 PM. He is Senior Pastor of Catholic Church Saint Albrit and Principal of Saint Albrit High School in *Gojra* City.

among Christian-Muslim communities. His comments have expressed interfaith harmony and peace in the society with these words.

1. Activities of interfaith dialogue and harmony have become nearer to both sides of the communities and because of these activities people have changed which is strengthening the public opinion to come close for peaceful coexistence.

2. Muslim community members invited Christians to their after parties for sharing love and peace enhancing new way for promotion of harmony in the society.

3. Christian community members invited not only common Muslim friends but 'Ulamā in their Christmas event for celebration and wishing to Christians.

4. Some Muslim 'Ulamā inform us how to avoid unexpected or dangerous situation of communal violence.

5. Christian-Muslim community arranged a walk for fund raising to support the people of the flood area. That is just an example of activities of interfaith harmony and Peacebuilding.

6. For the development of women, there are some Christian organizations to train them in the vocational field to support their families' economic matters without any faith and creed under our Church supervision.

For analyzing his comments, community members were accessed to analyze such activities named as Interfaith Harmony or Peacebuilding. A high percentage of the people were found spending the time under the pressure of majority although the harsh Muslim attitude was reduced after the effects of such activities especially after the bloody incident 2009 itself. Two reasons may apply for the positive position of Fr. Yusnus's comments. Firstly, he is a community leader living with Muslim community and does not feel to express comments but being the leader he inhibits any biased communication. Such communication may become the tool for peace and harmony in the society to prevent the aggressive mood of any person. Secondly, he understands his position and being the religious teacher he must adopt teaching method to convey his message to the second person especially when the second person belongs to Muslim community. Therefore, he presented peace lesson with comments on the current situation of Christian-Muslim communities in *Gojra* that was direct action by Church authority.

B. Peacebuilding Activities by Missionary Schools

Missionary Schools are a silent way of Peacebuilding and harmony in the society. That was the direct interaction of two communities for a long time at a place being an educational institution. First of all, kids observe recitation of the two holy books at a time early morning that draw the clear picture of interfaith harmony on the young and fresh mind. Being missionary school, it presents different type of stories collected from Bible to all students.

Students from multiple communities interact for a long time and they gradually learn that they belong to a different religion but they do not need to touch this subject and live with harmonious feelings and thoughts. It makes them friends from two communities without disclosing their backgrounds. These schools develop this process of Peacebuilding but with participation of the staff and authority not taking part in any religious violence.

In *Gojra* City, two missionary schools are working first Albert High School and second Cathedral Mission High School *Gojra*. Students of these schools know the foundation of Christian Missionary schools and they play a key role for the betterment of the community. Fr. Yunus is a principal of Saint Albrit High School, he said that the students of Albirt schools have more awareness than other schools regarding peace and harmony. He clarified that Albirt High School facilitated both the communities especially for those people who cannot understand the value of education such as sanitary workers in *Gojra* from Christian community.

With the collaboration of national and cultural activities, missionary schools have best efforts to arrange mutual programs or different shows that are sources for get together of the parents from both communities. With the further collaboration of the schools to enhance the harmony and peace among the society they participate in such programs just for entertainment.

Intra-school programs for games and extra curriculum activities provide a chance to the students of both communities to create confidence and collaboratoin among themselves with the faith diversity and tolerance. It especially furnishes students to become a part of human society which has a broad station to stay with human having different faith, creed, and culture. It emphasizes young and fresh minds because of their collaboration and cooperation with human patience. This individual mental endurance brings forth peace of humanity and betterment of the society.

C. Peacebuilding Activities by Christian Theological Organizations

In the Christian community, there are some local religious organizations which guide them for religious matters, they are working in the city and surrounding area of *Gojra* Christian community but not in *Gojra* Community. For example Justice and Peace Commission Multan, *Sharakat* Pakistan Catholic Church Sargodha, Karitas Pakistan Faisalabad and Christian Development Organization *Sahiwal*[1] based on the Christian community working for their social and economic development because of community brotherhood. With different training sessions and workshops, these, and such other organizations call the people of the Christian community for a get together for their training or Peacebuilding and interfaith harmony. Somehow, they also invite people from different religious communities for interaction and reducing hostile and aggressive attitude through communication, discussion and dialogue but all with a specific rule regulation to avoid any tension in the society.

Christianity communities are holding peacebuilding activities with intro community techniques under the guidelines and supervision of national and international NGOs. As a result patience and nonviolence activities were promoted in the society. After the Incident of *Gojra* 2009 Peacebuilding activities, people started to trace the reasons of the religious conflicts and its impacts on their social and economic life. Keeping these views they found negativity of satanic power in the human body. They ultimately, wished to adopt peace and harmony in the society.

D. Peacebuilding Activities by Christian Study Center Rawalpindi

Christian Study Center Rawalpindi is a dedicated educational, social and communal organization. The center although belong to Christian community yet it has a broad vision to establish peace harmony and understanding of others. It has introduced different short and long term programs for the promotion of peace and interfaith harmony in the society along with books, newsletters with following lines:

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[1] Domainak Mughal, Mahboob Sada, and Romana Basheer, *Awami Satha par Samaji aor Bain-ul-Mazahab Ham Ahngi: Training Manual* (Rawalpindi: Christian Study Center, 2001), 68-74.

Christian Study Centre has designed a three year (2011-2013) program consisting of Peacebuilding initiatives to promote interfaith harmony. With this program, some local areas have been selected near Faisalabad. CSC team selected six partners from each target area who arranged various activities to introduce the concept of interfaith harmony and Peacebuilding in their areas. After completing the first phase successfully, CSC continued work in the areas of the first phase and extended these Peacebuilding activities to two new areas *Gojra* and *Nankana Sahib* as well. Center has mentioned the main objectives of three-year program for Peacebuilding in its newsletters. These objectives were:

- To make efforts with the help of social organizations to build peace and harmony among different sects and religion.

- To implement Peacebuilding initiatives in an effective and sustainable manner

- To sensitize and mobilize different levels of society from grassroots level to national level for effective advocacy on the topics of human rights including minority rights, women rights, Peacebuilding and interfaith harmony and to stimulate them for the implementation to the local level.

- To provide guidance to social workers for the project through publishing and distributing the resource books on the topic of interfaith harmony to make Peacebuilding efforts effective and sustainable in the focused areas.

With these objectives, Christian Study Center has arranged programs for social organizations and designed joint initiatives with partner organizations to establish the relationship and peace activities among different religions and sects, through which with the help of social workers, lawyers, intellectuals, political leaders, religious leaders and women leaders[1]. Joint interfaith sessions is organized in their respective areas so that with the help of local influential people promotion of peace is made possible.

Three major activities were the part of the three years' project which were held in two-time frames, first from 2011 to 2013 and second from 2014 to 2016. These three activities were exercised with the different people:

a. Meetings of Peace Committees

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[1] *Peace & Harmony Newsletter 2011*, (Rawalpindi: Christian Study Center, 2011), 02.

The community-based peace committees were established by CSC in the last time during its projects for existing project areas; *Gojra* and Nankana Sahib, which have been playing a vibrant role in resolving conflicts at the local level. They arranged monthly meetings. The Christian Study Center has also been joining them in their quarterly meetings.

b. Awareness Seminars and Workshops

Introduction and awareness were strengthened by the efforts of the partners and peace committees for accessing general public and masses of the area. It has made them aware of the issues of interfaith harmony, Peacebuilding and human rights by holding four seminars and two workshops conducted during this project. These were organized with the collaboration of other religious leaders and organization so that the different participants could come in these programs.

c. Consultation Meetings

The project team organized two bi-annual consultation meetings with the project stakeholders of the previous areas. During these meetings, the participants shared their experiences of work, achievements, and challenges they faced in handling the social and religion-driven conflicts.[1]

The project was conducted in *Gojra* area during 2013 to 2016 but it has two prospects; first to realize the importance of peace and social harmony for everyone from the society either one belongs to Christian or to Muslim community, second to create awareness of the means and purpose of the society for all humankind to progress in it with peace and safe life. Therefore, it could not achieve the 100 % result and positive response, but situation takes time to change the mind and thoughts in a positive sense because there were some threats[2].

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[1] *Peaceful Co-existence Newsletter*, (Rawalpindi: Christian Study Center, 2016), 02-03.

[2] The threats relay upon different social values in each community. For example, in Muslim community, people do not like to raise social relations with a Christian even a Muslim interacts to Christians, Muslim community people hate to him. So, these are threats for the positive sense to promote harmony in the society. Such threats are social values in each community even a Christian person faces such problems and difficulties in his community when he raises his interaction with Muslims because interaction is considered a first step to conversion. This hate and common problem among both communities do not bring them to near point as social partner of one society and provide them the surface of religious violence, social injustice and extremist attack to the powerful part of the society.

In flourishing against Peacebuilding activities for common people. Participants especially Muslims do not express their participation in such programs because of negative response from their own community members. So that remained on papers and pictures only and was not conveyed to other people to call them in peace and harmonious atmosphere with successful in pluralistic society.

In this direction of Christian Study Center, the books, newsletters, training manual etc. can be included in peaceful and harmonious activities. This side is based on the previous step of Peacebuilding because training is not possible without literature or guide manual. CSC itself prepares such material according to culture, social values and intellectual pattern for the attraction of minds of people in which the trainer uses this beneficial material and furthermore CSC publishes it as own knowledge property. Therefore, the material has multiple directions; for example, some books refer to Divine text which highlights peace and harmony that is guidance for the religious people they belong to a religion and get the lesson as per their mind. Some raise social philosophy and values as per their magnetism focusing on tolerance, harmony and peace to the common legacy of humanity that is the welfare of the society.

Christian Study Center Rawalpindi has a vast area of activities for Peacebuilding. The intervention strongly focuses on the change of attitudes. The experiences shared indicate that people of different faiths are coming closer in the *Gojra* society so that they may play their pivotal role in the betterment of the society. First, a better situation was heard from Hamid Ashraf; Head Sadar Police Station, Gorjra during survey of the study area.[1] He said that the community leaders of both the religions attended joint meetings and parties even *Eīd Meelād* and Christmas functions. Secondly, progressive situation was noticed in the society from a Christian scholar during the interview mentioned in last pages.[2]

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[1] Hamid Ashraf, Interview by author, Peacebuilding of *Gojra*. *Gojra* City, November 11, 2016, 2:15 PM

[2] See p. 64 (Fr. Yunus) of this desertion.

3.2.3. Peacebuilding Activities by Christian Social Organizations

Social Organizations have no proper work without the participation of the religious movement or religious leaders, as they have a social motive for Peacebuilding to promote common well and desire to live in the society. There are some social organizations[1] working in *Gojra* Christian community for two major aspects and services for the community.

1) Internal communal conflicts and problems need to be solved without any aggressive and forceful behavior. These conflicts are not beyond the community to destroy the peace of overall society but it belongs to Christian families in the community. Local Social Organizations or *Panchayat* solve these internal matters with helpful atmosphere running their domestic vehicle with the right way. The positive and pretty point of these social organizations is to call a renowned Muslim personality who has an effective role in the society because of his wisdom and decision on a difficult situation of a family conflict. It was resolved peacefully and technically that might be harsh and ruthless without the participation of such personalities. That is the wonderful contribution of these organizations to stable the social and family matter of Christians.

2) Socio-political problems are part of every community that cannot be solved without the mutual contribution of social and political organization or personality because in Pakistani society effective person does co-relate to the political and social setup of the local society. That is a global phenomenon and talk of the relationship between religions and political imagines that the two can be not only distinguished but also separated, both play a pivotal role in the society with the connective and dis-connective sphere. This is precisely what is being challenged in many parts of the world today, notably by Islamists, but also by people in other major religious traditions.[2] The facts cannot be hidden to analyze the communal violence regarding the religious involvement by ethical and moral discrimination although some figures sign an evil with having full supervision of drugs sale-purchase station.

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[1] For names of these organizations see p. 54 of this dissertation.

[2] Rosalind I. J. Hackett, "Religious Domination of War and Peace " in *Religion and society; An Agenda for the 21st Century*, ed. Cerrie ter Haar and Yoshio Tsuruoka (Leiden: BRILL, 2007), 3.

Social organizations of Christian community try with best effort to disclose those hands which are behind of these killers of humanity in shape of political power. That can be used at need time to demolish the peace of the society with dangerous way. Dr. Muntazir Nasir[1] deals many cases of drugs every day from the Christian community to purify this curse of humanity to stable the society with peace and harmony. Peace is not possible without leaving such human killers according to his opinion during the interview[2]. Multiple problems are discussed under the umbrella of such organizations with the connection of religion and politics because community belongs to a religion and matter is solved by politics especially with the favor of effective political personality at the local level. The second step of the social organization in Christian community depends upon its worth and power in the society.

Christian community belongs to minority setup of the country it has not strongly engaged for any solution of the problem, however it shows its power with different liberal names like civil society, human rights activists etc. to raise their sounds for peace and harmony. But they have not done any substantive work so far. Rather they publicize their politics and fame which is not a proper goal for the peace of the world. Through paper works and media representation they just publicize their presence but not have alone much work for betterment of communal relations.

3.3. Peacebuilding and Harmony in Islamic Tradition

The Islamic tradition or divine tradition has an idea of harmony richer than other traditions of the world. A Muslim believes in the Prophets (Peace and Blessings of Allah Be Upon Them) of all the divine religions otherwise he is not a member of Muslim community. He may feel sorry to see how Christians have in part deserted and changed the true teachings of Jesus Christ (SA), but he can never speak against the Prophets of all divine religions. He

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[1] He is living in Christian Colony near Railway line of *Gojra* and working professionally as medical technician and as social activists, the senior member of the Christian Social Organization named Young Welfare Society, *Gojra*. He is a representative of that social organization in local community of *Gojra*.

[2] Dr. Muntazir Nasir a young man of the Christian community of *Gojra* City. Interview by author. *Gojra* Incident. *Gojra* City. March 6, 2014, 5:25 PM.

has been directed by the Glorious Qur'ān to respect and believe in them as true and righteous prophets of God as Prophet Muhammad (Peace and blessings of Allah be upon Him). That is true and real guidance by the Divine way for a Muslim without any cheat and passing time with tricks. Furthermore, Islamic tradition has more flexible and elastic position than others to stay with non-Muslims with peace and harmony keeping many examples in the history which would be explored in following lines.

3.3.1. Peacebuilding and Harmony in Islam

Moral teachings of a religion are practiced in every society as the functional motive of humanity specially to develop the global peace in present era after September 11, 2001. This ethical system of Islam indicates human development with peace and harmony. Islamic morality and *Shari'ah* guides to resolve all conflicts which play deadly role and destroyed different religious communities. Islam has the meaning of peace in all its forms of justice presenting the solutions of all conflicts in the society. Therefore, the distressed group receives satisfaction with the formation of Peacebuilding practices. Not only does it assure peace with just traditional knowledge and ethical practices but also with the basic concept of peace in Islam.

The etymologically of the word Islam, has two meaning; first as Arabic verb "*salima*" means "to surrender" or "to submit" and second as Arabic noun "*Salām*" means "peace" or "to acquire peace". This is a regular example from Muslim society to appreciate with Arabic words "*assalᴉ mualikum*" having to mean "peace be with you". The second meaning is also attributed to God, and Muslims chant it for their mental and spiritual peace because He is perfect harmony and Ultimate Source of Peace. The divine religions were rewarded by Prophets of God, according to Qur'ān, they all declared that they were granted by Islam; the name of peace. Moreover, Islam promotes lives in peace with God who rewards peace to the followers. Regardless of all conflicts, Islam enhances co-relationship and co-existence among family, community and the interfaith boundary with peace. Furthermore, Islam wants to build a society keeping peacebuilding as part of its development to affirm that all human beings have a common origin. Alongside this commonality, Islam bestows 'dignity', respect and peace for all human beings.

The Holy Qur'ān as a first and basic source of Islam, presents attractive moral teaching for nonviolence and peace during the settlement of multiple religious societies. Because the primary beneficiary of Qur'ān is Man; who needs peace in internal and external acceptance of humanity.

The Holy Qur'ān being a first divine source of Islamic tradition, presented guidance to pass the time with peace and harmony in the world declaring all the human being as equal. Islam means "peace" that emphasizes its followers to adopt a possible method for the initiative of peace in the society ignoring the conflicts among the people. The Qur'ānic guidance to peace and harmony with its techniques and methods highlights a universal moral association that brings together all human family in the modern tradition. Qur'ān evaluated human being with these universal moral values that could provide the foundation for harmony with the people of other faiths.

The Qur'ān states: "O mankind! We created you from a single [pair] of a male and female, and divided you into nations and tribes, that ye may know each other [not that ye may despise each other]. Verily the most honored of you in the sight of Allah is [he who is] the most righteous of you. And Allah has full knowledge and is well-acquainted [with all things]"[1]. That was confirmed in the verse, Islam grants no privilege based on race, religion, or tribal association. That is addressed to all mankind and not only to the Muslim Brotherhood[2]; and the Muslims are also a part of this humanity so this addresses to them for acceptance of others, communicating with humbleness and communal tolerance. The only characteristic of people is their devotion to Allah, evaluated by their faith (*imān*) and good deeds (*amel-e-salih*). Nobody can adopt *amel-e-salih* without sincerity with humanity as code of life that is righteous, piety and fear from Allah Almighty. A saying of the Prophet (Peace and blessings of Allah be upon Him) acknowledges the universal equality among humans: "You are all from Adam and Adam is made of dust[3]." Islam emphasizes that all people are the children of Adam and Eve and further declares "If thy Lord had so willed,

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[1] Al Qur'ān 49:13

[2] Abdullah Yusuf Ali, 993.

[3] Abubakar Ahmad bin Amar Albazzar, *Musnad-e-Bazzar* (Madinah: *Maktabh ul Uloom wal Hikam*, 2009), Hadīth No. 2938, Vol. 7, P. 340.

He could have made mankind One People: but they will not cease to dispute[1]" Diversity was assigned by the Creator and His Will to see variety in humankind, "the object of their creation was to raise them up spiritually by God's grace[2]."

The spirituality of humankind would be in variety with the acceptance of faith even with context to believe in God and that diversity in beliefs is according to God's will, because God said: "it had been thy Lord's will, they would all have believed, all who are on earth!, While thou then compel mankind, against their will, to believe![3]". According to Abdullah Yousuf Ali, "in the actual world as it is, man has been endowed with various faculties, and capacities, so that he can strive and explore, and bring himself into harmony with God's Will. Hence Faith becomes a moral achievement, and to resist Faith becomes a sin.

As a complementary proposition, man of faith must not be impatient or angry if they have to contest against Unfaith, and most important of all, they must guard against the temptation of forcing Faith, i.e. imposing it on others by physical compulsion or any other forms of compulsion such as social pressure[4]," either it is in Muslim majority society or in minority. Furthermore, Qur'ānic commandment discloses it in its own words, "Let there be no compulsion in religion: Truth stands out clear from Error".[5] Therefore, compulsion is incompatible with religion because religion depends upon faith and conceptual will, these would be meaningless if induced by force, especially religion of Islam that means to submit or to provide a safe side for others, while force brings to violence and aggression wiping out harmony and tolerance, the forced position lead to destruction removing peace for humanity. It is a fact that tolerance was commanded by God to apply on the social coexistence among multi-religious and multicultural societies that is textual interfaith harmony for peacebuilding by Qur'ān.

Tolerance of the non-believers is repeatedly accepted and emphasized in both the Qur'ān and *Hadīth*. The Qur'ān calls on those of all faiths to get rid of fighting and come

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[1] Al Qur'an 11:118

[2] Abdullah Yusuf Ali, 406

[3] Al Qur'an 10:99

[4] Abdullah Yusuf Ali, 380

[5] Al Qur'an 2:256

to coexistence in the society. It reaffirms the validity of other religions and requires its followers to respect the scriptures of other faiths.[1] Faithful Muslims must continue to struggle with what defines an infidel and consider the mandate to persecute them within the larger Qur'ānic message of peace, moderation, and compassion toward others. The Muslim's scriptures repeatedly emphasize the practice of social and economic justice as a means to build peace. The connection of Peacebuilding with justice is thus never far from the surface of Islam. Justice and peace are presented as interconnected and interdependent: peace is the product of order and justice, and so one must strive for peace through the pursuit of justice.

This is the obligation of the believer as well as the ruler beyond that, however, Muslims regard the pursuit of both peace and justice as an obligation for all humanity, and not just for Muslims; this kind of work brings God's blessings to all people. "For God loveth those who are just"[2], declares the Qur'ān. The mainstream of Qur'ān initiates the lesson of peace internally as well as externally endowing with brightness to lead humanity to right way. That does not fruit without peace in the world for understanding the means of creation and creator to submit His divine absolute personality that is God.

Sīrah of the Holy Prophet (Peace and blessings of Allah be upon Him) has two parts: Makken time and Medanian time by which Peace activities can be explored as many examples for peacebuilding in modern Muslim societies.

(a) Peace and Harmony in Makken Time

It was the mission of the Holy Prophet Muhammad (Peace and blessings of Allah be upon Him) to establish peace and harmony in the society because without peace nobody could understand the real lesson of Islam from his preaching. The peaceful environment creates new directions for thinking, achievements of humanity and promotion of positive side of human mind. Before revelation in Makken time, Muhammad (Peace and blessings of Allah be upon Him) had wished for a stable peace in the society like *Hilf-ul-Fudhūl*[3]. There was the treaty towards some righteous men of Makah through a movement of peace. At the age

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[1] Al Qur'an 3:64

[2] Al Qur'an 60:8

[3] The agreement signed between Fadals, as the names of three of the original proponents were the same; *Fadal bin Fudala, Fadal bin Widah* and *Fudail bin Harith.* See Ibni hisham, vol. 1, p. 239.

of 16, the young Muhammad (Peace and blessings of Allah be upon Him) also joined them and became the founder member of the league called *Hilful Fudhul*[1]. That proves the signs of Peacebuilding in the nature of Prophet Muhammad (Peace and blessings of Allah be upon Him) although he did not receive revelation yet and did not declare himself as Messenger of Allah Almighty. He was content in his life as a participant of this peace treaty in the history. Its aim was to help the oppressed and check the oppressors, to protect the travelers and help the poor, and to promote peace in Mecca and surrounding areas.

The peaceful nature of Prophet Muhammad (Peace and blessings of Allah be upon Him) is revealed through an incident of fixing the *"Hajr-e-Aswad"* with the side corner of *K'aba* after its reconstruction by *Quraish* in 605 AD. Prophet (Peace and blessings of Allah be upon Him) did not take any step to support violence and discrimination in the society at his young age.[2] Then "Muhammad founded a religion and tradition that was not based on the culture of sword, and it was named Islam, signifies peace and reconciliation[3]". Reality declares with the evidence of international scholarship that peace, harmony, and reconciliation were the root cause of Islam and Prophet Muhammad (Peace and blessings of Allah be upon Him) in his young life. Therefore, he was awarded Divine Revelation for the guidance of humanity. The divine revelation strengthened his future. His previous infantile activities and experiences also had led him to the perfection of humanity. There is not a single example of violence by Prophet Muhammad (Peace and blessings of Allah be upon Him) in his Makken life during this period he had direct interaction with non-Muslims regarding social and religious harmony.

After the declaration of Prophethood, he faced much violence and hostile positions but the tolerance and humbleness drew new directions for newly established religion Islam till Allah Almighty granted Truth to the people of Medina; as a new place of Islam.

(b) Peace and Harmony in Medinian Time

Prophet's (Peace and blessings of Allah be upon Him) personality was recognized as ruler of an Islamic state after migration to Medina, but he introduced a new system. The system was idealized by Qur'ān dealt universalism by the human values that were exemplified by

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[1] See *Al-Zuhrī, Muhammad bin Sa'ad*, Vol. 1, P. 141. And see *Ibni Hisham*, Vol. 1, P 274.

[2] Ibid. p 233.

[3] Bertrand Russel, *Why I am not Christian* (London: Contstable & Company Ltd, 1995), 25.

Prophet Muhammad (Peace and blessings of Allah be upon Him). The Prophet presented these values not only to establish Muslim community but also to uplift whole humanity with the establishment of a harmonious human society in the world. Through harmony with non-Muslims, the society established the ethical system under the Holy Prophet (Peace and blessings of Allah be upon Him).

With leaving his homeland Mecca, the Prophet (Peace and blessings of Allah be upon Him) initiated to establish new city Medina comprised of not only Muslims but also Jews and pagans living with them. The Prophet (Peace and blessings of Allah be upon Him) himself expressed and implemented the Qur'ānic principle and values of peace with the followers of other religions. He observed the Jews as being a pivotal part of Medina society and delineated the rights and duties as much as to their participation.

With a broad vision, Islam has, with the indulgence of non-Muslims, secular, spiritual and ethical framework for peaceful coexistence in its societies comprises tolerance, freedom of faith and sense of right and wrong. The Prophetic experiment as the universal brotherhood of mankind, purity of treaty and agreements made with others as well as generally accepted principles of humanism for existence in the world. But the *treaty of Medina* is first brilliant practical framework for peaceful coexistence in the dark time not only for Arabs but also for the whole world. This first written constitution of the world states, "Whoever of the Jews follows us has the same help and support (as the believers), as long as they are not wronged by him and he does not help others against them". It also dictated "The Jews of *'Awf* are a community along with the believers"[1]. "To the Jews their religion and to the Muslims their religion" applies both to their clients and to themselves, with the exception of anyone who has done or acted treacherously; he brings evil only on himself and on his household." Another article of the document states that "between the Jews and Muslims is sincere friendship and honorable dealing, not treachery[2]". These are the parameters lighting the roads to shine peace and harmony, granted ways for a multi-cultural and pluralistic society that the Prophet (Peace and blessings of Allah be upon Him)

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[1] See Abd al-Malik Ibn Hisham, *al-Sirah al-Nabawiyyah* (Beirut: Dar Ihya' al-Turath, 1995), vol. 2, pp. 115–119, Muhammad Hamidullah, *Paighambar-e-Aman*, (Lahore: Maktaba Danyal, 2010), p 79.

[2] Montgomery Watt, *Muhammad at Madian* (Oxford: Oxford University Press, 1977), 221.

visualized with Qur'ānic verdicts of passive and good manner among the human family of glob.

It depends upon mutual understanding, coexisting and developing peaceful social norms which provide tolerance, sympathy, and kindness to the whole society. All members draw their attention to protect the environment from the pollution of violence, aggression and hostility that create a horrible situation in the society with the destruction of peace in and outside its community. It recognizes piety and righteousness as the sole basis of nobility and superiority. This concept not only develops in man an optimistic attitude towards life by inspiring him to attain superiority through noble deeds but also makes possible the realization of the universal brotherhood of Mankind. It keeps the control over members of each community resolving issues upraising as human living together and brings them to compromising situation with each other.

