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Muslim-Christian Relations in District Sahiwal

(A Sociological Approach)

A Thesis submitted in the partial fulfillment of the requirements for the Master of Philosophy degree in Islamic Studies with specialization in Comparative Religion at the Faculty of Islamic Studies (*Usuluddin*), International Islamic University, Islamabad.

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FINAL APPROVAL

It is certificated that we have read the thesis submitted by Mr. Muhammad UmerRaheel and it is our judgment that this project is of sufficient standard to warrant its acceptance by the International Islamic University, Islamabad for the M.S Degree in Comparative Religion.

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DECLARATION

I hereby declare that the work present in the following thesis 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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(Muhammad Umer Raheel)

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Urdu Characters	IPA Symbol	Urdu Characters	IPA Symbol
[illegible]	a	ب	b
پ	p	ت	t
[illegible]	ṭ	ٹ	th
ج	j	چ	ch
[illegible]	h	خ	kh
د	d	ڈ	ḍ
ذ	dh	ر	r
ڑ	ṛ	ز	z
[illegible]	z	س	s
ش	sh	ص	ṣ
[illegible]	ẓ	ط	ṭ
ظ	ẓ	ع	e
[illegible]	gh	ف	f
ق	q	ک	k
[illegible]	g	ل	l
م	m	ن	n
[illegible]	w/v	ہ	h
ی	i	ے	y
[illegible]	ṇ	ھ	h
و	o	ئ	yi

Aspirated Consonants

[illegible]	bh	پھ	ph
تھ	th	ٹھ	th
[illegible]	jh	چھ	ch

ده	dh	ڈھ	dh
[redacted]			kh
گھ	gh		
[redacted]	**Long Vowels**		
ا	ā	ی	ī
[redacted]			
ے	ē		
[redacted]	**Short Vowels**		
ٓ	a		ِ
[redacted]	u		
	Diphthongs		
[redacted]		ی	ay
ے	ai		
[redacted]	**Doubled**		
ٓ	uwwa	ِ	iyya

Table 1: Transliteration Table

vi. National Festivals

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Part. 1. Commercial and Public Institutes

iv. Banks & Industry

v. Police & Judiciary

vi. District Management Group

Part. 2. Health Institutes

iv. Government

v. Private

vi. Missionary

Part. 3. Educational Institutes

iv. Government

v. Private Muslims' Administrated

vi. Missionary Christians' Administrated

Abstract

Today, relationships between Christians and Muslims are becoming more possible to promote, and some progress has been made in the mutual dialogue between Christians and Muslims, although so far not extensively. There are, however, countries of the world where it seems that religious tension is increasing in various aspects of life. This study, by understanding Muslim-Christian relations in district Sahiwal of Pakistan, is a try to find out the problems happening among both religious communities. In addition to that this work is also a try to create a feeling of acceptance, in each other and to understand different vantage points to get a peaceful and amicable co-existence. This study uses the quantitative framework for an empirical exploration of the relationship of Muslims with the Christians of Sahiwal. Questionnaire inquiry is undertaken to elaborate the picture of relationship among both communities.

In Pakistan, Christians are a marginalized community due to their very small population in compare to Muslims. The constitution of Pakistan was designed by the Muslims political authorities under the shadow of Sharia. Therefore, Pakistan is known as an Islamic state where other faith communities are living under the umbrella of Islam in one way or another. This work is a ground inquiry in the public sphere of life where Muslims and Christians interact regularly. When in 2002, government of Pakistan selected itself as an ally of American government to counter the war on terror, internal resistance arose in the country. Hate speeches, broachers and written material spread over the country. As a result, Christians along with other marginalized communities became self conscious. Government and non-government organizations tried their level best to control the situation and up to some extents they found themselves in the success.

There is a general perception that it is near to impossible for marginalized communities in Pakistan to live among the Muslims, is mostly wrong. Apart from some aspects such as ... , the difficulties Muslims and Christians are facing are largely common problems. Education is a major problem which is creating hatred on the one hand, and poverty on the other. According to the results of questionnaire inquiry the relation among the conflicts between both communities and education is directly proportional. In addition to that, it is also noted that the persons working in private institutes are having good relationship with their Muslim colleagues in compared to government institutes.

Chapter 1: Introduction Demography and Natives of Sahiwal

Part One: Introduction of the Topic

Religious pluralism and the question of co-existence, no doubt is one of the grave challenges that modern man is facing. Past few centuries witnessed a large increase in the secularism throughout the world. However, the majority of the mankind still identify themselves as the followers of some religion. Christianity and Islam are the biggest religions of the world. Approximately, half of the human population over the globe is either Christian or Muslim. Peaceful coexistence among different faiths of the world is more possible to promote if these communities contribute equally to solve the problems generated in modern age for them.

Pakistan is a Muslim dominant country where Christians, Hindus, Sikhs, Bahis, Parsis and Jains are minorities. However, largest minority of Pakistan is Christianity which makes 3% of the total population of the country. In Punjab, Christian population is more than 1,878,735 which is 2.31% of total population of Christians in Pakistan. Sahiwal is the one of the prominent cities of Punjab where Christians and Muslim communities live together and interact with each other in everyday life. According to Government census report there are 67,230 Christians are living in Sahiwal district. Modern world is more than just a global village where it matters a lot, not only to the natives of Sahiwal, but also to the world community, how the followers of these two religions develop their mutual relations and present themselves to each other. Therefore, a study was vividly needed to understand the relations among Muslims and Christians of Sahiwal on the one hand and the causes of conflicts among them on the other. The propose of this research work is to work out and bring forth the answers of following questions.

1. What kind of relations Christians and Muslims have in the Muslim dominant society?
2. What are the obstacles and challenges to be considered in this regard?
3. What are the gaps need to be improved for future?

Currently there are many issues which are effecting Christian Muslim relations universally, especially after 9/11, in the context of Pakistan for example the cases of Asia Bibi[1] and Suleman Taseer[2]. In this situation government has tried to control and create harmony among

[1]Asia Bibi is a Pakistani Christian woman who was convicted of blasphemy by a Pakistani court, receiving a sentence of death by hanging in June 2009.

[2] Suleman Taseer was a Pakistani businessman and politician working as the 26th governor of the province of Punjab from 2008 until his assassination in early 2011 in Islamabad by his own security guard Mumtaz Qadri, who disagreed with Taseer's opposition to Pakistan's blasphemy law.

these factions. In this research the researcher focused those areas in which Christians and Muslims interact with each other in routine. Further, researcher has discussed religious education, health, business and cultural interaction among the Christians and Muslims. This study is an attempt to draw a picture of Sahiwal society by inquiring through survey. The purpose of this research work is to create a space between these entities and to understand different vantage points to get a peaceful and sympathetic way of co-existence.

Importance of the Topic

Every religion seeks to design its own society based on its scripture and traditions. Religious institutions play a very important role in formulation of any society. For example Jews, Christians, Muslims, Hindus are nations that have been created on the basis of religious beliefs of Judaism, Christianity, Islam and Hinduism. In a nutshell, we may assume that mostly nations are based on religion, and religious institutions are responsible for the rise and fall of a nation. But in this age, when religious and nation states have merged everywhere in the world, people feel trouble in fulfilling religious requirements and to celebrating religious festivals. In these circumstances followers of different religions who are living in the same society, always tries to create harmony and peace.

This research work investigates the problems of Christians who are living in a Muslim society. In previous decades the emphasis of academia was on interfaith dialogue to create harmony but no practical work has been done to capture the picture. It is first academic work in Pakistan, which is based on survey and field work, which highlights the problems of Christian community in Sahiwal. This research has attempted to highlight the problems and provide possible solutions which can help solving problems of the Christian community in Sahiwal and in Pakistan as well. This will guide the policy makers, the government and the administration to solve the problems faced by Christian community at local as well as international level.

Rationale for the Thesis

The Christians

There are several reasons for focusing on Christians as opposed to other minorities of Pakistan. First, they are the largest and biggest section of the population worldwide and this has also been true in among minorities of Pakistan. This number is commensurate with the Christian community in Punjab which since the 1998 census will have grown to at least 2 million although it must be remembered that this community is hugely diverse and would not all be active in their faith. A second reason for choosing this group is the uncompromising commitment of Christians to their understanding of revealed truth. This in many ways mirrors the similar conviction of Muslims, who often respect Christians who strongly hold to their traditional faith. Add to this that both Christians and Muslims share a commitment to find coexistence challenging through understanding one another especially after 9/11. Does the resulting understanding create a more vigorous religious market in Pakistan or does the increase of diversity cause a decline in belief? The interaction gives an opportunity to explore some key themes in the sociology of religion. A third reason for choosing Christians is that very little research has been done on interaction between Muslims and Christians. There has been some work on Muslims and Christians in Pakistan where there is generally rather more interest among the religious theology. However, these all focus on the specific areas. So this thesis looks to fill a lacuna in the Pakistani context.

The Social Interaction

The emergence of religion into the public sphere has been greatly influenced by the increased global interaction between Islam and the Christianity, through the growth of communities, migrations and emigration. Islam is a social religion and the Muslims bring their beliefs and practices into the public domain but Christianity is known as private religion, so how they participate in social domain – particularly in a Muslim dominant state. As Muslims, Pakistani policy planners and politicians plan everything under the directions of the constitution of Pakistan which is designed under the sacred canopy of Islam. The Christians living here, as matter of religious identity how they response the Muslims and these policies in Pakistan keeping in view their identification and description of such a religious "micro-public sphere" will be one of the first tasks of this project.

The Institutional Interaction

Institutes are basic element of society where people interacts one another for fulfilling their needs and desires. Muslims and Christians meet and work in the institutions in their daily life.

As working in the same institutes human needs are fulfilled with the cooperation of one another the Christians need to interact with the Muslim in the Muslim dominant institutes where they have different objectives. To inquire the relations in these institutes will be another target of this research.

Literature Review

My literature review is based analysis on three dimensions. First, a general review of Christian-Muslim relations. Second, Christian-Muslim relations in Pakistan. Third, Christian-Muslim relations in Sahiwal.

There are many books and papers that have been written by the Western and the Muslim scholars on this topic. In the past 1947 period, many Muslim scholars have also discussed this issue. The Christian-Muslim relations have also been discussed in the Holy Qur'ān.

> And verily, We gave Moses the Book and after him send Messengers one after another, repeatedly, and gave clear signs to Jesus son of Mary and helped him with the Holy Spirit. Then, do you grow arrogant; when any Messenger came to you with what your soul desires not? So believe you a group of them (Prophets) and slay another group. (Al-Baqarah: 2:87)

In the following section we shall discuss some of the important books and papers related to the topic of this research.

"The Christians of Pakistan: the passion of Bishop John Joseph"

This book is written by Linda S. Walbridge, which was published by Routledge New York & London 2003. In May 1998, John Joseph, the first native Pakistani Catholic bishop, shot himself in front of the courthouse where a Christian had been sentenced to death for blasphemy. This book tells the story of the Christians in Pakistan, with Bishop Joseph as its focus and also tries to explain the problem of Blasphemy Laws created in local society which is the main idea of the book. It also deals with enculturation in the Pakistani church, the rise of native clergy, conflicts between the local church and the Rome, the rise of 'fundamentalist' Islam and the position of women in the society and the church. It traces the growth of Catholic Church in Pakistan including the disputes over the blasphemy laws that led to the Bishop's death. The book ends with a discussion of ethical and political issues involved in the

Bishop's self-immolation under protest.[3] But there are many things are needed to be explained like cultural distinctions, economic factors and health issues.

"Towards an Understanding of Christian-Muslim Relations"

This paper is written by General Assembly of the Presbyterian Church (U.S.A.), they conducted a Study on Islam and mandated the development of resources for the church to be used in learning more. Since then, complex world events, including the terrorist attacks of 2001, and growing interaction among Presbyterians and Muslims in the United States and other parts of the world, have raised practical and theological questions that require careful consideration. This is careful attention which described Islam and the Muslim community, and identified a number of issues and questions needing attention. This document, written in the light of the rich interactions in those consultations, offers an initial response to the request for a new, theologically grounded study. It represents the beginning, rather than the end, of the longer process of reflection and ongoing engagement that is needed.[4] This book targeted western society and there are many differences which need to be highlighted like social norms minority and majority and Muslim dominated society rather than Christian dominated.

"Muslim Christian Attitudes to the Laws of Blasphemy in Pakistan (1982-2011)"

This research work is done by Shakoor Alam student of International Islamic University for fulfillment of degree of master in philosophy of Islamic studies in 2012. The target of this research is Muslim-Christian relationship and their views about blasphemy laws and issues of Pakistan. This work has covered complete area of blasphemy from both Muslim perspective and Christian perspective. The last decade have been very difficult for Christians regarding different incident took place and affected Christians of Pakistan. The writer explained religious identity and freedom of speech under the sacred canopy of religion. Writer highlighted common people approach toward these blasphemy laws and also scholarly approach of two faith communities. The target of writer was attitudes about blasphemy laws so this paper does not analyze Muslim-Christian relations in other aspects of life.

"Impact of Christian Missionary Activities on Muslim Society: A case study of Jampur"

This paper is written by Imtyaz Zafar, and published by Higher Education Commission of Pakistan, 2000. In this paper writer established the idea of impacts on Muslim society created

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[3] L. Walbridge, *The Christians of Pakistan: The Passion of Bishop John Joseph* (London: Taylor & Francis, 2012).

[4] "Toward an Understanding of Christian-Muslim Relations," https://www.pcusa.org/site_media/media/uploads/interfaithrelations/pdf/toward_an_understanding_of_christian-muslim_relations.pdf.

by the Christian missionary activities. The writer historically analyzes the targets of missionary activities from all aspects previous and contemporary approaches of missionary activities. He also discussed history of Christianity in Pakistan as well as in Punjab. The arrival of international missionaries in Pakistan and their works were also highlighted by the writer. The writer captured the real picture of the Jampur society with the impacts of Christian missionary activities. In this paper writer only discussed Missionary activities and their impacts there are many other issues need to be highlighted in the field of co-existence.

Methodology of this Research

Universe

In research, it is not realistic to study the entire universe or population, to obtain the answers to questions raised in the study. According to some sociologists like B.D. Friedman; sampling involves an attempt to make a judgment about the universe or population. Research on the Muslim Christian relations in District Sahiwal, has its universe the Sahiwal district.[5]For my study of the Universe is District Sahiwal which had a total population of about 22,41,000, persons in 2010,[6] from which 3% of population belongs to Christianity which is 67,230 people of Sahiwal which is constitute a huge number.

Sampling

After selecting the universe, the next step was drawing an adequate and representative sample size. There are two main types of non-probability sampling methods: voluntary samples and convenience samples. The researcher selected the convenience sample procedure due to homogenous universe. [7] The researcher had collected data from Christians through questionnaire, after the distribution of 1700 questionnaires only 1230 questionnaires were back from the Christians, from which 1100 were able to be used and others were not filled or they were incomplete.

Tool of Data Collection

Due to the majority of respondent being illiterate the researcher used interview schedule as a tool of data collection.

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[5] C.K. Prahalad, *The Fortune at the Bottom of the Pyramid: Eradicating Poverty through Profits* (New York: IT Press, 1998). p 47.

[6] Dr. Nasir Javed, *Sahiwal City Profile* (Lahore: The Urban Unit P & D Department, 2011). p 17.

[7] B.D. Friedman, *The Research Tool Kit: Putting It All Together* (New York: IT Press, 1998). p 53.

Interview Schedule

It is fundamentally a process of social interaction. It enables the researcher to study motivation, emotional responses and social process. The researcher divided the interview schedule in three parts.

1. First part consisted of basic information about respondent'
2. Second part consisted of independent variable (social & institution).
3. Third part consisted of dependent variable regarding Muslim-Christian relationship.

Pre Testing

The researcher collected ten questionnaires from Christians and Muslims for pre testing interview schedule. On the basis of pre testing some questions were added. After the required modification the interviewing schedule was finalized for the collection of data.

Data Collection

The data for the study was personally collected by the researcher. Each questionnaire took about one an hour on the average more than four or five questionnaires could be conducted in a day. A few problems arose during the process of data collection. It was not difficult to locate the respondents but to convince the respondent to fill questionnaire was very difficult. Some of the respondent were reluctant to fill the questionnaire because current social scenario of the country. The respondent thought that by filling questionnaire they may be in some kind of trouble. The researcher convinced them that questionnaire would remain confidential. Majority respondent were illiterate they took more time to understand question asked by the researcher. They were more convinced about the relations and behave.

Techniques Of Data Analysis

Since the structured questionnaire schedule was used as tool for data collection, therefore the responses showing the greater access of respondent social support were given greater weight age. Further qualitative data was also gathered and analyzed on the basis of quantitative data analysis; the findings supported the research hypothesis that literate and mature aged people have good relations with each other.

Respondents

Researcher have divided the respondents of both communities into four categories, gender wise, education wise, occupation wise and age groups. In response of every question first category divided into male and female. In second category education wise, researcher have divided into three sub-categories; first category named as Illiterate concluded those respondents who are under *matric*, second category concluded *matric* and intermediate and

the third category concluded graduation and highly qualified person's response. The third category of respondents is divided into six sub-categories: first sub category named as Government which concluded those respondents which are government employees, second category concluded those respondents which are employees of private firms, third category named as Missionary in which those respondents are concluded which are working in Christian missionaries, fourth category shows the responses of students, fifth category named as House W. which means house wives and six categories concluded those responses which are given by those people who have their own business. Fourth category, which is divided by age groups also divided in three sub-categories; first sub-category named as Under 18, which shows the response of those persons whose age is less than eighteen years, second sub-category concluded those people who are less than thirty-six year and the third sub-category concluded those people who are above thirty-six year age.

Part Two: Demography of Sahiwal

Introduction of Sahiwal

As I have discussed in my research methodology about my universe, there are some things which are necessary to know like, location because it always has its impact on the local culture and values so firstly I narrate those things which design a locality. The district "Sahiwal" originally known as "*Gugera*" after the name of small village on the left bank of the *Ravi* River, in Punjab. It became a regularly administered area in 1849, after the advent of the railways. The headquarter was shifted, in 1865, to the present site, then known as Sahiwal. It was a small settlement of local, *Sahu* tribesmen, and was named Montgomery after the name of sir Robert Montgomery who was the then Lieutenant Governor of the Punjab honoring the wishes of the people of the district on 14th November, 1966, the Government revived its old name, Sahiwal.[8]

Location

Sahiwal has become a division itself and before it was included in the Multan Division and lies between the *Ravi* and *Sukh Bias Nala*. Its approximate height above the sea level is about 152 meters. The district lies between 290-59 and 30-57 north latitudes and 720-25 and 730-1 east longitudes.[9]

Population

Punjab, is one of the most populous province of Pakistan with 45% of its population living in city areas. Although, majority of the urban population, living in some major cities of Punjab, nearly 6.3 million persons live in the intermediate cities having population of between 260,000 and 1 million. The district Sahiwal is one of the large cities, which had 22,41,000 total population in 2010 and urban population 406,681 approximately. The last census conducted by the government completed in 1999 and after that census government institutes use estimated figures for future population estimations. The chart of future population is given below.

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[8] Population Census Organization Statistics Division Government of Pakistan, "District Census Report 1998," (Islamabad: Federal Bureau of Statistics, 1999). p 17

[9] ibid. p 18

Population in 1998	Growth Rate (1981-1998)	Population in 2010	Future Estimates		
			2016	2018	2020
331,182	1.92	406,681	450,763	466,495	482,775

Table 2: Growth Rate and Future Projections of Urban population of Sahiwal City. [10]

Ethnic Structure And History

Sahiwal`s local culture and social norms are based upon Ethnic structure and are a reason for its importance in Pakistan. The district has the distinction of being an important seat of one of the oldest urban civilizations in the history of mankind. The Indus Valley civilization, which flourished around 3,000 B.C Harappa, where excavation were made in the earlier part of the century and the ruins of a large and well developed city were discovered, was situated along with *Mohanjo-Daro* in the *Larkana* district, one of the twin capitals of this marvelously rich and advanced urban culture. The ruins of dwellings, public edifices, granaries, bath etc. along with numerous scales bearing pictographic legends, utensils tool and implements figurines toys and other articles, of great interest have been discovered, which clearly point to the advanced state of the civilization. The Archaeological Department maintains a museum at Harappa, near the site of the excavation. In the centuries preceding the Christian era the district was inhabited by certain wild pastoral tribes, noted for their warrior like nature and love for independence. Alexander when invaded the sub–continent he had to fight hard with the war like *Kathia* and the *Mallik* tribes to secure his passage through the district. The *Kathia* and *Mallik* tribes of the present day are probably the descendants of those tribes. In 1398 Amir Taimur (Tamer Lain) marched form Multan to Sahiwal. He captured the town but spared it, due to respect, for the shrine of Hazrat Baba Farid-ud-Din Masood Ganj-e-Shakar who died and buried there in 1264 (*Hijri*) or 1847 (AD).[11]

Babar also conquered this district in one of his raids on the sub-continent and gave it over as *jagir* to Askari. Later Mirza Kamran held this till his expulsion by Sher Shah, Sher Shah had a fort that was built at Sher Grah. During Mughal period, the district formed part of the *Suba* (province) of Multan. After the fall of Mughal Empire, different tribes such as *Hans, Kharals, Watoos, Kathias* and the *Sials*, etc. held sway over different parts of the district. In late 18th century the *Nakksai* Sikhs seize the greater part of the district, from which Ranjit Singh

[10] Javed, *Sahiwal City Profile*. p 17

[11] Pakistan, "District Census Report 1998." p 20

captured it in 1810. It remained part of the Sikh empire till the British annexation of the Punjab in 1849. Till 1964 Gugera was the headquarters of the district. In that year the head-quarter was shifted to a more centrally situated village Sahiwal, which was renamed Montgomery next year. In 1857 the tribes of the *Ravi*, including the *Kharals, Watoos, Sials* and *Joiyas* of the Sutlej rose against the English and gave them considerable trouble. The district assumed its present shape after the development of irrigation and the colonization of the *Lower Bari Doab* the *Sohagpara* and *Nili Bar*, colonies in the early years of the 20th century.[12]