The above-mentioned practices from the *sīrah* of Holy Prophet (Peace and blessings of Allah be upon Him) are the epitome of the activities that seed to establish peace in the society which has multiple faiths and religions as in the current era of the world. Such examples especially encounter with Christian from *sīrah* has been explored in chapter 1 that are the means for a stable society with harmony and tolerance as tools of peace. Furthermore, the *sīrah* modified with the assistance of Qur'ānic tradition, revealed the guidance to right path for whom do not accept Islam. Without an encounter with non-Muslims, Qur'ānic mission might not be achieved by the *sīrah*. Keeping these views, Muslim tradition debated the nature of religious diversity since its commencement and invested considerable effort in trying to understand its significance and the background for its development. Moreover, classical Muslim literature including *sīrah* reflects deep interest concerning the religious history of mankind, from the creation onward. Numerous verses of the Qur'ān and several practices from *sīrah* express the idea that humanity had been unified in faith during the primitive stages of its existence. For various reasons discussed in the tradition, disagreement set in afterward. The prehistoric faith became corrupt and distinct religious communities came into being.[1] Several aspects of the *sīrah*

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[1] Yohanan Friedmann, *Tolerance and Coercion in Islam: Interfaith Relations in the Muslim Tradition* (Cambridge: Cambridge University Press, 2003), 13.

are devoted to descriptions and evaluations of religions other than Islam. Qur'ān and *Hadīth* have expanded the treatment of peace and harmony with other religions including wide-ranging discussions of the religious traditions encountered by Muslim in the growing of different stages of their history.

Peace and harmony is attributed to the accomplishment of fundamental human rights in the society. A man tries to struggle for life in this world while enjoying his fundamental rights, and therefore, he does not create any tension in the society. These human rights can be evaluated with Islamic traditions.

1) Right to Life

According to Islam, life is a divine reward as human status with creational preference on other creatures. The security of life must be defended by all means due to its fundamental right by the Creator. It is the worldwide duty of every Muslim, to provide shelter to the humanity with peace and harmony implying merits and virtues of others. Life, in Islam, endorses great values, in fact the Qur'ān says: "...if any one slew a person unless it be for murder or for spreading mischief in the land- it would be as if he slew the whole people and if anyone saved a life, it would be as if he saved the life of the whole humanity[1]". The right to life is bestowed by the Qur'ān as Muslims are forbidden from using force except in self-defense.

2) Right of Honour

Allah Almighty as Creator of humanity with the title of "the noblest creature" honored divinely being as a human right. Allah declared: "Verily we have honored the son of Adam[2]". It is a compulsory duty to every Muslim to honour another human without any discrimination of faith, creed, and colour. Also the *Hadīth* "When two disputants sit before you, do not pass judgment until you have listened to the second as you listened to the first one[3]" do not comment the favour to Muslim when the second party is non-Muslim in the judgment because according to Islam, recognition of human with the humanity that possesses honor and equality before the law.

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[1] Al Qur'ān 5: 32

[2] Al Qur'ān 17: 70

[3] Abu Dawud Sulaiman bin Ash'ath "*Sunnan abi dawūd*" tran, Nasiruddin al-Khattab, (Riyadh: Darussalam, 2008), *Hadīth* No. 3582, Vol. 4, P 175.

3) Right of Justice

Islam lays emphasis on equality of humanity for the justice and it has a command to rising 'adl (justice) among all people neglecting relation of blood and faith with others. Principally Islam does not permit prejudices but defines some different rights and freedom that allow a man to live free with whole liberty. *Hadīth* states: "By Allah, if Fatimah, the daughter Muhammad (Peace and blessings of Allah be upon Him) stole, I would cut off her hand[1]". Prophet Muhammad (Peace and blessings of Allah be upon Him) negates discrimination by the highest standard denying family attachment injustice that is the equal right of humanity. That preamble applies to the society to develop peace and harmony in multicultural society asserting rights for all, it does not move the motives of violation in Pakistani society.

4) Right of Liberty

Holy Qur'ān states: "if anyone slew a person —unless it is for the murder for spreading mischief in the land- it would be as if he slew the whole humanity.[2]" Islam does not refuse liberty of any personal field of human need such education, economic and social system. Furthermore, Qur'ān warns those who reject the command of Allah Almighty to seed the violence and ignore to giving liberty to the humanity with threat: "The punishment of those who wage war against Allah and His Messenger (Peace and blessings of Allah be upon Him), and strive with might and main for mischief through the land is: execution and crucifixion, or the cutting of the hands and feet from opposite sides, or exile from the land: that is their disgrace in this world....[3]". Both verses collectively stress the motivation to Muslims for protection and security of human life with dignity. The right of liberty in Islam is considered with the broad sense to develop human relationship among them which has a common and flexible manner to enhance the humanity in the globe as all legal sources and this is a shared liberty for all.

Liberty keeps touch with human fundamental directions that is six walls as main goals of Islam: faith, life, property lineage, mind, and honor.

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[1] Muhammad Muhsin Khan, *The Translation of the meanings of Sahih al-Bukharī* (Riyadh: Darussalam, 1997), *Hadīth* No. 3475, Vol. 4, P 427.

[2] Al Qur'ān 5: 32

[3] Al Qur'ān 5:33

5) Right to Freedom

Islam itself honored freedom as the human need to the whole human family without any discrimination when slavery was a custom of the world in each society. With the removing of slavery from the face of humanity Prophet Muhammad (Peace and blessings of Allah be upon Him) said: "If somebody frees a slave, Allah will save him from the Fire (Hell) (even his private parts will be saved from the Fire) because of freeing the slave's private parts[1]".

Islam existed in the pagan society of Mecca; the slavery system was running as custom and dishonor of the humanity in the world but Islam gradually intended to demolish the slavery system to develop freedom of humanity. Slavery was an easy and accepted part of society, and Islam came to alleviate people but in a way they can accept and adopt, that is why Islam did not prohibit slavery. Rather it modified it through justice but encouraged strongly to free slaves. Also, Islamic legal maxim states "Custom is a legal authority" therefore by the ending of slavery as a custom of Islam has also revoked this inhuman action.

6) Right of Equality

In the sight of Allah Almighty, all people are equal according to Islam. Allah says: "O Mankind! We have created you from a male and female, and made you into nations and tribes, that you may know one another..."[2] to make human recognition and equality without preference of any nation among others because preference relates to human manner modifying recognition of Creator that is Allah Almighty. Therefore, all mankind belongs to the equal race and phase equally in the common origin of Adam and Eve. All people are born equal by Allah Almighty; He is Just and Kind to all humanity. Humanity in inequality does not possess any special status in the sight of Law to become special but on the basis of his or her merit would be judged in this world and hereafter. Islam ensures that all must be equal before the law and must enjoy the protection of law even non-Muslims. Equality before the law means everyone has access to fair check, justice, and remedy as being part of humanity.

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[1] Muhammad Muhsin Khan, *Hadīth* No. 6715, Vol. 8, P. 374.

[2] Al Qur'ān 49 :13

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7) Right of Religion

Religion is the basic need of humanity with full freedom of conviction and conscience. Islam has rewarded the right to individual bases that his religious sentiments should be given due respect, and nothing will be said or done which may influence this right. With mentioning of the margins to protect this right, Allah Almighty says in the Holy Qur'ān: "Revile not ye those whom they call upon besides Allah, lest they should be out of spite revile Allah in their ignorance. Thus, have we made alluring to each people its own doings. In the end, will they return to their Lord, and we shall then tell them the truth of all that they did[1]". These guidelines are not just regarding the Lord, idols and other deities of any nation but also for the leaders or national heroes of the people.

Furthermore, Islam does not prohibit people from holding dialogue and discussion on religious topics, but it wants that these discussions should be conducted in politeness and kindness. "And dispute ye not with the people of the Book, except with the means better (than mere disputation)[2]" says the Qur'ān. Islam has polite manners with other religion to give honor to their religious thrust and its sentiments considering the basic right of humanity.

3.3.2. Peacebuilding Activities by Muslim Community

Islamic teachings provide fundamental principles to establish Peace in the society as mentioned in the above lines but that can be evaluated by contemporary Muslim trends and tradition especially in research area to find out the result of peacebuilding activities.

In Muslim community of *Gojra*, there are different organizations surviving with the affiliation of religion and social welfare works as a non-religious basis as its detail mentioned in the second chapter of this dissertation. The religious organization does not work for peace and interfaith harmony among Christian-Muslim because Muslim masses have not awareness regarding Peacebuilding program in the society that is not a positive way of Muslim communal side. Such organizations do not want to face the allegations of Muslim masses; they donate funds to run their organizational system on the religious basis

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[1] Al Qur'ān 6: 108

[2] Al Qur'ān 29: 46

with the name of Islam. Being illiterate, the masses consider such activities for peace involving religions other than Islam as non-Islamic activities. Fear of such accusations is a barrier to conduct peace and harmony program in the Muslim community by any Muslim religious organization.

The nonreligious organization has the direction of social welfare activities for needy people to provide basic needs of humanity. They also do not consider this as an important function of the society and ignore all peacebuilding activities besides such wordy expressions which they deliver in their speeches in any public place during a public meeting. They need to attract public opinion and their sympathies for their existences. They do not start any work which people do not like in the society.

These are the Sufi activities for peacebuilding and harmony in the society as co-relation platform of humanity. At Sufi shrine people get together without any barrier and to promote humanity, although the Shrine is a metaphor of Islamic tradition but its role as a community kitchen is provided to all human beings. People do not raise a question regarding cult, creed, and sect to search minor recognition but want to share human ethics, needs and harmony with peace, prosperity and dignity among themselves. Mystic philosophy, that is called Sufi, determines human nature to call human development in the society with peace and love.

Gojra city is situated in mid of the Punjab, province of Pakistan. There are many mystic personalities in Punjab having a human philosophy in the shape of poetry with the local language; Punjabi. That is permanent prose by them to enhance harmony, peace, and tolerance not only to Muslims but also to all human beings. A Sufi declares, to create love with humanity, as favorite attitudes and characters that are, in fact, the name of respect, love, and sincerity with a creature of God. It is a science that intends the compensation of the heart and averts man from all else but God. The purpose of the Sufis is to make an effort towards unity. Their main purpose is to bring humanity together as it is into so many different units, closer together in the deeper understanding of life[1] for all people. That is recognition of Islamic tradition to promote harmony and peace in the society for both communities.

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[1] Arshad Muneer, "Mazhabi rawadari or Sufiy-e-Punjab," *Zia-e-Tahqiq* 1, no. 3 (2011): 81.

Chapter Four:

Analysis of Communal and Religious Tension in *Gojra*

In the research, main focus is to explore the tension between Christians and Muslims in *Gojra*. Here, the data is analyzed with mixed method highlighting the reasons of the tension.

4.1. Lenience and Dissent between Christians and Muslims in *Gojra*

The modern society features a pluralistic sense of life whether it exists in an urban area or a rural area of any country. In current era of 'global village', it is pleasant that people with traditional culture background and those with modern mindset have an urge to be a part of heterogeneous society. In such a society, despite diversity in religion, language, culture, class, creed and race, people want to live together. This co-existence of people with diversified features leads to two opposite states; lenience and dissent. If leniency and mutual acceptance prevail in a society, the communities enjoy peace, harmony, and indulgence. On the other hand, dissent results in irritation, tension, threat, and fear in a society. The consequence of abnormal social and communal divergence lead to flow of tension among members of a community. This tension can have a severe impact including bloodshed as seen in *Gojra* horrible incident.

4.1.1. Religious Diversity as Social Phenomena

Religion is part of humanity and that is the divergence in people, towards distinctive religious ideology, is a natural phenomenon. Human seeks and grasps religious concepts in a multitude ways. This leads to religious diversity where belief on a religion does not mean destroying other's faith. Instead, it broadens one's thinking horizon and enlightens him/her about existence of diversity in the society[1]. This helps to accommodate other's point of view and to join hands for the welfare of a society. The diversion of thoughts does not allow imposing a religion or doctrine on any person or to practice it in life. Instead, the diversion gives right to each member of a society to live with own choice of thought and religion. One can choses a favorite society to live in and grow with the family generation

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[1] See Lowell W. Livezey, "Communities and Enclaves: Where Jews, Christians, Hindus, and Muslims Share the Neighborhoods" *Journal of Cross Currents*, Vol. 51, No. 1, (2001), 50

by generation. In a society, people belonging to numerous religions like Islam and Christianity, have the right to live according to their respective beliefs.

This social practice promotes different cultures and traditions in the world. It especially strengthens local community to develop its own structure of social life. The differences do not create conflicts and destruction in the way of co-existence of diversified people. The interaction among humans extends beyond their religious lives; people communicate in business, social and tourism sectors.

The religion signifies the creation of everything by God, because everything in the universe points towards an Absolute.[1] It has to go to that absolute in the end. Even those who do not believe the God as Absolut they believe in concepts of science or nature as the phenomenon of Absolute.[2] God has sent humans to live in the world while practicing their religions. Society is an equal home for everyone and it does not reject any thought or principle presented by the religion. The diversity is the growing power of the society which permits different thoughts and views; religion is also a social phenomenon.

The concept of diversity can be well exemplified with the relationship of humans with the Sun. The human has been created to live in this universe, in which there is a Sun which shines on sky. The Sun maintains uniform relationship with all the people and same holds true about other Suns/planets in the solar system. This analogy shows that the diversity is a natural phenomenon of the universe, which presents a natural and meaningful environment for human beings is created.[3] The same situation is observed in heterogeneous traditions, in which values of a religion do not clash with that of another ones. Thus, all the religions are absolutely bounded. Diversity teaches the spirit to get acquainted feelings of people belonging to different religions. As a human, while one has a religious freedom to adopt a certain religion, diversity motivates him/her to acquire knowledge about teachings of other religions. This creates lenience and harmony in an individual.

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[1] Seyyed Hossein Nasr, "Islam and the Encounter of Religions," in *The Religious Others Towards a Muslim Theology of Other Religions in a Post-Prophetic Age*, ed. Muhammad Suheyl Umar (Lahore: Iqbal Academy Pakistan, 2009), 85..

[2] See Ibid.

[3] See Nasr, "Islam and the Encounter of Religions," 85.

For many centuries, Christians and Jewish have been living in Muslim states as the minorities while maintaining religious contacts among respective communities. However, every community preserved its own tradition. The diversity and divergence can exist in a society without any tension in an analogous way as other suns/planets are freely revolving in the solar system with their own pattern.[1] However, non-acceptance of others' religious affiliations is a violence, which creates hatred, abhorrence and aggression in the minds of a community against people of the other communities.

Several philosophical approaches[2] on religious diversity have been reported, which are pertinent particularly in the context of the conflicting truth claims of the religions.[3] Islam presents a positive perspective to give and maintain identity to the people. In Islamic perception, belief in Allah is an Absolute truth and heartedly accepting the teachings by Allah is a divine act. Every Muslim is supposed to give respect to a non-Muslim considering them as creature of Allah – One and only God. According to Qur'ān[4], all mankind cannot converge on a single faith. This is primarily due to diversified mind set of humans, because of which they perceive the truth. This difference indicates diversity which is a natural, social and cultural phenomena.

4.1.2. Reasons of Religious Conflict in *Gojra*

Religious conflicts are deeply rooted in communal violence and aggression particularly in case of Muslims and Christians. Both communities declare that they are citizens of the same state, however, both are living in their own status; one in majority and the other in minority. This sense of status is the major cause of creating tensions in the society. The people at majority universally tend to consider themselves as strong and have a

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[1] Ibid., 86.

[2] These approaches consider the diversity of religion is part of philosophy of religion which puts a theory for its existence by one group of scholars. Meister listed these approaches in his book: 1. Atheism, 2. Agnosticism, 3. Religious relativism, 4. Religious pluralism, 5. Religious inclusivism, 6. Religious exclusivism. For detail see: Chad Meister, *Introducing Philosophy of Religion* (New York: Routledge, 2009), 26.

[3] Ibid., 25.

[4] Al-Qur'ān 10:99

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predilection. Sometimes, the power of majority plays the role of catalyst in creating problems in a society if the people do not follow ethics, norms, and education in true spirit and wisdom of the religion. Partial religious knowledge does not equip the majority people with humbleness and tolerance. Posing themselves as religious experts, they consider themselves as an authority in a society by commanding their followers though with partial religious knowledge. These attitudes of religious majority leads to create conflicts, which are extremely harmful and panic for state's minority. An unpleasant incident can occur at any time whenever there are tensions in hearts of the people. When a tension is created in a community, it leads to augmented chain of tensions and possible conflicts. One such incident was witnessed in *Gojra* in 2009, which later on became the source of other similar incidents in Pakistan, where power of majority is quite evident. Hence, it is important to critically analyze the reasons of religious conflicts in *Gojra* considering it as a case study to avoid such incidents throughout the country.

The conflicting views, without mutual understanding can create gap between two groups. These groups may be intra-religion or inter-religion parts of a society. An orthodoxy, existing between two communities results in inter-religious tensions, which gets radicalized and finally becoming a source of harmful incident. Intra-religious groups e.g. liberal and conservatives in Muslims, present their own interpretations about various religious attributes, thus leading to mutual conflicts and inter-sect tensions. A Christian scholar Fr. James Channan, while referring to Mr. Imtiaz Gul, said that Orthodoxy in Pakistan started from an Islamic School of thoughts.[1] While diversity being a social phenomenon, is beneficial, however orthodoxy and radicalization reinforce[2] unethical and self-made religious laws. There is a great tendency to forcefully implement these laws on all members of all communities. This dangerous power trend arises various serious issues in an Islamic state. It is the right of the state to implement *shari'ah*, declare *jihad*, give women rights and resolve the conflicting issues between opposite groups of a society. A dangerous symptom of orthodoxy is *fatwa* which acts as a major tool to create communal tensions.

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[1] Fr. James Channan, *Path of Love: A Call for Interfaith Harmony* (Lahore: Multi Media Affairs, 2014), 41.

[2] See Kiran Firdous *Militancy in Pakistan*, (Islamabad: Institute of Strategic Studies,) 118. Accessed 15 March 2017 http://issi.org.pk/militancy-in-pakistan/

There is no hard check and balance on religious exploitation in the society, so the tension can act as a seed to enhance conflicts. This situation supersedes tolerance in the society finally leading to violence. Moreover, the religion may be misused by religious political leaders[1] for their so-called benefits. Also, misuse of religion increases misinterpretation of religious terminologies e.g. *jihād* against people having different school of thoughts, *jihād* against people with opposite religions. This unfortunate phenomena paves the way for destruction of minority. Religious leaders use their religious movements and followers to preach their own personal thoughts. The religious leader of Muslim community also think about the secular and liberal state in the society because of colonial government in the area for long time they were Christians.[2] Moreover, these leaders may divide a community just for their own personal interests and even impose their thoughts on the people belonging to other sects. Thus, exploitation of religion creates tension which leads to an abnormal life in a society by destroying it.

Being in majority of the country, Muslims tend to consider themselves as superior and powerful over minority Christians. These views of Muslims pose a danger for people belonging to other religions in Pakistan. This phenomena has another dimension that the superiority complex of Muslims is possibly due to training and brought up by religious personalities and parents respectively. It is quite probable that this superiority complex is the key reason to considering non-Muslims as second class citizens of Pakistan.[3] This presents ugly and negative picture of non-Muslims in Pakistan. Divine perception may be another reason of this superiority complex because, Islam is the favourite religion in the sight of Allah[4]. The last-mentioned cause demands further research.

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[1] See Maryam Azam and Umbareen Javaid, "The Sources of Militancy in Pakistan" *Journal of Research Society of Pakistan*, Vol. 54, No.2 (July-December 2017) 195-196

[2] See Huma Baqai, "Extrimism and Fundamentalism: Linkages to Terrorism Pakistan's Perceptive" *International Journal or Humanities and Social Sciences*, Vol. 1, No 6 (June 2011), 243

[3] Channan, *Path of Love: A Call for Interfaith Harmony*, 41.

[4] Al-Qur'ān 03:19

Ignorance can never be equal to education. In reality, illiteracy not only causes tension and anxiety, but it also serves as a root cause of all social diseases. Education trains a community without any extra activity and broadcastes peace and harmony everywhere in a country. Without self-thinking and rationalization, people follow their religious leaders considering them as the authority[1]. Due to illiteracy, religious leaders use the people to maintain their high political status, which in turn preserves their personal interests. Illiterate and poor people are convinced easily for a harsh matter and for provoking religious issues in the society and taking benefits from anti-state entities. This illiteracy also fascinates Muslims to follow misinterpreted opinions and finally ending up attacking non-Muslims as soon as religious tensions are triggered.

Broadly speaking, in *Gojra*, Christian Muslim incident took place due to these reasons. Blasphemy's event occurred among few people, however, the reports confirm[2] that attackers were in hundreds. Each of the above-mentioned reasons demands more intensive study so that these problems can be well addressed to avoid damage to the community and the state.

4.1.3. Religious Discrimination in *Gojra*

The communal cultural change on the globe may influence Pakistan. Changes in socio-cultural formation occurs at deep level. The steps of changes support radical elements in religious frame and affect socio-cultural peace. As Christian claim that radicalization in society is increasing since 1997, when the first incident of Christian-Muslim clash occurred in *Shanti Nagar*[3]. Pakistani society is rapidly accepting the changes and these changes are the cause of religious discrimination and radicalization.

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[1] See Alfred Stepan "Religion, Democracy and the Twin Tolerations" *Journal of Democracy*, Vol. 11, No. 4, (October, 2000), 42. Accessed July 25, 2019. https://muse.jhu.edu/article/17085/pdf

[2] See Migration Review Tribunal Australia, Pakistan-Faisalabad-Christians, (August 13, 2009) 02. Accessed July 25, 2019 https://www.ecoi.net/en/file/local/1348422/1997_1298448055_pak35299.pdf,

[3] See Fr. Fransis Nadeem, *ye dais hamara hy*, (Lahore: *Ham Ahang* Publication, 2006), 88-89.

In the society, scholars categorize the reasons of social conflicts into four; religion is one of them.[1] The conflict isolates the two communities by creating walls in between them. These walls do not allow the communities to interact with each other. All these are consequences of religious discrimination. This is what exactly happened in *Gojra* incident. Until the time of the field survey conducted in the present research, communal gap still exists between Christian and Muslims.

In a Muslim society, attack on non-Muslims is considered as radicalization from religious discrimination point of view. Muslim scholars have agreed that radicalization in Islam is a cause of war. [2] However, that Muslims inflict violence on Christians because of the difference in the faith as in the name of *Jihad*. But this violence unleashed by Muslims is an act of aggression. Islamic law does not allow Muslims[3] that they treat Christians or non-Muslims with discrimination from any respect. However, in case they discriminate as was done in *Gojra* incident, it is considered from perspective of Muslim communal-religious discrimination and not with reference to the Islamic code.

According to US international report on religious freedom, religion is protected from alleged offense.[4] A global ban to deform the religions is proposed in the report and urges the states to address religious discrimination and persecution. This implies that religious discrimination is as an international blasphemy. So, the discrimination in *Gojra* is considered as an international offence.

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[1] See Muhammad Azam, "Radicalization in Pakistan: Sociocultural Realities," *Conflicts and Peace Studies* 2, no. 1 (2009): 5.

[2] See Muhammad Munir, "The Islamic Jus ad bellum," in *Rethinking Global Terrorism*, ed. Nedzad Basic and Anwar Hussain Siddiqui (Islamabad: Shariah Academy, 2009), 123.

[3] See ibid, 125.

[4] Leonard A. Leo, "Annual Report of the United States Commission on International Religious Freedom May 2010," (Washington: USCIRF, 2010).

4.2. Christian and Muslim Separate Identity

For an individual, religion and identity are linked with each other via some socio-religious elements. Steward Harrison[1] puts the Durkheim[2]'s views that religion has a relationship with social sciences since the religion gives its own identification to a person. So, psychologically speaking, when a person follows a religion, he/she desires himself/herself to be considered as follower of that religion. This identification creates a facilitating environment for every one's life particularly when people are involved in a religion in the form of groups. For example, people are able to maintain their religious identity while demonstrating their beliefs, rituals and social ethics. The implication of religious identity become prominent, when used in context of cultural, social and political norms. In Pakistan, religious identity is expressed with two major terms; minority and majority indicating Christians and Muslims respectively.

4.2.1. Christians as a Minority

Being a religious minority in Pakistan, Christians do not feel much motivated to introduce themselves. However, owing to the world's largest religion, they have a strong desire to have better identification as compared to other minorities in the country. In Pakistan, Christians have to face many consequences while displaying their identity. There are two major reasons due to which the Christians do not disclose their identity; firstly, they are in minority and secondly, they do not have high social status. The first reason is primarily due to the indecent behaviour of majority towards the Christians. Azam Miraj[3] has mentioned numerous stories of Christian community members and concluded the hesitation of the members to share their identity due to dreadful social behaviour in the

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[1] Steward Harrison Oppong, "Religion and Identity" in *American International Journal of* Contemporary Research (Poland: Polish Academy of Sciences, 2013), Vol. 3, No. 6; June 2013, 13. Accessed September 07, 2016. http://aijcrnet.com/journals/Vol_3_No_6_June_2013/2.pdf

[2] Durkheim, Emil (1858-1917): Sociologist, born in Epinal France generally regard as one of the founders of sociology.

[3] Azam Miraj is a social worker of Christian Community and basically, he puts identification in his book which is in Urdu language. He lives in Karachi but draws a picture of the whole society of Pakistan. See Azam Miraj, *Dharti Jay kion Paray,* (Lahore: Jamhoori Publications, 2015), 10-31.

society. The second reason is due to the fact that majority of the Christians are associated with low-esteem and low graded professions like cleaning. The social attitude of other people towards low-level professions force the Christians to hide their identity.

In *Gojra*, though the strength of Christian community is high, still they prefer not to disclose their identity. However, this is one side of the picture. On the other hand, where ever it benefits them, they show their identity as minority. Example scenarios include displaying their status to get job based on minority quota and to get financial benefits from government, NGOs and international Christian organizations during post-incident activities.

4.2.2. Muslims as a Majority

In Pakistan, Muslim community holds identity as a Majority that is why they feel proud to get identified. They do not feel any benefit of hiding their identity. Sometimes, they get out of the way benefits from being in majority. Individual centered example include creating pressure on a minority community member by harassing him/her while group-based example include *Gojra* incident. On the other hand, they have to face several post-incident consequences like court enquiries, police investigation and international pressure. It is pertinent to mention here that some Muslim neighbours helped the Christians during *Gojra* incident by providing them shelter and showed humanity and sympathy with them.

4.3. Mutual Perceptive of Religious Symbols in *Gojra*

While living in the society, both communities keep observing religious symbols and ritual practices of the opposite community. Both communities have the legal right to perform their ritual activities with full concentration and freedom. During pre-*Gojra* incident, the majority has been dealing with the minority with tolerance and non-violence in the society. Violence is usually defined as the purposeful use of force in order to insult, hurt, injure or intimidate.[1] In the presence of a threat or power, a community cannot fully enjoy its rights

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[1] Anis Ahmad, "Global Peace and Justice: An Islamic Perspective," in *Essays on Muslims and the Challenges of Globalization*, ed. Khalid Rahman and Irfan Shahzad (Islamabad: Institute of Policy Studies, 2009), 165.

and freedom. This threat can be from the majority or from some other source. This is actually a kind of violence and in the same way, dishonoring the minority is also a violence. Now, we will present the real picture of Christian-Muslim communities in Gojra through the field survey in which one question includes about mutual perceptive of religious symbols.