Races and Tribes

Races and tribes are the things which always have their impact on a society and it is one of the major factors which design a society. The oldest inhabitants of the district were the pastoral tribes along the *Ravi* and *Sutlej* rivers, who occupied well defined targets in the district in pre-colonization days. They variously described themselves either as "*Jats*" or "*Rajputs*", the distinction being tribes included *Kharals, Sials, Watoos, Khaggas,* or *Kathias*, those on the Sutlej included the *Watoos, Joiyas* and *Hans*. The colonization had dispersed these tribes all over the district. Apart from these pastoral tribes; the other important old inhabitants of the district were the *Arains, Kambohs, Chishtis, Bodlas, Syeds* and *Gujars*. Other tribes the district included *Baloch, Bhattis, Afghans, Khokhars* and *Dogars*. Among the colonists who settled in the district were *Rajputs, Arains, Pathans* and *Gujars* from Rawlpindi, Jullunder and Ambala Division. The large number of Sikhs and Hindus migrated to India at the time of Independence. Muslim from the east Punjab (India) replaced them and formed substantial part of the population of the district. Most of the displaced persons who settled in Sahiwal after independence are from district of *Jullundur, HoShiarpur, Ferozpur, Rohtak, Gurgaon* and *Hissarin* the east Punjab (India) and are mostly from *Rajput, Arain, Sheikh, Pathan, Jat* and *Gujar* stock.[13]

Marriages, Births and Deaths

At the occasion of marriage the marriage procession known as "*Janj*" goes to the house of the bride. The bridegroom wears *Sehra*, made of flowers and decorated with golden papers and shining mirrors, on his forehead and wears specially made clothes on the occasion. Generally the *Nikah* ceremony is performed at night and the *Janj* returns along with the bride in a palanquin in the morning. The birth of a son in a family is the occasion for festivities and

[12] Javed, *Sahiwal City Profile*. p 21

[13] Ibid. p 22

happiness. The birth of a daughter is not generally welcomed. *Aqiqa* ceremony is also performed in most families within the first month of baby's birth. At the occasion of a death, if the death is that of an old man or women, the relatives of the deceased are supposed to spend a lot of money in a solemn feast. The general customs, however, are same are those of adjoining districts.[14]

Religious Sects

Muslims form a great majority of the population. Among them Sunni are in greater majority, thought *Shieas, Deo-Bandi* and *Ahl-i-Hadees* are also substantial minorities. People in the villages are mostly under the influence of their *Peers* and *Murshids*. Particularly the *Chishtis* of Pakistan *Syeds* of *Sakhi Ghulam Qadar, Hujra, Sher Garh* and *Satgharza* have a great influence over the people.[15]

Harappa

It is an old town of pre-historic fame which lies about 18 Kilometers away from Sahiwal. Its history has been traced back to 3.000 Years B.C. In 1826 and 1830 two tourists Mason and Burnes visited the place and found different mounds giving the signs of an ancient inhabitation. Later in 1853 and 1856 the place was visited by General Cunningham and his report was published in 1857 as .The ruins of Harappa are the most extensive of all the old sites along the bank of the *Ravi*. The river *Ravi* has changed its course and now is about 10 Kilometers away from the remnants of what was once a fortified Citadel, but the ancient city was then built beside a confluence of two branches of the *Ravi*, a tributary of the Indus. On the north-east and south there is a continuous line of mounds about 1,067 meters in length. At present there is a museum and a rest house for the tourists who come to see the excavation. Harappa is connected with Lahore and Multan both by rail and road. [16]

Chichawatni

Down to Harappa about 25 *Kilometres* in the west, is the big town of Chichawatni, which is *Tehseel* of Sahiwal and an important Railway Station. It is a busy grain and cotton market. When colonization started, the site of the present "*mandi*" was selected, to the south-west of the old Railway Station and the first auction took place in 1916. The *mandi stand's* between the *Tumanwala Minar* and the railway line. The town is built to the south of the distributor. It

[14] Ibid. p 27

[15] Ibid. p 27

[16] Ibid. p 9

is also a junction which joins main road with cities located in the south (Arifwal, Burewala and Veharri) and north (Kamaliyah, Tobah and Faisalabad).[17]

Part Three: Natives of Sahiwal

Christians of Sahiwal

People living here narrate that, one of the companions of Jesus Christ came here in Taxila after Jesus Crucifixion. From that time Christians have been living here with the passage of time they spread all over the Sub-Continent.[18] The English historian Todd describes Seythian origins to the *Rajputs* and *Jats* who became *Sakas* in the south Asian region and became *Kashatriyas*. He has written the history of Punjab and describes 60 percent of the population as comprising of *Rajputs* and *Jats* and various branches of their race such as *Awans, Khokhars, Janjuas* and *Gujjars*. Most of these tribes who settled in Punjab converted to Islam when *Mahmood Ghaznavi* came here. People of Sahiwal are originally belongs to Afghanistan or Aryan as I mentioned in introduction of Sahiwal. Aryans got settled in India and Christianity was preached in the first century A.D when India had no history of the arrival of Muslims. Therefore, the Christian and Hindu religions affected the descendant tribes in India who became Christian, Hindu, and Animist, but the original Hindus of India remained in Hinduism and never accepted either of the two religions. The Christianity came in the subcontinent by the St. Thomas. Thomas undertook to build a palace for Guandafor, but spent money entrusted to him on the poor. It is on record that the Hans and *Gujjars* tribes of Aryans, which also consist of *Bhatti, Khokhar, Gill, Sahtra* and many other bases, accepted Christianity in the subcontinent of India.[19] The major tribes of Sahiwal belong to the *Hans* and *Gujjars* tribes of Aryans. Therefore, we find more than 67 thousand Christians in Sahiwal which are converted with the passage of time.

Christians of Sub-Continent have always remained in minority even during British dominance. After partition Quaid e Azam Muhammad Ali Jinah tried his level best to make it comfortable for all minorities but by the passage of time, due to Globalization and ignorance of native population problems occurred for minorities in Pakistan. Therefore, a number of Hindus, Sikhs and Christians left Pakistan. But a considerable number of Christians are still

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[17] Ibid.p 10

[18] Dr. M. Nadir Raza Siddiqi, *Pakistan Men Maseehiyyat* (Lahore: Muslim Academy, 1969). p 134

[19] Nazir S. Bhatti, *The Trial of Pakistani Christian Nation* (Lahore: Pakistan Christian Congress, 2012). p 27

living in Pakistan. They have their own festivals, Norms, Social values and Customs. In Pakistan Christians live with Muslim majority so in their daily life they interact with each other. Christian is a person who accepts Christianity, its set of beliefs and its social system. Christianity is the biggest religion in the world and here in Pakistan they live in minority so they face some problems in their daily life. Firstly I am going to discuss about their daily life style and routine activities then their family and social norms and in the end their Churches in Sahiwal.

Christians Lifestyle in Sahiwal

Like the followers of Islam and Judaism, Christians seek God in prayers and scriptures in their day to day life, as it offers guidance through examples. A well-known prayer namely, "Lord's Prayer," is the most influential prayer as it expounds the fundamental of Christianity. They should commune with Lord in a simple and direct vein as an issue approaches his sire. The will of Christian is subservient and complaint to the will of God. A true Christian seeks spiritual guidance and counseling through his diverted supplication but his entire benediction should be selfless and pure as a reverent petition to a deity. The Gospel of Luke shows how Jesus observed these religious and sacred principles throughout his life, till his crucifixion and concluded by saying, "Father, if you are willing, take this cup from me; yet not my will but yours done" (Luke 22:42). This thing on the part of Christ underscores that his willingness is surrendered before Lord.

These prayers services have been given up by some churches but Protestant churches have continued them in simplified version. A large number of churches, in this era, have discontinued daily services however private devotion is still very much in practice. Many liturgists and Anglicans continue to offer morning and evening prayers. A number of Christians residing in Sahiwal spare sometimes, from their day to day routines while others get together for the recitation of the Holy Bible. Thanksgiving prayers are normally said at meal time. The Christians' prayers are also about the sick distribute, prisoners and helpless persons seeking shelter.

Devotional prayer books, as an aid to the study of scripture, are very popular among Christian like. The Anglicans Book of Common Prayers, the Lutheran Book, The Screw tape letters and other titles by C.S. Lewis, The Imitation of Christ by Thomas a Kempis etc. all these books are very significant in the individual and collective lives of Christians by giving them a glimpse into the life of the Christ and Christian identity. These books also offer substitute prayers along with the regular prayers, Bible study and meditation. Following the method of

prayers adopted by the Russian monks to keep on repeating, a prayer till it is integrated into breathing, the Christians have developed a unique way of meditation. While the monks from Greece tried to experience the inner light of driving this guides them to consciousness. In the recent times, centering prayers in which a single word like `peace` is uttered frequently till the sayer feels composed and still, is gaining popularity among Christian worshipers.

Customary Veil in Churches

In some parts of the world, women traditionally wear head ware while going to church for services in so it is also in practice in Sahiwal. Unless they are intending to imitate some pagan custom, there is no verse in the Bible that prohibits them from doing so. If due to style, custom, necessity (sun/rain/cold), or tradition, a woman wants to wear appropriate head ware, this seems to be fine. There is no requirement in the Old Testament, nor any example, of any woman wearing a veil while praying, prophesying, or attending services. There are several examples of males in the Old Testament wearing head wear while praying, prophesying, and attending services but not a single one for women.

Christian Marriages

Christian marriage is a covenant relationship, not a contractual one. For this reason, they see the symbols of God's covenant with Abraham in Genesis 15 within many of the common wedding traditions of today. Before Christians are married, the minister who officiates at the wedding sat down and explains the significance of several wedding ceremony traditions which were associated with the Old Testament blood covenant. This knowledge deepened the couple`s appreciation for each wedding tradition, intensifies the experience of worship in the wedding ceremony, and gives a clearer understanding of couple`s physical and spiritual union. Easton's Bible Dictionary explains that the Hebrew word for covenant is "*berith*", which comes from the root meaning "to cut." A blood covenant was a formal, solemn, and binding agreement, a vow or pledge between two parties made by "cutting" or dividing of animals into two parts. As we look further into the details of a covenant, we'll consider the significance of various wedding traditions in Sahiwal. [20]

Churches of Sahiwal

There are many Churches in Sahiwal according to the figures mentioned by the security branch of Sahiwal total 87 Churches are situated here. These are those Churches which have their own buildings and complete setup and 200 are those churches which are working in

[20] Joel Foote Bingham, *The Christian Marriage Ceremony: Its History, Significance and Curiosities* (New York: Anson D. F. Randolph & Company, 2009). pp 12-142

homes and some people manage all by themselves. Some of them are very important and they have their key influence on the society.[21]

Gospel Church Sahiwal

Gospel Church is the biggest Church in Sahiwal, it was established in 1976 by a Pakistani missionary Dr. William Ikram Daniel and wife Miriam Daniel. It is headquartered in Sahiwal and is serving in Pakistan with its 32 Churches and 13 schools called St. Pauls. Presently Pastor Abraham Daniel is the chairman and is serving as a missionary, along with his wife Sara Daniel.[22]

St. Patricks Church

St. Patrick's Church is located Near Zafar Ali Stadium, Sahiwal City. This Church is the largest worship church in Sahiwal. For over 150 Years, St. Patrick's Church has been enriching the spiritual lives of countless Pakistani Christians. The Compound of this area spreads over 14 kanal (100 yard in circle). It is headquartered in Sahiwal and is serving in Pakistan with its 11 Churches and 3 schools called St. Patrick`s School.[23]

Other Churches In Sahiwal

1. Catholic Church, Harapa Road Sahiwal
2. City Church Karbla Road Sahiwal
3. The Salvation Army Church Karbla Road Sahiwal
4. ARP Mission Church Girja Chowk Sahiwal
5. Catholic church of the Sacred Heart Jahaz Ground, Sahiwal
6. Central Church of Christ 93/6.R Nawab Town, Sahiwal
7. Jerusalem Church
8. Jesus Clinic Church Sahiwal
9. Churches which related different city Areas

These are the main churches in Sahiwal and each has complete missions which are working with a complete setup.

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[21] Punjab Police Special Branch Sahiwal, "District Security Plan," (Sahiwal: Punjab Police Special Branch Sahiwal, 2014).p 7

[22] "Gospel Mission Pakistan," http://www.oasisministries.hostingbt.com/id13.html. accessed March 09, 2015.

[23] "Saint Patrick's Church Sahiwal, Pakistan," http://www.spcswl.webs.com. accessed October 11, 2014.Retrieved 11-10-2014

Christian Population of Sahiwal

As in the other cities of Punjab, Muslims from the major part of population of Sahiwal by religion and the Christians have second largest majority in Sahiwal. As the total population of Sahiwal is 22,41,000 and 3.2% of the population consist of the 71712 Christians living in Sahiwal and their majority lives in urban areas.

Religion	All Areas	Rural	Urban
Muslim	96.7 percent.	96.8 percent.	96.3 percent.
Christian	3.2 percent.	3.1 percent.	3.6 percent.
Hindu	----	----	----
Ahmadi	0.1 percent.	0.1 percent.	0.1 percent.

Table 3: Population of Sahiwal City Religion wise.[24]

Muslims Of Sahiwal

People live here from the ancient time, some scholars opine that after Nooh's (A.S) sons, some came here with the passage of time.[25] When Muhammad Bin Qasim invaded the sub-continent Islam spread in these areas. After his departure, many of the Muslims ruled over the area. During the age of *Mughal* Empire, the Muslims became strengthened, then the British Empire, concurred the *Mughal* state. When the British Government started the railway line in Sub-continent, this area become a main route. With the passage of time, the status of the city changed from, town to Division. The total number of Muslim population is 96.7% in Sahiwal. The Muslims of Sahiwal have their own culture, which has been designed by themselves gradually.

Family Life

The Muslim society of Sahiwal, gives primary importance to family. The balanced and healthy society is thought to be the result of proper workings of all the family units. A number of different kinds of emphases are found to be on different cultures due to this fact.

Summary points

- The Muslim society of Sahiwal is formed by basic building blocks which consist of family. No doubt, there are a number of different pressures upon the family structure however; it is still strong enough to hold its identity. On the other hand, the extended family future faces a number of threats.

[24] Pakistan, "District Census Report 1998." p 23

[25] Muhammad Qasim Farishta, *Tareekh E Farishta* (Haidrabad Dakkan: Jamia Usmania, 1966). p 35

- The only way of parenthood and sexual relations is marriage.
- A vivid trend regarding smaller families is observed, despite the fact that virtues of a large family have been extolled in Islam and contraception has been discouraged by the Islamic law.

Muslim Families: Nuclear Or Extended?

In Sahiwal, an average Muslim family extends the span of almost three generations. The advantages obtained from large families include physical and psychological support, coherence, and stability, specifically when one needs that. The age, adds up to the esteem and respect of the individuals just like is the case in other cultures. Elders are respected because of their hierarchical position and life experiences. It is considered as a gift from Allah when one finds the opportunity to attend to the needs of one's parents.

Life Style In Sahiwal

Modern changes in life style can be seen in all spheres of life whether it is economic, cultural, religious or recreational. A slow and steady change is undergoing in the old system of stratification and classification of society. A few minor changes can be mentioned in this regard. For example, we have changed our clothing, room and setting, and eating stuff way of living. It is because, the change is the essence of life and it is brought about through movement. The transitional nature of Sahiwal is evident since the inception of Pakistan. No doubt, there have been change in the overall societies of Pakistan due to multiple factors; the change in the Sahiwal society of Sahiwal has been dynamic and ever evolving always responding to the challenges of nature and man.

"Trends of the people in a particular area, of celebrating the events of happiness and grief, according to the preset norms, values and tradition of that particular area or their reluctance or acceptance in adoption of new things".

The society of Sahiwal has been evolving through stages, by adopting new things and abolishing old ones. The scientific perspective explores the very nature of society in its true sense. It says that a society acts like a habitat in which, animals leads a life of interdependence. Where the stronger subdues weaker, and the animals have to adopt different ways to survive. Same is the case for the human society. Man is an animal with conscious. However, most of its actions are similar to animals. In human societies, the weaker is laughed at, scolded and killed. When the Sahiwalian society is analyzed, it shows that it has evolved

in a way where a person only cares for his family, while for others he is as brutal as an animal.

This trend has been on increase, for the past few years. People enjoy the worries and tensions of others and feel it as a source of entertainment. The people, who become accustomed to this society, become insensitive to the concept of kindness to the human beings. The irony is that these people claim to be, the well wishers of the society. Thus, this drama has become the basic reason which weakens the foundation of a society. Due to this, the major cultural threats have become the most popular source of entertainment among the people. Now, the relationships are taken as a source of entertainment rather than with a sense of duty.

The media has also been playing a major role in decreasing the sacredness of relationships. The actors and actresses on the stage or screen depict the relationships as they are present in the real life. However, their actions are not in accordance with the norms and traditions of the society. The viewers unconsciously get the same ideology and try to adopt it in their lives. Thus, every person is an actor for such people and he can be targeted with a joke.

Fashion in Sahiwal enjoys an increased public interest, which has become the basis for mushrooming number of fashion designers. The businesses have realized the thirst of public for newer and finer, ever changing designs and styles. So, they are providing head on start, to new styles and trends to fashion and wear industry. The fashion is not limited to the hair styles, glasses, shoes, and clothing; it has influenced the other areas like vehicles and mobile phone industry. The main reason behind this trend is the desire of continuous change. Fashion has engulfed the all areas of human life in the modern era. Now, the fashion is sought in everything, from washroom tiles to the office designs of multinational organizations. The basic theme behind fashion seeking is that everyone wants to be looked up to date, smart, and having well personality. The media, both, the print and electronic play basic role in this regard.

This century has seen drastic change in the era of woman fashion, especially in the sectors of hair, and dressing. These sectors are not only complex but also continuously evolving at the same time. By definition, Fashion is one which changes constantly in comparison with other walks of life as far as change is concerned. However, the sole responsibility lies upon us as it is said that, "Things don't change, we change". Young People adore change and diversity in their outfits and looks, thus they play a key role to boost fashion industry. It is a part of human nature that a man wants to be looked up to date and smart and wants to be appreciated by his social circle. Young boys and girls are an easy prey to this attraction.

Fashion industry is one of the leading industries in Sahiwal where one gets what one needs or desires. This has become possible due to optimum quality of services and materials.

The minds of children and teenagers, who are the most affected sections of human population, fall a prey to the factors that I have mentioned above. There is no doubt, that the process of changing beliefs and thoughts is very slow but it surely has everlasting effects upon human mind. It is upon us to decide to change this culture, as it cannot be stopped without taking collective action. It is only through our collective action that we can prevent ourselves and our traditions from destruction. There is no doubt that entertainment and enjoyment is the essential part of human life as the life without it would be boring and colorless. But at the same time we cannot allow ourselves to enjoy from the sources which contain deception delusions, lies, and prejudices in it. It should be productive and free from such evils. It is our national and social duty to protect the values and norms of our society and it is only through the collective work that we can save them from abolishing changes.

Chapter 2: Social Interaction

Introduction

Habermas a political philosopher and sociologist, starts by considering the Greek idea of the *polis* (city or public), as opposed to the *oikos* (home or private), which met representatively in the *agora* (marketplace) as an *ekklesia* (gathering of citizen)[26]. He considers that these three factors majorly involved in forming a "universalized public sphere" which represented the public opinion of the people. Some scholars' points out that, whilst modernity has affected all societies, it has developed differently in each society under the various influences of existing institutions, culture, social movements and religion. This is particularly the case in the Muslim world where historically "a very vibrant and autonomous public sphere crystallized that was of crucial importance in shaping the dynamics of Muslim societies". The important thing to note here is that not all public spheres are culturally alike, thus their inter-public interactions will be affected by their various contexts and worldviews.

This is certainly the case in interaction between a mainly Christians and a Muslim public sphere significantly influenced by Western values and historical models. The opportunity for social interactions with others is very important for the development of all children. The social interaction is very important in life from childhood to death we go through social interactions, children begin to establish a sense of "self" and to learn what others expect of them. Although social interactions for very young children primarily occur within the family, as children grow and develop, they become more and more interested in playing and interacting with other children. In adolescence everyone need to share feelings and spent time with each other till death. According to the preliminary definition of a public sphere is "a discursive space in which individuals and groups associate to discuss matters of mutual interest and, where possible, to reach a common judgment about them". This public sphere is comprises by interaction of people in the city or public during various segments of life. These life events in public sphere are known as festivals.

[26] Jurgan Habermas, *The Structural Transformation of the Public Sphere* (New York: DEKR Corporation, 1989). p 222

Part One: Religious Interaction

Religious interaction means those life events where religion provides reason of gathering for people, which are known as religious festivals. A festival or gala shows the unique features of the community that celebrates it to show its specific trends and in religious terms it is a set of celebrations according to the will of supreme commands. Festivals are not constant the celebrations of the festivals always change with the time and generations to generations but religious festivals demand their celebrations to be in accordance with the instructions of authority. Some non-religious people also used this term but originally when we use the word "festival" it means religious festival rather than cultural or artistic. "In Philippines and many other farmer colonies to Spain, the Spanish word fiesta is used to denote a communal religious feast to honor a patron saint. In the Christian liturgical calendar there are two principal feasts, properly known as, the Feast of the Nativity of our Lord (Christmas) and the Feast of the Resurrection, (Easter). In the Catholic, Eastern Orthodox, and Anglican liturgical calendars there is great number of lesser feasts throughout the year, commemorating saints, sacred events, doctrines, etc".[27]

People of Sahiwal celebrate festivals due to several reasons and approaches. Some of them think that with each and every year of celebration our understanding towards our culture and humanity grows. Some of them believe that every festival adds a unique colour to our life and we should be able to practice the goodness held in it and teach the same to the generations to come. And some state that we celebrate, to know the value of "diversity", as every season has a relevant festival being celebrated somewhere all over the world; we should be able to accept all the customs and traditions knowing the importance of their existence. Festivals rejuvenate our soul to look back into the eyes of life in a more confident and enthused way. Therefore festivals have significant meaning and importance in our life.

The culture of Punjab has basically been designed by the teachings of Sufis (saints); those who preached and spread Islam. People celebrate these festivals in remembrance of Sufis and their teachings. Here we discuss the different festivals of Sahiwal. Festivals of Sahiwal show the cultural traditions of Muslim Sufis and their way of life. These mainly fall in following

[27] Mary Strong, *Art, Nature, and Religion in the Central Andes: Themes and Variations from Prehistory to the Present* (Texas: University of Texas Press, 2012). pp 120-127

categories. Muslims, Christians, National, and Cultural festivals of Sahiwal and people also celebrate their own local festivals and holidays.[28]

The researcher have conducted a survey for this research and designed a questionnaire which is related to my topic. The questions asked from both the Christians and the Muslims are enlisted here with answers.

Muslim Festivals

Muslim religious festivals are celebrated according to some specific dates, like *Eid-ul-Fitar, Eid-ul-Adha, Eid-e-Milad-un-Nabi, Ashura, Shab-e-Meraj, Shab-e-Barat* and *Jumat-ul-Wida.* Muslims celebrates these festivals in a manner to give thanks to almighty ALLAH by offering prayers. Sweets and locally fishes also distributed on various occasions and meals are also held to mark these festivals.

Yom-E-Ashura

Islamic year starts the month of "*Muharram ul Haram*". The first month of *Hijri* calendar, which is joined with the last month of *Hijri* calendar *Zul Haj*. In these months, any kind of battle or fight considered as illegal. *Ashura*, the 10th of *Muharram* is celebrated in all over the globe by *Shia* Muslims to mourn the martyrdom of *Imam Hussain (R.A)*.[29] In Sahiwal the *Shia* Muslims take out a *Ta'ziya* procession on the day of *Ashura*, on main streets of the city and while participants congregate in public processions for the ceremonial chest-beating (*matam*) as a display of their devotion to and congregate with sorrowful, poetic recitations such as *marsiya, noha*, and *soaz* which are performed in memory of the martyrdom of *Imam Hussain (R.A)*, lamenting and grieving to the tune of beating drums and chants of "*Ya Hussain (R.A)*". Also *Zakirs* give sermons with themes related to *Hussain's (R.A)* personality and position in Islam, and the history of his uprising. Some of the events associated with *Ashura* are held in special congregation halls known as "*Imam Bargah*".

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[28] Pakistan, "District Census Report 1998." p 18

[29] Tanya Gulevich, *Understanding Islam and Muslim Traditions: An Introduction to the Religious Practices, Celebrations, Festivals, Observances, Beliefs, Folklore, Customs, and Calendar System of the World's Muslim Communities, Including an Overview of Islamic History and Geography* (Omni Graphics, 2005). pp 259-268

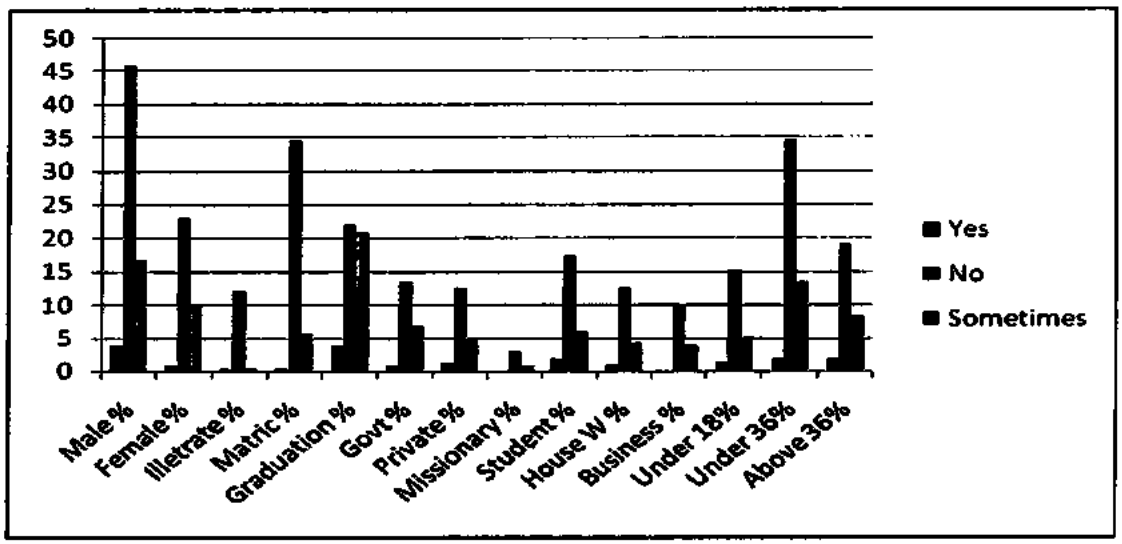
Certain rituals like the traditional flagellation ritual called "*Talwar zani*" *(talwar ka matam)* using a sword or *zanjeer zani or matam-e-zanjeer*, involving the use of a *zanjeer* (a chain with blades) are also performed. These are religious customs that show solidarity with *Hussain* (R.A) and his family. During this *Ta'ziya Sunni and Shia* provide free meals (*niaz*) to all people and also donate food and sweets. These meals are viewed as being special and holy, as they have been consecrated in the name of *Hussain* (R.A). Other people pay tribute, by holding a *Majalis.*

Christian Responses

As per my research methodology I designed a questionnaire for the Christians and Muslims in which question were asked regarding "*Muharram ul Haram*". There were ten questions which have been given below with the results that clearly show Muslim Christians relations during this time period.

1. Have you ever participated in ceremonies of *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

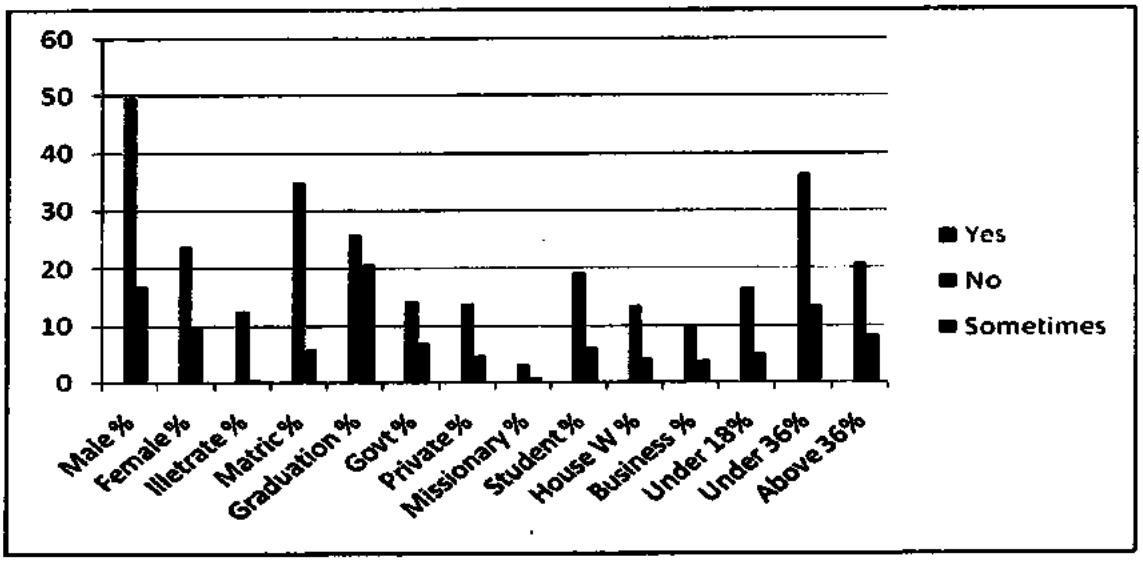


Graph 1: Results of the Question regarding participation in ceremonies of *Muharram* (C.R).

These results show that mostly, Christians do not participate in ceremonies of *Muharram* and those who participate in *Muharram* ceremonies are less than five percent some of them from male side and zero percent from female side, but the participation of graduated people is higher in numbers, which indicates a weak relationship between two communities of district Sahiwal.

2. Do you participate in ceremonies of *Muharram ul Haram* with your Muslim Friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

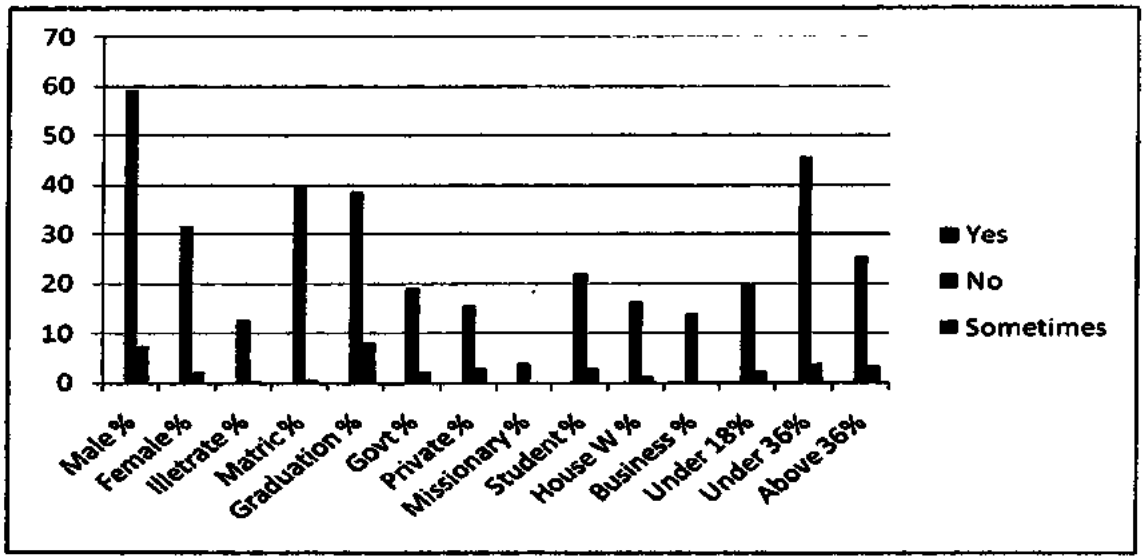


Graph 2: Results of the Question regarding participation in ceremonies of *Muharram* with friends (C.R).

These results show a weak relationship between Muslims and Christians during the month of *Muharram*. But relationship of the graduate persons from both communities is better than other respondents.

3. Do you participate in *Majaalis* during the course of *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

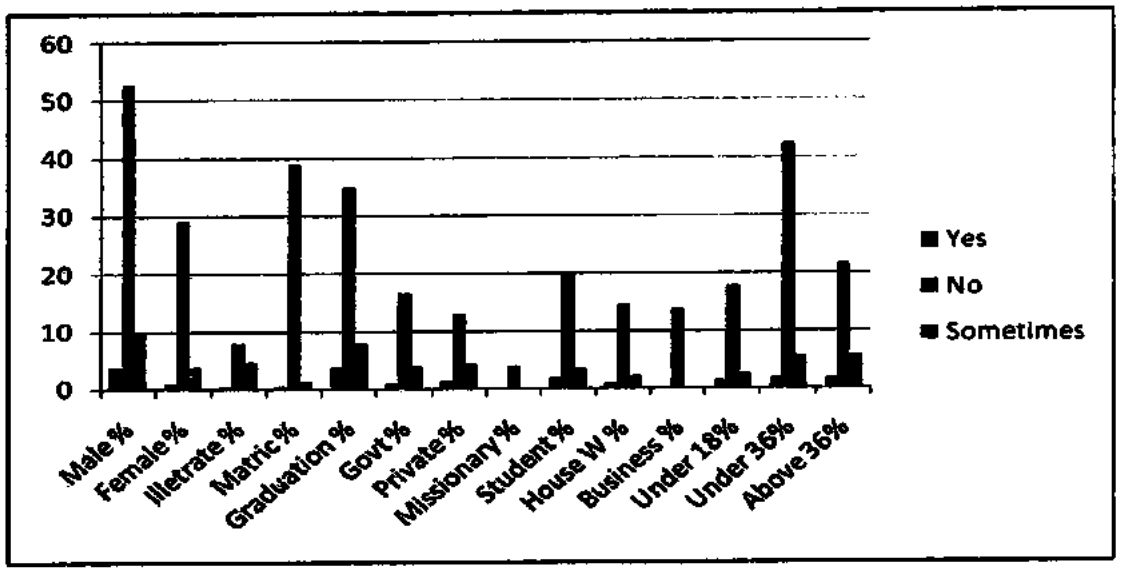


Graph 3: Results of the Question regarding participation in *Majalis* of *Muharram* (C.R).

These results show that females do not participate in *Muharram* ceremonies and males are only 9.1% who participate sometimes even they said "we just watch it" but all of these respondents are highly educated people.

4. Do you participate in *Jalus* of *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

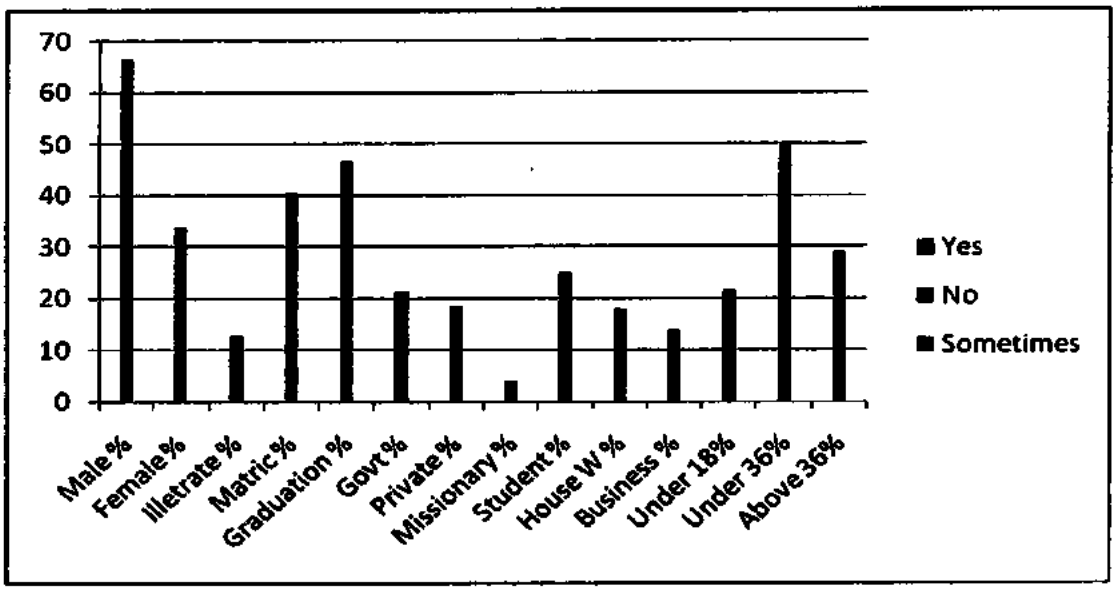


Graph 4: Results of the Question regarding participation in *Jalus* of *Muharram* (C.R).

These results show that only 4.5% of Male Christians participate in Jalus of *Muharram*'s *jalus* even they just watch it while it is passing out through the roads.

5. Do you put on a black garb during the course of *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

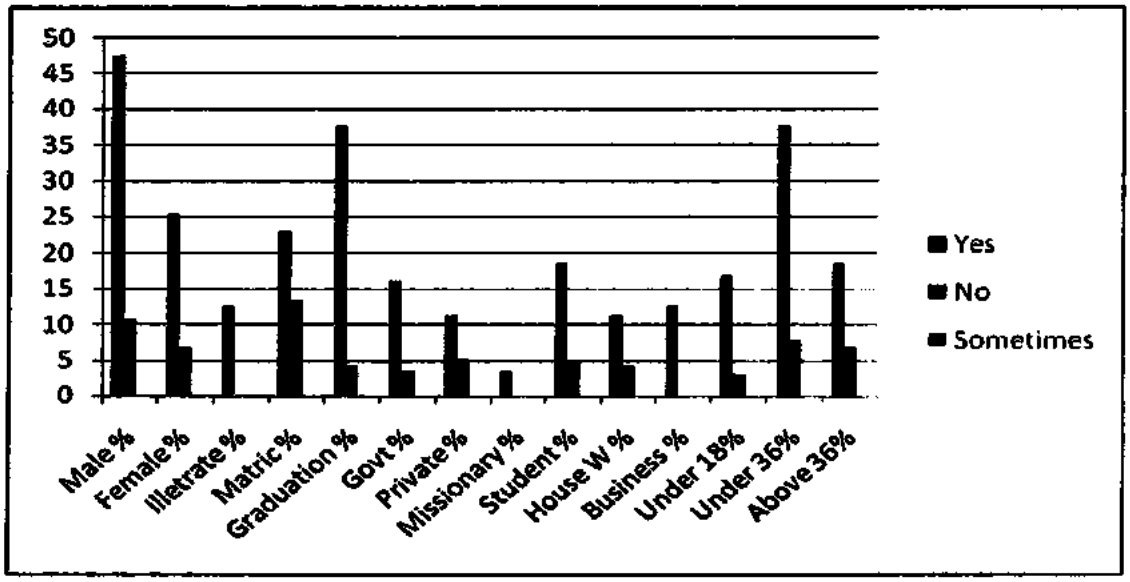


Graph 5: Results of the Question regarding wearing black grab during *Muharram* (C.R).

These results show that no one wears black garbs during *Muharram*. Only *Shiya* Muslims thinks that it is compulsion during *Muharram*.

6. Do you do anything as a token of sympathy with your Muslim friends in *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

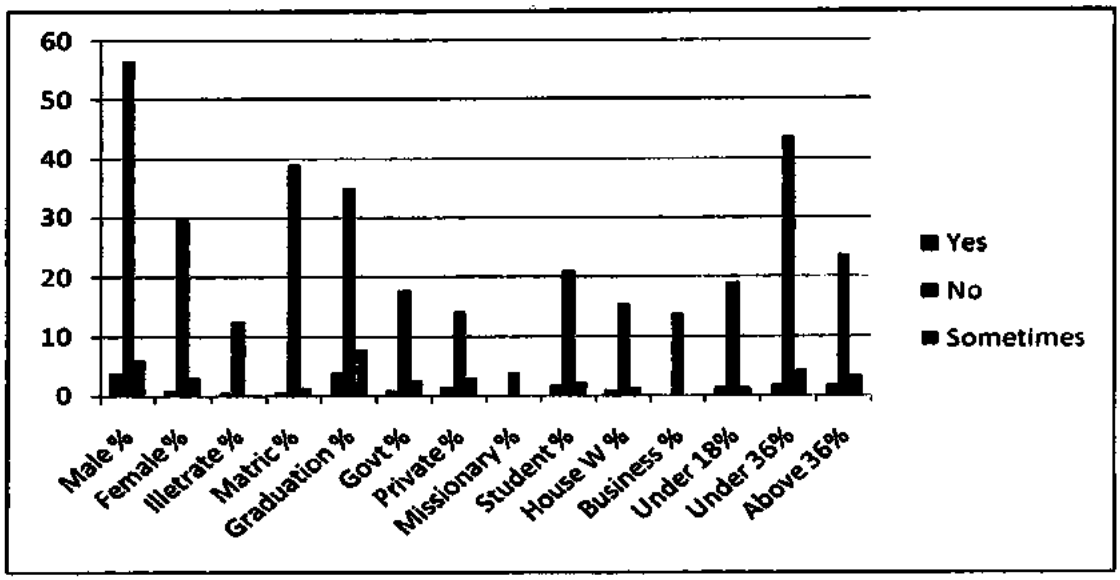


Graph 6: Results of the Question regarding token of sympathy during *Muharram* (C.R).

These results show that even Christians didn't participate in *Muharram* ceremonies but they show their sympathy with Muslims in different types. Even Christian women try to show sympathy by sending some eatables to the Muslims home.

7. Do you participated in *Ta`ziya* of *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

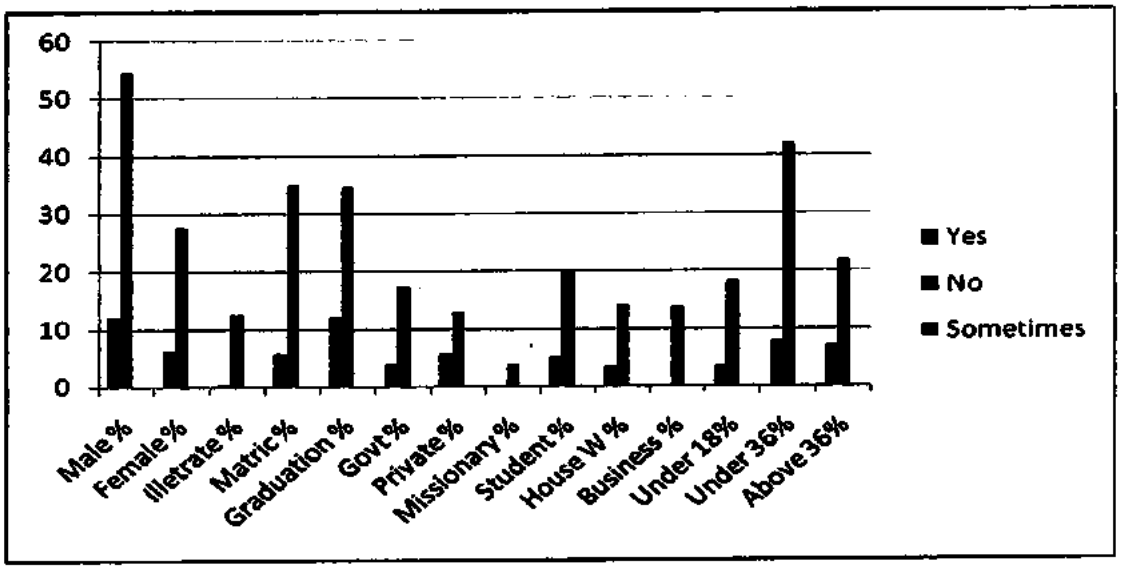


Graph 7: Results of the Question regarding participation in *Ta`ziya* of *Muharram* (C.R).

This chart clearly shows 86% of Christians didn't participate in *Ta`ziya* and women percentage is zero.

8. Do your Muslim friends invite you to the meetings gatherings and processions during *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

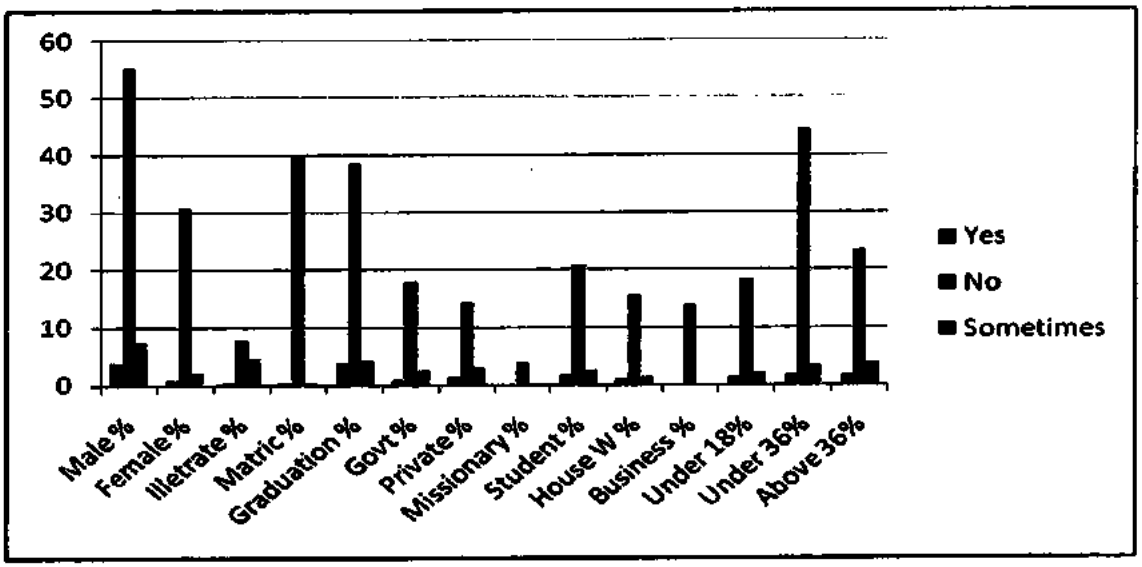


Graph 8: Results of the Question regarding participation in processions of *Muharram* (C.R).