4.3.1. Christians Response towards Muslims

In *Gojra*, Christian and Muslim communities have been living together since British rule. Since the time when Christians started living as a community, Muslims did not have negative feelings towards them. Instead, Muslims supported Christians in their lifestyle, community development and promotion considering them as part of the same society. The practical support of Muslims is evident from the existence and development of the Christian community thereby demonstrating diversity in the society.

Recently, pluralistic views have been observed in Christian community by considering the society as peaceful and diplomatic. This holds true until an incident like *Gojra* is witnessed, which resulted in violence and human destruction by a community towards people of opposite religion. The occurrence of the horrible incident changed view of Christians about Muslims. As noticed in the response of Christians during the field survey that Christians forgot the feelings of love, peace and support exhibited by Muslims during pre-event times. The analytical analysis of the results shows that *Gojra* incident has a strong impact on minds of Christians. To study this impact, following question was asked to Christians about Religious Symbols:

Do Muslims give respect to Christians' religious symbols? [1]

Figure 1 shows the response of Christians about Muslims particularly in terms of respecting Christianity religious symbols. Notable, Christian females have expressed their strong concerns in this aspect. 36% of the females insisted that Muslims do not show respect

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[1] Religious symbols mean Religious holy books, places of worships, sacred personalities like Prophets. The issue of blasphemy has been flamed in Pakistani society between Christian and Muslims. People have high attachment with their religious symbols like their religious holy books, personalities and worship places and give honour them. Therefore, the question was raised to testify regarding views related opposite community

towards Church, Holy Book and their religious personalities such as Holy Jesus (Peace be upon Him) and His Mother Marry (Peace be upon Him). This reasonable figure is possibly due to the fresh memories of the incident in their minds. Also, the Christian women saw the burning Church and pages of Bible. On the other hand, the results of males do not show much negative response. Only 4% Christian males are convinced that Muslims do not give proper respect to their religious symbols. The remaining 96% think that Muslims regard their symbols though on a different frequency level. There are three possible reasons of this overwhelming response by males; firstly, they take the blasphemy incident in a big picture i.e. the Christians have been living together with the Muslims for decades without any unpleasant incident in *Gojra*. Secondly, some Christian males acknowledge that it is part of the faith of a Muslim to respect Bible, Jesus (Peace be upon Him) and Marry (Peace be upon Him), so a Muslim cannot dishonour these holy symbols. Thirdly, it has been observed during field survey that some Christian males were a bit hesitant in expressing their views thinking that after all, they have to live and deal with Muslims. Perhaps that is why they opted for "rarely" response.

	Female	Male
Always	14%	42%
Mostly	26%	22%
Rarely	24%	32%
No	36%	4%

Legend: ■ Always ■ Mostly ■ Rarely No
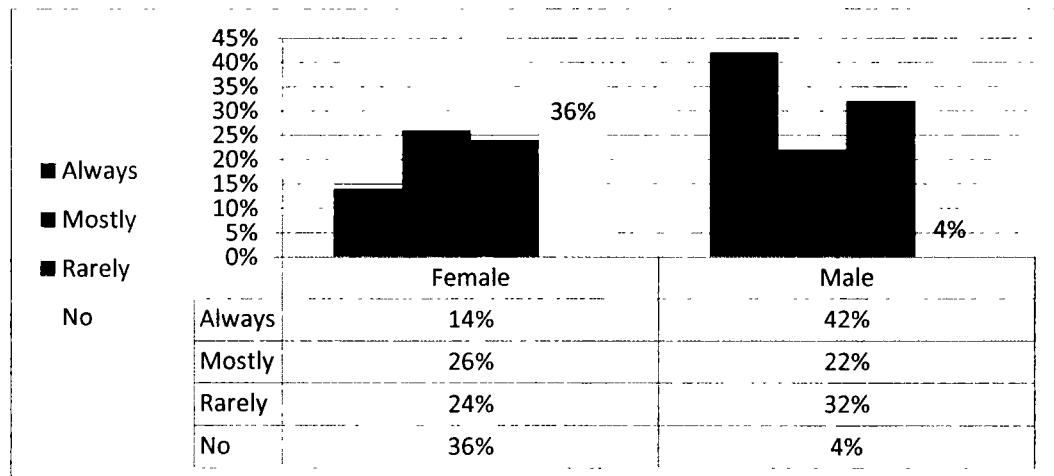
Figure 1: Christians' response to the question "Do Muslims give respect to Christians' religious symbols"

Analyses is discussed below by the Muslim response with comparative approach keeping the data from both communities. This shows the real picture of the religious tension in the society.

4.3.2. Muslims Response towards Christians

Few cases of blasphemy towards Islam have been recorded in the society. Unfortunately, such cases without formal enquiry and proper investigation, become a reason to arise tensions in the Muslim community. Moreover, Muslims under the patronage of their *Ulamā*, tend to prove the authenticity of such incidents and urge to apply blasphemy law as per their own understanding. When such cases comes in general public, inhumane and ruthless attitude is observed. As a result of this social pressure, such cases are attempted to be solved on public level before it can be presented in the police stations or courts. These reasons lead to occurrence of incidents like *Gojra*, in which problem occurs from both communities.

If blasphemy law is not applied in true letter and spirit by the state on genuine cases, then Muslims show over reaction by taking law and order situation in their hand and even using weapons in extreme situation. This results in protests and agitation by the Christians all over the world portraying Pakistani law as inhuman and it does not give you the freedom of expression. However, in reality, this response is against the genuine blasphemy done by the Christian. In another scenario, if blasphemy is done by an individual Christian without involving the whole community, Muslims attach the whole Christian community just because of an allegation. In such attacks, houses are burnt, people are murdered, property is looted, and Churches are put on fire. In such situation, Muslims misuse blasphemy while being in powerful majority. There is an intra-communal aspect of misuse of blasphemy driven by personal, sectarian and political interests.

The conducted field survey analyses Muslims' perception about Christian's blasphemy. Following question was asked from Muslims about religious symbols:

Do Christians give respect to Muslims' religious symbols?

Figure 2 shows the response of Muslims about Christians particularly in terms of respecting Islamic religious symbols. Respondent who demonstrated positively in response to the above question can be categorized into three levels: Always, Mostly and rarely. Unexpectedly, majority of the Muslim females have shown serious concerns over respect of Muslims' symbols by the Christians. The reasons might be that females are more influenced from propaganda and media broadcastes and rely on self-created assumptions due to non-involvement in communal matters. Results show that 86% of Muslim males on

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different levels think that Christians do not disrespect Muslims' symbols. 8% of the respondents have the opinion that Christians rarely honour the Muslims' symbols. 14% of the respondents who gave the negative response actually perceive every activity of the Christians from religious eye. This group is the source of up-thrust of issues between Christians and Muslims including applying and Misusing blasphemy law leading to violence in the society. They have the rigid views about Christian community and urge to apply Islamic laws on Christians. On the other hand, 22% of the males and 15% of the females believe that Christians always respect Muslims' symbols. These people present liberal view of the religion and have desire to let the things go on in this fashion without violence and aggression thus having a communal pleasure and peace from both communities. However, the survey showed that this is not a practical picture in the current situation.

	Female	Male
Always	15%	22%
Mostly	26%	56%
Rarely	5%	8%
No	54%	14%
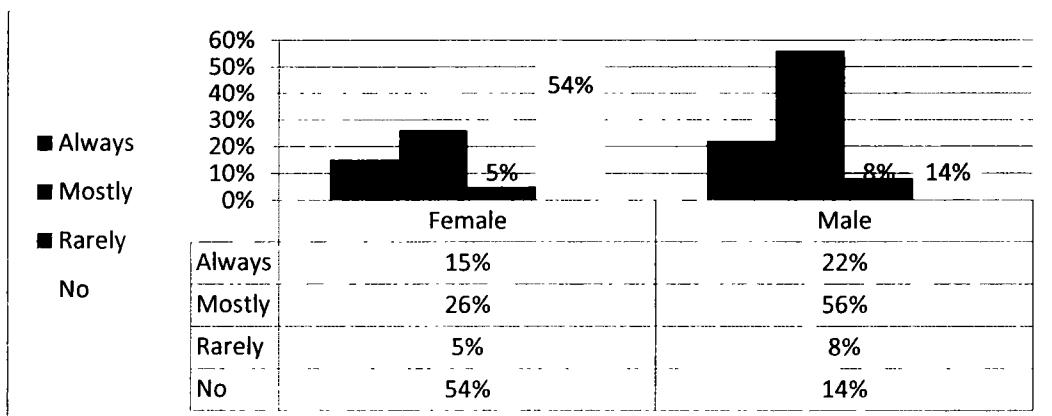
Figure 2: Muslims' response to the question "Do Christians give respect to Muslims' religious symbols?"

After the discussion of religious tension with collected data, communal concerns should analyze to examine the communal rigidity between Christians and Muslims in *Gojra*.

4.4. Mutual Perceptive of Communal Concerns in *Gojra*

While being part of the same society, both communities treat each other under socio-religious system. In this situation, people belonging to both communities arrange social activities to get closer interaction in the society. It is important to know the nature of social interaction between Christian and Muslims in *Gojra*. The conducted survey addresses this point from Christian as well as Muslims perspective then evaluates the results.

4.4.1. Social Interaction

In the society, social interaction is a major factor in co-existence of two communities and this is essentially a need of multi-cultural society. Max Weber explains that social interaction and social life play a significant role in religion as well as in economics. Neither the economic factors nor the religion alone can adequately describe the effects of a social life.[1] Social interaction subsequently develops social life and society and can be categorized into two; individual social interaction and collective interaction. The first one indicates person to person interaction without involving the whole community and second one is interaction of a person/community with the opposite community.

4.4.1.1. Individual Social Interaction

The primary reason behind this social interaction is the financial needs of Christian community members. The Christians work in and out of Muslims' houses. A Muslim hires a Christian to work in his home e.g. for cleaning as well as to work in cattle farm though *Gojra* incident has damaged this trend. As the time passed by and Christians spent the monetary aid, the tendency to keep working relationship is emerging again.

Social interaction gets raptured as soon as an incident of blasphemy is reported. This indicates non-tolerance between a Christian and a Muslim. This happened with *Amjad's* wife who was working in a Muslim's house as a maid. She had to leave her job when her employers heard that her husband is being alleged for blasphemy.[2] Tension between the communities increased resulting in damaging the social interaction due to disliking of hiring Christians. The conducted field survey points the nature of the interaction through the following question:

Would you like to hire a Christian for domestic jobs?

Figure 3 shows results gathered from Muslim community in response to the above question. Majority of Muslims from either gender have positive opinion about having

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[1] See Max Weber, The Sociology of Religion, (New York: Putnam, 1989), 12-14; A.R. Mohapatra, *Philosophy of Religion* (New Delhi: Sterling publishers, 1985), 27.

[2] Theodore Gabriel, *Christian Citizens in an Islamic State; The Pakistan Experience* (Burlington: Ashgate Publishing Company, 2007), 64.

Christian employee. This ratio depicts high progressive trend in spite of periodically highlighting of blasphemy incidents in Pakistan. The other reason could be due to Punjabi culture of hiring Christians for domestic jobs. In the cases where the Muslim employer provides residence to the Christian worker, this mutual interaction becomes stronger and helps both parties to understand communal concerns or each other.

The Christian is not hired if there is any probability of occurrence of blasphemy incident. Often, a Christian worker is expelled from the job because his/her some relative or even any other Christian has been accused of blasphemy. This trend is indicated by the negative results in case of both genders and can be considered as an evidence against Christians, which can form a source of violence and aggression. All these situations also damages the stable interaction between Christians and Muslims which ultimately flames further tension in the society.

	Female	Male
Yes	85%	72%
No	15%	28%
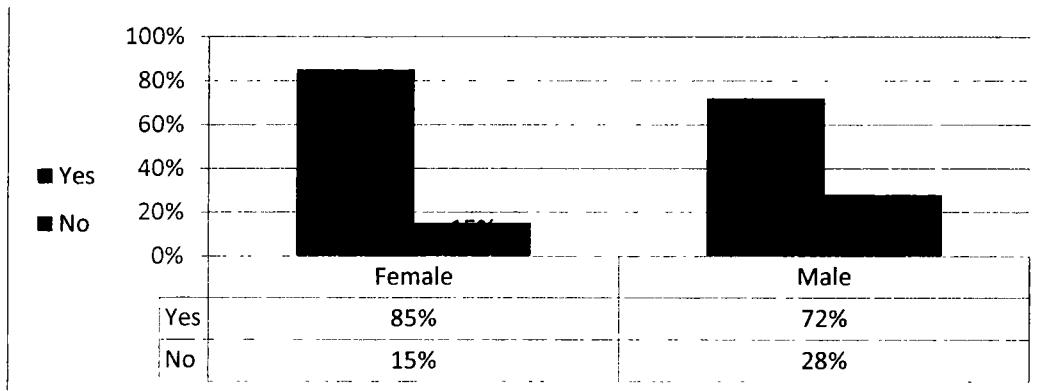
Figure 3: Muslims' response to the question "Would you like to hire a Christian for domestic jobs?"

The conducted field survey also takes into account the response of Christians regarding their social interaction with Muslims. In particular, following question has been asked:

Would you like to hire a Muslim for domestic jobs?

In the whole society, there are not many practical examples of a Muslim being employed by a Christian. However, sometimes it becomes the need of a Muslim to do job under a Christian. In some cases, both Christians and Muslims work for each other without knowing their religion. As an example, consider a Muslim electrician working as a professional in the whole city. If a Christian wants him to work in his house, the Muslim does not refuse. Then the Christian treats that Muslim on socio-religious pattern as a guest and even offers soft/hot drinks to him. In Figure 10, it can be critically noted that no

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Christian woman wants to have a Muslim worker. It can also be interpreted as no Muslim female is willing to work in the house of Christian family. On the other hand, male community members of Christian community have some tendency to deal with Muslim workers particularly in case of marriage ceremony or other social functions. At that time, workers belonging to lower class of Muslim community offer their services for party cooking, decorating and building works etc. That is the reason, 12% male members gave response in positive. 88% male members having the opinion of "No" reflects real picture of social interaction. Since the power of majority i.e. Muslims drives financial and social system, that is the one of the reasons behind a Christian not interested in employing a Muslim.

	Female	Male
Yes	0%	12%
No	95%	88%
Not Answered	5%	0%
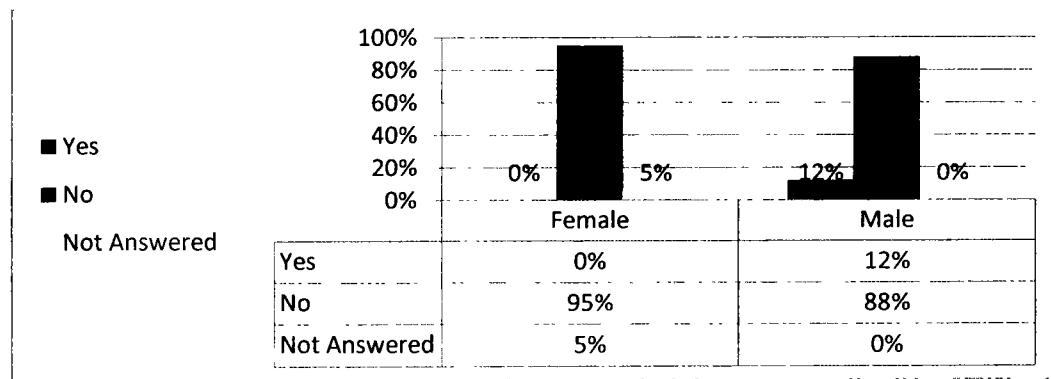
Figure 4: Christians' response to the question "Would you like to hire a Muslim for domestic jobs?

To have a precise idea about social interaction of Christians and Muslims, following question has been asked during the conducted field survey:

Do you join Muslim community in their happy and sad times?

Figure 5 presents the responses recorded from Christian community. 74% of Christian females get involved in happiness and sadness of Muslims with different frequencies, among which 43% always love to join Muslims. 26% of females never joined Muslims in their good and bad times. These primarily include those Christian women who do not go to Muslims' houses for work and thus they do not have interest in social matters of Muslims. The other reason could be their hatred attitude due to which they do not like to have any relationship with Muslims. In contrast, all of the Christian males, though in different degrees, join Muslims in their times of joy and sorrow. This is due to the need of Christian males to have a mutual reciprocity of relationship with the Muslims.

	Female	Male
Always	43%	73%
Mostly	21%	14%
Rarely	10%	13%
No	26%	0%
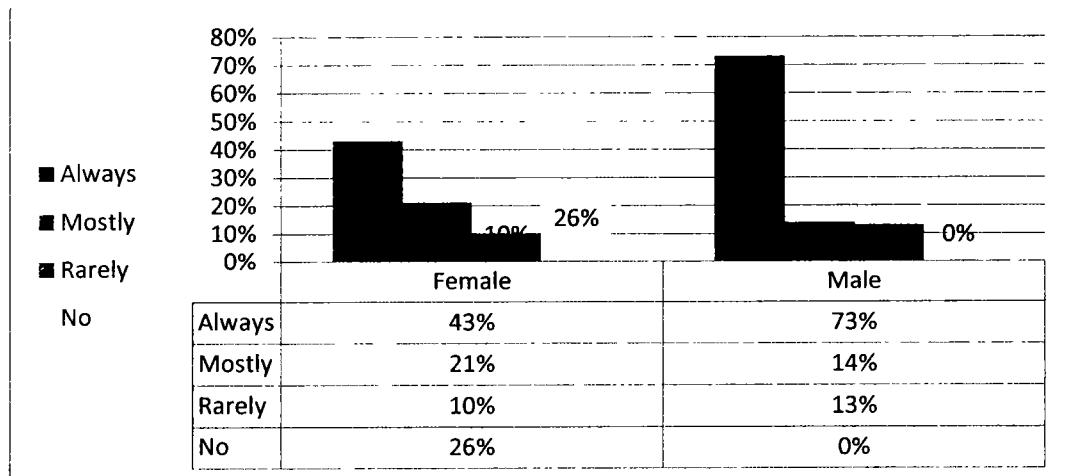
Figure 5: Christian' response to the question "Do you join Muslim community in their happy and sad times?"

The same question has been asked to members of Muslim community i.e.

Do you join Christian community in their happy and sad times?

Figure 6 shows the results of the responses recorded from Muslim community members. 6% females and 13 males expressed their thoughts that they do not get involved into any affairs of Christians. That means 19 people out of 200 sample space denied having a social relationship with Christians. These people neither like to share any good news with Christians nor do they help Christians in difficult times. Due to their rigid behavior, such people from Muslim community may become a reason for horrible incident like *Gojra*. On the other hand, these are more females who always get along with Muslim community in their good and bad times. It is observed that in case of a death in Muslim community, Christians especially females visit the family of the deceased person for condolence. The number of Christian male giving positive response in also encouraging, they do join Muslim community though relatively in less frequency. The overall results indicate that Muslims do not have hesitation in dealing with Christians and this implies positive situation among the two communities of *Gojra*.

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	Female	Male
Always	76%	51%
Mostly	13%	25%
Rarely	5%	11%
No	6%	13%
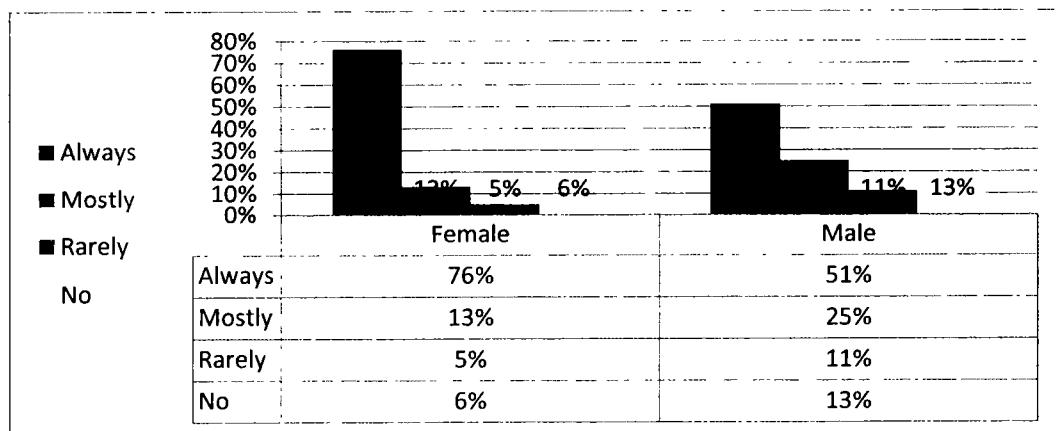
Figure 6: Muslims' response to the question "Do you join Christian community in their happy and sad times?"

Following question has been asked during the conducted survey to investigate interfaith marriage which is another way to investigate the individual social interaction between Christians and Muslims.

Did anyone from your relatives marry with Muslim?

Figure 7 presents the results of responses received from members of Christian community. None of Christian males or females has given positive response to the question. There may be very few cases of interfaith marriages as reported in newspapers from time to time, however Christians do not feel comfortable to express these marriages due to bad reflection from the family and the community. This is also related with feelings of social insecurity among the Christians that if an interfaith marriage is highlighted, Christians may have problems. 0% response from Christians may also indicate the wrong perception in the community that interfaith marriages are inappropriate from religiously and/or legally. 10% of the Christian females did not give any response to this question. They did not bother to give any importance to the question or they tend to hide their opinion on such marriages.

	Female	Male
Yes	0%	0%
No	90%	100%
No response	10%	0%
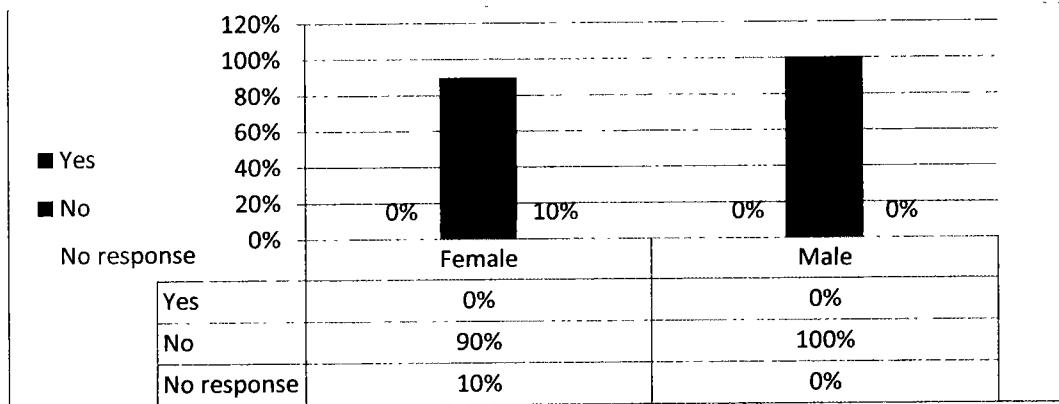
Figure 7: Christians' response to the question "Did anyone from your relatives marry with a Muslim?"

The same question has been put forward to Muslims i.e.

Did anyone from your relatives marry with a Christian?

Figure 8 shows the responses recorded during the field survey. A vast majority of both Muslim males and females responded in negative about interfaith marriage. Although *Sharī'ah* permits marriages between Muslims and Christian, however, such a marriage is considered against the honour of the family and the community. Only 2% males reported that their relatives got married with a Christian. In some cases, religious conversion before or after marriage is also associated with the interfaith marriages. In total, 7% of both genders from Muslim community did not give any response to this question.

	Female	Male
Yes	0%	2%
No	96%	95%
No response	4%	3%
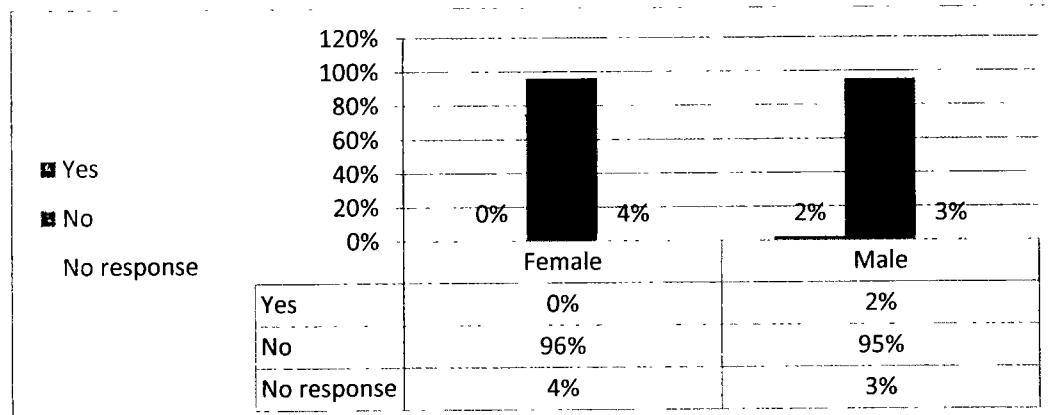
Figure 8: Muslims' response to the question "Did anyone from your relatives marry with a Christian?"

The individual interaction varies on the person from opposite community. The situation is almost good in the interaction but in sensitive matter like marriage, the people do not interact with each other because this is religious gap as well as communal gap. In collective social interaction, the collected date is analyzed below for further discussion.

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4.4.1.2. Collective Social Interaction

The socio-cultural development of a society depends upon social dealing and daily life interaction among the communities since this reflects a practical trend of Christian-Muslim relationship. Collective social interaction encompasses cultural norms influenced by social behaviors. This is applicable until an aggression is witnessed in the society. Therefore, at the time of religious violence, followers of a religion tend to prefer following so-called religious traditions instead of having collective social interaction. This poses a particular problem of sharing happiness and sadness of the people belonging to the opposite religion.

In this regard, the data pertaining to social interaction has been collected through field surveys in post-*Gojra* incident time. This social interaction between Christian and Muslim is investigated through two questions enquiring monetary give and take (e.g. taking a loan) and gift/meal exchange. The first question presented to both communities is mentioned below:

Do you have social give and take with Muslims?

Figure 9 presents the results of the responses recorded with reference to the above question. A reasonable number of Christian community members from both genders are prone to consistently have the monetary exchange with Muslims at the times of non-violence. This community practice represents that communal interaction is increasing thereby reducing aggressive expression in the society. 99% male respondents showed positive attitude towards having economic relationship with Muslim community whereas 10% female members displayed reservations in having this interaction possibly due to their scared and over-careful behavior.

	Female	Male
Always	88%	69%
Mostly	0%	19%
Rarely	2%	11%
No	10%	1%
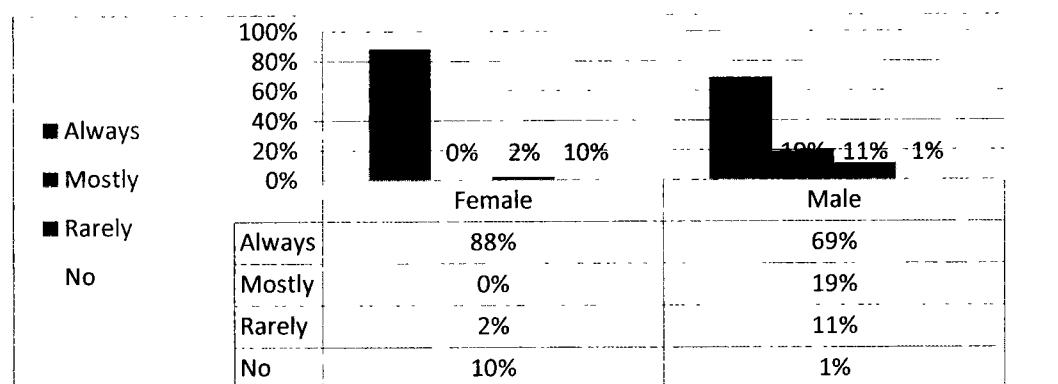
Figure 8: Christians' response to the question "Do you have social give and take with Muslims?"