This chart shows Muslim's trust and relationship with Christians about ceremonies of *Muharram*.

9. Do you distribute anything on *Muharram* as set up *Sabeel* on *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

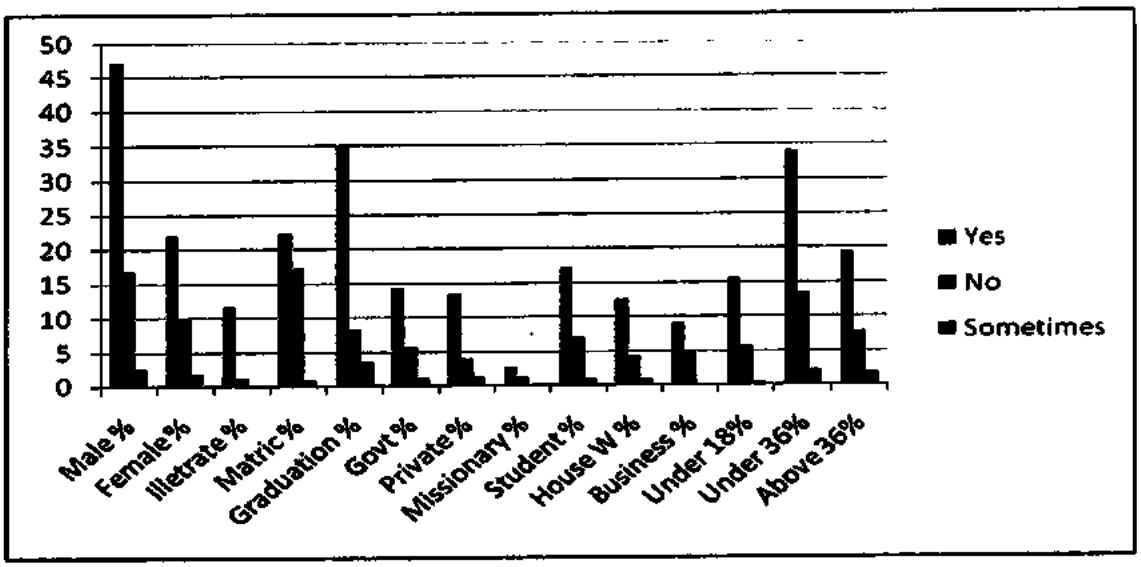


Graph 9: Results of the Question regarding *Sabeels* of *Muharram* (C.R).

Only 4.55% Christians of Sahiwal setup *Sabeel* at *Muharram* some of them give some money to Muslims for arrangement of *Sabeel* for showing their sympathy.

10. Do you send anything to your Muslim friends or neighbor's during *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 10: Results of the Question regarding sending of sweets during *Muharram* (C.R).

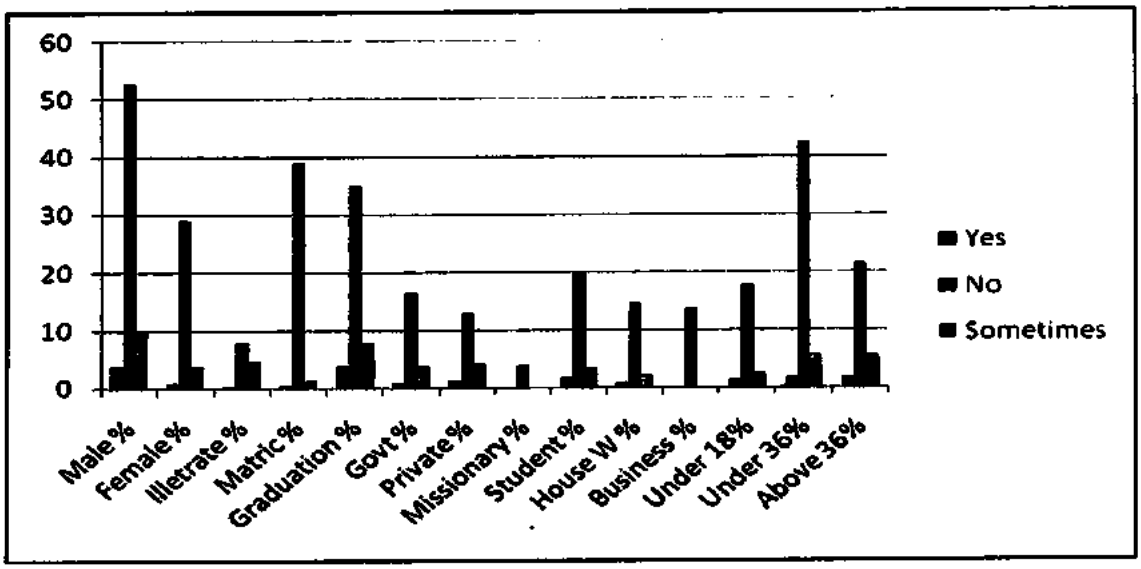
This graph shows that many Christians send sweets or *Halwah* to their Muslim friend's home which is sign of good relation. Overall result of questions about *Muharram* and comments shows that there are good relations of Muslim Christians during *Muharram*. Christian's attitude about Muslim festivals is very sympathetic and mature. Before few years Christmas and *Muharram* become on same date of English calendar, and the root of *Muharram Ta'ziya* is *Karbala* road and two big Churches is situated on same road; at that time when it become a controversial issue *Shekh Ijaz Ahmed Raza, Mufti Walayat Iqbal, Dr Mazhar Fareed and Syed Zia ul ALLAH Shah Bukhari*, plaid a good role at this occasion although Government officials attitude is very bad even some people said our policy makers and office barriers are not capable to solve such kind of issues, Christians celebrated Christmas with very simplicity. It shows good relations with each other.

Muslims' Responses

There were five questions which are given below with the results that clearly show Muslim Christians relations during this time period.

1. Do you participate in ceremonies of *Muharram ul Haram* with your Christian Friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

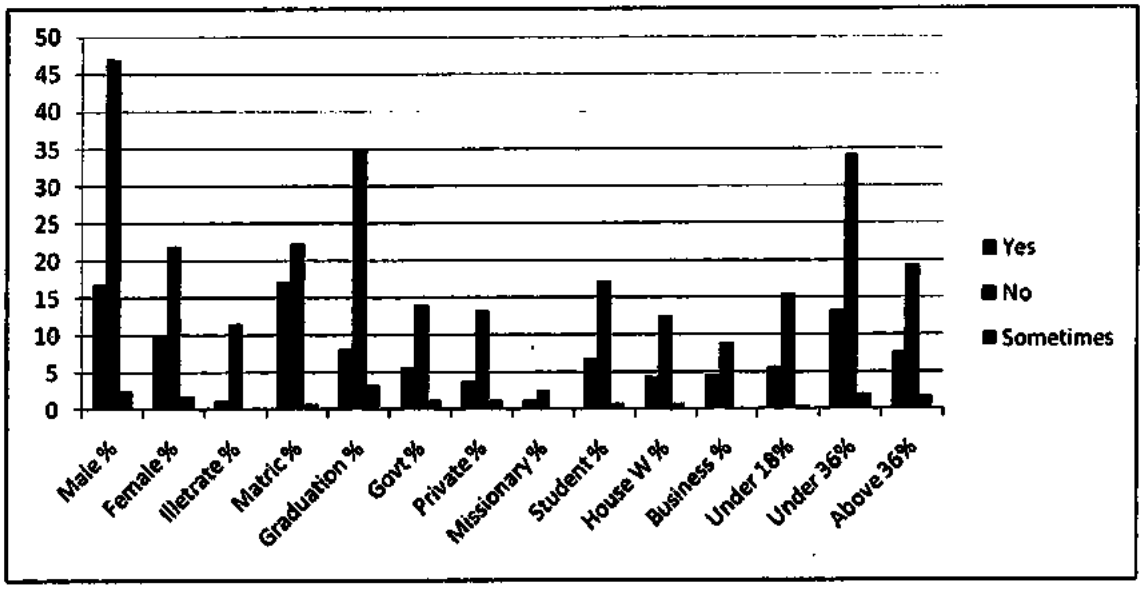


Graph 11: Results of the Question regarding participation in ceremonies of *Muharram* (M.R).

These results show that there is little number of Muslims who participated in the ceremonies of *Muharram* with their Christian friends.

2. Do you invite your Christian friends to participate in ceremonies of *Muharram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

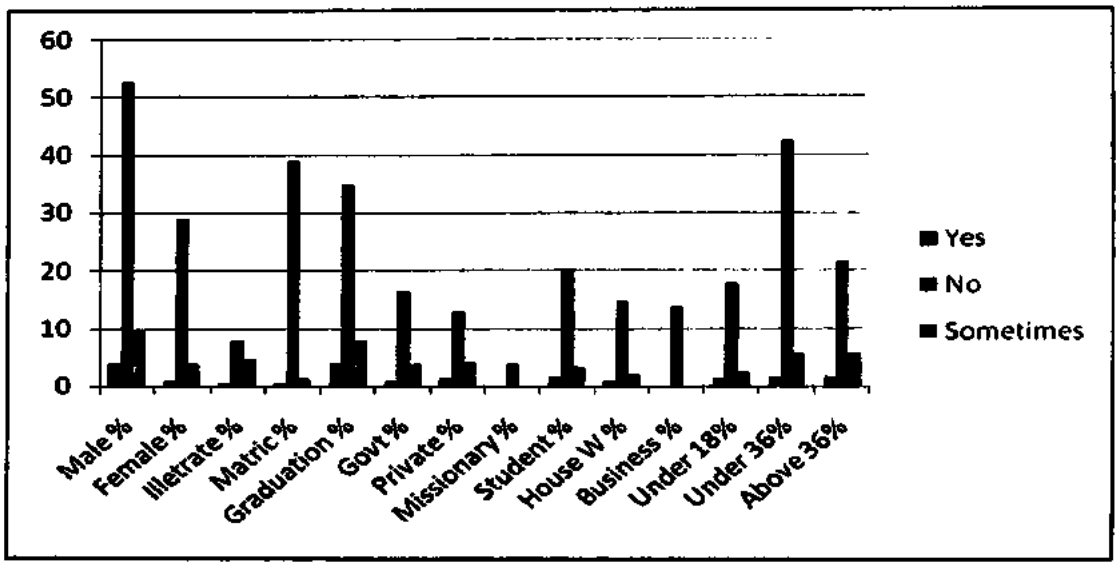


Graph 12: Results of the Question regarding participation in ceremonies of *Muharram* with friends (M.R).

These results shows that female do not invite their Christian friends in *Muharram* ceremonies and male are only 9.1% who invite their friends sometimes.

3. Do your Christian friends participate in *Jalus* or *Tazia* of *Muharram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

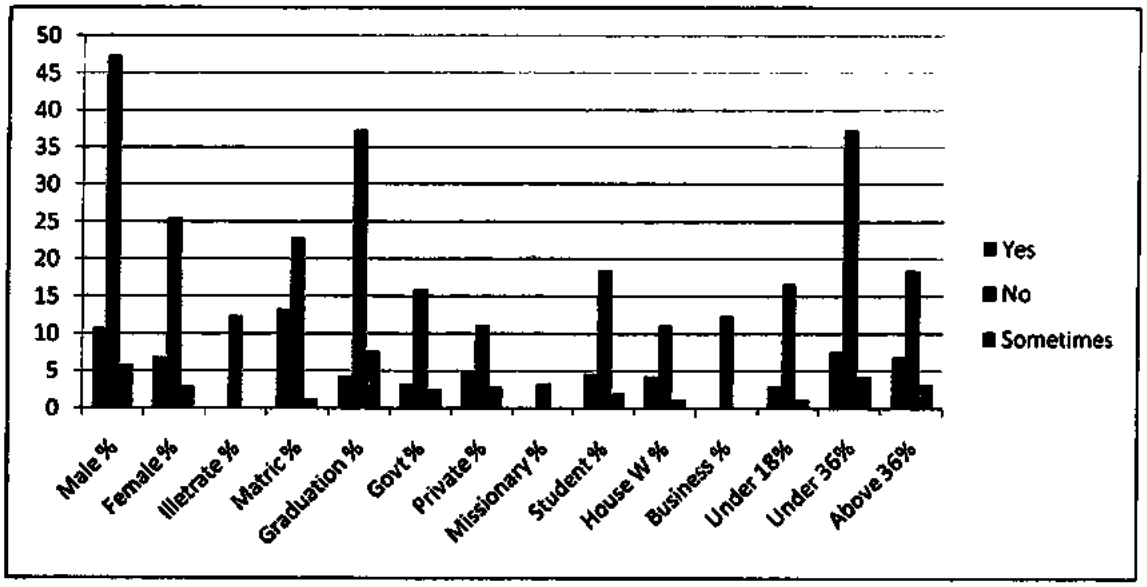


Graph 13: Results of the Question regarding participation in *Jalus* of *Muharram* (M.R).

These results shows only 4.5% of the Male Christians participate in *Muharram*'s *jalus* even they just watch it while it is passing out through the roads.

4. Does your Christian friend do anything as a token of sympathy with Muslims in *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

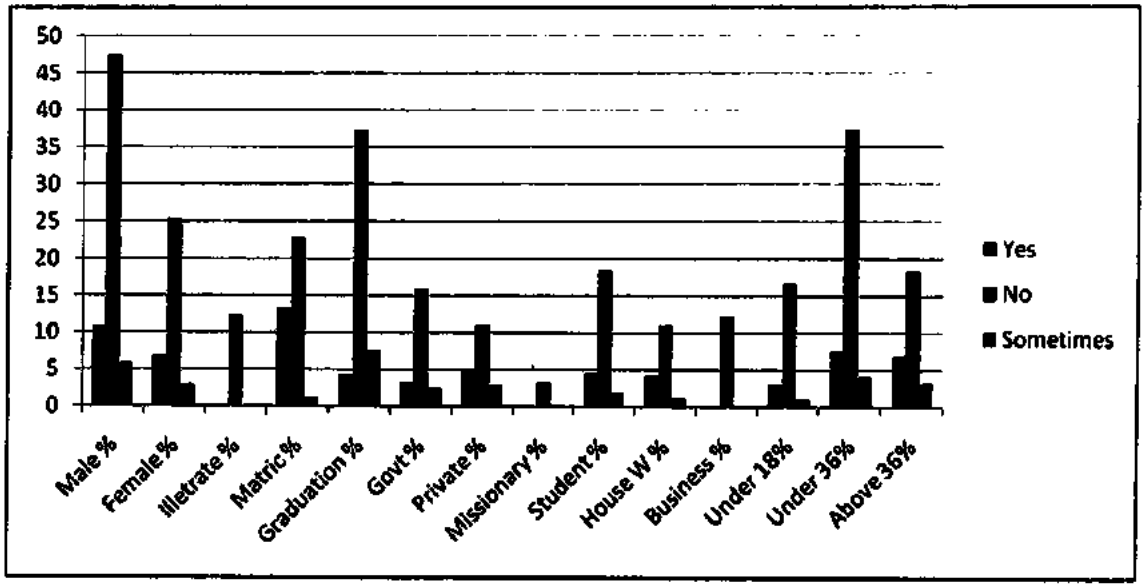


Graph 14: Results of the Question regarding token of sympathy during *Muharram* (M.R).

These results show that even Christians didn't participate in *Muharram* ceremonies but they show their sympathy with Muslims in different types.

5. Do you send anything to your Christian friend's home during *Muharram ul Haram*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 15: Results of the Question regarding sending of sweet during *Muharram* (M.R).

This chart clearly shows 86% of Muslims do not send anything to their friend's home during *Muharram*. My target was those Muslims who have Christian friends. They normally spent this time with their Christian friends. Some said during *Muharram* ceremonies Christians feel secure with us and they do not attend any *Muharram* ceremony without us. Christians normally plan their program during these days with their Muslim friends. Some Christian lives on Karbala road which is main route of *Shiyah Jalus*. During *Muharram* some Muslims go their Christian friends home for watching *Muharram* processions. Some Muslims arrange *Sabeels* and meals at front of their Christian friend's home.

Eid-e-Milad-un-Nabi (S.A.W)

Eid Milad-ul-Nabi (S.A.W) is a birth anniversary of Prophet Mohammad (S.A.W) on 12th of *Rabi-ul-Awwal* the 3rd month of Islamic Calendar. Sunni Muslims believe the exact date of birth of Muhammad (S.A.W) to have been on the twelfth of this month, whereas *Shia* Muslims believe him to have been born on the dawn of the seventeenth day. The name *Rabi-ul-Awwal* means the first month or beginning of spring, referring to its position in the pre-Islamic Arabian calendar. The celebration of the *Mawlid* is done differently depending on the

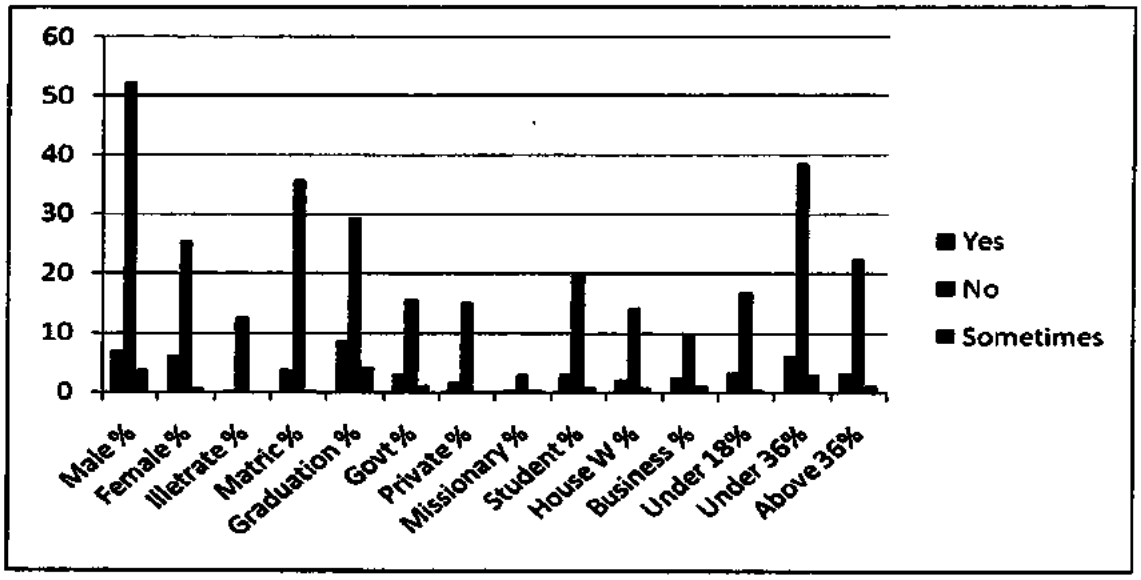
community of the areas. Muslims generally put colored lights on roads, streets, and their homes and put green flags as well to celebrate. In Sahiwal mostly people decorate their homes with lights and green flags and young generation display stalls called *Paharrian*.[30] It is generally celebrated as social event of rejoicing.

Christian Responses

Here according to my research methodology I asked several questions from the Christians. There were eight questions which are given below with the results that clearly show Muslim-Christians relations during this festival.

1. Have you ever participated in ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W)?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



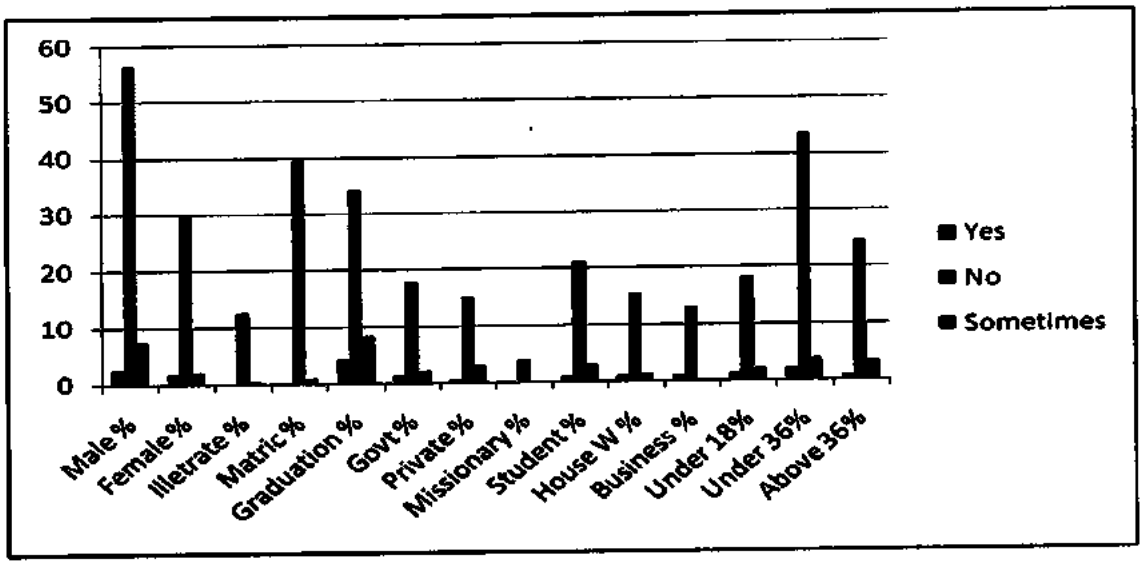
Graph 16: Results of the Question regarding participation in ceremonies of *Eid-Milad-ul-Nabi* S.A.W (C.R).

This chart explains that female participants are more than male participants only 4.55% people attend *Milad* ceremonies sometimes although female are 13% who attend these ceremonies regularly. The response of graduate and mature aged people is greater in numbers that shows good relationship between two faith communities.

2. Do you participate in ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W) with your Muslim Friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

[30] Ibid. pp 313-359

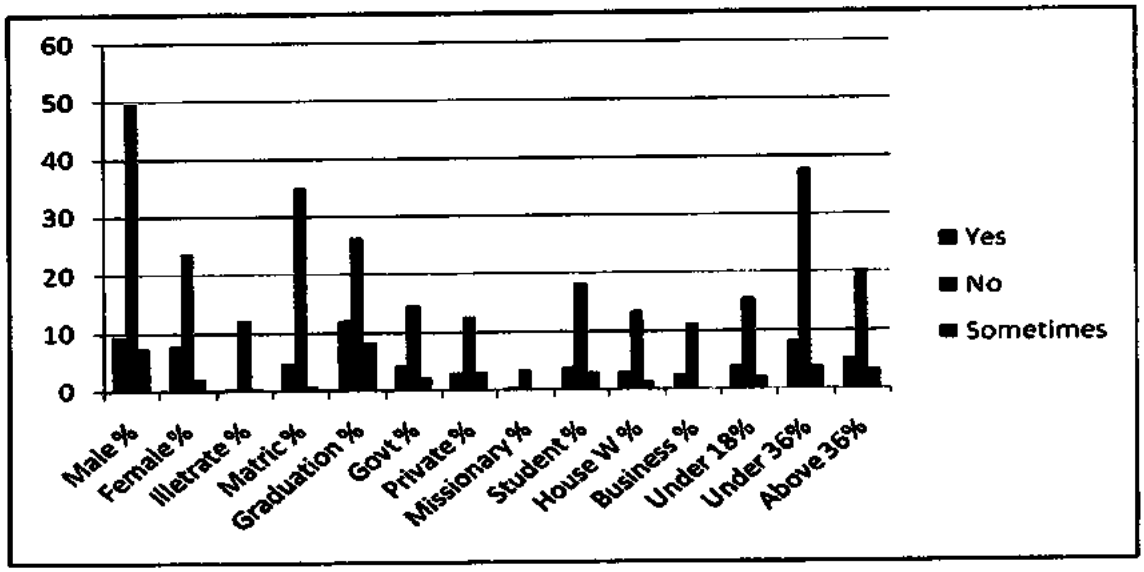


Graph 17: Results of the Question regarding participation in ceremonies of *Milad* with friends (C.R).

These results show relations of Muslim Christians at celebration of *Milad* which is now a day's celebrated as social event. Response of graduate persons is also higher in numbers.

3. Do you participate in *Jalus* of *Eid-Milad-ul-Nabi* (S.A.A.W)?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

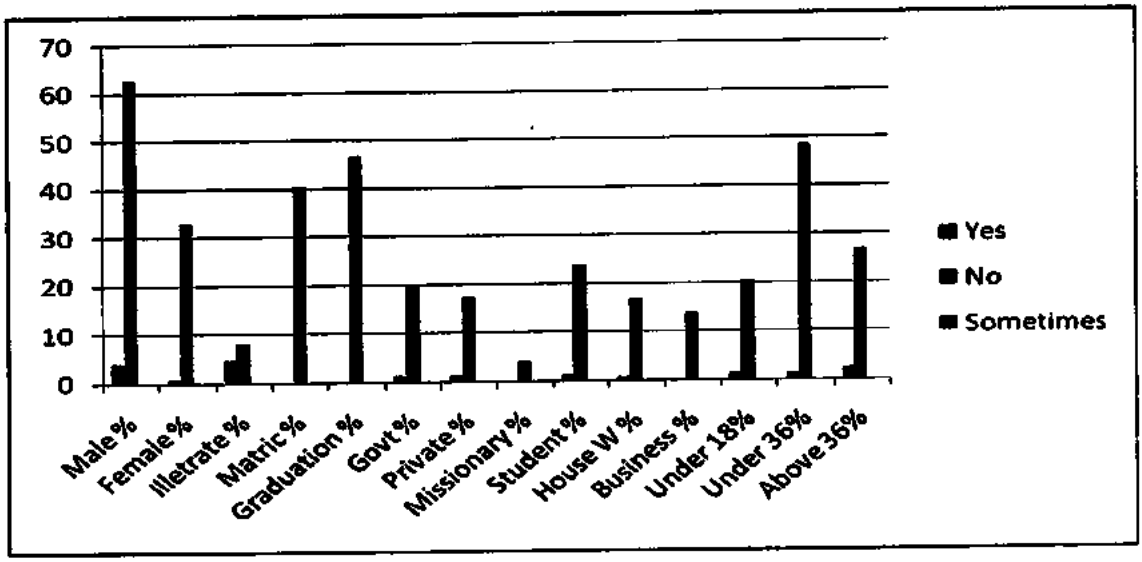


Graph 18: Results of the Question regarding participation in *Jalus* of *Milad* (C.R).

These results show that 72.7% of the Christians do not participate in *Julus* of *Milad*, on the other hand 18.2% female participate in *Milad Julus* inside their institutes and schools.

4. Do you decorate your house, street or *Mohallah* with bunting or lights on the eve of *Eid-Milad-ul-Nabi* (S.A.A.W)?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

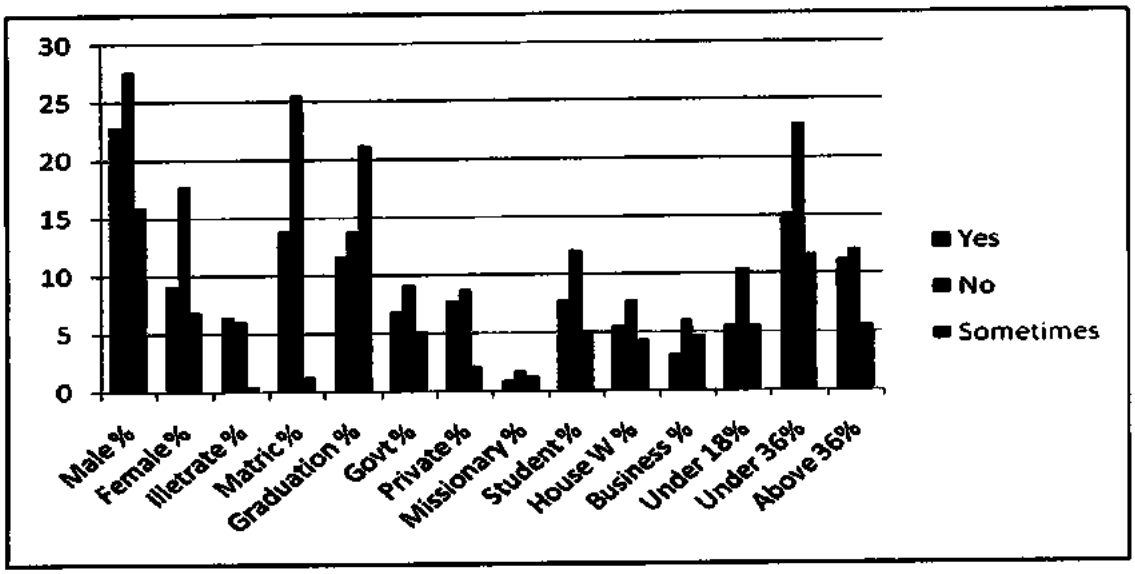


Graph 19: Results of the Question regarding decoration of streets during *Milad* (C.R).

These results show that 95.5% of the Christians do not decorate their home and those who said yes; they just give some amount to Muslims for decorating the streets.

5. Do you set up any ceremonial display stall on *Eid-Milad-ul-Nabi* (S.A.A.W)?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

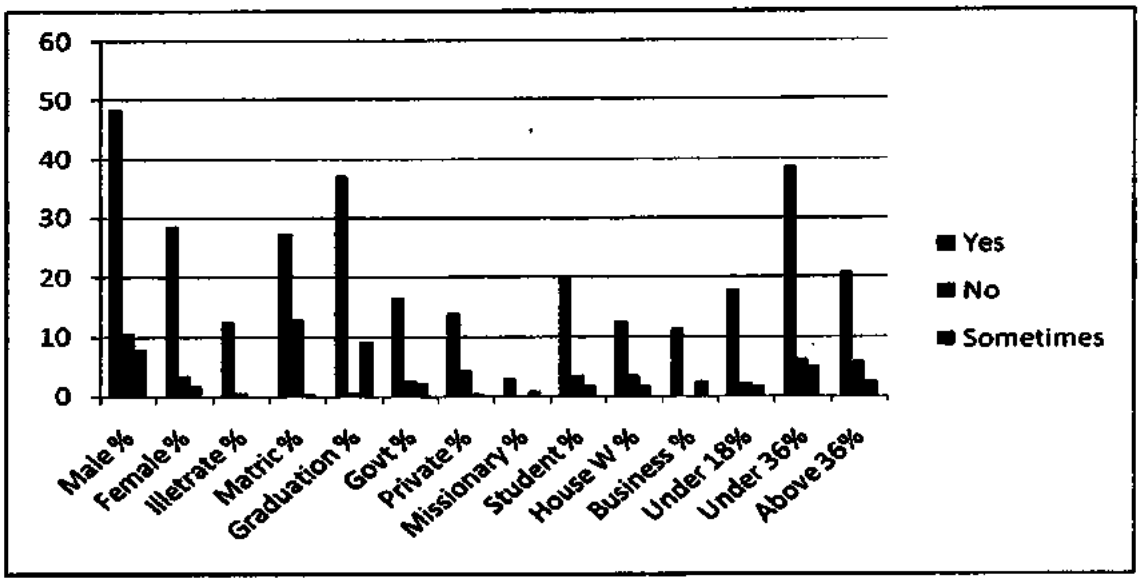


Graph 20: Results of the Question regarding display of ceremonial stalls of *Milad* (C.R).

This chart describes that 95.5% of the Christians did not display ceremonial stall at *Milad* ul Nabi S.A.W and 4.5% people give some money for stalls.

6. Do you participate in ceremonial stalls of *Eid-Milad-ul-Nabi* (S.A.A.W)?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

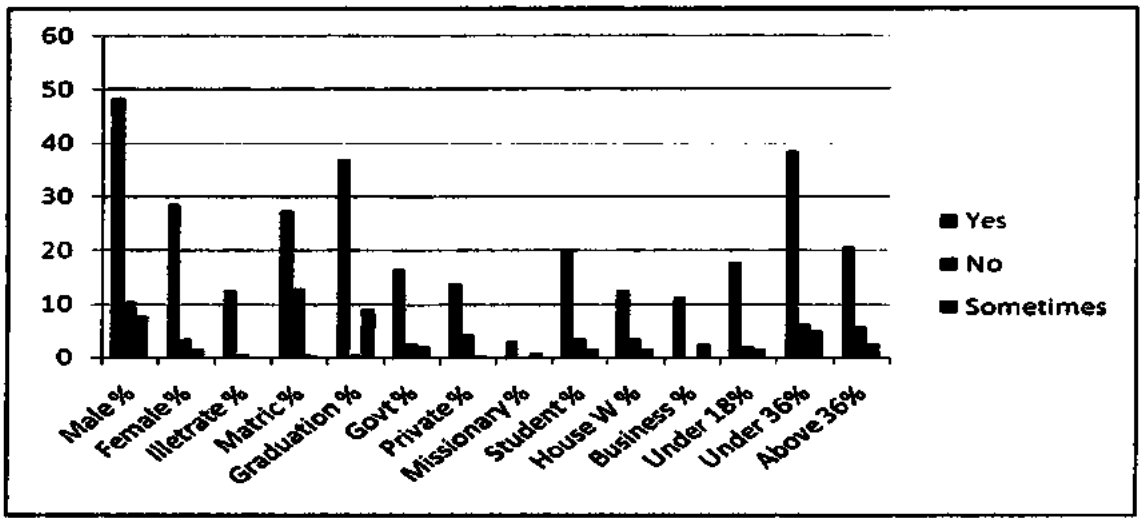


Graph 21: Results of the Question regarding participation in ceremonial stalls of *Milad* (C.R).

These results show that 45% of the females and 13.6% of the males did not go out for watching ceremonial stalls. Even many of the young Christian boys, were specially called to attend these stalls and show their talent of dance at the stalls.

7. Do your Muslim friends invite you to the ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W)?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 22: Results of the Question regarding invitation of participation in ceremonies of *Milad* (C.R).

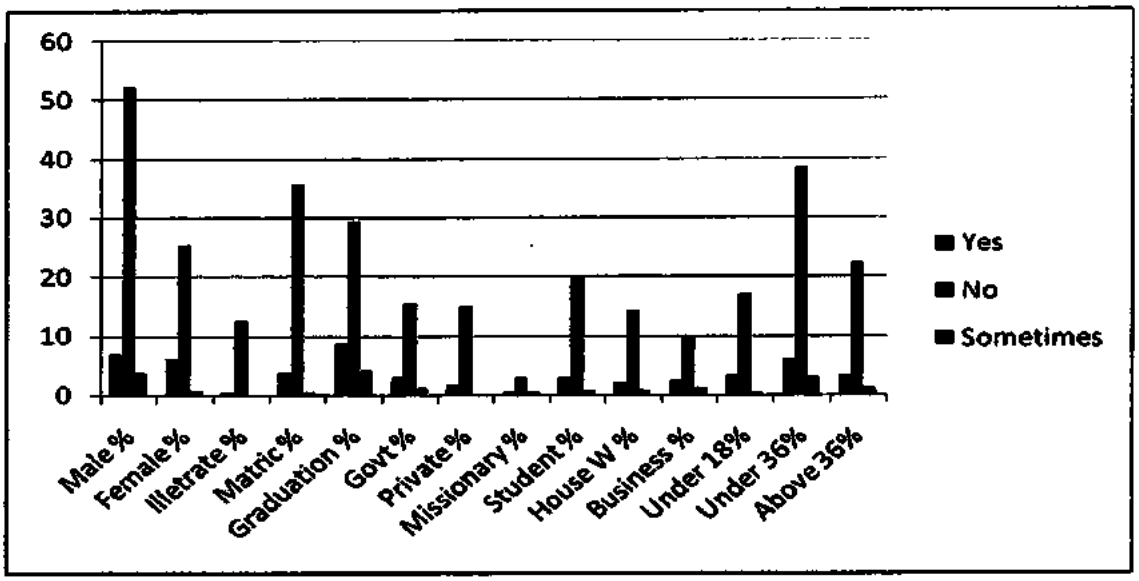
These results show that 77.3% of Muslim friends of the Christians invited them to participate in ceremonial stalls. All of these results show that mostly Christians do not participate in the ceremonies of *Milad* ul Nabi (S.A.W) and those who participates they, just give some amount and send some texts of greetings. It is also seen in graphs that relationship of graduate and above eighteen years aged people is better than other segment of life. It is the most important thing to create harmony with each other via interfaith dialogue and even more important thing is the social security, which is the responsibility of the government and a basis for good relations between the two communities.

Muslims' Responses

There was a question which is given below with result and it clearly shows Muslim response to the question which narrates the relations of them with Christians during the eve of *Eid-Milad-ul-Nabi* (S.A.A.W).

1. Do you invite your Christian friends to take part in ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W)?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 23: Results of the Question regarding participation in ceremonies of *Milad* (M.R).

This chart explains that female participants are greater in number than the male participants. Only 4.55% of the people attend *Milad* ceremonies, sometimes although females are 13% who attend these ceremonies regularly. All of these results show that most of the Christians do not participate in the ceremonies of *Milad ul Nabi* (S.A.W) and those who participate;

they just give some amount and send a few texts of greetings. It is the most important thing to create harmony with each other via interfaith dialogue and even the more important thing is the social security which is the responsibility of the government and a basis for the amicable relations between the two communities.

While in the questionnaire for the Muslims about *Eid Milad ul Nabi* (S.A.W) many of them said that they specially send sweets, rice, cakes or *Halwah* to their Christian friend's home. The Muslims said when they arrange *Milad* program at home, they invite their friends and they help them in arrangement of the program. Some of the Muslims who display ceremonial stalls, they said that they specially request their Christian friends to join them. Some specially called dancers and some bring dancers with them. It is a very popular festival in the cities so the Muslims who live in villages, visit these ceremonial stalls with their Christian friends. Now a day the whole processions of Muslims celebration is shifting from ceremonial stalls to lighting. In villages the Muslims hold processions and gather in *Masajid* to offer extra prayers in which they do not call their Christian friends.

Shab-e-Mi`raj

Shab-e-Mi`raj is one of the popular festivals of the Muslims which is celebrated all over the world. "The *Lailat-ul-Mi'raj*, also known as *Shab-e-Mi'raj* in Iran, Pakistan, India and Bangladesh, and *Miraç Kandili* in Turkish, is the Muslim festival celebrating the *Isra* and *Mi'raj*. The *Isra* and *Mi'raj* are the two parts of a Night Journey that, according to Islamic tradition, the prophet Muhammad (S.A.W) under took during a single night, around the year 621. It has been described as both a physical and spiritual journey. A brief sketch of the story is in *Sura Al-Isra* the 17th *Surah* of the Quran and other details come from the *Hadith*. In the journey, Muhammad (S.A.W) traveled on *Buraq to "Masjid-e-Aqsa"* where he lead other prophets in prayer. He then ascended to the heaven where he spoke to ALLAH, who gave Muhammad (S.A.W) the instructions to take back, to the faithful regarding the details of the prayer. Muslims celebrate this event by offering optional prayers during this night, and some of the Muslims, by illuminating their houses, streets etc with electric lights and candles. The celebrations around this day tend to focus on every Muslim who wants to celebrate it. Worshippers gather in mosques and perform prayer and supplication. Some people may pass their knowledge on to others by informing them the story of this journey".[31]

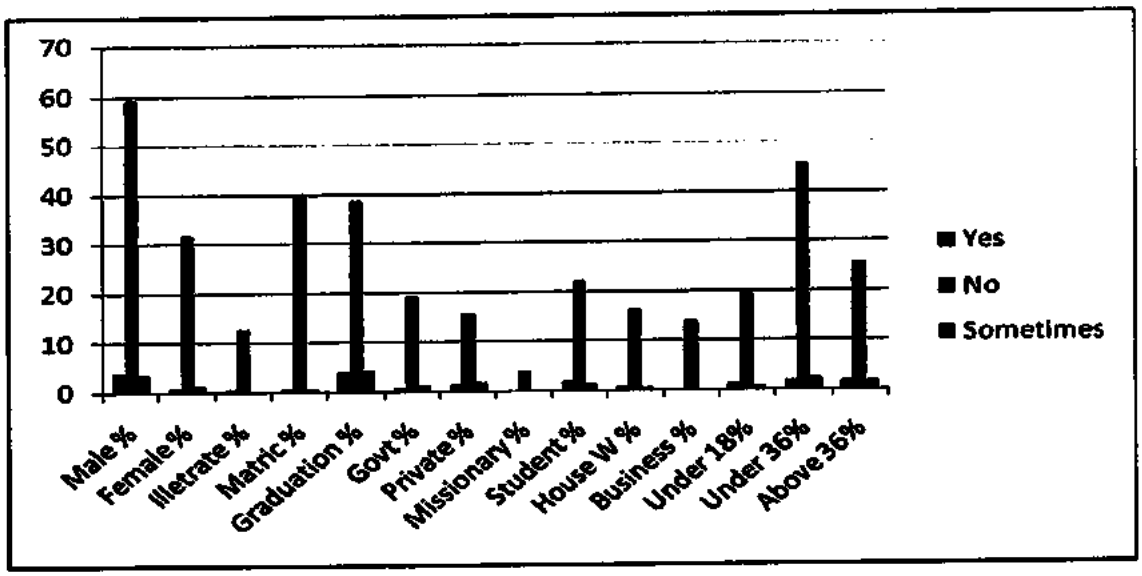
[31] Ibid. pp 283-295

Christian Responses

According to the research methodology there were five questions which are given below with results that clearly show Muslim-Christians relations, at the occasion of *Shab-e-Mi'raj*.

1. Have you ever participated in the ceremonies of *Shab-e-Mi'raj*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

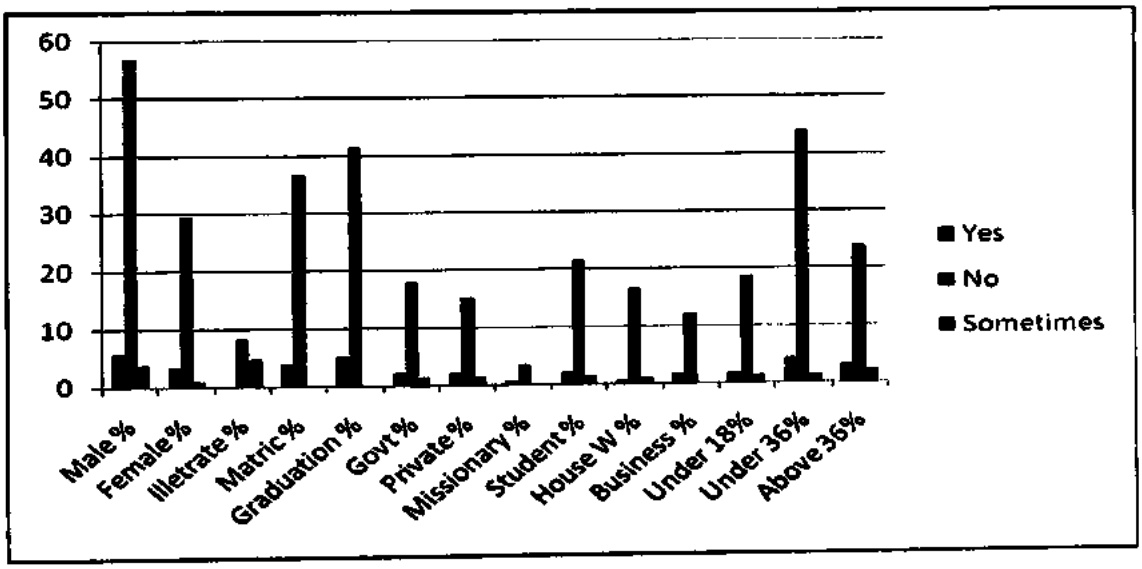


Graph 24: Results of the Question regarding participation in ceremonies of Mi'raj (C.R).

This graph explains that the female participants are zero even it was unknown to some of them, the male participants are only 4.55%.