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Now, we will evaluate the perspective of Muslims for the collective social interaction under discussion. For that purpose, following question has been put forward to them:

Do you have social give and take with Christians?

Results presented in Figure 10 shows that the response exhibited by Muslim is contrary to that recorded in Figure 9 by Christians. Majority of both genders of Muslims do not practice collective economic interaction with Christians. This is primarily due to the relatively higher economic status of Muslims in the country compared with Christians, who are usually financially weak. Even if a Muslim is poor, she/he prefers to take loan and carry monetary exchange with other Muslims. Moreover, 35%-14% Muslim males and females rarely have interaction with Christians. These might be the Muslims having Christian workers in their houses. There are few Muslim females who did not even bother to give response to this question possibly due to their rigid stance.

	Female	Male
Always	6%	0%
Mostly	5%	13%
Rarely	14%	35%
No	69%	52%
No response	6%	0%
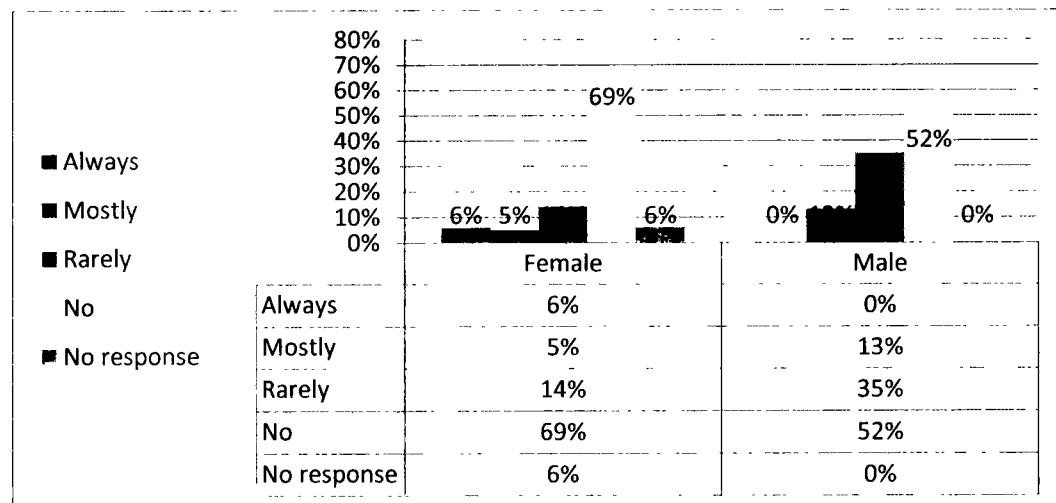
Figure 9: Muslims' response to the question "Do you have social give and take with Christians?"

Comparing the results of Figure 9 and Figure 10, it is evident that Christians have expressed a warm feelings of collective social interaction in comparison with Muslims. These feelings are possibly due to Christians' need for financial and social survival. The data from Muslim community drives our attention towards an alarming situation since the desire to have extremely low social interaction with Christians lead to aggressive expression and violence.

The second question to analyze collective social interaction is related with exchange of meals and gifts between Muslims and Christians. In Punjabi society, it is

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socio-cultural trend that people share meals and other things of daily usage with people of their community as well as of opposite community. However, this tradition is getting weakened as the time is passing by. Even, people of rural areas are losing this cultural value. To analyze this interaction, following question has been asked:

Do you send meal or gift to a Muslim neighbour?

Figure 11 presents the results of data collected in response to this question. Religious factors play a great role in determining the nature of relationship among people of opposite communities. This is particularly seen in case of Christian-Muslim relationship. Results show that Christians are hesitant in sending meals and gifts to Muslim neighbors. This is due to the developed understanding in Christians that Muslims do not usually like to take food and gifts from Christians. Even if Muslims receive their food, they may dispose of it in garbage bins. That is evident from the response of 62% female and 60% male Christians. Only 14% of female and 10% of male Christians always send their meals to Muslims around them.

	Female	Male
Always	14%	10%
Mostly	17%	10%
Rarely	7%	20%
No	62%	60%
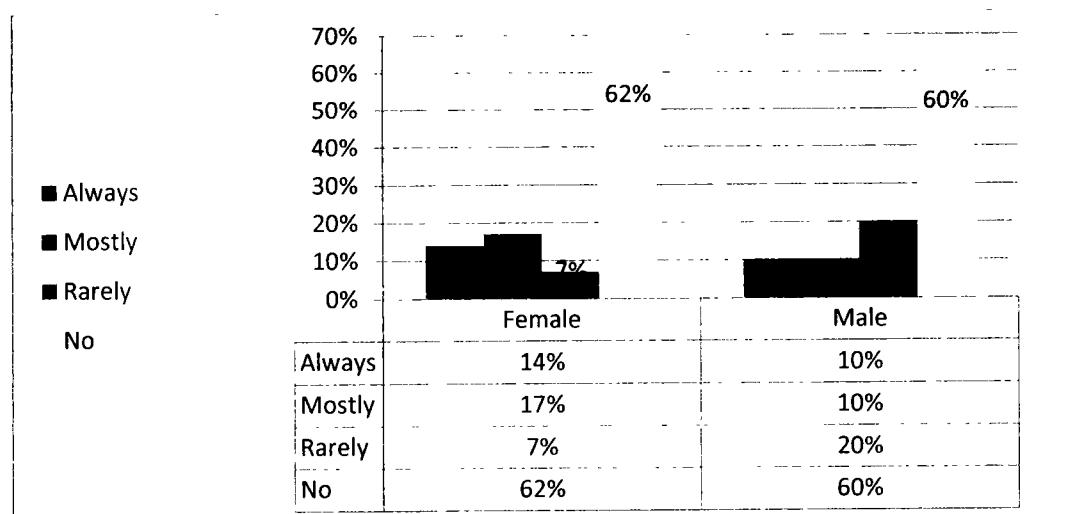
Figure 10: Christians' response to the question "Do you send meal or gift to a Muslim neighbor?

Now, we will evaluate the perspective of Muslims for the collective social interaction under discussion. Following question has been put forward to them:

Do you send meal or gift to a Christian neighbor?

Figure 12 shows the response of Muslims in reply to the above question. A common trend observed is that Muslims do send meals and gifts to their Christian neighbors. If we analyze the results in overall, 92% of female and 79% of male Muslims share meals and gifts in different frequency although they hesitate to receive the same from Christians.

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Comparing these numbers with that of Figure 16, an interesting phenomena is observed. While majority of Muslim males and females do not like to have economic relationship with Christians, they still love to share meals and gifts with them considering it as a good religious gesture. This indicates that collective social interaction between Christians and Muslims has not been ceased even after *Gojra* incident. This is a good sign towards communal harmony and social tolerance. However, negative responses of 8% and 21% in females and males respectively cannot be ignored. This response is possibly due to their rigid mindset. They may help other poor in religious context, however, their help is limited only to Muslim community.

		Female	Male
■ Always	Always	49%	64%
■ Mostly	Mostly	26%	14%
■ Rarely	Rarely	17%	1%
No	No	8%	21%
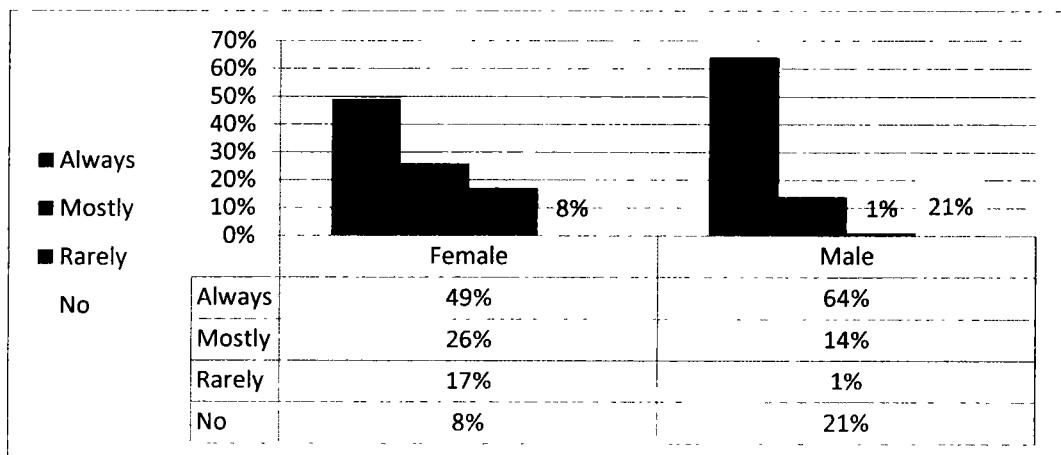
Figure 11: Muslims' response to the question "Do you send meal or gift to a Christian neighbor?

In general perspective, there can be four reasons behind the trend of collective social interaction between Muslims and Christians: firstly, religious priority factor urges Muslims to avoid relationship with Christians and they are fearful of losing their social status. Secondly, lower social status of Christians is a barrier for Muslims to have close interaction with them since it is a socio-human nature to have close ties with people of same or higher class. Thirdly, Pakistani society has adopted many Hindu traditions, which prioritize socio-religious divisions of mankind. Muslims society of the country is still under strong influence of Hinduism and its distinctive principles of social organization. Islamic social values are not much into practice, due to which Muslims are not socially comfortable dealing with Christians. Fourthly, most of the Christians are associated with odd and cleaning jobs, so this prohibits Muslims to come closer to them.

4.4.2. Communal Interaction

Communal interaction depends upon communication between two or more than two communities in a society without any inappropriate intention or action. This interaction can be accessed through various tools and techniques. During the conducted survey on *Gojra* incident, communal interaction is investigated by the interaction of children in parks or youths in playgrounds as well as elderly interaction. Consequently, two questions have been put forward to the people of both communities.

4.4.2.1. Children Communal Interaction

The real picture of communal interaction between Christians and Muslims can be well estimated by exploring the minds of the people belonging to these communities. The interaction between Christians and Muslims may be built unconsciously in playgrounds and parks. Given this fact, a question has been prepared for the field survey, which attempts to analyze the two aspects: (i) whether the parents allow their children to play with other children of the opposite community? (ii) How they feel about this mixing of the children? In case of Christian community members, following question has been put forward to them:

Do your children participate in the games with Muslim children?

Figure 13 shows the results in the form of responses as recorded from Christian males and females. Results dictate that 100% of males are quite happy and satisfied over their children playing with Muslim children in outdoor activities in playgrounds and parks. This represents an urge to have a strong communal interaction from Christian males. Figure 13 also shows that none of either Christian males or females responded negatively to this question. This clearly witness that they do not stop their children to have communal interaction and this is a good gesture to have a positive feelings for opposite communities. The response of 24% from female side indicates that their feelings are not as warm for this interaction since they rarely permit their children to have outdoor activities with Muslim children.

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	Female	Male
Always	64%	89%
Mostly	12%	11%
Rarely	24%	0%
No	0%	0%
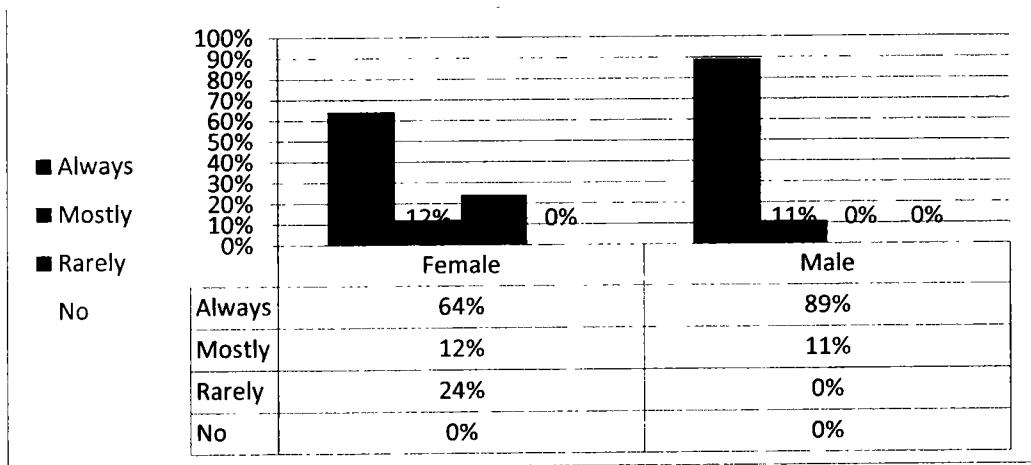
Figure 13: Muslim Christian,s response to the question "Do your children participate in the games with Muslim,s Children?"

The same question was presented to Muslims parents' i.e.

Do your children participate in the games with Christian children?

Figure 14 presents the results of the Muslims' responses. Results show that Muslims from both genders welcomed gathering of their children with Christian children. The converse trend has been observed when comparing statistics of males and females in response to 'Always' and 'Mostly' frequencies. Children, being innocent, just look for other children to play regardless of their religious affiliation. This helps them to strengthen communal interaction through mutual understanding of peculiar behavior and personal communication. However, in spite of all this positive situation, children' interaction can occasionally lead to violence in the society as reflected by down 12% females response and 8% males response. 6% of females stated that their children do not participate with Christian children. This may also be related with reserve nature of females. The same applies to 12% negative response given by females. Sometimes the communal interaction between Christian and Muslim children creates wrong influence with the violence of any youngster by a community. It is observed any conflict during games in playground that is part of human behavior.

	Female	Male
Always	6%	65%
Mostly	69%	25%
Rarely	13%	2%
No	12%	8%
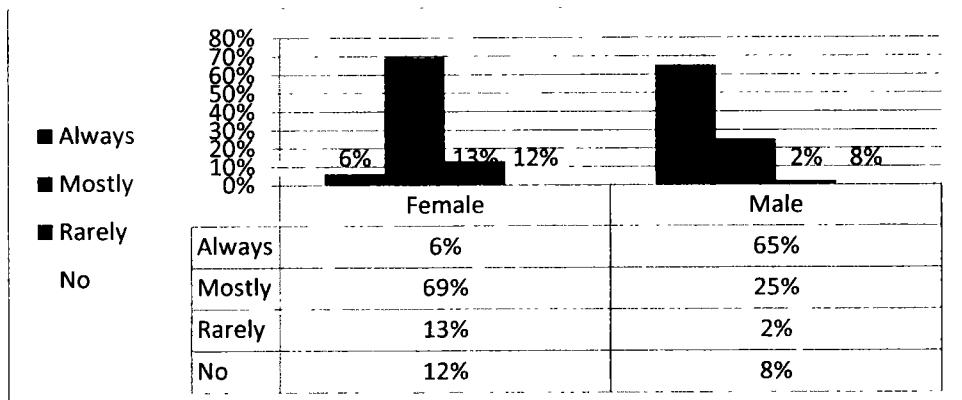
Figure 14: Muslims' response to the question "Do your children participate in the games with Christian children?"

Sometimes, the interaction holds between Christians and Muslims in *Gojra* at communal level in which a group of community interacts with opposite community group or a person. It is explored with communal interaction of elder personalities.

4.4.2.2. Elders Communal Interaction

On local level, political and social leaders are Muslims owing to their majority and having strong ties with the government. Communal family matters and social problems are solved by communal leader, who is usually a Muslim elected through local body elections as a chairman or *'Nazim'* of a union council etc. Also, other personalities having social influence are communal leader in *Gojra*. These communal leaders have the ability to inspire every community. Christians are satisfied with Muslims communal leader for solution of their problems because the nature of the problems faced by Christians are Muslims are identical e.g. social development, communal education and street construction etc. Following question was asked to analyze elderly people interaction to solve their problems:

Do you get your family and social problems solved by the Muslim local committee (punchyat)?

Figure 15 shows the results in the form of responses recorded during the conducted survey. A vast majority of Christian males as well as females depend on Muslim local committees for resolving their problems due to social status of the communal leader. Since males are more relevant to solve social problems, so it is more meaningful to analyze the data

collected from them. Also, from the figure, it is evident that the positive and negative trends of both genders are very similar. 77% of Christian males have positive opinion about the local Muslim committee (*punchyat*). However, remaining 23% males showed reservations about the Muslim committee possibly due to the critical lack of trust emerged after *Gojra* incident.

	Female	Male
Always	10%	43%
Mostly	57%	23%
Rarely	12%	11%
No	21%	23%

Legend: ■ Always ■ Mostly ■ Rarely No
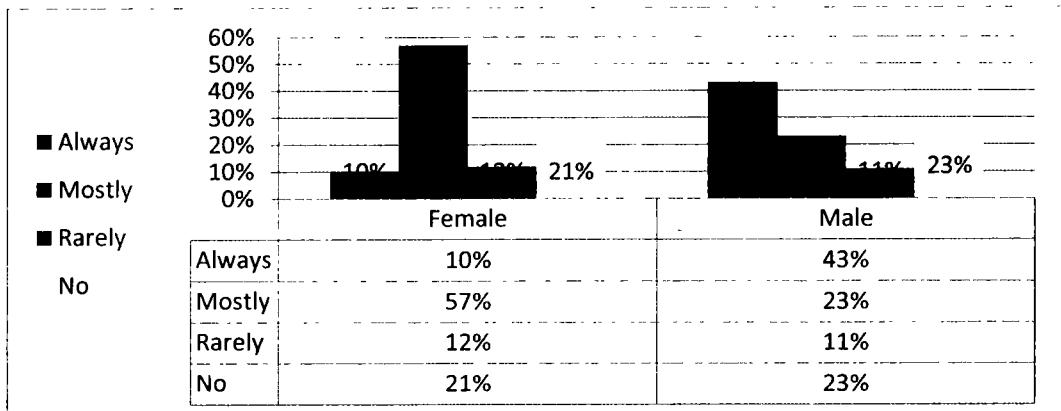
Figure 12: Christian' response to the question "Do you get your family and social problems solved by the Muslim local committee (punchyat)?"

The same question has been put forward to members of Muslim community as:

Do you get your family and social problems solved by the Christian local committee (punchyat)?

Figure 16 presents the results in response to this question. Muslim community of *Gojra* as well as the entire community of the country do not accept the existence of Christian local committee. For solution of communal problems and family matters, Muslims only refer to Muslim local committee. 66% of Muslim females did not respond to this question which shows they did not even value to comment it because Muslim never present their problems in Christian's *punchyat*. Also, in general, females do not get involve in resolving communal issues as this is actually the concern of males. Muslim males also strongly refused to get their problems resolved in Christian's committee as evidenced by the results.

	120% 100% 80% 60% 40% 20% 0%			97%	
		0% 0% 0% 34%		0% 0% 0%	3%
		Female		Male	
Always	Always	0%		0%	
Mostly	Mostly	0%		0%	
Rarely	Rarely	0%		0%	
No	No	34%		97%	
No response	No response	66%		3%	
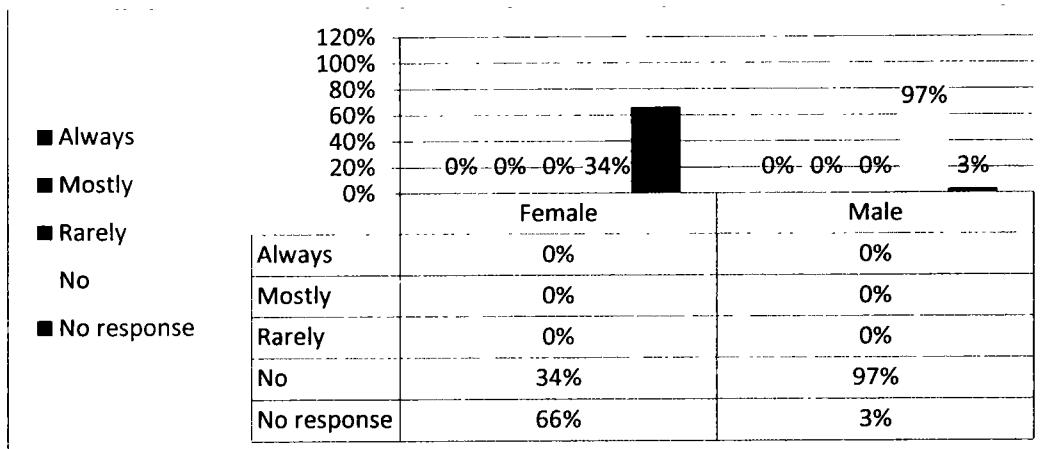
Figure 13: Muslims' response to the question "Do you get your family and social problems solved by the Christian local committee (punchyat)?"

The interaction can show the communal tension between Christians and Muslims in *Gojra* with analytical view. But the tension between both communities in *Gojra* might be deliberated with multiple factors in the society. It is very necessary to address these factors in following lines.

4.5. Tension-based Factors in *Gojra*

When tension grows in a pluralistic society, it results in the formation of aggressive and non-tolerant attitudes. Such attitudes craft communal activists who are in the front line to amplify tension and to raise clashes with opposite communities. There are many fundamental factors behind this tension, based on which, human behavioural sciences explore real mind-set of the community members. The factors become cause of immoral and dangerous incidents leading to tension and violence in the society. The present research investigates and discusses these factors which lead to anxiety and communal attacks from religious, educational, economic and social perspectives.

4.5.1. Religious Factors

This research mainly focuses religious tension between two communities of *Gojra*. Richardson considers these factors in a legal frame, which dictates social structure of a religious group in a society.[1] Traditionally, the religious groups abide by the statutory

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[1] See James T. Richardson, "Law," in *Handbook of Religion and Social Institutions*, ed. Helen Rose Ebaugh (New York: Springer, 2006), 228.

provisions and constitutional laws defining the religious articles. There exist certain limitations and confinements between Christians and Muslims which damage their mutual relationship and create tension thereby ceasing social harmony and religious tolerance. There was happened in *Gojra* incident 2009. To explore the factors which grasp religion to communal tension in the society is significant in the study. According to Christians, Blasphemy Law is one of them.

Pakistan is an Islamic republic; whose constitution entails that all the laws must be promulgated under the sacred injunctions of Islam. It is a divine glory of Islam that it encompasses a complete code of life for all human beings since its inception to the end. Being in majority, Muslims by the passage of time and in its dire need have developed laws in consonance with *Sharī'ah*. By the time Blasphemy laws are enforceable in Pakistan.

Historically speaking, British regime thought about the need of enacting the law to tackle the law and order situations while dealing with the communal and religious issues arising out of defamatory remarks by different sections and walks of life against others. British government incorporated the then section 295A IPC in 1927[1] to control Hindu-Muslim communal riots especially when Rajpal stirred the religious feelings of Muslims by publishing the notorious book against Prophet Muhammad (Peace and Blessings of Allah be upon Him). The main purpose this was to prohibit defiling/derogation of sacred places and hurting the religious feelings of other communities.[2] The initiative was taken by the then British government to tackle the communal and religious violence in order to maintain law and order situation.

While in Pakistan Penal Code, section 295 (Injuring or defiling place of worship, with intent to insult the religion of any class) deals with three sub-clauses: **(a)** deliberate and malicious acts intended to outrage religious feelings of any class by insulting Its religion or religious beliefs **(b)** defiling by any means of sacred books especially The Holy Qur'ān **(c)** Use of derogatory remarks, etc. in respect of the Holy Prophet (PBUH). Whoever by words, either spoken or written, or by visible representation, or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the

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[1] Blasphemy Law in Pakistan; A Historical Overview, (Islamabad: CRSS, 2012), P 18.

[2] Gabriel, *Christian Citizens in an Islamic State; The Pakistan Experience*, 59.

Holy Prophet (Peace and Blessings of Allah be upon Him) shall be punished with death, or imprisonment for life, and shall also be liable to a fine.[1]

The punishment for offenders of 295C was death penalty or life imprisonment prior to 1990. Muhammad Ismail Qureshi took the matter before Federal Sharī'at Court and court held that the only punishment for the said offence is death not transportation of life. In 1992, National Assembly and Senate of Pakistan passed a resolution to second the court's decision, hence making it as the constructional law of Pakistan.[2]

Broadly speaking, this law was formulated to preserve the religious rights of mass in general; be majority or minority. Christian community and Western vested interests objected blasphemy laws in particular and propagated that this law violates the basic human rights of minorities in Pakistan. Despite this very fact they acknowledge that blasphemy laws don't necessarily targets Christians, but it also applies on members of Muslim community.[3] This very attitude regarding Blasphemy Law did not only create religious hate between Christians and Muslims but also leads towards clash of civilization. Western scholars talks about dialogue and interfaith harmony in one side and on the other, it encourages the religious blasphemy in the disguise of "Freedom of Expression". It is hypocrisy and double standard of West to be reviewed in its broader perspective and mend it.[4] These attitudes of West mixes up the matter and creating conflicts and causing tension in the society.

Hadood Ordinance has been derived from Hadood-ul-Allah which are mentioned in Qur'ān as a Sharī'ah penalty. This is one of the steps towards Islamization of law in Pakistan. This law has been formulated in 1980s and approved on 22nd February 1979 under

[1] See Pakistan Penal Code (Act XLC 1860), https://www.ma-law.org.pk/pdflaw /PAKISTAN%20PENAL% 20CODE. Assessed at 19-12-2010.

[2] See Malik Muhammad Saeed, The All Pakistan Legal Decisions: PLD 1991, (Lahore: PLD Publishers, 2000), Vol. XLIII, P. 387.

[3] See Gabriel, Christian Citizens in an Islamic State; The Pakistan Experience, 60.

[4] Azkia Hashmi, Blasphemy and Social Attitude in Islamic Perspective, in The Research Journal of Islamic Studies "Rahat-ul-Quloob" Vol.1, No.1, (Jan-Jun 2019.
2017). S. 4.

presidential order in Zia ul Haq regime as *Hadood* ordinance[1]. This ordinance covers punishments for theft, drunkenness, adultery, rape, bearing false witness. Adultery (*zinā*) is part of this ordinance which has been categorized into two sections: *Zinā* and *Zinā-bil-jabar*[2] (rape). For a victim, it is often very difficult to fulfil all the requirements which are necessary for a court to give a verdict. The requirements throughout the trial process have to be in-line with *Sharī'ah*.

Christians consider *Hadood* ordinance as an Islamic law which is applied to all Pakistanis regardless of their religion[3]. Non-Muslims particularly Christians show their grievances that the Islamic penalties are also applied on those who are not Muslim. They highlight that this ordinance creates hostility and gives unequal right to the people living in the same country. They articulate that this law is against Islamic doctrine and it does not consider a non-Muslim witness as reliable. The Muslims viewpoint is that *Hadood* ordinance has been formulated by the Muslims who are in majority in the country. The result of implementing Islamic penalties on all community members is aversion between Muslims and other minorities thus posing a potential division in the society.