2. Do you send sweets and cakes to your Muslim friends or neighbors on *Shab-e-Mi'raj*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

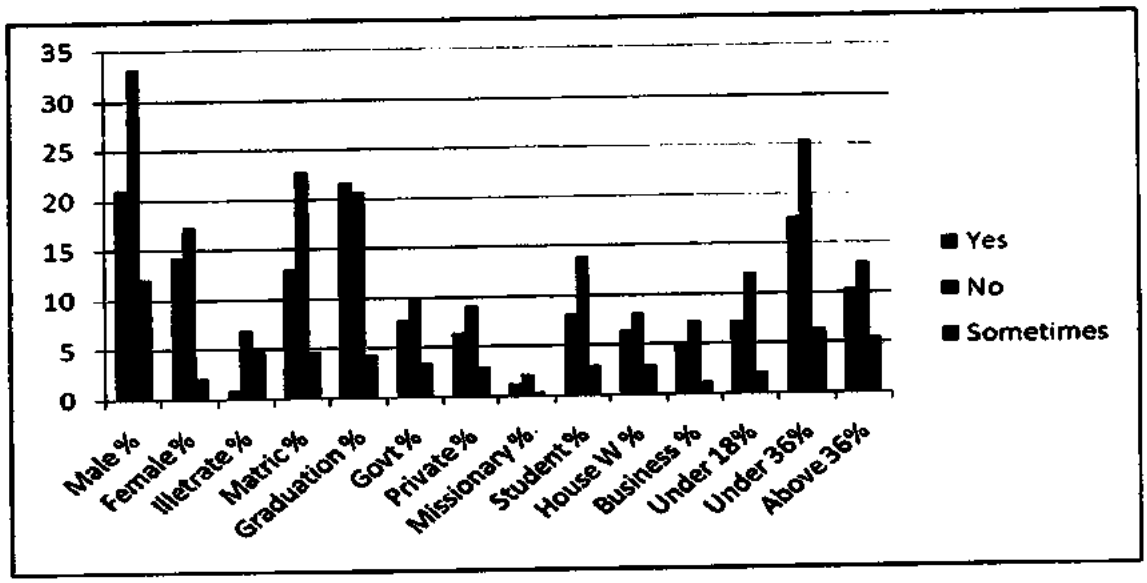


Graph 25: Results of the Question regarding participation in ceremonies of *Mi'raj* with friends (C.R).

These results show that 86.4% of the Christians do not send cakes and sweets to their neighbors and friends home. It is also seen in graphs that Christians have weak relations with Muslims although graduate and mature aged people have good relations.

3. Do your Muslim friends or neighbors sent sweets and cakes to you on *Shab-e-Mi'raj*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 26: Results of the Question regarding sending sweets on Mi'raj (C.R).

These results show that 50% of the Muslims have a good relation with the Christians. All of these results explain that a huge number of Christians do not participate in the ceremonies of *Shab-e-Mi'raj*. The reason for female participation at their workplace and participation of children's is because of schools conduct Debate, *Na'at* and *Qirat* competitions at the

occasion of *Shab-e-Mi'raj* so they call parents to attend the event. Some of the Christian children, contest this event specially debate competition. It is the most important thing to create harmony with each other via understanding each others' vantage point.

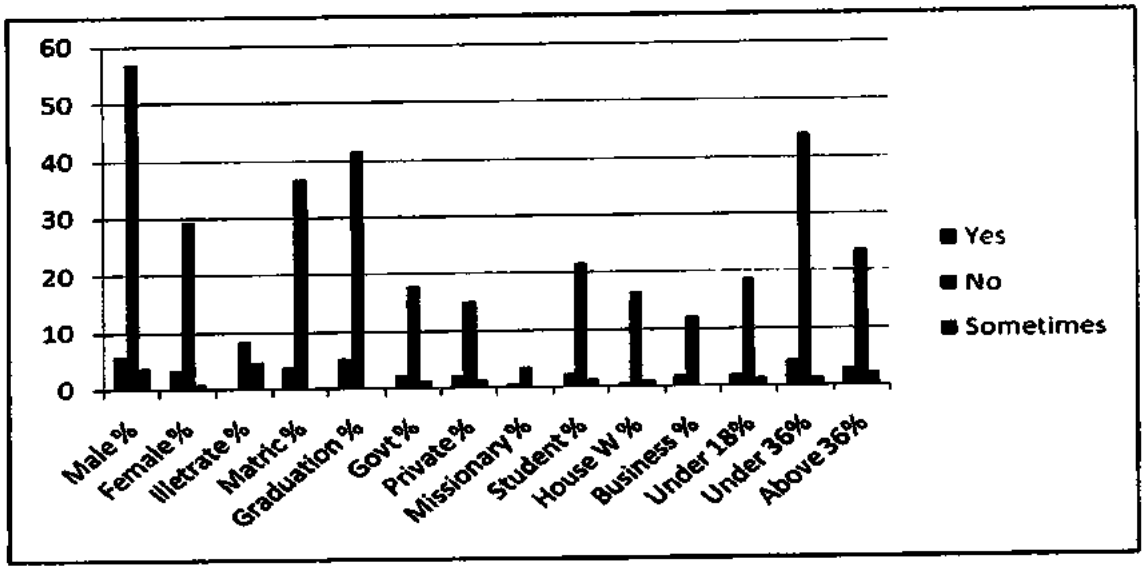
Muslim Response

Muslim response at this occasion was entirely different and they normally do not invite their Christian friends in the celebration of *Shab-e-Mi'raj*. Some of the Muslims send some edibles to their Christian friends' homes. Some Muslims said that they invite them but they do not join them. Some said that we celebrate it in *Masajid* so how can they join us? Some said that when we discussed *Shab-e-Mi'raj* with them they asked its importance and significance in Islam.

There was a question which is given below with result that clearly shows the Muslim-Christians relations at the occasion of *Shab-e-Mi'raj*.

1. Do you send sweets and cakes to your Christian friends or neighbors on *Shab-e-Mi'raj*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 27: Results of the Question regarding sending of sweets on Mi'raj (M.R).

These results show that 81.9% of the Muslims do not send cakes and sweets to their neighbors and friends' home. It shows weak relations from Muslim side at this occasion. Only graduate and mature aged people send sweets or cakes to their Christian friends' home at Shab-e-Meraj.

Shab-e-Bar`at

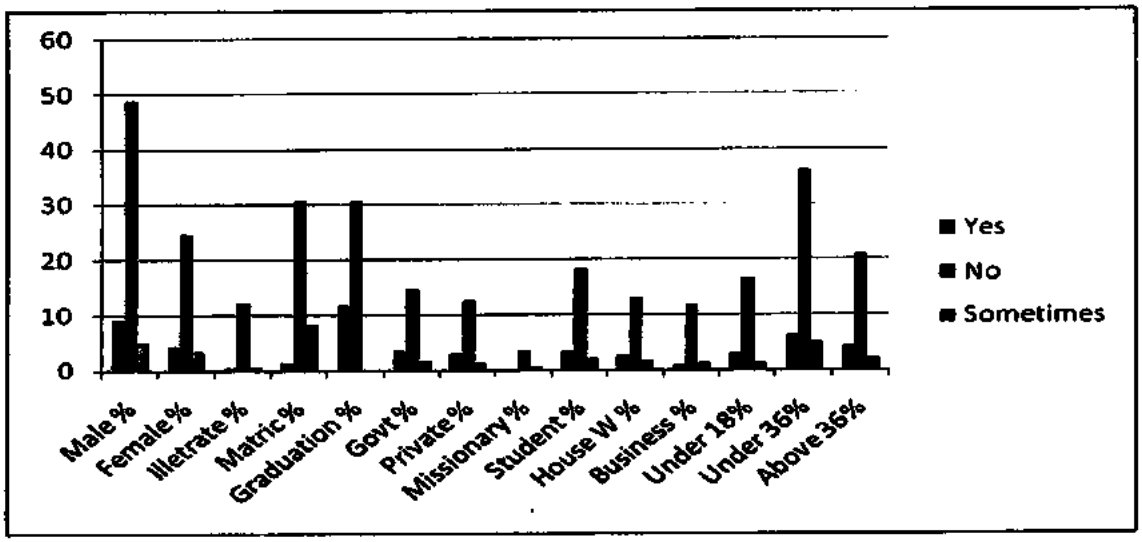
Mid-*Sha'ban* is the 15th day of the eighth month (Sha`aban) of the Islamic lunar calendar. The preceding night is known as *Laylat-ul-Bara'ah* or *Laylat-un-Nisf* e *Sha'ban* in the Arab world, and as *Shab-e-Barat* in Afghanistan, Iran, Bangladesh, Pakistan, and India. These names are translated to the night of records, the night of assignment, the night of deliverance or the night of salvation the observance of this night involves a festive nightlong vigil with prayers. In some regions, this is also a night when one's deceased ancestors are commemorated. This night is celebrated in Sahiwal in different ways. Some people attend religious sittings (*Daras*) in *Masaajid* some offers prayers and some use fireworks and small homemade bombs.[32] The fireworks and bomb culture has been locally adopted from Hindu community of Sub-continent, they celebrate *Divali* in the same way so Muslims of Sub-continent started to use them on *Shab-e-Barat*.

Christian Responses

According to my research methodology, I have asked some questions from the Christians. There were 3 questions which are given below with results that clearly shows Muslim-Christians relations at the occasion of *Shab-e-Barat*.

1. Have you ever participated in the ceremonies of *Shab-e-Barat*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



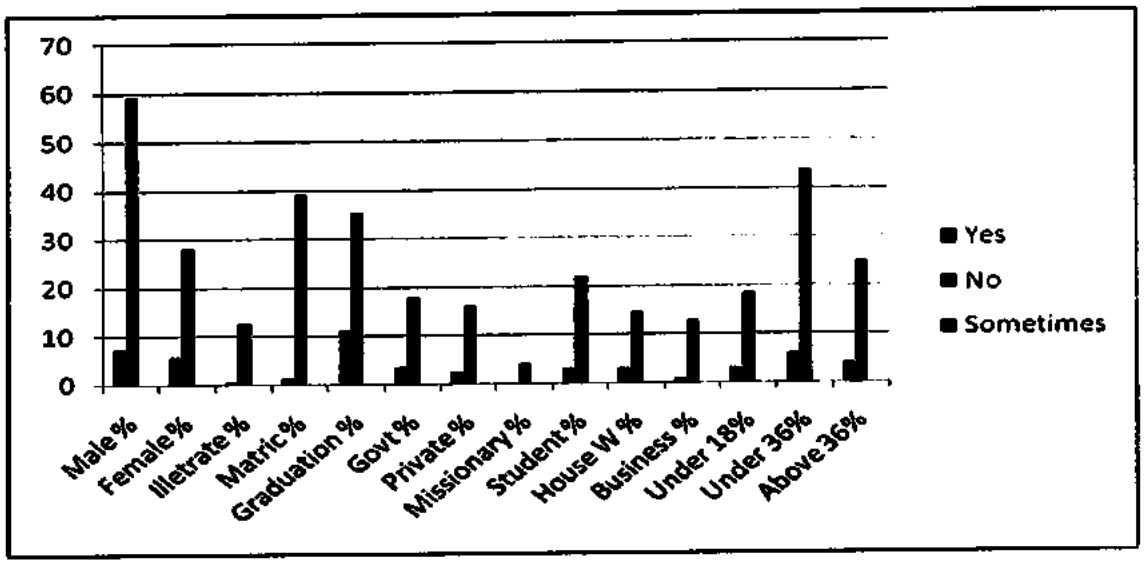
Graph 28: Results of the Question regarding participation in ceremonies of *Shab-e-Barat* (C.R).

[32] Jamal J. Elias, *Islam: Religions of the World* (Abingdon: Psychology Press, 1999). p 79

This graph describes that, the Christian celebration is 13.6% and all of this belongs to the urban population. Similarly, female participants also belong to urban areas. In rural areas this participation is zero from both sexes.

2. Do you illuminate your house on *Shab-e-Barat*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 29: Results of the Question regarding illumination of houses on *Shab-e-Barat* (C.R).

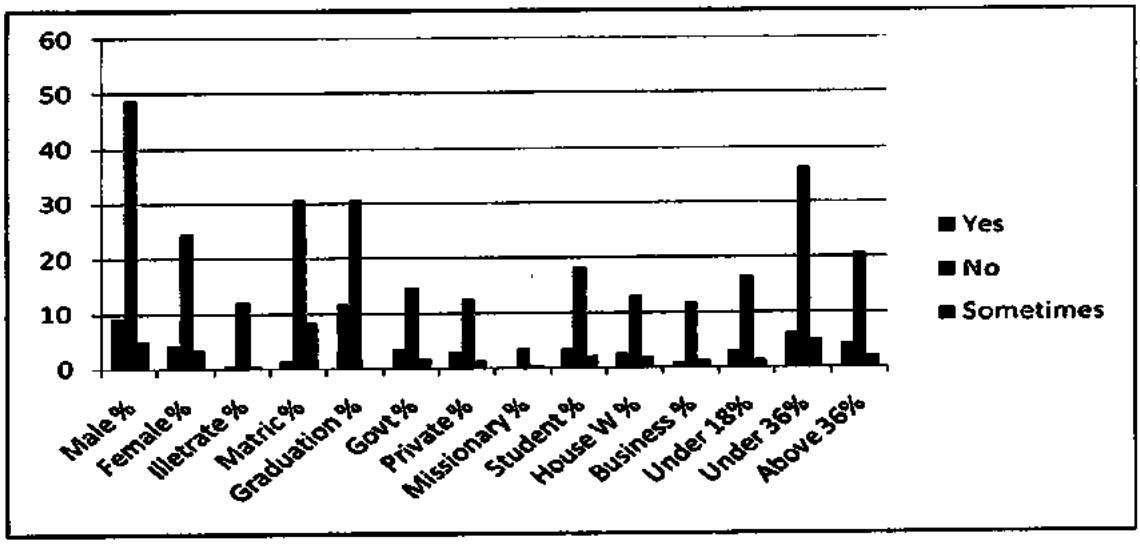
These results show the relations of the Muslims and the Christians at the celebration of *Shab-e-Barat*. The answers to these questions describe that Muslim-Christian relations at this occasion are not very strong. Christians do not attend ceremonies at this occasion and those who attend these ceremonies have strong relations but this figure is very low.

Muslims' Response

Muslims' response in the interviews shows that they invite their Christian friends and send sweets and *Halwah* to their homes. Although the attitude of a small number of the Muslims is negative in the manner of its celebrations so they do not attend religious programs. In villages the Muslims do not invite their Christian friends. They just send some sweets or edibles to their homes. There was a question which is given below with result that clearly shows the Muslim-Christians relations at the occasion of *Shab-e-Barat*.

1. Do you send sweets and cakes to your Christian friends or neighbors on *Shab-e-Barat*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 30: Results of the Question regarding sending sweets on *Shab-e-Barat* (M.R).

This graph describes that the Christians' celebration is 13.6% and all of this belongs to the urban population. Similarly the female participants also belong to urban areas. In rural areas this participation is zero from both sexes.

Ramzan & Shab-e-Qadar

The month of *Ramzan* is a month of blessings. It is the 9th month of the lunar calendar. Muslims observe fast in this month and every night Muslims offer *Traveeh*. Muslims arrange *aftar* parties for one another and give charities. Here the Muslims seek for "Shab-e-Qadr" during the last decade of this month. It is also known as "*Lailat-ul-Qadr*", variously rendered in English as the "Night of Destiny, the Night of Power, the Night of Value, the Night of Decree or the Night of Measures. The Muslims believe that *Lailat-ul-Qadr* is to be the night when the Quran was first revealed to Muhammad (S.A.W) from ALLAH. The Muslims believe that the revelation of the Quran occurred in two phases with the first phase being the revelation in its entirety on *Lailat-ul-Qadr* to the angel *Jibra'il* (A.S) in the lowest heaven, and then the subsequent verse-by-verse revelation to Muhammad by *Jibra'il* (A.S), across twenty three years. It's the night when Muslims believe that God blesses everyone, and forgives all of the sins, accepts all of the prayers as you wish, and the angels come down. This night is usually thought to be on 27th of Ramadan.

Muslims often offer extra prayers on this night, particularly the night prayer. They awake, pray, and hope that ALLAH will give them anything they may desire on this night. Mostly, they perform *Tilawat* (reading the Quran). Those who can afford to devote their time to the

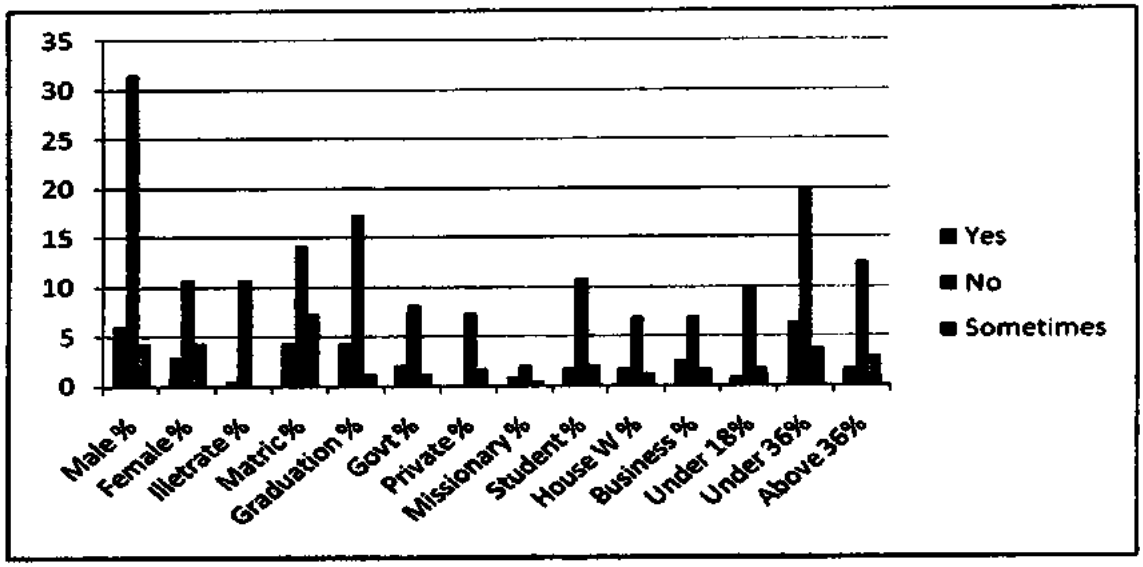
remembrance of ALLAH, stay in the mosque for the final ten days of Ramadan. This worship is called *I'tikaf* (retreat).[33]

Christian Responses

According to my research methodology I asked a few questions from the Christians. There were 3 questions which are given below with the results that clearly show Muslim-Christian relations at the occasion of *Ramzan* and *Shab-e-Qadr*.

1. Do you cooperate with Muslims during the month of Holy *Ramzan*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



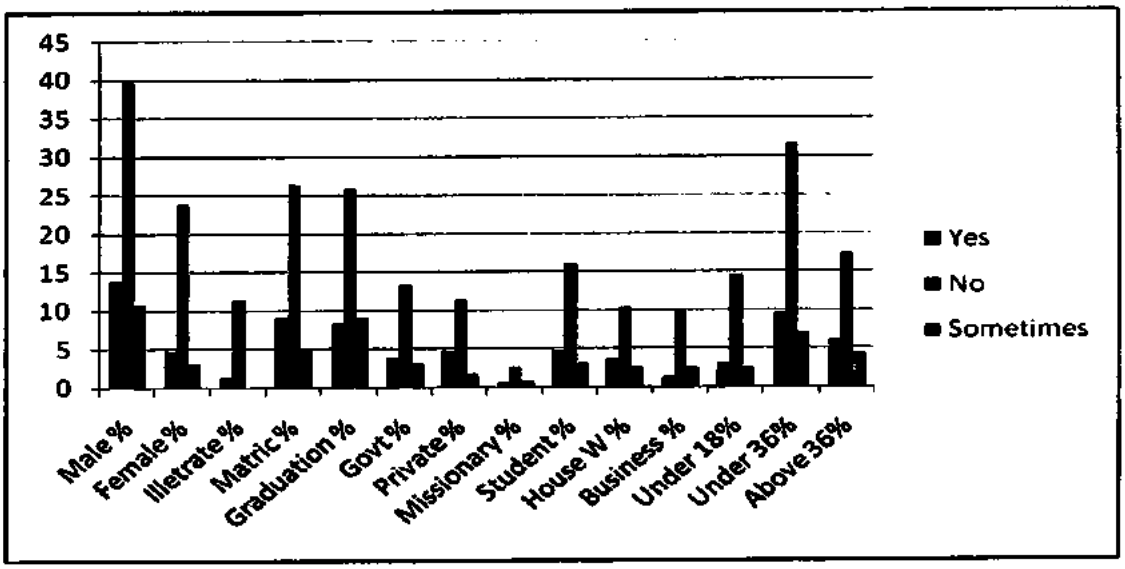
Graph 31: Results of the Question regarding cooperation during *Ramzan* (C.R).

This graph describes that, Christian brothers cooperate with the Muslims during *Ramzan* by avoiding eating and drinking in front of them.

2. Do you hold *aftar* parties for your Muslim friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

[33] Gulevich, *Understanding Islam and Muslim Traditions: An Introduction to the Religious Practices, Celebrations, Festivals, Observances, Beliefs, Folklore, Customs, and Calendar System of the World's Muslim Communities, Including an Overview of Islamic History and Geography.* pp 339-359



Graph 32: Results of the Question regarding holding of *Aftar* parties during *Ramzan* (C.R).