Fatwā (plural *fatāwā*) is a ruling opinion in Islamic law that can only be given by a religious authority. *Fatwā* is an advisory view of a *Muftī* in response to a query[4]. A *Muftī* is considered as an authority over Islamic jurisprudence and traditions who works as a separate religious entity than the conventional judicial system[5]. A *Fatwā* is issued from

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[1] See, Osama Siddique & Zahra Hayat, *Unholy Speech and Holy Laws: Blasphemy Laws in Pakistan-Controversial Origins, Design Defect and Free Speech Implications* in Minnesota Journal of International Law, Vol 17, No. 2, 320.

[2] M.A Joseph Francis, "Annual Report 2009," (Lahore: Centre for Legal Aid Assistance and Settlement, 2009), 216.

[3] M. Aslam Khaki, "Islamization of Laws in Pakistan and its Effect on Minorities," in *Non-Muslims in Muslims Majority Societies with Focus on the Middle East and Pakistan*, ed. Kajsa Ahlstrand and Goran Gunner (Eugene: PICKWICK Publications, 2009), 124.

[4] See Muhammad Ifzal Mehmood, Siddique Ali Chishti and Muhammad Junaid Mughal, "Islamic Concept of Fatwa, Practice of Fatwa in Malaysia and Pakistan: The Relevance of Malaysian Fatwa Model for legal system of Pakistan", *International Research Journal of Social Sciences*(2015), Vol. 4, No. 9, 46.

[5] Z. Wani, *Country Origin Report Pakistan 2010*, 102. Accessed December 2, 2016, 9:24 PM http://www.homeoffice.gov.uk/rds/country_reports.html

different religious schools who are treated as legal authority in religious affairs among the followers of a typical school of thoughts. This is not an official organization which has been introduced by the Government. The council of Islamic ideology is a state-owned constitutional organization which advises Parliament on religious affairs. However, it does not issue any *Fatwā*.

Sometimes, a *Fatwā* is a verbal declaration against a community or a person that is given without any witnesses and valid proof. This is primarily due to the lack of a central governmental authority for *Fatwā* issuance. If a blasphemy incident occurs in the society and some minority community member is involved in it, then local preacher/religious authority announces the incident without any evidence through speakers of *Masjid*. Ideally speaking, this blasphemy incident is matter of court or government and not really a matter of local preachers. So, verbal *Fatwā* issuance triggers religious emotions in the local community thus creating hostility and violence in the society. In *Gojra*, the announcement of Qur'ānic blasphemy in *Koriyan* village Majid flamed the community members and resulted in violence in the society thus unfortunately leading to a horrible incident.

The conversion of religion accounts for acceptance of new religion and this factor is most sensitive in creating tension in the society. Religious conversion requires complete paradigm shift in terms of beliefs, rituals and values. The specific reasons behind religious conversion is dependent on the location within Pakistan. The search of truth is the first and most attractive humane reason. The second reason is the conversion due to marriage. In such a conversion, a Christian female develops relationship with a Muslim male, and this results in their marriage after she embraces Islam. This kind of marriage is termed as '*victim of forced conversion and forced marriage*'.[1] By the Christian media as exemplified in case of Tina's incident[2] which occurred in 2007. In reality, the real issue is the marriage and not actually the change of religion. The third reason is related with forced conversion, which, according to Christian's reference,[3] is solely due to pressure of the majority in an environment where the freedom of religious thoughts do not prevail. Muslims do not

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[1] Francis, "Annual Report 2009," 160.

[2] Ms. Tina aged 28 d/o Barkat, Christian by faith and resident of Lahore. See more detail ibid. 160

[3] See Annual Report CLAAS 2010, 164.

support change in religion of any other Muslim, however, when this happens in case of conversion of a Christian's religion, Muslims consider it as their duty to support this cause. The final reason is the 'fake conversion' which can be from members of both communities with an intention to get materialistic perks. In such a scenario, a Christian convert to Islam to get financial support from Muslims. On the other hand, a Muslim may convert to Christianity for getting immigration/nationality of European/US citizenship. Mr. Joseph Francis has narrated a story[1] of a Pakistani Muslim who got converted into Christianity and got benefits of residing in US through 'fake conversion'. This conversion is totally opposite to the conversion by truth which is above mentioned as first reason.

The conversion from Christianity and Islam to the opposite religion is seen with antipathy in members of the community. The conversion for truth is a natural phenomenon which will continue prevailing in spite of communal aversion. The above-mentioned reasons for conversion lead to violence and aggression coming from ex-community members. It is observed in the present survey that religious conversion happening anywhere in Pakistan creates tension in Christian community across the country including *Gojra*. Same feelings are noticed if a Muslim convert into Christianity in Pakistan.

4.5.2. Educational Factors

In educational institutions of Pakistan, both Muslims and Christians get education following 'Education for all' approach. However, there are few issues that are pertinent to the students belonging to both communities especially at school level. Some Muslims students, owing to their domestic background, do not like to share their things and knowledge with Christian students. The students ask questions related with cross religious difference from their parents. This religious difference widens the gap between young minds which are consistently fed from their homes thus indicating the tense environment of the society from educational perspective. This situation is investigated from viewpoint of two different educational systems in the country.

This category includes schools, colleges and universities. The observations made during the field survey explored the nature of relationship between people of both

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[1] See ibid. 289.

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communities from various perspectives including academics. The trend in Muslim students to have the desire of establishing close relationship with Christian peers is very low. This behaviour is primarily due to the observations of children and youths at their homes. When they see that their parents give food to the Christian worker in separate utensils and in an aloof manner, they tend to practice what they see. Few Muslim parents even forbade their children to have an interaction with Christian fellows in the schools. This ultimately results in bringing up an educated generation which lacks peace, harmony and reconciliation and thus leading to long-term tension and violence in the society.

From the perspective of Christian students, the behaviour of some of their Muslim fellows and attitude of few of their Muslim teachers show cases greatest difficulty. Another reason is the presence of Islamic material in their educational curriculum at school level. Muslims consider it as their right to preach and teach their religion using any method and in any manner. The study of Islamic religious lessons in the syllabus leaves Christian students in a state of questions and dilemma. Consequently, the Christian students ask these questions to their parents thus leaving a sense of inequality in parents' minds. In one way or the other, these factors enhance tension in the society. Sometimes, a religious discussion among the students lead to an immediate triggering of severe hatred and aversion.

On the other hand, there exist few situations of bridging the gap between Christian and Muslim students. They include having personal educational abilities and sense of harmony and moderate thinking are few examples that sets the cases of inter-religious understanding and tolerance. Similarly, the attitude of a teacher to equally treat Christian and Muslim students is another reason of harmony and peace in an academic environment.

This category of educational body comprises of the chain of Islamic institutions (madāras-e-dīniyah). Such institutions promote religious education and exist only in Muslim community as detailed in Chapter 2.[1] There are three levels of religious education in these institutions: In the first level, which is usually offered in masājid,[2] the students learn Qur'ānic reading and other basic Islamic teaching like Arabic text of prayer (Salāh),

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[1] See pp. 46-49 of this dissertation

[2] In masājid, the short time classes are arranged at morning and evening time for learning Qur'ān reading as nazirah. Sometimes the small madrasah affiliate with the masjid to fulfil the local requirement of Qur'ān memorization.

six basic wordings (*kalmei*) and some practices regarding purification (*Wudō*) and practice of prayer (*Salāh*). In the second level, the students memorize Qur'ān and some basic lessons from Islamic teachings. In the final level, complete program with self-contained syllabus is taught, which includes Arabic language, Islamic theology, Jurisprudence, the textual study of Qur'ān.

The first two levels are crucial parts of every Muslim community member, particularly the first level is essential for a Muslim, be he/she is a liberal minded or a conservative. This is a very basic level and majority of the Muslims achieve this level due to its religious importance. The community members achieving this level either use their personal logic to understand the religion or they listen to speeches and Friday sermons of scholars. So, when they listen emotional talks about controversial topics, some of them may find their way toward violence and aggression.

The second level acts as a seed for the final advanced level. The last two levels may become a source of tension in the society because the students usually get religious education without getting trained to live a peaceful practical life in a multi-religious and multi-cultural society. The rigid attitude of these students let them blindly follow the way of their teachers and views of their own school of thoughts considering as a source of spiritual peace. In practical life, some of them do not research to enhance their wisdom and do not employ contemporary techniques to resolve their problems.

The students and teachers of *dinī madāris* are also found to be involved in *Gojra* incident[1] in various activities. This puts a big question mark on their attitude and damages the image of religious institutions. However, in reality, religious education is not a source of such incidents. It is the personal approach of some individuals that drives them to violence. This state is exploited by anti-religious powers to broadcaste misunderstood version about *dinī madāris* portraying them as center of terrorism. This propaganda creates tension in minorities of the country, typically, in Christian Muslim community in *Gojra*. During one of the visits to *Gojra*, a local Muslim representative religious scholar,[2] who has a central role in *Gojra* incident, has been interviewed by the author. He is a qualified from

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[1] See Justice Hamed-ur-Rahman, "Inquiry Report on Gojra Incident Dated August 01," 11.

[2] Qari Abdulkhaliq, Interview by author. *Gojra* Incident. *Gojra* City, Feburary 3, 2014. Qari AbdulKhaliq was main person in *Gojra* incident by the Muslim community.

third level of religious education and a founder and a teacher of second level. While commenting against Christian community, he was of the strong opinion that *Kufar* should be abolished from the Islamic state. These views of Muslim community indicate strong hatred and anxiety towards Christians.

4.5.3. Economical factor

Economics is an essential subsistence need of a human being in society. A society is composed of people belonging to different races, religions and cultural traditions. Their economic system operates under social requirements and that too based on cooperation between one another. Similarly, Christians and Muslims are part of a society and require mutual cooperation for their existence. This situation gets changed critically in a society immediately after the occurrence of a major incident, when people of a community create communal or religious violence against the opposite community members. This ultimately leads to tension between them in one form or the other. The economic matters are important to address because these are pertinent to the relationship between the two communities.

Being Pakistani nationals, the Christians are owners of both kinds of lands; agricultural and residential. In *Gojra,* the residential land belonging to Christians is either owned by them or the local government allowed them to construct houses over the land e.g. Christian colonies situated near *Koriyan Adda, Gojra* and Railway Station, *Gojra.* The government-owned land can be a bone of contention between Christians and Muslims. For such a land, particularly located near a commercial zone, political influential personality from Muslim community threats the Christian to vacate the land and use it for their own personal benefit. This point was highlighted by *Baba Anwar*[1] from Christian colony, *Koriyan Adda, Gojra* during the conducted field survey. The tools used by the influential Muslim member may even include religious exploitation.

The Christians, owing to being in minority, feels reluctant in having a legal proceeding against Muslims because they have to face threats from the majority. When they cannot resolve the problem on legal grounds, this leads to more tension between the two

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[1] Anwar Masih, Interview by author at *Koriyan Adda, Gojra*, dated February 7, 2014

communities. Such events result in hostility and may ultimately end up in a horrible incident.

The members of Christian community work inside as well as outside the home. The Christian women working inside the homes have to face discriminatory behaviour that creates aggression leading to violence and tension in the society. The Christians who work outside the home usually belong to labour class e.g. workers in brick kiln, agricultural land, farmhouses etc. Sometimes, their employers treat them harshly and even in some cases, may torture physically.[1] Many owners take control of the entire Christian family by paying huge money to the old owner and then exploit the family members economically as well as socially. When media or a NGO reports an incident of job-based discrimination, the news spread across the whole Christian community in the country thus creating an environment of fearfulness and lack of protection. Other reported discriminatory consequences include dismissal from job[2], non-employability of Christians at post-incident time,[3] modern slavery, religious exploitation etc. Additionally, socio-economic discussions among Muslim and Christian workers can extend to religiously controversial topics finally ending up in hatred, fights and violence.

4.5.4. Social Factors

In Chapter 2[4], social and family matters of both Christian and Muslim communities has been discussed with perspective of their social status. However, their family relationship with the development of interfaith marriages can cause tension in the society causing a wave of loss of human lives. Such marriages can be categorized into two kinds:

In this marriage, the Christian girl, while living with her parents, works as a labourer in Muslims' houses or her family works under supervision of a Muslim in an outside environment. In this situation, any Muslim community member can force her to

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[1] Mehboob Sada, *Religious Fundamentalism and its Impact on Non-Muslims* (Rawalpindi: Christian Study Centre, 2008), 24.

[2] See Annual Report CLAAS 2010, 160

[3] *Choudry* Allah Yar, (A Farmer in Check No. 71), Interview by author at *Koriyan Adda, Gojra*, dated February 10, 2014

[4] See pp. 39-40 of this dissertation.

marry. According to Christian's media, several forced marriages are held particularly in rural areas and Muslims feudal, owing to their majority and power, do not provide them any assistance in case of forced marriages.[1] If a Christian family member disobeys, his/her master takes revenge and the extreme consequence may also include forced marriage. In another form, a Muslim feudal himself forcefully marry a Christian worker due to her beauty.[2] This situation is observed in various parts of the Punjab in brick kilns or other industrial labour setups.[3] In case, a Christian female is already married, she is forced to forget her previous spouse and to restart her life after marrying a Muslim man. She is forced to convert her religion and is not even allowed to go back to her parents. Although, such an incident has not been reported during the conducted field survey, however, happening of any similar event in the surrounding areas of *Gojra* or in the Punjab affects Christian community of *Gojra*. All the process of a forced marriage is unnatural and essentially involves violence. This practice is against Islam as well as international human rights. However, since Muslims are involved in this matter, Christian-Muslim relationship is severely affected leading to tension in the society.

There are two cases of love marriages between Christian-Muslim community of the Punjab; firstly Muslim boy and Christian girl, secondly, Christian boy and Muslim girl. The same also applies on communities living in *Gojra* although no such issue has been highlighted on media. The marriage between Muslim boy and Christian girl is legitimate from Islamic rulings. However, Muslim family demands the Christian girl to change her religion to sustain the marriage in the long run and this action is considered as a good deed. The reward of this action is seen as a blessing on Muslim husband and is expected to be a source of forgiveness in his Hereafter. Muslims welcome a Christian girl in their families and expect her to completely adopt herself as per the new environment and new religion. In case, the Christian wife does not get settle down in the new atmosphere or gets irritated from her husband, tension in Muslim family is ignited. In the extreme circumstances, if she accepted Islam only for the sake of marriage and somehow the marriage does not persist,

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[1] "Annual Report of CLAAS 2011," 170-71.

[2] See Sameen Khan, Accessed 17 April, 2018, https://herald.dawn.com/news/1153698.

[3] See Annual Report CLAAS 2011, 174.

the desire of the Christian girl to go back to her previous religion is considered as anti-Islamic.[1]

Muslim community members tend to murder her, she is not given divorce and is kept under secure custody throughout her life. If the girl tries to escape from there, they follow her. They demand her family to send her back or otherwise get ready for the killing of the whole family. Even if the Christian wife manages to get divorce from her Muslim husband, she then spends all her life under fear. She wants to live in a place where no one can recognize her. In Christian community, such kind of marriages is a source of anger due to forced marriage and forced religious conversion resulting in tension and violence. So, the first case of interfaith marriages between Muslim boy and Christian girl are not generally good news for both communities' especially Christian people.

Considering the second case of love between a Christian boy and a Muslim girl, such a love seldom end up in a marriage primarily due to the rulings of Islam and severe social pressure imposed by Muslim community. The pressure of religious conversion on the Christian boy is huge because such kind of marriages are illegitimate in Islam. Therefore, Muslim parents consider it as against their pride and honour if their daughter marries a Christian boy. If the couple manages to get married, they have to spend their life under cover as they are being searched consistently by the family members of Muslim female. Muslim community members may even attack the family of Christian boy. Such an incident has been recorded in neighbouring city of *Gojra* (*Faisalabad*) where a Christian boy named *Asim* got married with a Muslim girl *Sania* on 11th Feb. 2014.[2] This incident created a horrible situation in Christian community and got resolved when *Asim* embraced Islam in front of a group of *Ulamā* of Faisalabad. This case of love marriage is rarely witnessed, however, if this situation is created, it results in dangerous consequences.

All these are tension based factors which become a source of clashes between Christians and Muslims. These clashes turn into aggression leading to deadly and horrible incidents

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[1] If the Christian girl reverts back to Christianity, this socio-religious issue is addressed in Islamic law. This is another avenue of research which can be investigated further to come up with a peaceful solution

[2] See Annual Report CLAAS 2014, 134-136.

in the form of killings of innocent people, burning their houses and destroying the religious

buildings

Chapter Five:

Analysis of Communal Activities for Peacebuilding in *Gojra*

Peacbuilding activities have been being continued in *Gojra* society. Such activates and practices from Christian-Muslim communities are analyzed in dimensional phases in the society. That may investigate with the data of field survey.

5.1. Social Ethics of Christian-Muslim Interaction for Peacebuilding

Moral and social ethics might be defined as the civility and mannerism among the people of a certain community. This has been elaborated by many anthropologists in their own ways. However, Micah Newman interprets it with two opinions: first, whatever good suits to each person of society is also best for any specific person; and second, the person who looks after the interests of anyone else is the best one with real humane spirit.[1] Hence in any social setup every individual irrespective of his/her religion or race expects good behaviour from all other members of the society. This indicates that social and moral values are to be considered above religious affiliation. This is meant to maintain goodness and harmony among the people belonging to different community. God is worshiped because of His Supreme Goodness.[2] Thus, ethics and morality are essential elements of any religious teachings. It is significantly derived that religious people would always be the embodiment of social and moral ethics.

A keen study of history of Christians and Muslims living together unfolds that both have been in strong social knitting. Their coexistence is exemplified in the commitment espoused in both respective religions for importance of the moral values towards social uplift of the people. Since the beginning of Islam, the non-Muslims are given their rights for living peacefully. In the modern time, the Christian dominated countries find it quite effective to let Muslims live with them in social harmony. Similarly, in the Muslim dominated countries, Christians are allowed to enjoy freedom of their rights resulting in social justice and wellbeing. There are found some such ethics which mark the status of individuals in any specific society i.e. people are socially and morally civilized to get higher status in society. Whenever different communities live in the same society, there are certain things which are almost opposite to one's religion. But it is required that social

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[1] Micah Newman, *Ethics DeMYSTiFieD* (New York: The McGraw-Hill Companies, 2011), 63.

[2] Judith A. Boss, *Analyzing Moral Issues* (New York: The McGraw-Hill Companies, 2002), 17.

harmony is never damaged and every individuals cares for other members of the society for social peace and reconciliation.

5.1.1. Social Ethics in a Residential Area for Peacebuilding

Living in a society requires development of good relationship with others. For this, there are certain values which binds everyone to have positive interaction leading the society to evolve as highly ethical. This preserves good community relations maintaining mutual understanding and strengthening peacebuilding. The religious pluralistic society cannot grow without these essential elements. In such society, the majority as well as minority continue the promotion of their culture in their residential setup. The customs of a multi religious society are strongly influenced by the approach of its individuals. There is also observed a vivid impact of geographical and anthropological condition on that particular society.

The case study of *Gojra* focusing on the role of Christin and Muslim communities for peacebuilding highlights its social structure. They are found in close relationship with each other even from the existence of religious diversity. As indicated previously, every religion emphasizes social and moral ethics which actually promote human spirit among all members of the society. So Christians and Muslims follow their own religion guarding and guard the rights of each other. This has developed harmony and tolerance leading to positive interaction and integrity. It is observed that the social setup of *Gojra* carried in it respect, cooperation and peace. A survey was conducted in Gojra to evaluate the social ethics in Christian-Muslim society for peacebuilding. The analyses of data leads us to conclude that the peacebuilding of Gojra is to be categorized as two phases i.e. before and after incident 2009. The answers to the survey by the respondents demonstrate that both the communities are having good time in the study area. To them, their society never lost morality and ethics on the bases of religious differences which has ultimately led to heighten the level of peace and tolerance

5.1.1.1. Ethics before *Gojra* Incident

|Muslim and Christians respondents were analyzed according to their respective answers. Firstly, Christian responses are analyzed with their answers and secondly Muslim responses regarding their answers about their relations before *Gojra* incident.

When the following question was put before the Christian community, it was responded as shown in figure 17:

How were your relations with Muslim community before Gojra incident?

Regarding relations of Christians with the Muslim community in Gojra, it was observed that the society was marked with the exchange of social ethics. Before the incident of Gojra, there excisted active efforts for peace buiding which strongly promoted culture of harmony. There was no violence from both sides. Almost 90% of the christian community, both male and female affirmed that they had good relation with Muslims because of certain social and moral ethics. The responces might be categorized on the basis of the intensity of goodness of their relations. The highest percentage indicates very good relations. Lower percetage indicates good relations the third category is of normal relations while "not good" category carries no respondent at all. There are several reasons which kept the people of both communities tolerent and intigrated. Firstly, people of any community could live peacefully without their respecitve religious references. Secondly, honouring the human values first was the main outcome of theology. Thirdly, irrespective of religion, people of the society are dependent upon one another for financial benefits. Fourthly, the social values were given due reverence by both communities and there was no evidence of violating the social value prevelent in the two communities. Fifthly, both the comminies follwoed their own religions in order to promote social peace and justice. There are different actions in society which result in the change of human mind which might be positive as well as negative leading to peace or violence respectively. Such negative actions on part of the people belonging to both religions keep the society disturbed sowing the seeds of hatred.

Before the incident of Gojra, the Christian-Muslim relations were with high social ehtics. But this incident planted hatred in both the communities of Gojra leading the society to crumble. This did not happen gradually. The incident immediately affected the social

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threads with severe consequences. The present situation of discord had been the outcome of this violence. The very spirit of social ethics vanished away after this incident.
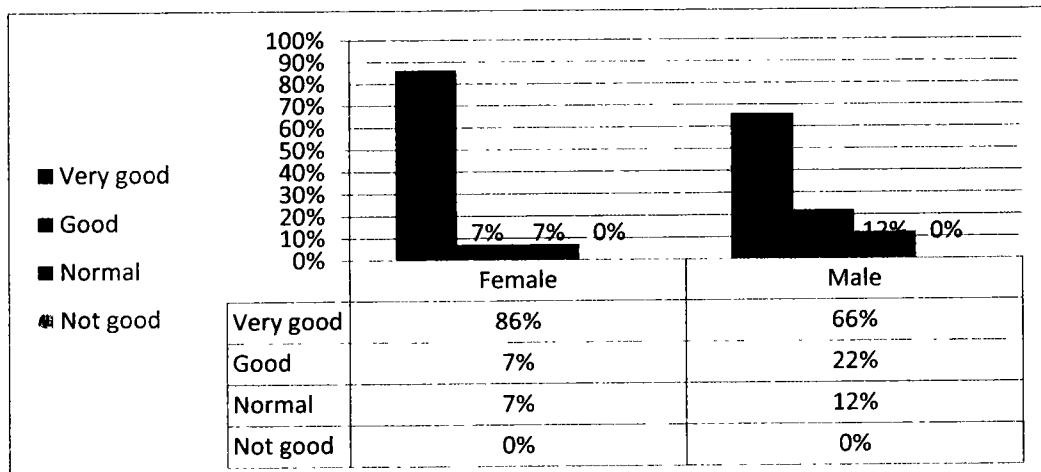
	Female	Male
Very good	86%	66%
Good	7%	22%
Normal	7%	12%
Not good	0%	0%

Christian' response to the question "How were your relations with Muslim community before Gojra incident?"

Figure 14:

Muslim Response to this question is tabulated and elaborated as follows.

How were your relations with Christian community before Gojra incident?

The responses showed that there had been amazing relationship between Christians and Muslims of Gojra. Most of the respondents, both male and female agreed that they had very good relations with Christians before the incident. The most common opinion of the respondents was of having good relations as for as social ethics are concerned. This indicates that most of the respondents are in favour of maintaining peace and promoting harmony in the society. A close analysis of the collected data leads to reason that the Muslims like Christians do think that it is beneficial and easy to support and maintain harmony in their co-existence. Numerous reasons mentioned in the Christian responses above had led both the communities to develop and nourish the atmosphere of harmony and tolerance. 5% male and 10% female from Muslim community show "Not Good" with the Christian community before incident of *Gojra*. In every community, there are few members who consider establishing the relationships based on their personal likings and disliking. The low ratio given by the Muslim respondents may be due to the aforementioned reason.

	Female	Male
Very good	68%	73%
Good	7%	16%
Normal	15%	6%
Not good	10%	5%
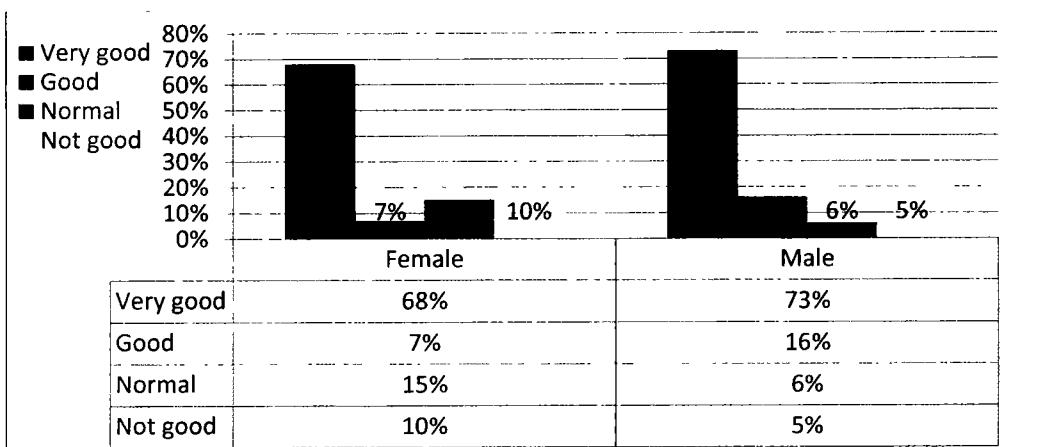
Figure 15: Muslim response to the question "How were your relations with Christian community before Gojra incident?"

The data does not show the most critical situation of Christian-Muslim community in Gojra before incident. It was the time when both communities were living peacefully without any fear or tension. The fact might be observed during field survey after the incident that is analyzed.

5.1.1.2. Ethics before *Gojra* Incident

When there occurs any dangerous life threatening incident in any peaceful pluralistic society, it not only loosens the social fabric but also leads to aggression which eventually has disastrous consequences. Peacebuilding process shatters and all members of the society disprove caring for social ethics. Co-existence of Christians and Muslims in harmony with great respect for social ethics in *Gojra* crumbled after the incident 2009. Both the communities started ignoring social ethics and civilized cultural norms were destroyed. When the communities were questioned about social circumstances after incident of Gojra, it was found that the social values were greatly decreased.

Christian response to the following queation is interpreated below.

After the incident, do you participate with Muslims in sociological needs and cultural activities?

After the Gojra incident the Christians assumed that the Muslims were directly involved in attacking the Christian community. It was natural that they could no more regard the social ethics, therfore hatred and agression started growing. However, as mentiened earliar, it was social as well as economical need to regard ethics and moral values despite being victims of agression. The reaction by most of the female Christians was very aggressive who straightforwardly neglected to participate with Muslims in many

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social situations. This destruction might be result of two main reason: firstly, women are more aggressive than men as this dreadful incident had left undesirable marks in their minds. Secondly, most of the female Christians did not have much interaction with the Muslim community regarding social affairs.