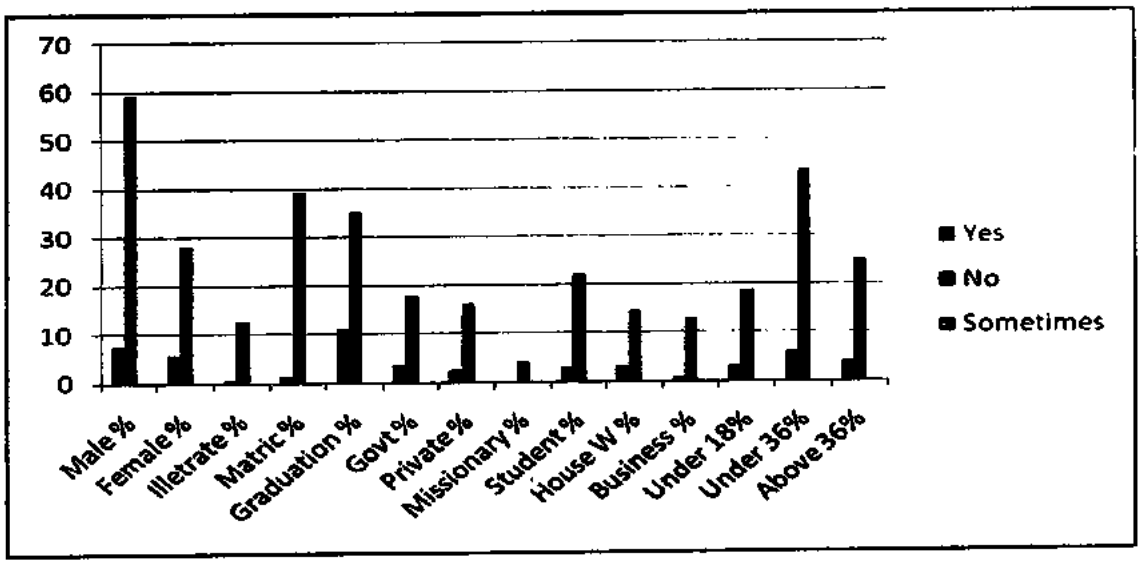
These results show that Christians respond to Muslims during *Ramzan*. There are 63.6% of the Christians who do not arrange any *Aftar* party for the Muslims. The answers to these questions defines that the Muslim Christian relations at this occasion are not very strong. They narrate that *Shab e Qadar* is a religious festival which is celebrated in Mosques and homes and therefore we do not attend this event. But in *Ramzan* we show our respect and sympathy by avoiding, eating and drinking at public places.

Muslims' Response

Ramzan is a complete month of fasting during which the Muslims keep fast so their Christian friend avoids eating and drinking in front of them. *Shab e Qadar* is a very important festival for Muslims but they do not invite their Christian fellows. Some of the Muslims said that Christian friends arrange *Aftar* party for us and some said our friends send edibles at *Aftar* time. There were two questions which are given below with the results that clearly show Muslim-Christians relations at the occasion of *Ramzan* and *Shab-e-Qadr*.

1. Do your Christian friends show sympathy with Muslims during *Ramzan*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

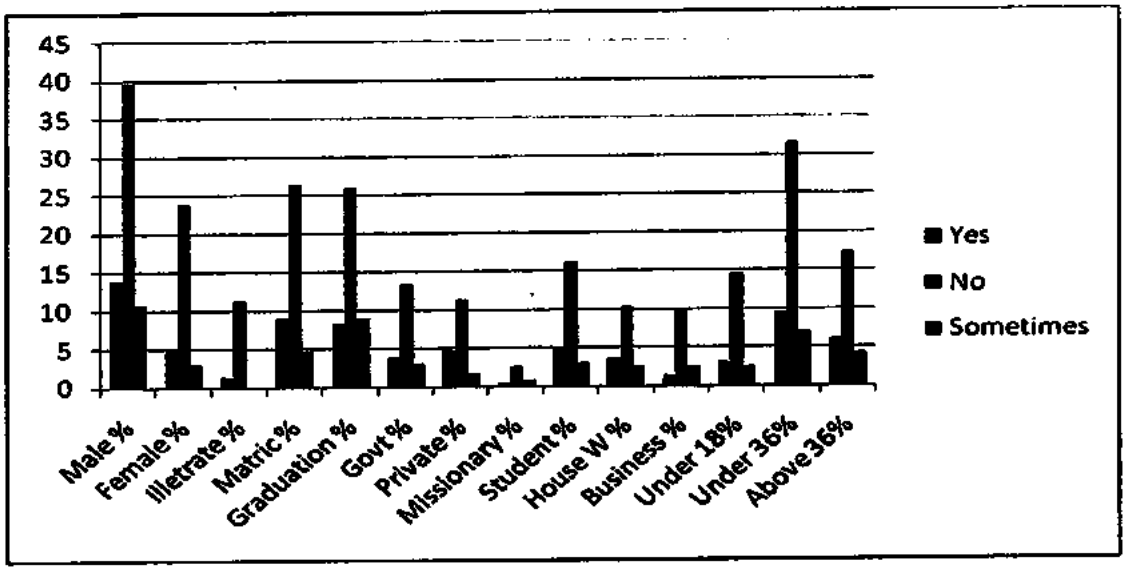


Graph 33: Results of the Question regarding showing of sympathy (M.R).

This graph describes that Christian brothers cooperate with the Muslims during *Ramzan* by avoiding eating and drinking in front of them.

2. Do your Christian friends hold *Aftar* parties for the Muslims during *Ramzan*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 34: Results of the Question regarding *Aftar* parties during *Ramzan* (M.R).

These results show that the Christians respond to the Muslims during *Ramzan* and there are 18.2% of them who arrange *Aftar* parties for the Muslims and majority of them are literate.

Eid-ul-Fitar

At the end of *Ramzan* the next month starts with the sighting of moon in Shawal. The night when moon is sighted is called Moon Night (*Chand Raat*). The Pakistani Muslims celebrate it with merriment and festivity. They go to the market and purchase new cloth and shoes etc for *Eid-ul-Fitar*. *Eid-ul-Fitar* is a Muslim festival which is celebrated at the end of *Ramzan* (Muslim fasting month) on the 1st of *Shawwal*, the 10th month of *Hijri* Calendar by offering special prayer after the sun-rise, exchanging and visiting their relatives. *Eid-ul-Fitar* is also called Feast of Breaking the Fast. This is one of the most important religious holiday celebrated by the local Muslim community at the end of Holy *Ramzan*. The religious *Eid* is a single day and the Muslims are not permitted to fast on that day. The day of *Eid*, therefore, falls on the first day of the month of Shawwal.

The Muslims everywhere in the world offer prayer (*Salat*) consisting of two units (*Rakats*) and it is generally offered in "*Eid Gaah*" or "*Jamia Masjid*". In Pakistan people wear new dresses on the eve of *Eid-ul-Fitar*. The Muslims are supposed to give obligatory charity before the *Eid* day or at least before the *Eid* prayer. The charity is given to the needy or poor on the behalf of each of their family member. There is three day national holiday for the *Eid* celebration. There is also a tradition that has developed in the recent past with people, sending *Eid* greeting cards to distant family members, relatives and friends. At home, family members enjoy special *Eid* breakfast with various types of sweets and desserts, including traditional dessert *Sheer Khurma*, which is made of vermicelli, milk, butter, dry fruits and dates, etc.[34]

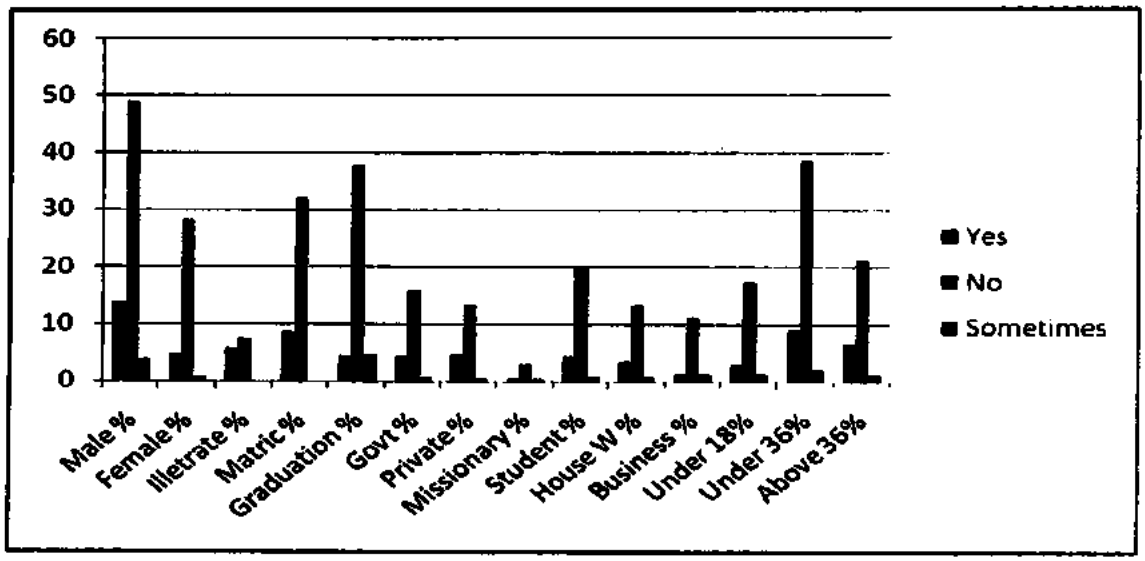
Christian Responses

There were three questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of *Chand Ra`at*.

1. Do you celebrate *Chand Ra`at*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

[34] Ibid.pp 313-338

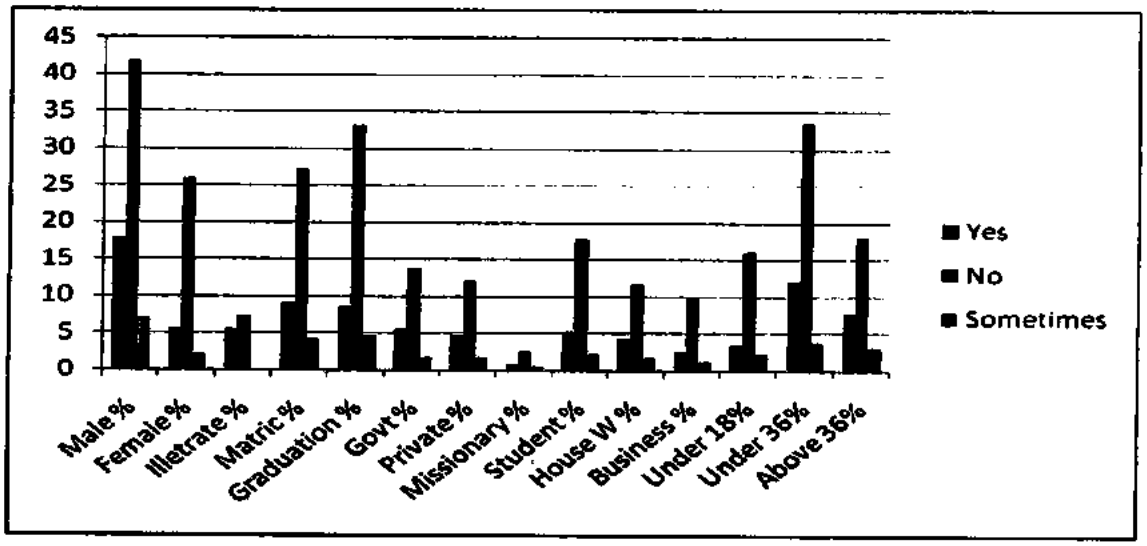


Graph 35: Results of the Question regarding celebration of *Chand Ra`at* (C.R).

This graph describes that, the Christian celebration of *Chand Ra`at* is only 18.2% although 77.3% of the Christians do not celebrate it.

2. Do you go to Market for shopping on *Chand Ra`at*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



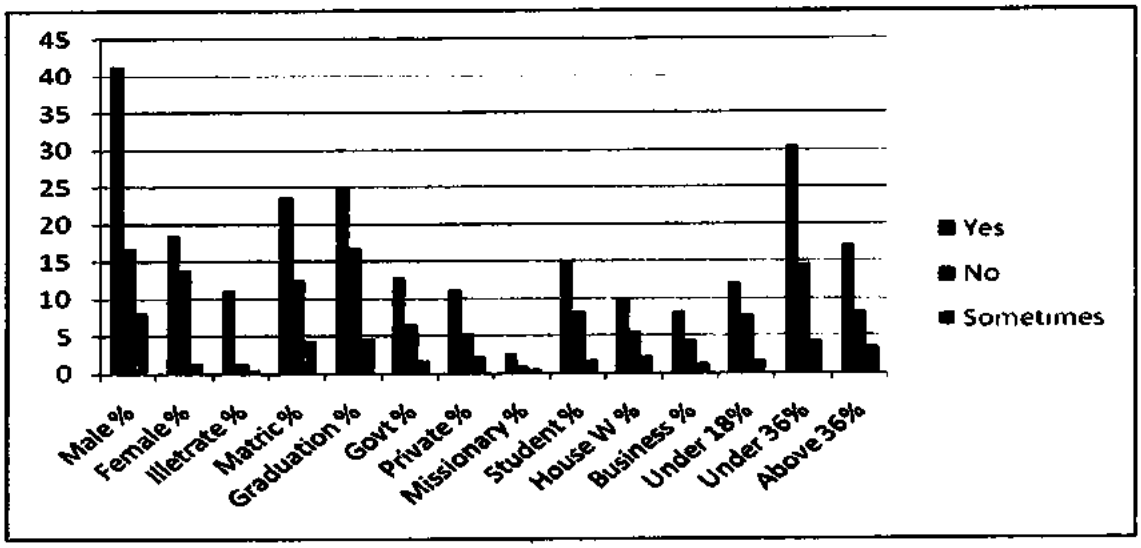
Graph 36: Results of the Question regarding shopping on *Chand Ra`at* (C.R).

These results show the interest of Christians in *Chand Ra`at*. Christians go to Markets for shopping because they thinks during these days rates are low so they purchase something for themselves and some join their Muslim friends for outing.

There were eight questions which are given below with the results that clearly show Muslim-Christians relations during *Eid-ul-Fitar*.

3. Do you celebrate *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

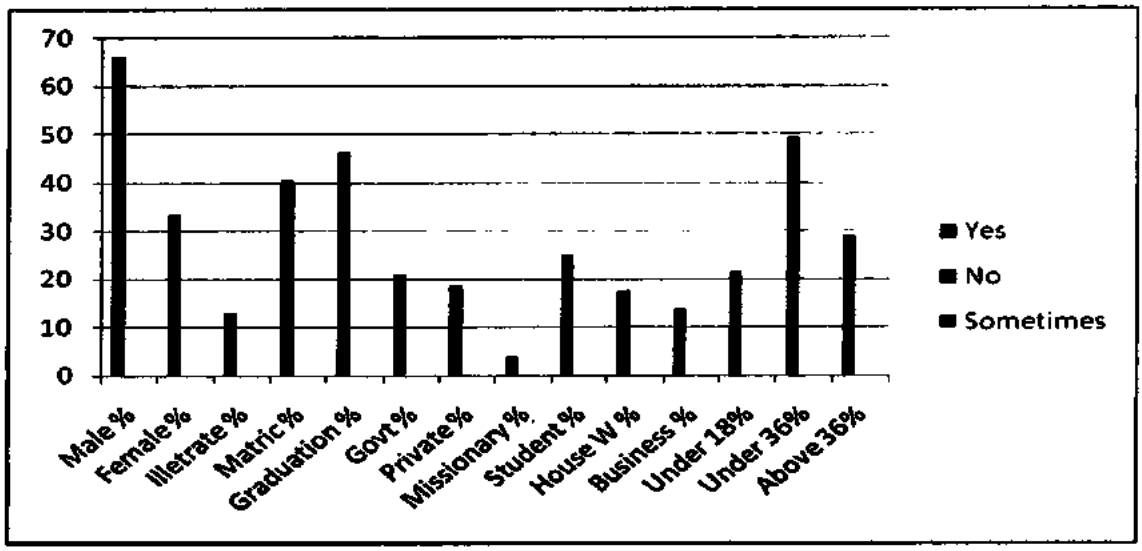


Graph 37: Results of the Question regarding celebration of *Eid-ul-Fitar* (C.R).

This chart explains that strong relation exist between the Muslims and Christians.

4. Do you meet your Muslim Friends on *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

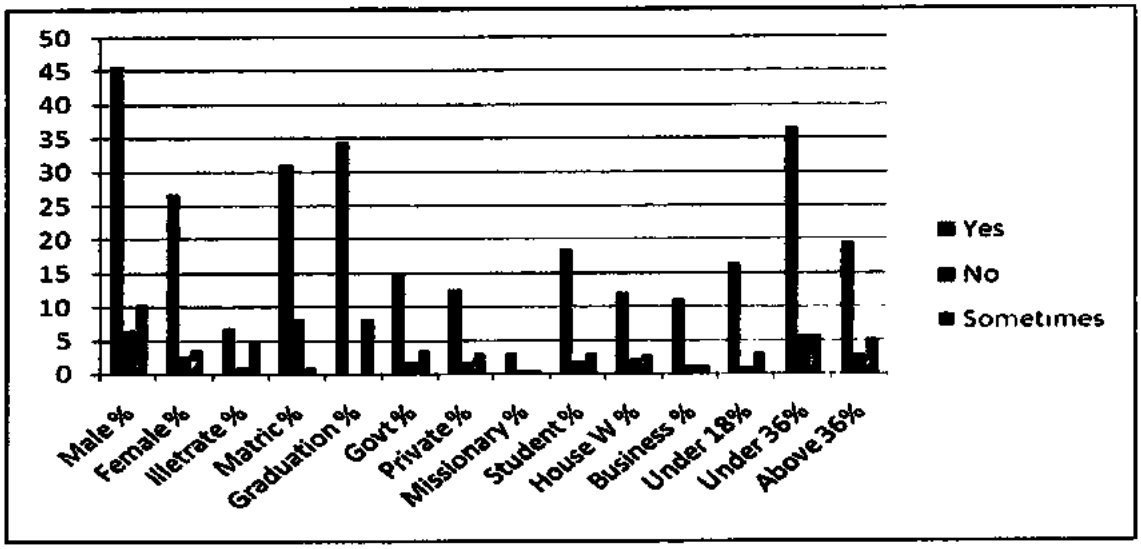


Graph 38: Results of the Question regarding meeting with Muslim friends (C.R).

These results show a strong relationship between Muslims and Christians on *Eid-ul-Fitar*. They meet each other, females specially go to their friends' home.

5. Do you send sweets and cakes to your Muslim friends and neighbors on *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

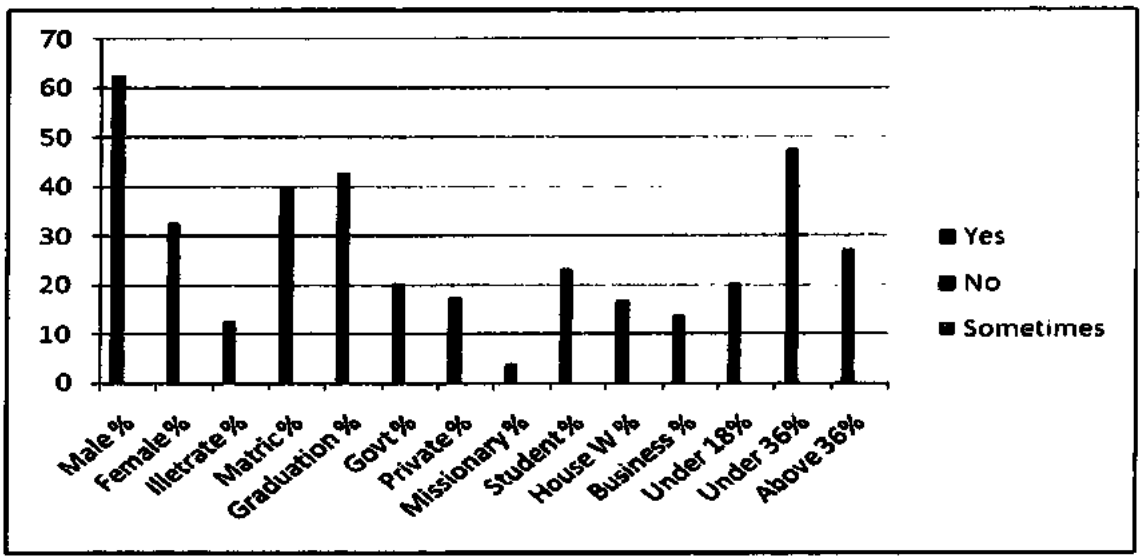


Graph 39: Results of the Question regarding sending sweets on *Eid-ul-Fitar* (C.R).

These results show that 72.7% of the Christians send sweets or cakes to their friends' and neighbors' home.

6. Do you greet and embrace your Muslim friends on *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

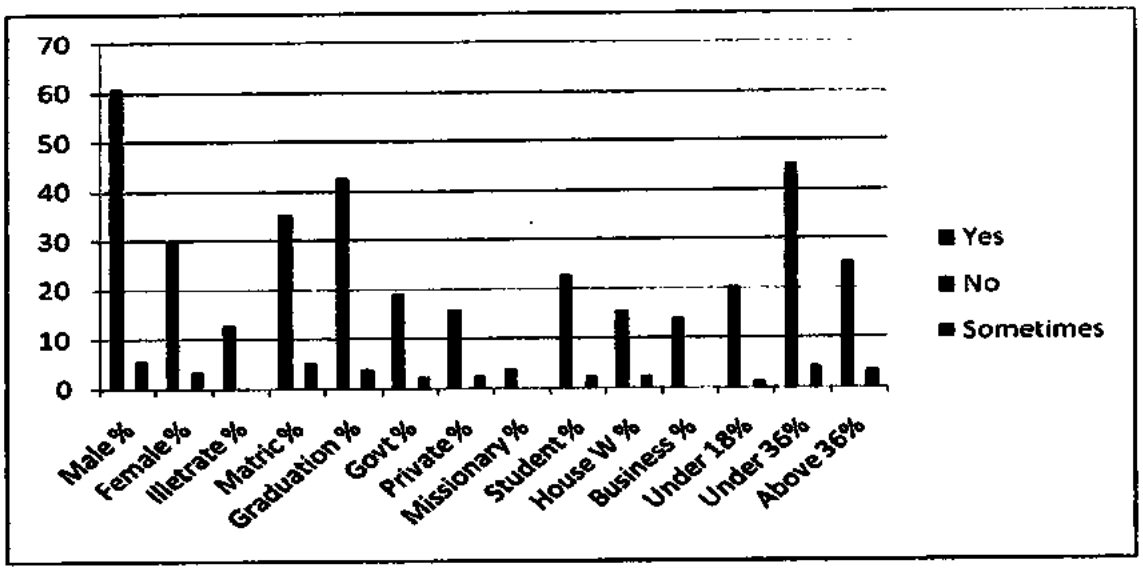


Graph 40: Results of the Question regarding embraceing Muslim friends on *Eid-ul-Fitar*(C.R).

This graph shows that 95.5% of the Christians embrace and greet their Muslim friends on *Eid-ul-Fitar*. Some of them send greeting texts.