Hence their response is justified. As far as male Christians are concerned, they understand social interaction as not only communal need but also as financial assistance. They could not move on with peaceful interactions without the Muslim community. Most of them affirm that they would not avoid participating with social and cultural activities. They actually realized their position while living in Muslim majority area. There are certain constraints which did not allow them to ignore cultural interaction with Muslims. They duly considered social ethics in order to carry on the smooth living with harmony and tolerance. It is important to note that only 4% male Christian respondents mark the option "No" to have social interaction with Muslims.

This concludes that the impact of the Gojra incident is gradually weakening in flourishing and promotion of social ethics as they once had been before the incident. Same as in the case of female Christian community who did not interact much with the Muslim community but aggression in them is weakening with passage of time. The difference in the responses of male and female was not because of social interaction. It is found that both genders, sometime participate to enhance social ethics and moral values.

	Female	Male
Always	0%	28%
Mostly	0%	49%
Rarely	29%	15%
No	67%	8%
No response	4%	0%
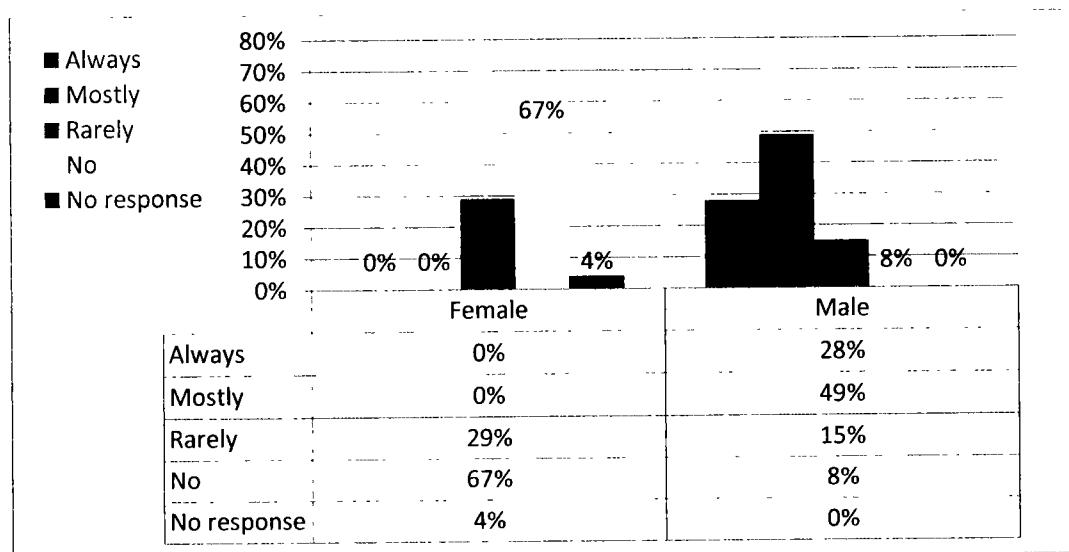
Figure 16: Christian' response to the question "After the incident, do you participate with Muslims in sociological needs and cultural activities?"

The same question was answered by the Muslims as analyzed below.

After incident do you participate with Christian in sociological needs and cultural activities?

There existed complete harmony and peace before the Gojra incident. About 40% of the research population had putting good relationship with Christian community. The above graph demonstrates how male and female respondents express their opinion regarding their question. It is observed that most of the respondents participated in social needs and cultural practices with Christian community. However, it is notable that the ratio of the responses regarding social interaction has decreased considerably compared to the responses before the incident. There was a reaction phenomenon involved in affecting the social encounter between both the communities before and after the incident. This has given rise to aggression and hatred among the people damaging the harmonious interaction. A significant point here is that almost half of the female respondents did not respond to this question at all. The reason might be that they abstained from giving the view about the social ethics and cultural values in their co-existences with Christians before the incident occurred. Most of the female Muslims affirmed that they have good social interaction with Christian and there was no state of tension among them.

Their views after the incident might also be the result of some kind of pressure of the reaction waves by national and international NGOs or the government security agencies. This incident had marked the Muslims extremists and Christian as victims. There were taken several actions by the government against the people involved therein. They were injured and arrested on a large scale as the incident proved to be one of the worst examples of human brutality. The action by the government had great influence on the mind of Muslim women. That is why almost half of the respondents kept away from responding to this question.

	Female	Male
Always	24%	37%
Mostly	8%	28%
Rarely	16%	18%
No	6%	17%
No response	46%	0%
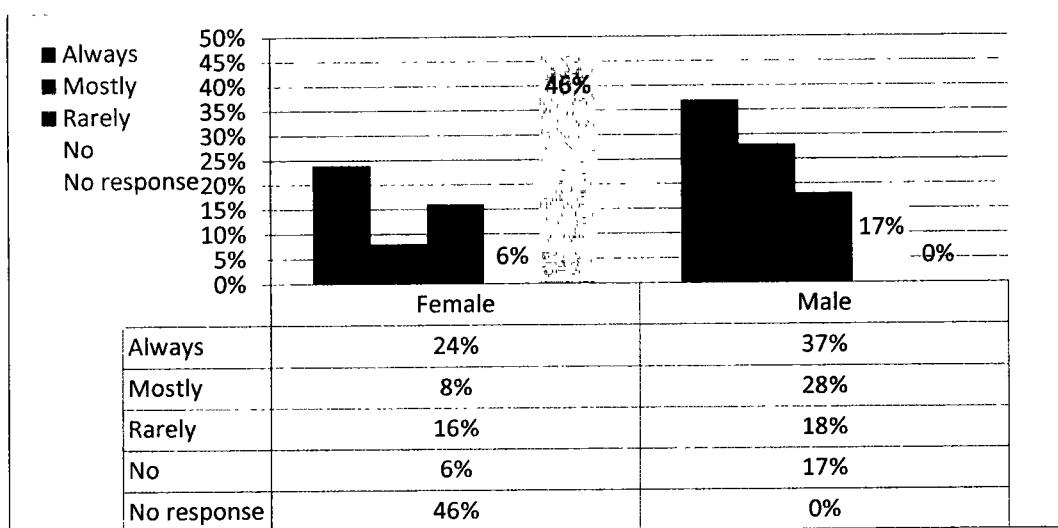
Figure 17: Muslim response to the question "After the incident, do you participate with Christians in sociological needs and cultural activities?"

Social interaction in the study was found not only in the residential area but also at the workplace. Their appeared certain difference in the nature of interaction as workplace means to focus on financial matters. The dealings are not disturbed on the basis of religion and there is observed a calm and smooth interaction between Christians and Muslims. Now the data of workplace is analyzed.

5.2. Social Ethics in Workplace for Peacebuilding in *Gojra*

Christians and Muslim interact directly at their job, education and business places. It was found that both communities had more positive social interaction at workplace than that residential atmosphere. During working hours, there is fulltime interaction which demands to remain extremely tolerant. This is an order to promote one's business and to strengthen relation with all kinds of people in order to create strong links with their fellows for making their efforts more fruitful. Social ethics are found at their high leading every member to earn better and live better. This indirectly promotes culture of harmony and peacebuilding.

5.2.1. Social Ethics in Workplace before *Gojra* Incident

Christians and Muslims had good relations at the workplaces before the Gojra incident 2009. For most of their needs, they depended upon each other which essentially required mutual respect and understanding. Leading to peacebuilding, such activities were carried

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out with zeal and motivation. The incident charged the situation to a great extent and has once shattered the peace and harmony of the security. Thus, it was important to analyze the situation of the security after the incident. The social binding before the incident discussed in the residential setup was found the same in the working setup i.e. both lived in harmony duly considering the social ethics, moral values and the cultural tradition. The security was an example of peaceful co-existence of Christians and Muslims in Gojra. There was not communal and religious conflict in the society. People from both communities had known about the need of social ethics before the incident without negative thinking. Such atmosphere do not create tension in the society but it raises the tolerance among the people both communities.

5.2.2. Social ethics in workplace after *Gojra* incident

The communal situation become clearer when the data analyzes the current view from both communities. The views are discussed according to their workplace with the name of business, Jobs and any institution in which the community members doing jobs as employees in the time of survey. The question is analyzed in the following lines.

The data of Christian community members is investigated in below with following question.

Do you keep friendly relations with Muslims in the place of business, job, and education?

97% male respondents from Christian community accept friendly relation with Muslims in their job place etc. that determines the social ethics with the promotion of peace and harmony. The Christian do not express his religion in the time of business because they fear that Muslims avoid sale purchase from a Christian shopkeeper. In job place, Muslims also do not like to interact with the Christians. Therefore, the good relations with Muslims and dealing of social ethics are the basic need of Christian community in workplaces. Although the Christians are mostly employer, not businessmen because in employment they adopt their relevant profession but earning with business is not easy in Muslim majority society. These are logical needs for the Christian males to deal and encounter with Muslims by diplomatic way expressing their views of Peacebuilding in the society. This is the reason that 97% Christian males comment such social interactions. 38% from Christian females having job show the relation with Muslims in workplace because if they have home

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maid job Muslim house, their relation develops with female from Muslims. This is their job need and fevour to keep friendly relations with Muslims. On the other hand, if the Christian female has friendly relation with Muslim male and female in other job there is no religious compulsion for her. Such ratio from Christian females have social and friendly relation with Muslims so that the present situation is gradually turning to peace and harmony.

Christian female has no such awareness and interaction comparatively just like in male so that 43% refused such social relation with Muslims. They may not have job or any earning activity regarding fulfilling such question. They put the option 'No' or left blank without any reply, these are 19% of Christian female. 'No response' generally means this is not relevant question or it is not possible to put the answer so that they leave it blank.

	Female	Male
Yes	38%	97%
No	43%	1%
No response	19%	2%
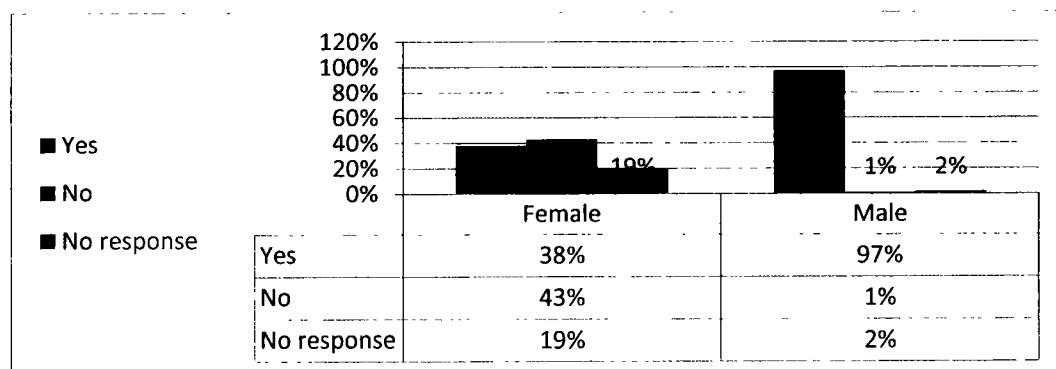
Figure 18: Christian response to the question "Do you keep friendly relations with Muslims in the place of business, job, and education?"

Muslims put the answer of this questions according to their own perception in following lines.

Do you keep friendly relations with Christian in the place of business, job, and education[1]?

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[1] This question was drawn in the questionnaire for getting response from both communities but there are some problems to analyze it. Firstly, being simply answer is in 'Yes' and 'No', it does not create analyzing points with detail. Secondly, question was for all respondents either they have any job or not. Therefore, the answer might be rational to analyze the level of respondent's mind pointing peacebuilding in *Gojra* society.

Muslims generally did not show the reality of the social ethics in the society with special reference to workplace. They do not like to keep friendly relations practically with any member of Christian community. But in spite of this, they do not think to create any hate against Christians in the workplace. 90% Muslim male respondents agreed to keep friendship with Christians in current time that is ultimately after *Gojra* incident. The incident has changed the views of Muslim community members in *Gojra* because they had to face much problem during the investigation of this case. With the support of NGOs and government, Christians changed their social ethics and behavior with Muslims. In reaction of this Christian attitude, the 90% male and female Muslims refused the relationship with Christians.

The rude attitude of Christian community, in their dealings with Muslims, practically has come down to a low position. In spite of this, Muslims males express their friendship with Christian and deal with them normally. Although female is not evolved in working area such like males, there might be a reason to give up the relation with Christian community.

80% Muslim females refused the friendly relation with Christian community. Some of them do not want to develop such relations with a Christian. Some others do not join workplace that might be included with this category putting the option "No" in the response to this question because no joining proves no friendly relations with Christians. There is a social need for male members to interact each other with social ethics and morality that promotes peace in the society. While females think Islamic teachings and Muslim society do not allow them to develop such relations.

	Female	Male
Yes	20%	90%
No	80%	10%
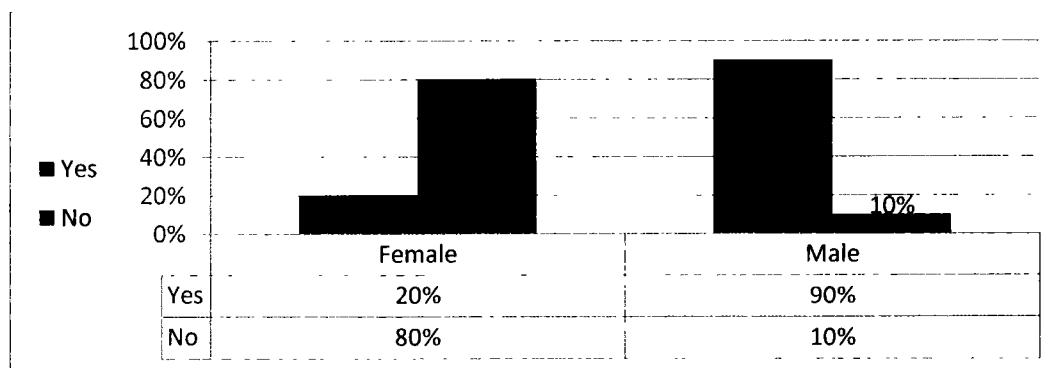
Figure 19: Muslim response to the question "Do you keep friendly relations with Christians in the place of business, job, and education?"

The data overwhelmingly shows the affirmative position in the communal interaction for peacebuilding in *Gojra*. Christians and Muslims having deep desire to develop good relations want to carry on the peace and reconciliation activities in *Gojra* for promotion their life with mutual understanding. They, both communities think that the conflict damages not only relations between them but also it comes with tension and hatred.

The activities create peace and harmony in *Gojra* may analyze to examine the ways of peace reconciliation.

5.3. Outdoor Activities and Games for Peacebuilding

Outside of the homes, people get together in different places, especially youth spends free time in games and outdoor activities. That might be positive and negative at individual and collective level. In sense of positive, the games are basic requirement of human body and in negative sense, the drugs is horrible outdoor activity for passing time individually as well as collectively.

5.3.1. Outdoor Activities for Peacebuilding

Outdoor activities depend upon its nature that can be availed according to its benefit. In a society, that might be adopted getting together with age fellows out of the home. Multi religious society provides opportunities to the people to pass the time with each other; for example, to play fun, to go on a trip, to pass the time with wondering and joking etc. that might be positive and negative for the participants. To create peace and harmony among the Christian-Muslim community in *Gojra* is a positive side. While drinking, smoking, and promotion of bad deeds, especially in the youth of *Gojra* society, is a negative face of outdoor activities. That should analyze with the activities of peacebuilding because this is supportive side for understanding of Christians and Muslims.

5.3.2. Games for Peacebuilding

Get together of children and youngsters of both communities for games is a natural and social way of promotion of Peacebuilding and social harmony in Christian-Muslim community of *Gojra*. Features of peace and conflict with games may exist and correlate in

the society. It provides such environment to grow the peace that becomes stronger than the conflict. Without interaction and mutual games, the gap increases itself between them for communal and religious tension. The interaction from both sides has been evaluated in chapter 4; figure 19[1], with the question:

Do your children participate in the games with Muslim children?

The other side of the result shows the display of peacebuilding activities with the games by collected data. The Christian parents from males 100% agreed and affirmed that their children play with Muslim children. It is a useful activity for peacebuilding in Gojra. With this allowance by the Christian, the other reason is no availability of separate playground in Gojra so that the Christian children play with Muslims. One more reason is that the parents want to show the sincerity for peace, tolerance and creating a positive expression in the society.

The Muslim parents also do not prohibit their children to play with Christians.

Do your children participate in the games with Christian children?

The figure 14[2] shows that Muslims totally do not allow their children to play with Christian children. The first two options of male response from Muslim community is collected, the 90% parents agreed with the interaction of their children with Christians during games. In one side this is good chance for promotion of peace and tolerance but the other side, 8% Muslim male respondents dislike this interaction. In first two option collectively, 75% of Muslim female respondents have been expressed the positive views regarding this interaction. Although the females are more reserve than male in the sense of Christians and Muslims get together in whole society. But they do not hesitate to express their respective views about their children. The potential of Muslim community should encourage for the process of Peacebuilding in the society because huge amount of the people highlights their wishes for the development of the society in *Gojra*. A little bit minority from male to female as 8% to 12% ignored this interaction and they do not allow their children to play with the children of the Christian community.

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[1] See pp. 109-110 of this desertion.

[2] See Ibid.

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The data strengths the peacebuilding activities in the society. Such activities might be arranged by institutes and agencies for the promotion of understanding and harmony in both communities.

5.4. Social and Cultural Activities for Peacebuilding

Social and Cultural activities hold different outcomes, objectives, and benefits for the community people. This is an effective and passive way for the community development. The cultural dimension of social development is an empowerment with skills to society inherited from generation to generation. It grows the society with common values and shared culture. That may become social outcomes of cultural activities. This also reflects the interaction between multi ethnics and the representation of how a community is respectful of others, unified and talented of empowering its nation[1]. That is a positive way of living together and strength of capabilities to come near among different caste, color, and faith. By these values, improvement of social harmony and peace is a basic target for the human development of the society. With analyzing dimension of the research study, there may become two parts of such activities regarding Peacebuilding in the society of *Gojra*. The interaction might have the creation of the common values for peace and harmony among Christians and Muslims in *Gojra*.

5.4.1 Social Welfare Activities for Peacebuilding

An organizational structure for the social welfare and development of the society has been discussed in chapter 2[2] introducing the existence of certain groups in each community. Both communities have own main concerns with the need of its cause. Sometimes these social and welfare organizations interact with the respective members of both communities. This also helps them towards Peacebuilding initiatives and establishing harmony in the society. With such a way, the leadership of both communities involves during certain meetings and visits. These activities provide a common platforms where people feel happy

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[1] "Towards a UNESCO culture and development indicators suite Working document" accessed April 8, 2017, 03:58 PM http://www.unesco.org/fileadmin/

[2] See pp. 40-45 of this desertion.

and blissful to spend the time with mutual cooperation and collaboration in the local area of *Gojra*. Church also arranges such activities for Peacebuilding in the society. Furthermore, with the cooperation of Church, some national and international NGOs conduct short time workshops and seminars for enhancing the acceptance of others and tolerance among people from different faiths. These are the academic and rational works to promote harmony and peace in the local area. Such practices reduce the hatred and nontolerance behaviour from Christin-Muslim community in *Gojra*.

The other side of the picture is that the Muslims do not participate freely in such activities in local areas because they label it as anti-Islam activities arranged by the non-Muslims. Keeping in the view, sometimes, the social welfare activities are not advertised in the society. Although the Islamic tradition repeatedly emphasizes the practice of social justice as a mean to build peace in the society.

The main and true lesson for a Muslim is to call of Islam and to establish a social peace and harmony. Thus, the evaluation of any act or statement should be measured according to whether, how, and when it will accomplish the desired social peace. When the Muslims induce stoppage to such activities it results in destroying the establishment of peace. In addition, peacebuilding activities by the Muslims community have not been arranged. The majority of Muslim community discourage the same programs and actions.

5.4.2. Cultural Show and Arts Council

Art and Cultural Shows might be a good and beneficial technique for the society to develop the peace in the rural and urban areas of Pakistan. There are much artistic craft and cultural shows that are arranged from time to time in the society involving different people from both communities. The activities call the people to enjoy the cultural show at the local and national level. The stage drama plays by the artists from the community, they mostly belong to Christian community especially in a musical show. Such activities are not religious so religious organizations name these programs as non-Islamic activities. People have a chance to promote peace and harmony in the society without labeling religious show because they have awareness regarding religious and non-religious programs. Some people participate as players in any cultural show do not feel religious hesitation considering that

event as national or local identification. The community initiates such programs as local or national social metaphor for the Peacebuilding and harmony in the society.

With the collaboration of Government, such activities are arranged for promotion of social and communal harmony. These activities become fruitful with the participation of higher authority and leadership from both communities. The activities might be experimental and way out for coming generation observing their mutual youth actors from Christian-Muslim community without any religious recognition. From a local society of *Gojra*, Dilshad Chohan[1], Tabish Saleem[2], and Uzair[3] are good representation of the Christian community in theater shows. Such practices and activities bring near both communities of Gojra and close the gap between Christians and Muslims in regional society. When artists perform their characters before people in a show with their partners, their collaboration grows with new settlement of peacebuilding in both communities in cultural forms.

5.5. Mutual Working Positions[4]

In society, there are many working groups serving as laborers. The local community of Christians is living in the Muslim majority society works as a labourer in *Gojra* city as well as in rural area. With the activities of personal services, the goal of Peacebuilding may exist in the society. Such laboring positions may develop the interactions between both communities. That interaction is further useful and supportive for peacebuilding. In advance to such pattern, there are collective labour unions under the municipal committee or sometimes people work as house maid for indoor employees as well as outdoor.

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[1] Dilshad Chohan is living in Christian Colony near Railway Station, *Gojra* city. He is 39-year-old, working as an actor of stage show.

[2] Tabish Saleem is 55 years old, member of *Gojra* Christian community. He is a writer of many Daramas and an artist as well. His famous drama is "*Sokhī Tehnī*" in Punjabi folk culture.

[3] Uzair is comedian of Punjabi language. He is 32 year young man, living in Lahore but belong to *Gojra*. He has participated in different TV comedian shows.

[4] Mutual working positions mean the working activities as labour between Christians and Muslims mutually.

5.5.1. Municipal Committee Employees[1]

Under the government of *Tehsil* or District level, people get job as a permanent and temporary employee in different nature. The big strength of the people relates to the work as road cleaner, sewage cleaner and sanitary worker in the city area. The higher staff of municipal committee cooperates with the sanitary workers being lower staff in the organization keeping the view that they mostly belong to Christian minority. They work on the roads and streets of the city. That might be considered the suitable way for enhancing peacebuilding and promoting awareness to give respect the labour community.

5.5.2. Home Maid Jobs[2]

Besides the staff of the municipal committee, people have trends to keep home maid for the domestic services facilitating housewife in the home works of the daily routine. Most of the Muslims arrange any Christian female as "*Maid*" for the daily works of the home. With this job, there are positive and negative sides for both communities, especially for Christians. Positives might be annualized with the chances of development of harmony and tolerance especially from Muslim community because they are in leading and principal position. Muslims may feel mercy and kindness for those people who do work in their home. The worker and owner are in one home of any Muslim. This interaction might be developed with Peace and harmony. The well wishes for the others is a natural part of this job. Some house maid gets extra benefits from the Muslims with good deeds and decent way of talking. The Muslim owners give them extra money, foods and used things. Such all activities lead to mutual respect, carter other and kindness with lower strata that is Christian community.

The rescue reason behind any communal violent against Christian community is the people of Muslims community living side by side. The Christian community offers them to refuge in their home until stability of peace surroundings especially in the incident of *Gojra*[3]. Female from Christian community interacts with a female of Muslim community in this regard so they mutually involve themselves with different ways to develop peace in the society.

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[1] It means the sanitary workers do their jobs as cleaner of the streets and roads of the city.

[2] This job indicts as work in the home for daily routine such cleaning, coking, washing etc.

[3] Shanawar, Interview by author. *Gojra* Incident. Christian *Abadi, Korian*, April 11, 2014, 3:24 PM.

5.5.3. Agriculture Farm Jobs[1]

Interaction keeps stable conversation and promotion of tolerance between two persons or groups. It visibly depends upon the nature of jobs that creates interaction between employee and employer. Agriculture farm job is an outdoor job for a person who takes care the cattle and aware that is the agricultural system. He is the servant of the owner of agricultural land in the rural area of *Gojra*. People of the Christian community get such jobs against monthly salary. Christians especially, work as farmers and sell their labour against the mony. They have borrowed cash from the landowners or the local money lender. In some cases the landowner pay back the debt to the money lender and thus purchase the labor of the Christians from money lender. In such scenario, Christians work as farmers on the land of the local landowners against the money which has paid by the landowner.

There is a chance for both communities to develop peace and harmony in the rural society of *Gojra* with this social interaction. Somehow negative incidents of the bad behavior of landowner damage this method of peace in the society but every coin has two faces as a presentation in the society. The interactions of Christians and Muslims in the shape of agriculture farm jobs in *Gojra* relay to seed the foundation of peace and harmony. However, the terrible perception of this communication does not hide the goal of positive activity in the society.

The activities for peacebuilding are appropriate part of the Christian-Muslim community in *Gojra*. The interaction between both communities holds such practices to grow harmony, understanding and coherences for others. The communal and religious violence does not give the merits to any community but the efforts to peace give the value to that community.

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[1] The workers do their jobs out of the home especially in agricultural farms with the landlords and agricultural land owners.

5.6. Government Remedial Activities for Peace Building

After *Gojra incident 2009*, Punjab Government played pivotal role to conduct remedial activities for Peace building in both places of attack. *Gojra* incident was a big loss for humanity because of the homicide, burning the homes and threat to a minority. The government had paid attention immediately to resolve the issue and took few steps to build peace in the society. Especially for the protection of minority Government tried to release threatening face from the society which was highlighted by the media in all over the world.

5.6.1. Urgent Remedial Activities at the Incident

Gojra Incident 2009 has two parts because of happening in different two places according to different date and time. Both incidents can be analyzed as per Government remedial activities for Peace building holding it as a state issue towards majority with the minority.

A. Incident of 30-07-2009

Government at the local level had reached first at the incident place; *Koriyan* Bus Stop near *Izafi Abadi* located in *Chak* No. 95/JB (*Gill*) *Tehsil Gojra* and accomplished in scattering the protesters with the cooperation of local political leader so that they had might been started relief activities in effected Christian colony at *Izafi Abadi Koriyan*. That was the urgent action by Local Government further that was expanded with the command of the higher authority of Provincial and Federal Government. On spot action taken by local Government for resolving issue and Peace building that is dispersing the mob and giving the motivation to keep calm and peace for batter solution of the issue.

Therefore, the other side of the picture regarding the situation of enforcing law and order by the establishment was a failure. Inquiry Report *Gojra* has come on the record and it criticizes that during the immediate investigation that our Intelligence Agencies have developed the habit of sitting in the offices instead of working in the field. The needs of the current time to keep a watchful eye for awareness of the horrible situation in the society but they also do not effective efforts to arrange for the sources of information to achieve their objectives[1]. For further that could be conveyed to management or police to keep in

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[1] See Justice Hamed-ur-Rahman, 9.

touch with the incident of desecration of the Holy Qur'ān took place on 25-7-2009, 9 PM. While dreadful situation had been risen with time to time, but no Intelligence Agency was involved to get information about communal violence religious conflict between two sensitive communities regarding sensitive Blasphemy issue. The bloody and deadly incident took place on the evening of 30-7-2009 and in these five days, no news and intelligence agency initiated any report with it intimated to the Law Enforcing Agencies about its happening. Ultimately the local authority of Government tries to control the situation from both communities and to maintain peace building in the society.

B. Incident of 01-08-2009

After the last Incident 30-07-2009, the situation should have been controlled with the struggle of the mechanism of local and provincial authority, but they provided an open way to next incident in *Gojra* City on 01-08-2009. It has come in the evidence that after happening of the incident dated 30-07-2009 at *Izafī Abadī Korian* the matter of desecration of the Holy Qur'ān did not defuse, rather it went in a boiling state probably due to the following reasons:

1) the alleged Christian persons had not been arrested by police

2) the promises in this regard which had calmed down the situation in the previous night for the being and the people considered this omission as oriented of sympathy and favour towards Christians

3) Unfortunately, on 31-07-2009 was Friday, religious leaders *('Ulamā)* provoked Muslims by *Khutba Jumm'ah* against Christians

4) time flamed to take a step against the Christian community in next public meetings which organized not only by religious leaders but also every corner of the Muslim community even politicians and businessmen of *Gojra* City

5) There was no serious projection for Peace building and reconciliation by the Government. The loose command of the Government intimated to determine the concern matter of Blasphemy and desecration of the Holy Qur'ān between Christians and Muslims. It consequently had not commisioned to draw the lines from detaining harmony and tolerance in the society of *Gojra*. The safe and secure environment of the society keeps sustaining for building peace and harmony as being part of the society. The second incident in *Gojra*

indicates that peacebuilding was affected. The instability and destruction were spreading threat in the society. The condition has changed now with social activities and mutual interaction between both communities especially in leadership.

All Christians of Pakistan recorded their protest against the terroristic activities towards religious extremists to arrest them, but local political authority supported them and gave them save side and advised are to live in peace and calm in the society. But Christians saw the empty promises as unfair and injustice. There was not any relief activity for Christians besides announcement of an Inquiry Tribunal under a Justice of Lahore High Court[1].

Therefore, on 5th August 2009, Chief Minister Punjab, Muhammad Shabaz Shareef visited *Gojra* for a reconciliation of Christian community expressing satisfactory words for affected people of Christian community and echoed threat against religious extremists participated in both incidents. Furthermore, by the Government the urgent remedial activities for Peace building, Chief Minister had distributed cheque of five lakes Pak Rs. among each inheritor of dead people. He further visited *Gojra* on 7th August 2009 with Prime Minister Yusuf Raza Gilani who announced one hundred million rupees for a reconciliation of Christian community. He advised the people to celebrate 11th august, 2009 as "Minority Day" to express tolerance and harmony[2]. During the visit of Prime Minster to *Gojra* meanwhile, he was addressing one minute silence was adopted for the expression of solidarity with the Christian community.

In the meeting of National Assembly on 3rd August 2009, members of National Assembly and all political parties condemned the *Gojra* Incidents with demanding strict action against responsible of such dreadful action. Furthermore, the opposition walked out from assembly meeting because of minority targeted destruction in *Gojra* Incident[3].

These were the urgent remedial activities for peace and reconciliation by the Government as per announcing in public places that were coded in media houses time to time. It has different feeling and presentation in national and international media.

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[1] Muhammad Shoaib Adil, "Saniha Gojra: Mujram kab Griftar hon gy," *Monthly HUMSOOKHAN International* 14, no. 1 (2010): 28.

[2] Emmanuel Zafar, "*Idariyah: Saniha Gojra.*" *Monthly HUMSOOKHAN International 13*, no. 8 (2009), 4-5.

[3] "Daily Jung" Dated 4-08-2009, p. 1

5.6.2. Reconstruction of the Christian Colonies

In both incidents, destruction of the Christian houses with burning, looting and killing took place in Christian colonies. National and International media raised this incident as terrorism against Christian community and inequality with minorities to get the attraction of International NGOs to the *Gojra* incident for distortion of Christians. By Government survey team, the cost of reconstruction of both Christian colonies evaluated approximately two hundred million rupees. Reconstruction team that developed in the past; the village of Shanti Nagar after its destruction by the mob, they suggested government construction of small houses with ventilation and waste rooms in Christian colonies of *Korian* and *Gojra*. Punjab Planning and Engineering divisions initiated the restoration of Christian colonies with the special order and interest of Chief Minister Muhammad Shahbaz Shareef. Restoration and reconstruction of the Christian houses and colonies were supervised by Home Department of Punjab and applied by Local and District Government.

During my survey in *Gojra*, I visited both Christian colonies; at *Korian Adda, Chak* No. 95 and in *Gojra* City, near the railway line. In both places reconstruction of the houses was observed with the settlement of Christian owners according to their satisfaction. After modification of small units for the Project Implementation, Punjab Government handed over the reconstruction of the Christian houses and other works of rural development redesigning of streets and drainage in the Christian Colonies. Both sites have seen by following pictures of fixed boards after completion of the reconstruction of Christian Colonies.

Figure 20: Project board for reconstruction of Christian colony in *Koriyan* village by the Punjab Government.
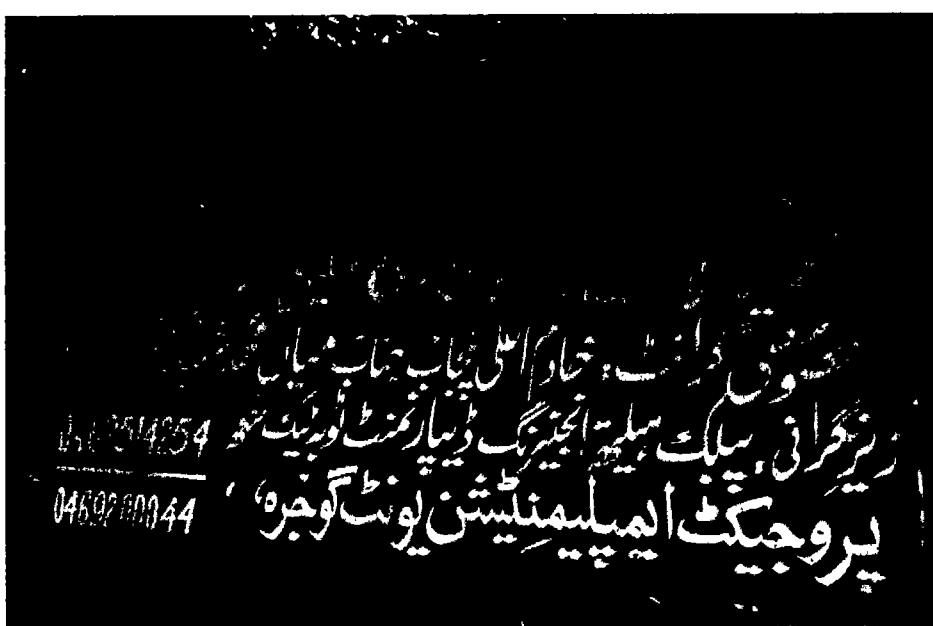
Figure 21: Project board for drainage from Christian colony in *Koriyan* village by the Punjab Government.
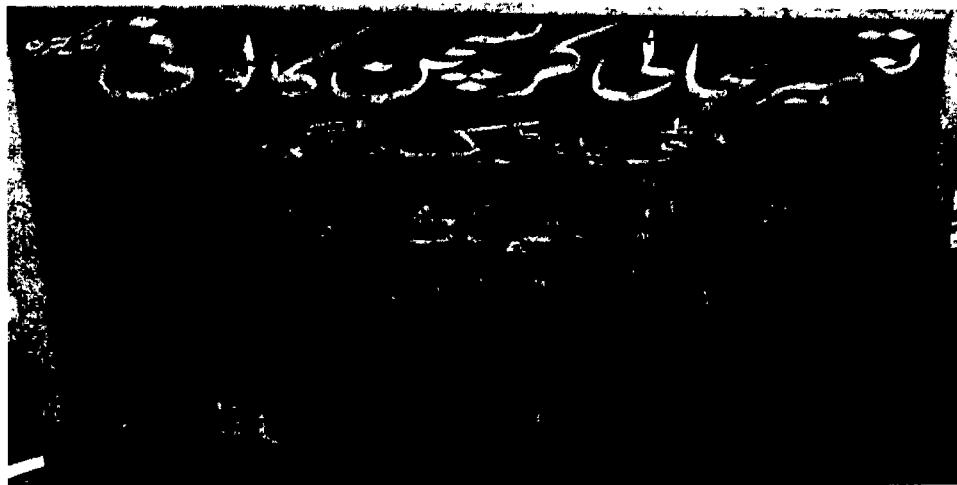
Figure 22: Project board for reconstruction of Christian colony in *Gojra* city by the Punjab Government.

5.6.3. Judiciary Commission on the Incident

The harsh and big incident suddenly creates a dangerous situation in the society that makes difficulties for the authority and government to control people of both sides. Then Government expresses kindness with wise tools and techniques to cool down anger of the mob especially at religious conflict highlighting remedial actions. At spot after incident Chief Minister visited *Gojra*, he promised Christians to inquire this incident by the judiciary system. Therefore, Punjab Government requested Lahore High Court for the investigation of this case.

Therefore, sudden sentiments and annoying condition of the Christian community were resolved to keep low tension in the country with the formation of the judicial commission. Furthermore, the competent authority has been pleased to appoint Mr. Justice Iqbal Hamed-ur-Rahman, honorable Judge of Lahore High Court, Lahore, for the implement of the power granted under West Pakistan Tribunals of Inquiry Ordinance, 1969. This one-man Tribunal of Inquiry conducted "the inquiry in the aforesaid incident, fix responsibility and furnishing a detailed report with recommendations in this regard".[1] In this inquiry report, 580 witnesses consulted to collect data for investigation and tried to get the real situation of the incident with searching for weaknesses of establishment and management of the authority. In the end, this Tribunal submitted 84 pages' report with a

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[1] See Justice Hamed-ur-Rahman, 4.

recommendation to keep peace in the society. It enhances those ways and techniques which were used to cause fire in this incident in *Gojra*.

5.6.4. Supreme Court of Pakistan's Action Jun 2014

Supreme Court of Pakistan took sue motto action regarding suicide bomb attack of 22-9-2013 on the church in Peshawar and declared its decision on 19 Jun 2014 after detailed discussion and jurisdiction, with not the only guidance of international judicial experts but also Islamic sources of Shari'ah. Therefore, that is a foundational material and prosecution for the development of public relationship as all citizens of Pakistan with a diversity of religion, sacred and creed. Especially, Supreme Court reminded with the wording of Qur'an, Hadīth and treaties of Caliphs keeping in touch of the speech of Quaid-e-Azam, in its document. The entire material stresses interfaith harmony, tolerance, acceptance of other's religious freedom as they belong to minority or any religious sect. The Christian community is a minority of Pakistan appreciated this judicial step positively. However, the recommendations have not been practiced as yet.

1. In this sue motto action, Supreme Court concluded multiple cases that all consisted among the matters of minorities of Pakistan such as Christians, Hindus, and Sikhs while the threat to a minority of Kailash (Chitral) and *Shi'ah* Muslim sect; Isma'ilia in Chitral have also pointed as their human rights to stay in Pakistan with religious freedom.

2. Supreme Court of Pakistan has confirmed the 5% quota for the minorities in employment in all Federal and provincial department working as Government and semi Government in Pakistan even in selection by Federal Public Service Commotion via competitive examination.

3. The court indicated to Government that it should be ensured that authority has knowledge about the desecration of the sacred places of worship although that belongs to minorities under the section of law 295 PPC.

4. It needs to be repeated that under the Constitution minorities have a special status historically as freedom of religion enshrined in Article 20 by the Court. Public awareness does ensure to follow the law with proper protection of humanity even with religious minorities.

5. In this document, Court highlighted the constitutional differences between Muslims and non-Muslims with mentioning articles accordingly.

6. References were provided from the categorization of Constitution of Pakistan for the protection of minorities as religious freedom to establish their own religion with all tools which are used by the majority of the country. That is equality of Law enforced must be applied by the Government to educate the people and train them with social harmony and religious tolerance for peace in the society.

7. Being majority of the country, Muslims should be learnt to stay with non-Muslims by traditional interpretation from Qur'an, Seerah, and Islamic history as well provided some examples from the same stream by this document.

8. It is evident from an uncovered reading of these provisions that the freedom of conscience cannot be separated from the freedom of religion. While the freedom of conscience is an individual right, the right to religion has both individual and community-based connections. So, minorities have the right to avail such circumstances with the freedom of worship and preaching as well. Moreover, the individual aspect of the freedom of religion applies both to inter-religion and intra-religion conflict to remove the negative concept that seeds and clashes another religious concept. The same point demolishes intra-sect conflicts and provides protection to every citizen in the country.

9. Supreme Court mentioned the references from UNO Charter to protect the human rights with religious freedom in incorporating Western Scholar's views related to human rights and to protect minorities.

   According to the present situation of Pakistan, Supreme Court presented its role to signify the human rights as an individual and collective need in the society. Religious freedom is part of the basic rights of the humanity. The citizens of the country either majority or minority are free to worship in their sacred places freely.

Chapter Six:

Findings and Recommendations

The data collected through the questionnaire has been analyzed critically to formulate the findings of this research. Observations resulting from interviews and discussions during various visits to Gojra are listed in findings that present the current picture of peacebuilding activities. Also, the relevant Western theory and blasphemy law has been briefly commented. Finally, based on these findings, plausible and solid recommendations are outlined.

6.1. Findings

A religion has always been a key role player in human's life. Sometimes, this effect is more prominent while at other instants, it is less visible. Even a religion acts as a primary contributor in formation of human's behavior. Sociologists use a term 'religious fundamentalist' for a person who strictly follows a religious teachings. These elements are noticed in every religion including Christianity and Islam.

Christianity is a biggest religion of the world. However, in Pakistan, Islam is the major religion. The predominant religion of Islam affects social, political and other aspects of Christian-Muslim relationship. Christianity in Pakistan emerged in the backdrop of British colonial regime and thus during pre-partition era it had strong presence in the Sub-continent. Christian missions, through various welfare projects related with education and health, brought both communities closer to each other. These activities laid down a soft corner for Christianity in the society. Getting benefit of the situation, Church practically preached people towards Christianity. Thus, a triangle comprising of missionaries, Colonial powers and Church was the primary source of spreading Christianity in sub-continent, due to which, the presence of Christians can be seen nowadays.

After religious-centered independence of Pakistan, Christians have been given as a minority status in the society. However, lack of complete implementation of *Sharī'ah* in Pakistan resulted in anxiety and aggression among Muslims. Although, one reason for this practical lag is absence of common understanding among Muslims, however, Muslims believe that international influence is the main reason behind *Sharī'ah* incompliant society. Many of international organizations are run by the countries where Christianity is the state religion. Muslim in generally have the strong opinion that these organizations are being

used to create social unrest, political and social instability in the Muslim countries. Influence of the Christianity-backed international organizations is also present in Pakistan.

6.1.1. Findings about Theories and Blasphemy Law

Western thoughts about religion and conflict theory can be based on personal opinion of the scholars. However, religion being a pious motive, does not encourage conflict. Linking the aggressive behavior of a human with religion is not appropriate. The author disagree with western theory since the original teachings of any religion do not preach its followers for humanity killings. So, the cause of conflict lies in negative element present in the human nature and not in a religion. On the other hand, religious teachings emphasize an environment of sincerity, love and tolerance. The incident occurred in *Gojra* incident has two religious aspects; on one hand, conflict is created by the members of Muslim community members. However, Islam does not preach its adherents to do so. On the other hand, some Muslim community members tried to protect Christian victims owing to peace and harmony teachings of Islam. Islam does not allow attacking minority community members including Christians.

About blasphemy law, the author disagree with interpretation of this law as done by NGOs and other national/international human rights organizations due to following reasons:

- This law was formulated in British times prior to Indo-Pak separation.
- This law deals with desecration of a religion or any religious symbol which includes Christianity as well. So, the interpretation that this law protects Islam only is absolutely baseless.
- This law preserves the respect of all Prophets including Prophet Jesus (*peace be upon Him*) and last Prophet Muhammad *(Peace and blessings of Allah be upon Him)*
- Although this law has been revised under *Zia* regime by including death penalty, however, it is not so easy to fulfill the associated legal formalities so as to give death sentence under this law.

Figure 23: Interpretation of Blasphemy law (a) Human rights commission[1]
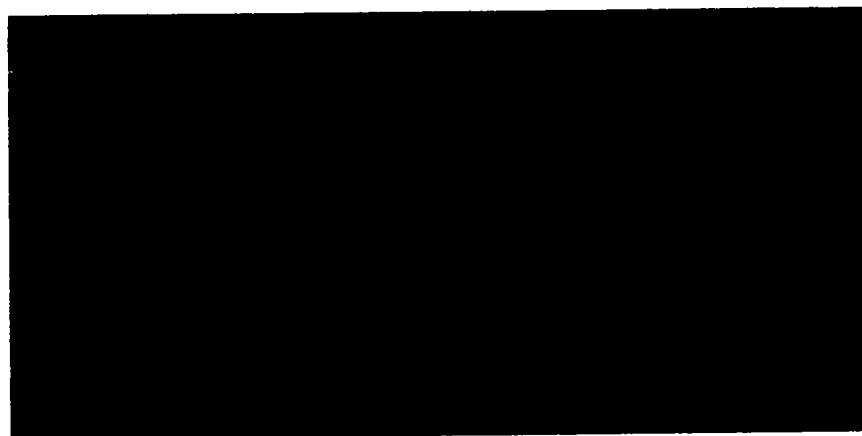
Figure 24: (b) UK's Christian Public Party[2]

6.1.2. Findings from Questionnaires

The conducted field survey in *Gojra* revealed that the reason for tension is linked with communal matters as well as religious issues. Following are the findings from the results of data collected in the survey:

- Both community members respect religious symbols of the opposite religion indicating positive response. The religious aspect of the cause of conflict is based on not abiding by the religion in its true letter and spirit.

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[1] "Monthly HUMSOOKHAN International" Vol. 13, No.8, August 2009, 32.

[2] Ibid 25.

- Most of the Christians work in Muslims' houses as maids and servants. An interaction of people belonging to two different communities may result in a tension. One of the primary reasons of tension in *Gojra* or in Pakistan in broader sense is that the behavior of Muslims with Christians is not in accordance with golden teachings of Islam.

- In good and bad times, both community members are happily cooperating with each other for peace and harmony in the society. This is a positive sense of interaction between them. This interaction does not result in inter-faith marriages.

- Borrowing loan and 'give and take' of things between the two communities is primarily the need of Christian community. Christians come to Muslims for fulfilling their needs. However, this is not the case with Muslims, who prefer to interact with other Muslims for their social needs. Asking a Christian to pay back the loan back may result in unpleasant situation that can trigger tension and aggression.

- Quantitative data of the field survey also indicates that the trend to share food items and gifts is more common from Muslim side to Christian community members compared with the other way around. This may be due to the fact that Muslims do not like food items from Christians while on the other hand, Christians do not have such apprehensions. This practice of Muslims is solely communal based (and not religious driven) and can cause tension in the society.

- Muslim and Christian communities in *Gojra* live together. So, it is natural to have interaction of children among each other. Most of the parents of both communities permit their children to play with each other, which is essentially a positive and encouraging news. However, minor clashes among children of the opposite communities may get amplified to reach at the level of communal conflict.

- Family issues of Christian community members are sometimes discussed and resolved in Muslim's local committee (*punchyat*). This implies that Christians put their complete trust on the leader of the committee for his decision to be fair and balanced. On the other hand, a Muslim does not refer to a Christian's local committee for resolving their issues.

- Collected data revealed that Christians and Muslims use to live peacefully during pre-*Gojra* incident times. The incident has significantly affected this peaceful relationship. However, the religious leaders of local Christian community are still enthusiastic in

improving the relationship with Muslim religious leaders. In an interview, Father *Younus* mentioned to the author that we attend Muslims' *Iftār* during *Ramadhan* while Muslim leaders visit us on the occasion of Christmas.

- At workplace, Christian males have more tendency to have a good relationship with Muslim co-workers compared with Christian females. The same trend is highlighted by the collected data in case of relationship of Muslim males and females with their Christian colleagues.

- Muslim parents permit their children to play with Christian children. This trend is more warmly welcomed by the Christian parents.

6.1.3. Findings from Interviews and Discussions

During several visit to *Gojra* and discussions with various prominent personalities from Christian community (Father, Bishop and Christian community leaders etc.) and Muslim community (*Khatīb*, religious scholar, schoolteacher and lawyer etc.), various observations have been made. These are listed below:

- The religious education given to the students of *Madāris* do not include inter-faith studies. *Madāris* are located in a Muslim community and thus the breadth of their curriculum spans over Islamic knowledge and issues related with Muslim community. However, after completing the religious degree, the students enter in practical life, where they have to interact with community members of other religions. But since the recently *Madrassah* graduate has not been trained for this interaction as per true Islamic teachings so, he tends to define and justify the rulings as per his own personal thoughts and preferences. In this way, he is unable to guide the entire Muslim community in terms of their interaction with minorities in true spirit of Islamic teachings. Thus, he becomes a source of orienting the community in an unsuitable and fundamentalist direction.

- In addition to *Madāris* a reasonable members of Muslim community members are associated with *Khānqah*, their spiritual guidance is performed there, and however, a lack of trainings related with inter-community as well as intra-community is observed. Therefore, if a small wave of conflict arises, the community members find their way towards violence and aggression.

- Christian community seeks guidance from local Church, which is an institution for their religious maturity and spiritual guidance. Being a center of religious as well as communal training, Christians even refer to the Church regarding political and economic affairs. Foreign financial aids are mostly routed through the city Church which is well connected with local churches. However, in *Gojra*, the aid did not significantly transform the lives of Christian community members as observed during the field survey.

- In spite of being a citizen of Pakistan, it has been observed that some Christians accept the legislation partially. They critically view the law with an eye of Christian-oriented and Muslim-oriented articles.

- Government is not involved in regulating religious affairs of people. It does not directly administer *Masājid, Mādaris* and Churches. No religious and national trainings are offered by the government to its citizens. There is no strict check on religious organizations particularly on their agenda and their speeches, which play a vital role in directing the minds of masses.

- Political leaders usually have their own hidden agenda, based on which the leaders from both sides exploit their religious sentiments and use their community to fulfill their own materialistic benefits.

- Forced and love inter-faith marriages is a social and communal matter. However, when such a marriage between a Christian and a Muslim is celebrated, then issue of forced conversion to Islam is propagated.

- International NGOs show sympathy towards Christian victims during post-*Gojra* incident and get involved in peacebuilding activities while cooperating with the government and the Church. Overseas Pakistanis belonging to Christian community meet with the foreign Christian authorities for getting financial aid and to put pressure on government of Pakistan. If a Christian is accused in a religious issue, the international organizations especially involving a Church, fully supports the Christian under right of religious protection and immigrate him/her abroad. The same happened in case of *Talib Masih* a Christian accused of blasphemy. Muslim community members critically observe these incidents and considers extra-judicial procedures as a symbol of power of international Christian community. This thought process seeds motive of

conflicts and scuffle and finally leads to violence between Muslims and minorities in the country as can be witnessed in *Gojra* incident.

- The role of national and international media in *Gojra* incident is in two folds; on one side, media sources portrayed this incident as a terrorism and motivated people for peacebuilding and harmony. On another aspect, some media houses particularly international print media and channels relate this incident with blasphemy law and gave the impression that if this law is abolished, incidents like *Gojra* can be avoided.

- There are two kinds of peacebuilding activities; one is cultural and traditional shows and games, where both Muslim and Christian players join together and have a strong and friendly interaction. The second is the interaction via employee-employer relationship in indoor as well as out-door job environment.

6.2. Recommendations

Pakistan is a country with a long history of strong relationship between majority and minorities. In order to keep this relationship firm and consistent, this research investigates the ways and means to reduce the probability of occurrence of horrible incidents like *Gojra* in future. Based on rigorous findings detailed in Section 6.1, following recommendations are mentioned that have a potential to serve as a guideline for various entities in the system:

- Investigation and trial of desecration of religions or its books or personalities is the responsibility of the government. Public and leaders should not be allowed to take this right.

- The government must ensure 'rule of law' i.e. the law has to be enforced on both Muslim and Christian community members. Masses should not be allowed to play the role of judge and to take law and order situation in their own hands.

- Friday sermons and speeches in *Masājid* should be subject to scrutiny and close monitoring by the relevant government authorities.

- Muslim community should understand the similarities and acknowledge the long-term historical relationship with Christians and Muslims. This understanding should also be applied in their day-to-day dealings with Christians.

- Muslim community should be ready to follow golden teachings of Islam in its true letter and spirit including the Islamic rulings about the relationship with minorities.

- The curriculum of *Madāris* should be updated by including courses related with Christians and other minorities. These courses should include related Qur'ānic verses, *Sīrat* of the Prophet Muhammad (Peace and blessings of Allah be upon Him) about dealing with non-Muslims, relevant model stories of past Islamic era and juristical guidelines.

- Christian community should also be trained and mentored from the Church to live with majority in a pleasant and friendly environment.

- Community-based gatherings to create peace and harmony should be organized regularly by local organizations, NGOs and other governmental institutions in schools, *Masājid*, Churches and other public places.

- Political leaders and social personalities should act to bridge the gap between the two communities and should serve without any biasedness for exploiting the religions.

- To create a healthy multi-cultural and multi-religious environment in the society, local games and traditional events should be organized regularly.

- The activities and funding sources of NGOs and other national/international Christian organizations should be monitored. The agenda behind research activities particularly in the sensitive areas should be watched carefully. There should be a mechanism to periodically check the curriculum as well as teaching attitude in missionary schools.

Conclusion

With the evolution of human actions and behavior, it is necessary to explore the dynamics of religious and communal tensions between Christians and Muslims. A case study of *Gojra* located in District Toba Take Singh, Punjab, Pakistan has been investigated for the present research with a focus on blasphemy incident happened in 2009. The parameters to study the Christian-Muslim conflict include; orthodoxy and radicalization, inferiority perception, illiteracy, poverty, religious exploitation etc. A questionnaire comprising of 18 questions was designed and distributed to 400 inhabitants equally distributed in Muslim and Christian communities of *Gojra*. To collect the data for the quantitative research, the author visited *Gojra* thrice and stayed there for 58 days in total. Additionally, series of interviews with religious figures, politicians, businessmen, government servants, laborers and students belonging to both communities was conducted for qualitative research.

Primarily, three problems have been observed in collecting the data during field survey. Firstly, it has been observed during the field survey that some of the Christian community members had the apprehension that, being a Muslim, the author, may be collecting the data for detriment of Christian community or this data will be misused. On the other hand, some of the Muslim community members considered the author as a member of an investigational agency deemed to secretly collect the data and later on, use it to pressurize the Muslims. Secondly, political leaders during the interviews were hesitant to comment on their role in *Gojra* incident. Thirdly, government servants were very reserved probably due to their nature of job.

After the survey, results were analyzed. The findings are based on various multi-dimensional factors affecting Christian-Muslim relationship. These factors are related with religious, educational, economic and social aspects. It has been noted that religion can play a vital role in integrating both communities, so both community members can live peacefully in Pakistan if they abide by the teachings of their respective religion.

Various open research questions have been highlighted throughout the thesis. Being a sensitive area of research, religious perspective in the light of *Qur'ān*, *Sunnah* and *Fiqh* etc. needs to be thoroughly explored in context of Christian-Muslim relationship particularly in the current era. Investigational studies highlighting the similarities between Christians and Muslims need to be conducted for creating peace in the society. Moreover, there is an immense need of conducting research on curriculum development from the

perspective of inter-faith harmony. The effect of political element on Christian-Muslim relationship is also interesting research avenue from a political science scholar. It is anticipated that wider dissemination of finding and recommendtaions of this research will stimulate more exchanges and collaborations among the inter-faith research community and contribute to further advancements. If implemented in true letter and spirit, the recommendtaions made have the potential to enhance peace and harmony in the society by reducing the probability of occurrence of incidents like *Gojra*.

Appendix 1

Population Graph

Total population of Gojra:
4,95,095

Muslims:
4,56,085

Others (Ahmadis, Parsi etc):
1,931

Christians:
37,099

Urban:
1,11,319

Rural:
3,44,766

Urban:
6,243

Rural :
30,856
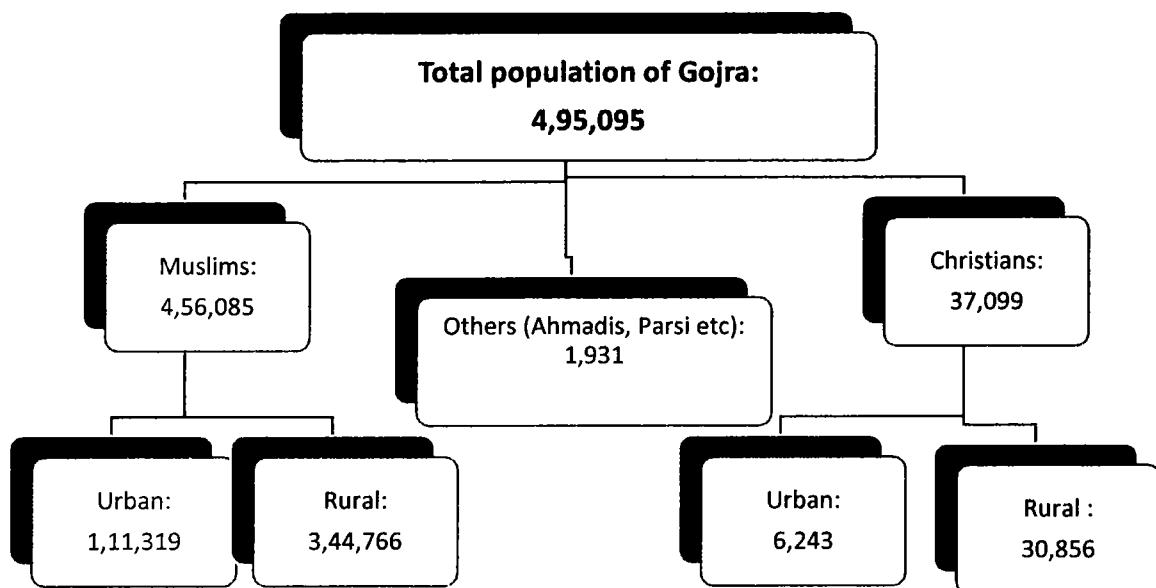
Appendix 2

<u>Population Sample Graph</u>

```
                  ┌──────────────────────────────┐
                  │   Total Population Sample:    │
                  │             400               │
                  └──────────────────────────────┘
                    ┌─────────────┴─────────────┐
          ┌──────────────────┐         ┌──────────────────┐
          │  Muslims: 200    │         │ Christians: 200  │
          └──────────────────┘         └──────────────────┘
           ┌───────┴───────┐            ┌───────┴───────┐
      ┌─────────┐    ┌─────────┐    ┌─────────┐    ┌─────────┐
      │ Male:   │    │ Female: │    │ Male:   │    │ Female: │
      │  100    │    │  100    │    │  100    │    │  100    │
      └─────────┘    └─────────┘    └─────────┘    └─────────┘
```
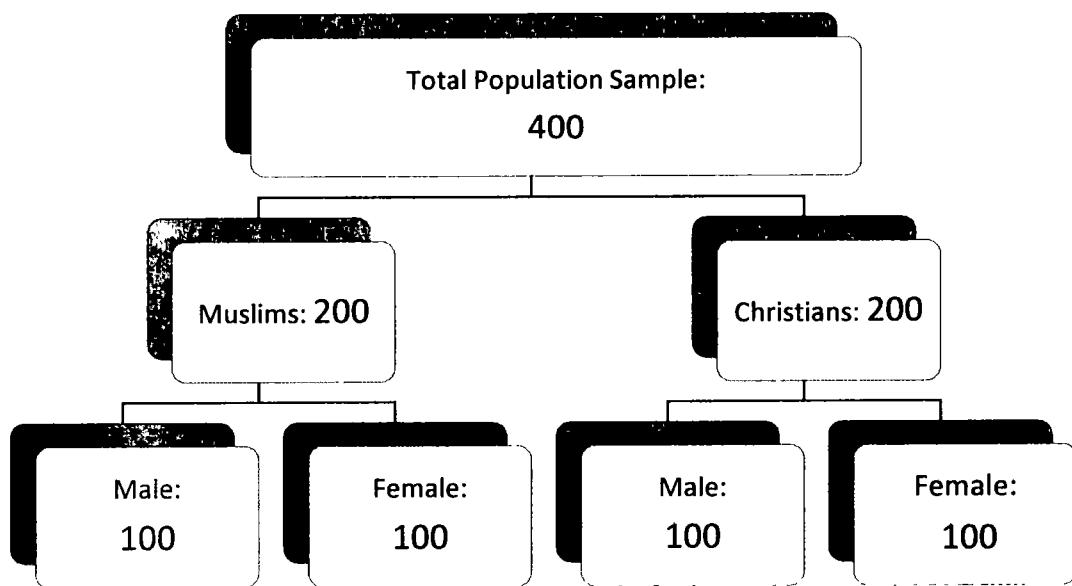
Appendix 3

Result of Survey from Both Communities

```
                         ┌─────────────┐
                         │   Muslims   │
                         │     200     │
                         └─────────────┘
         ┌──────────────────┬──────────────────────┐
   ┌──────────┐   ┌──────────────────┐      ┌──────────┐
   │  Male:   │   │ Total Respondent:│      │ Female:  │
   │   100    │   │       177        │      │   100    │
   └──────────┘   │   Wasted: 23     │      └──────────┘
   ┌──────┬───────┴──┐                    ┌──────┴───────┐
┌──────────┐  ┌──────────┐        ┌──────────┐   ┌──────────┐
│Respondent:│ │ Wasted:  │        │Respondent:│  │ Wasted:  │
│    92    │  │    8     │        │    85    │   │    15    │
└──────────┘  └──────────┘        └──────────┘   └──────────┘
          ┌──────┴──────┐                    ┌──────┴──────┐
   ┌────────────┐ ┌──────────────┐    ┌────────────┐ ┌──────────────┐
   │Not Returned:│ │Blank Returned:│   │Not Returned:│ │Blank Returned:│
   │     3      │ │      5       │    │     9      │ │      6       │
   └────────────┘ └──────────────┘    └────────────┘ └──────────────┘
```

```
                         ┌─────────────┐
                         │ Christians: │
                         │     200     │
                         └─────────────┘
         ┌──────────────────┬──────────────────────┐
   ┌──────────┐   ┌──────────────────┐      ┌──────────┐
   │  Male:   │   │ Total Respondent:│      │ Female:  │
   │   100    │   │       163        │      │   100    │
   └──────────┘   │   Wasted: 37     │      └──────────┘
  ┌──────────────────────┐
  │    Respondent        │
  │      91+             │   ┌──────────────┐ ┌──────────┐   ┌──────────┐ ┌──────────┐ ┌──────────┐
  │ 30 Filled by Female  │   │In this Case  │ │ Wasted:  │   │Respondent:│ │ Wasted:  │ │          │
  │  distributed **      │   │Total: 121    │ │    9     │   │    42    │ │    28    │ │   30  *  │
  └──────────────────────┘   └──────────────┘ └──────────┘   └──────────┘ └──────────┘ └──────────┘
                                      ┌──────┴──────┐            ┌──────┴──────┐
                               ┌────────────┐ ┌──────────────┐  ┌────────────┐ ┌──────────────┐
                               │Not Returned:│ │Blank Returned:│ │Not Returned:│ │Blank Returned:│
                               │     6      │ │      3       │  │    16      │ │      12      │
                               └────────────┘ └──────────────┘  └────────────┘ └──────────────┘
```

* 30 Questionnaires did not fill by female but they asked their male to fill

** These 30 added in male respondent those exceeded 100 to become 121

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Appendix 4: (Table 1)

Christian Females in Demographic chart

RELIGION	ISLAM	CHRISTIANITY
	0%	100%

GENDER	MALE	FEMALE
	0%	100%

AGE	18-24	24-30	31-39	40 OR MORE
	31%	9%	17%	43%

EDUCATION	ILLITERATE	STUDENT	PRIMARY	MIDDLE/ MATRIC	FA	BA OR MORE
	40%	14%	29%	7%	5%	5%

RELIGIOUS EDUCATION	YES	NO
	0%	100%

MARITAL STATUS	MARRIED	UNMARRIED
	40%	60%

PROFESSION	GOVERNMENT JOB	PRIVATE JOB	BUSINESS	AGRICULTURE	UNEMPLOYED/LABOUR	NOT RESPONDED
	14%	10%	0%	0%	60%	16%

TIME SINCE RESIDENT OF *GOJRA*	LESS THAN 2 YEARS	3-10 YEARS	11-20 YEARS	21-30 YEARS	31 YEARS OR MORE
	0%	0%	10%	7%	83%

MONTHLY INCOME	LESS THAN 10,000	11,000 TO 20,000	21,000 TO 30,000	31,000 TO 40,000	50,000 OR MORE	UN-EMPLOYED
	31%	12%	14%	0%	0%	43%

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Appendix 5: (Table 2)
Christian Males in Demographic Chart

RELIGION	ISLAM	CHRISTIANITY
	0%	100%

GENDER	MALE	FEMALE
	100%	0%

AGE	18-24	24-30	31-39	40 OR MORE
	27%	24%	40%	9%

EDUCATION	ILLITERATE	STUDENT	PRIMARY	MIDDLE/ MATRIC	FA	BA & Over
	48%	16%	17%	10%	5%	4%

RELIGIOUS EDUCATION	YES	NO
	0%	100%

MARITAL STATUS	MARRIED	UNMARRIED
	74%	26%

PROFESSIO N	GOVERNMEN T JOB	PRIVAT E JOB	BUSINES S	AGRICU LTURE	UNEMPLOYE D/LABOUR
	31%	17%	19%	13%	20%

TIME SINCE RESIDENT OF *GOJRA*	LESS THAN 2 YEARS	3-10 YEARS	11-20 YEARS	21-30 YEARS	31 YEARS OR MORE	NO RESPONSE
	0%	0%	10%	20%	60%	10%

MONTHLY INCOME	LESS THAN 10,000	11,000 TO 20,000	21,000 TO 30,000	31,000 TO 40,000	50,000 OR MORE	UN-EMPLOY ED
	30%	23%	15%	11%	10%	11%

Appendix 6: (Table 2)

Muslim Females in Demographic Chart

RELIGION	ISLAM	CHRISTIANITY
	100%	0%

GENDER	MALE	FEMALE
	0%	100%

AGE	18-24	24-30	31-39	40 OR MORE
	13%	24%	37%	26%

EDUCATION	ILLITERATE	STUDENT	PRIMARY	MIDDLE/ MATRIC	FA	BA OR MORE
	15%	32%	18%	9%	14%	12%

RELIGIOUS EDUCATION	YES	NO
	8%	92%

MARITAL STATUS	MARRIED	UNMARRIED
	81%	19%

PROFESSION	GOVERNMENT JOB	PRIVATE JOB	BUSINESS	AGRICULTURE	UNEMPLOYED/ LABOUR
	19%	15%	0%	22%	44%

TIME SINCE RESIDENT OF *GOJRA*	LESS THAN 2 YEARS	3-10 YEARS	11-20 YEARS	21-30 YEARS	31 YEARS OR MORE
	1%	0%	4%	11%	84%

MONTHLY INCOME	LESS THAN 10,000	11,000 TO 20,000	21,000 TO 30,000	31,000 TO 40,000	50,000 OR MORE	UN-EMPLOYED
	21%	13%	11%	14%	0%	41%

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Appendix 7 (Table 3)
<u>Muslim Male in Demographic Chart</u>

RELIGION	ISLAM	CHRISTIANITY
	100%	0%

GENDER	MALE	FEMALE
	100%	0%

AGE	18-24	24-30	31-39	40 OR MORE
	40%	20%	16%	24%

EDUCATION	ILLITERATE	STUDENT	PRIMARY	MIDDLE/ MATRIC	FA	BA & Over
	9%	21%	11%	16%	12%	31%

RELIGIOUS EDUCATION	YES	NO
	18%	82%

MARITAL STATUS	MARRIED	UNMARRIED
	62%	38%

PROFESSION	GOVERNMENT JOB	PRIVATE JOB	BUSINESS	AGRICULTURE	UNEMPLOYED/LABOUR
	15%	20%	16%	26%	23%

TIME SINCE RESIDENT OF GOJRA	LESS THAN 2 YEARS	3-10 YEARS	11-20 YEARS	21-30 YEARS	31 YEARS OR MORE
	3%	0%	0%	6%	91%

MONTHLY INCOME	LESS THAN 10,000	11,000 TO 20,000	21,000 TO 30,000	31,000 TO 40,000	50,000 OR MORE	UN-EMPLOYED
	10%	11%	15%	42%	14%	8%

Appendix 8: (Questionnaire)

<div dir="rtl">

گوجرہ کے مسیحی اور مسلم لوگوں کے لیے سوالنامہ

یہ سوالنامہ صرف تحقیقی اور تعلیمی مقصد کے لیے تیار کیا گیا ہے جس میں گوجرہ کے مسلم اور مسیحی افراد کے احوال اور تعلقات کا جائزہ

مطلوب ہے۔ اس کا پہلا حصہ ذاتی کوائف جبکہ دوسرا معاشرتی سوالات پر مشتمل ہے۔ آپ سے گذارش ہے کہ سوال کے نیچے دیئے گئے

جوابات میں سے کسی ایک مناسب جواب پر نشان (✓) لگائیں۔

اس تحقیقی مواد کا تعلق بین الاقوامی اسلامی یونیورسٹی اسلام آباد کے شعبہ تقابل ادیان سے ہے اسلیئے آپ بلا جھجک اس سوالنامہ کو پُر کیجیے

آپ کو یقین دہانی کرائی جاتی ہے کہ آپ سے حاصل شدہ تمام معلومات کو محفوظ رکھا جائے گا۔ اس سے آپ یا آپ کی کمیونٹی کے کسی فرد کو

نقصان نہیں ہو گا۔ سچی اور ٹھوس معلومات فراہم کرنے پر ہم آپ کے شکر گزار ہیں۔

محمد اجمل فاروق Ph.D تقابل ادیان

بین الاقوامی اسلامی یونیورسٹی۔ اسلام آباد

</div>

اپنی ذاتی حیثیت پر نشان (✓) لگائیے

1. آپ کا تعلق کس مذہب سے ہے؟:   اسلام   مسیحیت

2. آپ کی عمر کیا ہے؟: 40-24، 39-31، 24-30 یا اس سے زیادہ 18—24

3. آپ کی صنف کیا ہے؟: عورت   مرد

4. آپ کی تعلیم کیا ہے؟: ان پڑھ   طالبعلم   پرائمری   مڈل   ایف اے   بی اے یا زیادہ

5. کیا آپ نے دینی مدرسہ میں بھی پڑھا ہے یا پڑھ رہے ہیں؟   ہاں   نہیں

6. آپ کی خاندانی حیثیت کیا ہے؟: شادی شدہ   غیر شادی شدہ

7. آپ کس پیشے سے تعلق رکھتے ہیں: گورنمنٹ ملازم   پرائیویٹ ملازم   ذاتی کاروبار زراعت   بغیر ملازمت

8. گوجرہ میں آپ کا عرصہ رہائش کتنا ہے؟: دو سال سے کم   تین سے دس سال   گیارہ سے بیس سال   اکیس سے
تیس سال   اکتیس سال یا اس سے زیادہ

9. آپ کی ماہانہ آمدن کیا ہے؟: 10,000 سے کم   11,000-20,000   21,000-30,000   31,000-40,000   50,000
تک یا اس سے زیادہ

حصہ دوم: سوالنامہ-1 (مسلم افراد کے لیے)

مندرجہ ذیل سوالات کے جوابات دیتے ہوئے کسی ایک پر نشان (✓) لگائیے

1. کیا آپ مسیحی برادری کی خوشی رنجی میں شریک ہوتے ہیں؟ ہمیشہ   اکثر   کبھی کبھار   نہیں

2. کیا مسیحی مسلمانوں کی دینی مقدسات کا احترام کرتے ہیں؟ ہمیشہ   اکثر   کبھی کبھار   نہیں

3. کیا آپ مسیحی سے گھریلو کام کروانا پسند کرتے ہیں؟   ہاں   نہیں

4. کیا آپ مسیحی سے معاشرتی لین دین رکھتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

5. کیا آپ مسیحی برادری میں سے کسی کے گھر کھانا یا دیگر تحائف بھیجتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

6. کیا آپ کے مسیحی دوست بھی ہیں؟۔ بہت زیادہ ہیں   کچھ ہیں   ایک ہے   نہیں ہیں

7. کیا آپ کے رشتہ داروں میں سے کسی کی شادی مسیحیوں کے ہاں بھی ہوئی ہے؟ ہاں   نہیں

8. کیا آپ کے بچے مسیحی بچوں کے ساتھ اکٹھے کھیل کود میں شریک ہوتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

9. کیا تعلیم، ملازمت یا کاروبار کی جگہ میں آپ مسیحی کے ساتھ دوستانہ تعلقات رکھتے ہیں؟۔ ہاں   نہیں

10. سانحہ گوجرہ سے پہلے آپ کے تعلقات مسیحی برادری کے ساتھ کیسے تھے؟ بہت اچھے   اچھے   نارمل   خراب

11. کیا سانحہ کے بعد آپ ان کے ساتھ ثقافتی سرگرمیوں میں حصہ لیتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

12. کیا آپ مسیحی پنچائیت سے اپنے خاندانی یا معاشرتی مسائل حل کرواتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

13. کیا مسیحی افراد پاکستانی معاشرے میں بدامنی پھیلانے کا سبب بنتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

14. مسیحی برادری کی معاشرتی ترقی میں کیا رکاوٹ ہے؟ مسیحی ہونا   سیاسی وجوہات مسیحی   مشنری و فلاحی تنظیمیں   مسلم۔مسیحی فسادات

15. مسلم مسیحی فسادات کی بنیاد کیا بنتی ہے؟ مسیحی افراد کا مسلمانوں کے ہاں کام کرنا   مسلمانوں کی مذہبی نفرت   مسیحی افراد کا

مسلمانوں کی مقدسات کی بے حرمتی کرنا   ذاتی و انفرادی جھگڑے

16. پاکستان میں مسلم۔مسیحی فسادات کب شروع ہوئے؟ جب پاکستان معرضِ وجود میں آیا   جب قرارداد مقاصد پاس ہوئی   جب 1973

کا آئین پاس ہوا   صدر ضیاءالحق مرحوم کے دور سے

17. معاشرے میں رہتے ہوئے کیا مسیحی برادری کی زندگیوں کو کس سے خطرہ ہے؟ پاکستانی قانون سے   مسلم عوام سے   مسلم علماء

سے   سیاسی لیڈروں سے   کوئی خطرہ نہیں

18. پاکستان میں مسلم۔مسیحی تعلقات کیسے بہتر ہوسکتے ہیں؟ باہم معاشرتی سرگرمیوں سے   مذہب پر عمل پیرا ہونے سے   لبرل اندازِ

فکر سے   حکومتی اداروں کی سرگرمیوں سے

سوالنامہ-2 (مسیحی افراد کے لیے)

مندرجہ ذیل سوالات کے جوابات دیتے ہوئے کسی ایک پر نشان (✓) لگائیے

1. کیا آپ مسلم برادری کی خوشی رغمی میں شریک ہوتے ہیں۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

2. کیا مسلم، مسیحی دینی مقدسات کا احترام کرتے ہیں؟ ہمیشہ   اکثر   کبھی کبھار   نہیں

3. کیا آپ مسلمان سے گھریلو کام کروانا پسند کرتے ہیں؟   ہاں   نہیں

4. کیا آپ مسلمان سے معاشرتی لین دین رکھتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

5. کیا آپ مسلم برادری میں سے کسی کے گھر کھانا وغیرہ بھیجتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

6. کیا آپ کے مسلم رشتہ دار یا دوست بھی ہیں؟۔ بہت زیادہ ہیں   کچھ ہیں   ایک ہے   نہیں ہیں

7. کیا آپ کے رشتہ داروں میں سے کسی کی شادی مسلمانوں کے ہاں بھی ہوئی ہے؟   ہاں   نہیں

8. کیا آپ کے بچے مسلمان بچوں کے ساتھ اکٹھے کھیل کود میں شریک ہوتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

9. کیا تعلیم، ملازمت یا کاروبار کی جگہ میں آپ مسلمان کے ساتھ دوستانہ تعلقات رکھتے ہیں؟۔ ہاں نہیں

10. سانحہ گوجرہ سے پہلے آپ کے تعلقات مسلم برادری کے ساتھ کیسے تھے؟۔ بہت اچھے   اچھے   نارمل   خراب

11. کیا سانحہ کے بعد آپ ان کے ساتھ ثقافتی سرگرمیوں میں حصہ لیتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

12. کیا آپ مسلم پنچائیت سے اپنے خاندانی یا معاشرتی مسائل حل کرواتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

13. کیا مسلم افراد پاکستانی معاشرے میں بدامنی پھیلانے کا سبب بنتے ہیں؟۔ ہمیشہ   اکثر   کبھی کبھار   نہیں

14. مسیحی برادری کی معاشرتی ترقی میں کیا رکاوٹ ہے؟   مسیحی ہونا   سیاسی وجوہات   مسیحی مشنری و فلاحی تنظیمیں   مسلم۔ مسیحی

فسادات

15. مسلم مسیحی فسادات کی بنیاد کیا بنتی ہے؟ مسیحی افراد کا مسلمانوں کے ہاں کام کرنا   مسلمانوں کی مذہبی نفرت   مسیحی افراد کا

مسلمانوں کی مقدسات کی بے حرمتی کرنا   ذاتی را انفرادی جھگڑے

16. پاکستان میں مسلم۔ مسیحی فسادات کب شروع ہوئے؟   جب پاکستان معرضِ وجود میں آیا   جب قرارداد مقاصد پاس ہوئی

جب 1973 کا آئیں پاس ہوا   صدر ضیاء الحق مرحوم کے دور سے

17. معاشرے میں رہتے ہوئے مسیحی برادری کی زندگیوں کو کس سے خطرہ ہے؟   پاکستانی قانون سے   مسلم عوام سے

مسلم علماء سے   سیاسی لیڈروں سے   کوئی خطرہ نہیں

18. پاکستان میں مسلم۔ مسیحی تعلقات کیسے بہتر ہو سکتے ہیں؟۔   باہم معاشرتی سرگرمیوں سے   مذہب پر عمل پیرا ہونے سے

لبرل اندازِ فکر سے   حکومتی اداروں کی سرگرمیوں سے

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Glossary of Terms

'shā	Night Prayer
īd-ul-Fitr	1st Annual Festival of Islam
'mal-e-salih	Good deeds
Abadies	Local small colonies
Adda	Station
Ahmadīs	Followers of Mirza Ghulam Ahmad Qadyani
Al-shadah-al-alamiyah	Religious Scholar degree
Anjuman Fallah-e-bahbood	Welfare Society
Anjuman rifah-e-Aama	Public welfare Society
Asmā Husnā	Beautiful Names
assalāmualikum	Peace is with you
Awami	Peoples
Azad Mashihi party	Christian liberation party
Bhatta Mazdoor	Bhatta Labour

Bradrī	Sub-branch of same caste
Chak	Village
Dars-e-Nizamī	Degree of religious education
Dar-ul-Ifta	Religious advise center
Deobandi	Follower of Deoband School of thought
Dhimmīs & Dhimmiyyīn	Minorities
Eīd Meelād	Festival at Birth day of the Holy Prophet (Peace and blessings of Allah be upon Him)
Hadd	Punishment by Allah Almighty
Hadīth	Prophetic Tradition
Hajr-e-Aswad	Black stone
Hifz	Memory of Qur'an
Hilf-ul-Fudhūl	Agreement signed between Fadhals
Hīr Ranjha	Punjabi folk story
Hudood	Fixed punishment by Allah Almighty
I'tikāf	Stay in mosque

Idarah Samaji bahbood	Institute of Social Welfare
Iftār	Eating at the end of Fasting
Ijtima'-e-Jum'h	Gathering for Jumm'ah
Īmān	Faith
Insafpasand	Liker of Justice
Islamization	Shifting towards Islam
Izafi Ābadī	Extra homes
Jama'ah.	Saying prayer with people
Jami' Masjid	Big Mosque
Jum'h	Weekly prayer in Friday
K'aba	Home of Allah Almighty
Kalima	Verse to become Muslim
Khānqah	Tomb of spiritual saint
Khutbat-ul-Jum'h	Speech at Jum'h prayer
Kisān	Former
Kufar	Infidelity

Madaras-e-diniyah	Religious Institution
Madrasah	Religious educational institution
Masjid	Mosque
Maulav*ā*	Religious teacher
Mithāq	Agreement
Mlād	Birth day of the Holy Prophet (Peace and blessings of Allah be upon Him)
Mu,ahidīn	Visa holders
Muft	Religious advisor
Na'at	Poetry for the Holy Prophet (Peace and blessings of Allah be upon Him)
Najjashī	King of the Christian dynasty in 6th Century
Namaz, Salāh	Regular Prayer
Nāzrah	Reciting Qur'ān by seeing
Nikāh	Agreement at marriage
Panchayat	Local committee

Qir'at	Reciting
Quaid-e-Azam	The great leader
Qur'ān	The Holy Book of Islam
Salām	Peace
Salan	Curry
Salima	To surrender
Šalōm	Peace
Sharī'ah	Islamic Law
Sīrat	Biography of the Holy Prophet (Peace and blessings of Allah be upon Him)
Sunnat	Practice of the Prophet (Peace and blessings of Allah be upon Him)
Surah	Chapter of the Holy Qur'ān
Tahreek	Movement
Tajwīd	Qur'ānic phonology
Talibanization	An extremist movement in 21st century
Tatawā	Religious advises

Tazkyah-ak-shuood	Examination of witnesses
Tehsīl	Sub district
Tilāwat	Reciting the Qur'ān
Ulamā	Islamic Scholars
Union nazim	Local public representator
Zina	Adultery
Zina-bil-jabar	Rape