7. Do your Muslim friends and neighbors send sweets, Cakes or *Sheer Khurma*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

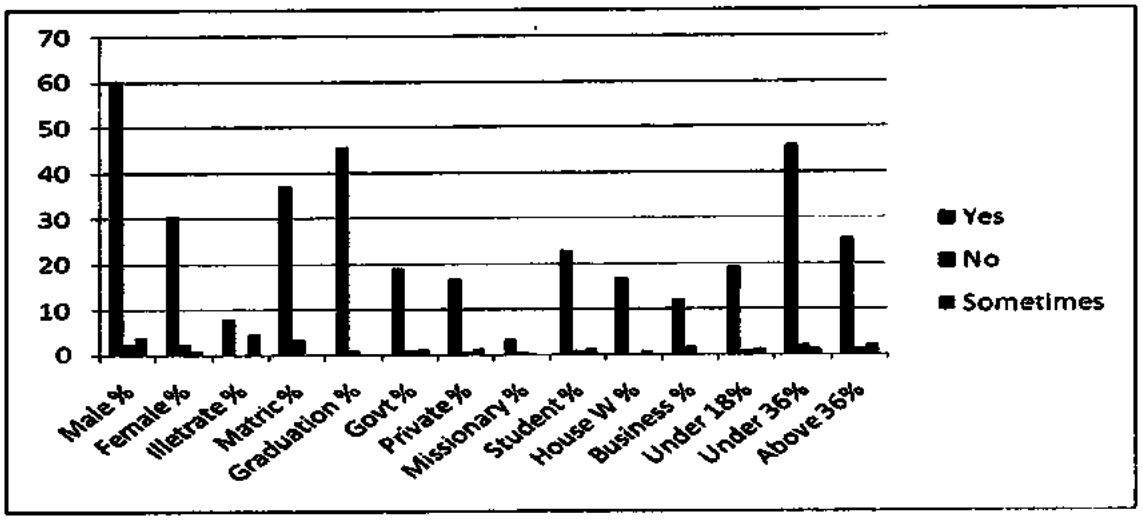


Graph 41: Results of the Question regarding sending sweets on *Eid-ul Fitar* (C.R).

This chart describes that 90.9% of the Muslims send sweets or cakes to their friend or neighbors.

8. Do your Muslim friends or neighbors greet and embrace you on *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 42: Results of the Question regarding greeting their friends on *Eid-ul-Fitar*(C.R).

These results shows that 90.9% of the Muslims embrace and greet each other and very small number of people do not greet and embrace each other. These graphs show the results of questions which describe that although it is a socially designed event which is related to religious festival, the Christians did not participate in it. All of these results show that Christians and Muslims have good relations on this occasion. Even female participants give good feedback about relations. Many Christians send texts to their Muslim friends on *Chand Ra`at* and *Eid* day. Some go on outing with their Muslim friends. Some Christians said that we celebrate it because we are part of this society.

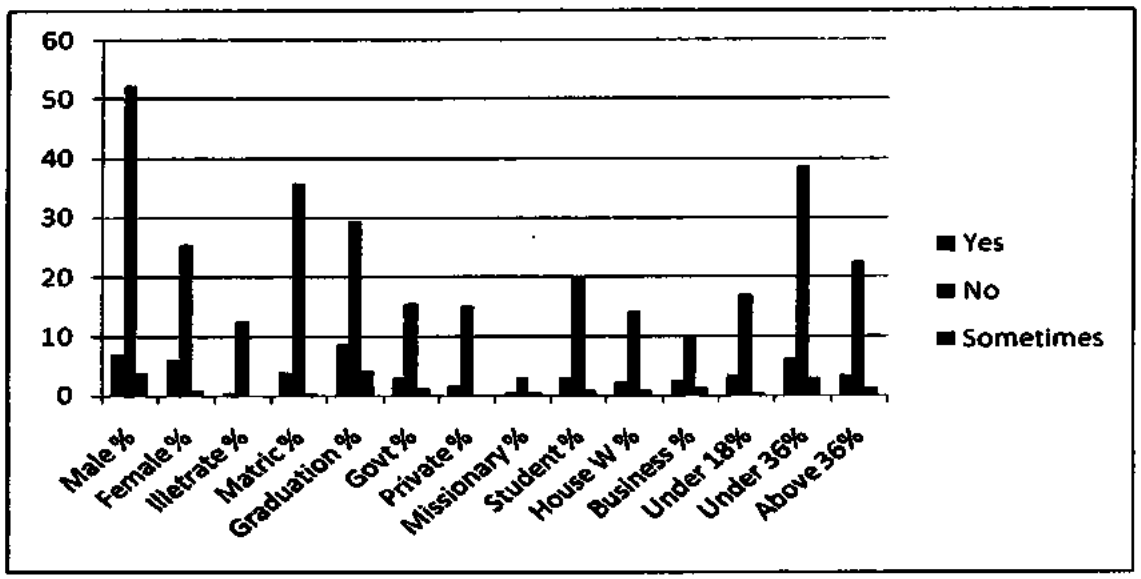
Muslims` Responses

Muslims` response in interviews showed that they send texts of greetings to their Christian friend's and they visits markets for shopping on *Chand Raat*. Muslims also said that they send texts of greeting and invite us at their homes on *Eid* day. Some Muslims pay a family visit to the friend`s home. Some Muslims said we go for outing with our Christian friends and enjoy parties. Muslims have good relations with their Christian friends on this occasion.

There were 5 questions which are given below with the results that clearly show Muslim-Christians relations at the occasion of *Chand Ra`at* and *Eid-ul-Fitar*.

1. Do you go to Market with your Christian friends for shopping on *Chand Ra`at*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

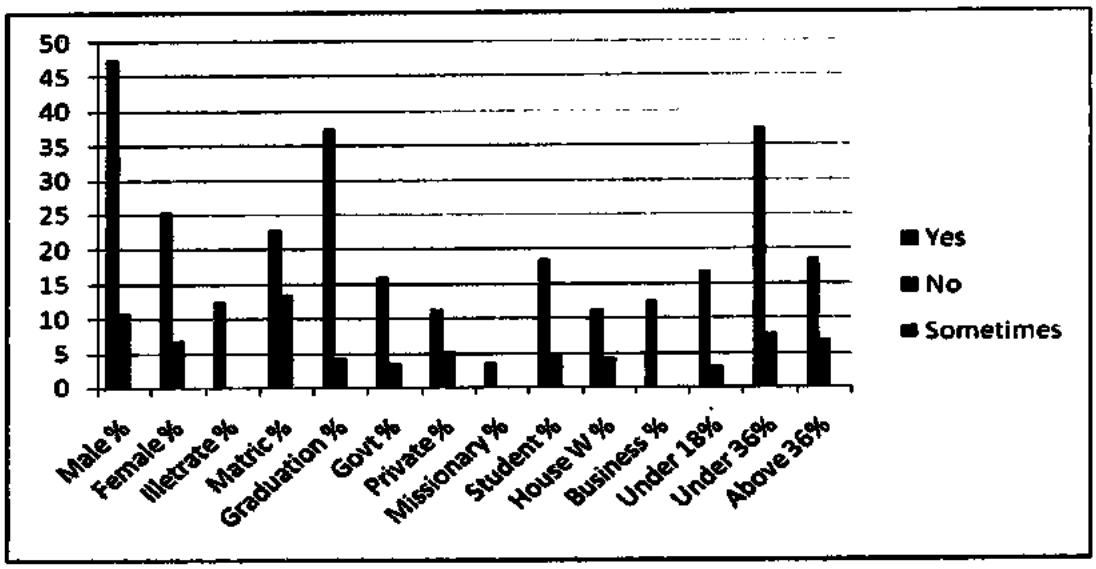


Graph 43: Results of the Question regarding shopping with Christian friends on *Eid-ul-Fitar* (M.R).

This graph describes that the Christians' celebration of *Chand Raat* is only 18.2% although 77.3% do not celebrate it.

2. Do you meet your Christian Friends on *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

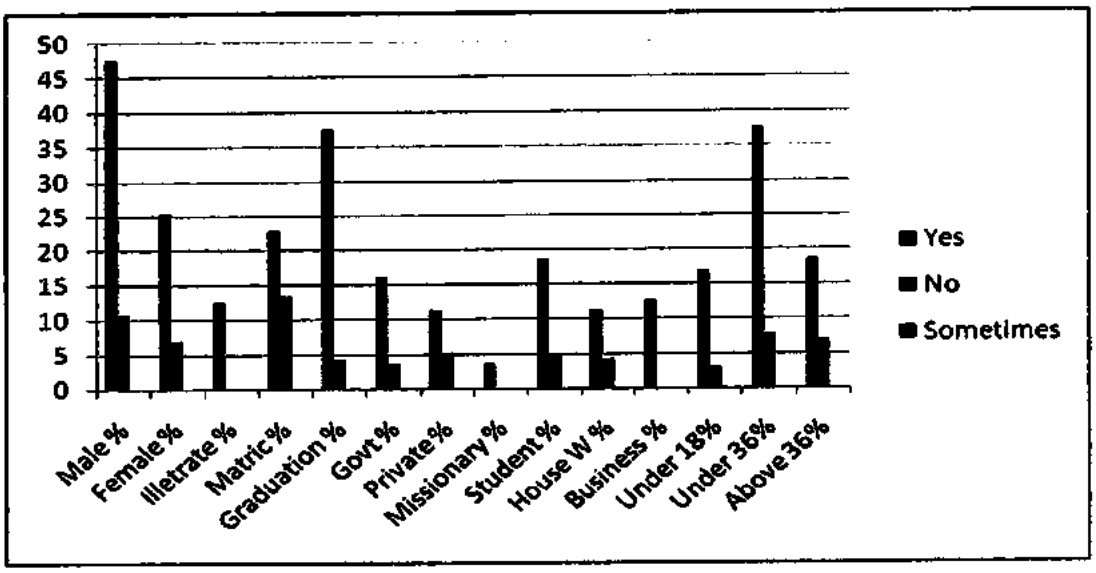


Graph 44: Results of the Question regarding meeting with Christian friends on Eid-ul-Fitar(M.R).

These results show a strong relationship between Muslims and Christians at *Eid-ul-Fitar*. They meet each other. Females specially go to their friends' home.

3. Do you send sweets and cakes to your Christian friends and neighbors on *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

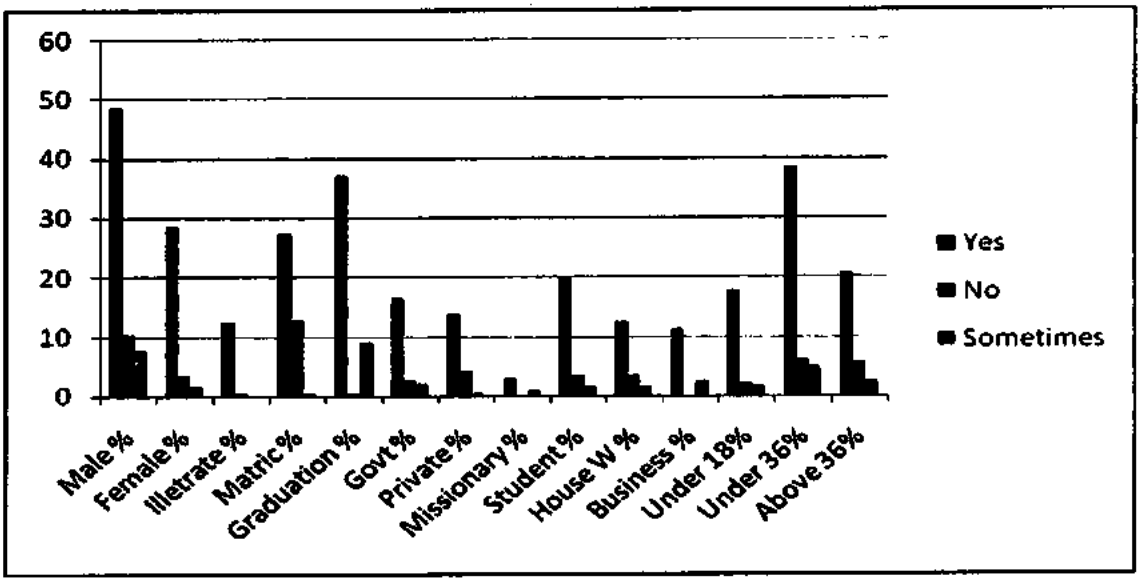


Graph 45: Results of the Question regarding sending sweets (M.R).

These results show that 72.7% of the Muslims send sweets or cakes to their friends' and neighbors' home.

4. Do you greet and embrace your Christian friends on *Eid-ul-Fitar*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

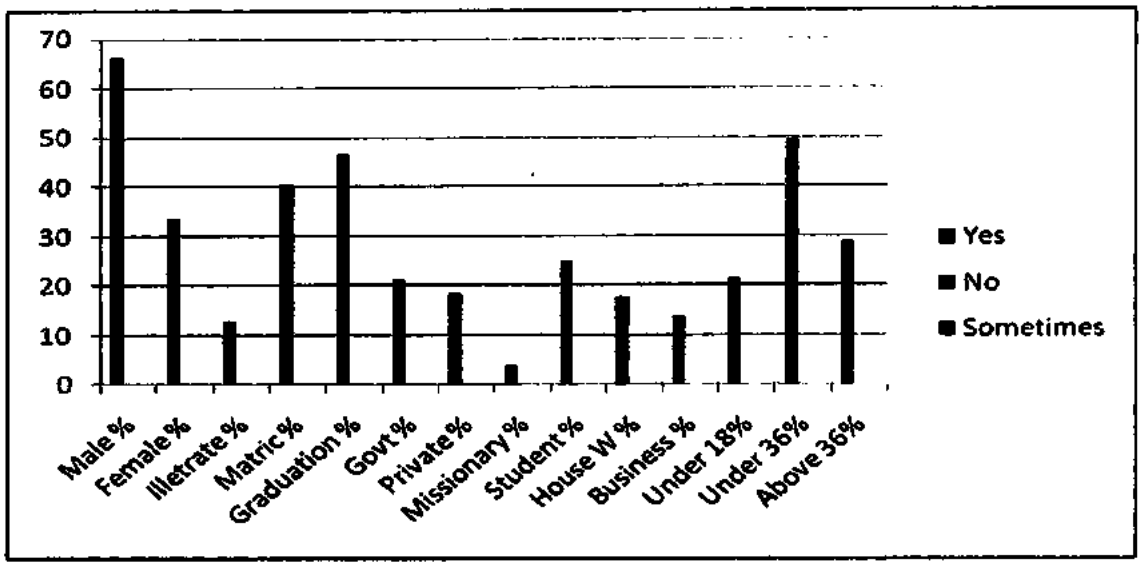


Graph 46: Results of the Question regarding greeting their Christian friends (M.R).

This graph shows that 95.5% of the Muslims embrace and greet their Christian friends on *Eid-ul-Fitar*. Some of them send greeting texts.

5. Do your Christian friends and neighbors send sweets, Cakes or *Sheer Khurma*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 47: Results of the Question regarding sending sweets (M.R).

This chart describes that 90.9% of the Muslims send sweets or cakes to their friend or neighbors.

Eid-ul-Adha

Eid-ul-Adha is a three day celebration, which occurs on the 10th day of the Islamic month of *Dhul Hijjah. Eid* is an occasion of happiness and the festival is celebrated in many different ways in different countries. Everyone wears new clothes in bright colors and many have beautiful embroidery and shiny sequins. *Eid-ul-Adha* is the celebration of at the end of the Hajj, the annual pilgrimage to *Makka* and sacrifice. This celebration is to remember Prophet Ibrahim (A.S) who was very obedient to God and was ready to sacrifice his most precious possession when he was asked to do so. Ibrahim (A.S) was very patient and in constant search for truth. Muslims all over the world reflect on these qualities in their lives at this time of the year. Muslims men, women and children are expected to wear new cloths. Affording Muslims offer sacrifice (*Qurbani*) usually sheep, as a symbol of Ibrahim's (A.S) sacrifice. After the sacrifice, the Muslims distribute this meat among the neighbor, relatives and the poor and hungry.[35]

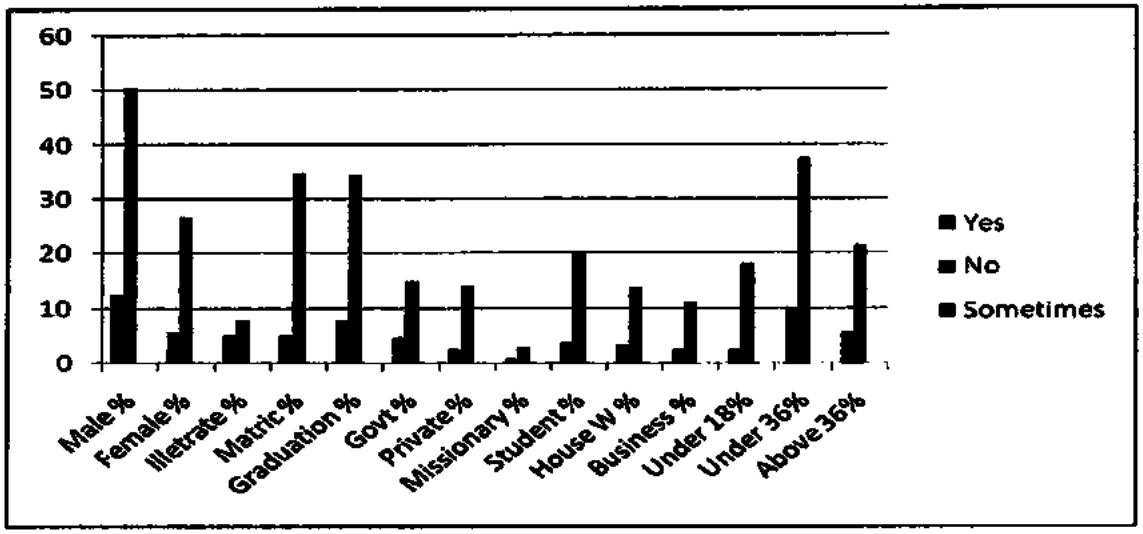
[35] Ibid. pp 363-374

Christian Responses

According to my research methodology I have asked several questions from the Christians. There were three questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of *Eid-ul-Adha.*

1. Do you celebrate *Eid-ul-Adha*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

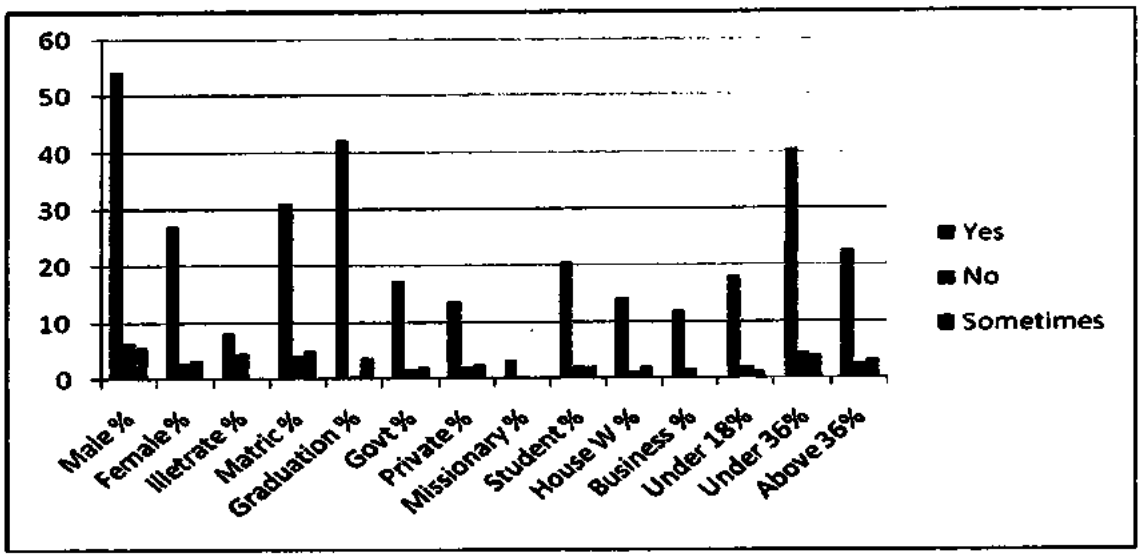


Graph 48: Results of the Question regarding celebration of *Eid-ul-Adha* (C.R).

These results show that very small number of Christians celebrate it. Those who celebrate it they just wear new cloths and go for outing and parties with their Muslim friends. Females also attend parties arranged by their Muslim friends.

2. Do you greet and embrace your Muslim friends on *Eid-ul-Adha*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

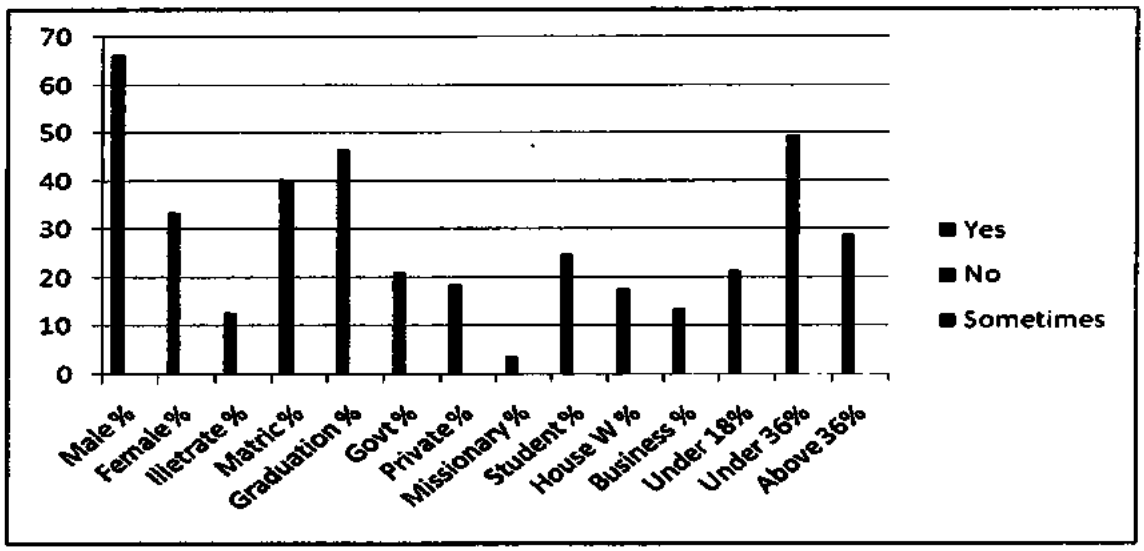


Graph 49: Results of the Question regarding greetings on *Eid-ul-Adha* (C.R).

This graph shows that 81.8% of the Christians embrace and greet their Muslim friends on *Eid-ul-Adha* some of them send greeting texts.

3. Do your Muslim friends send you meat on *Eid-ul-Adha*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

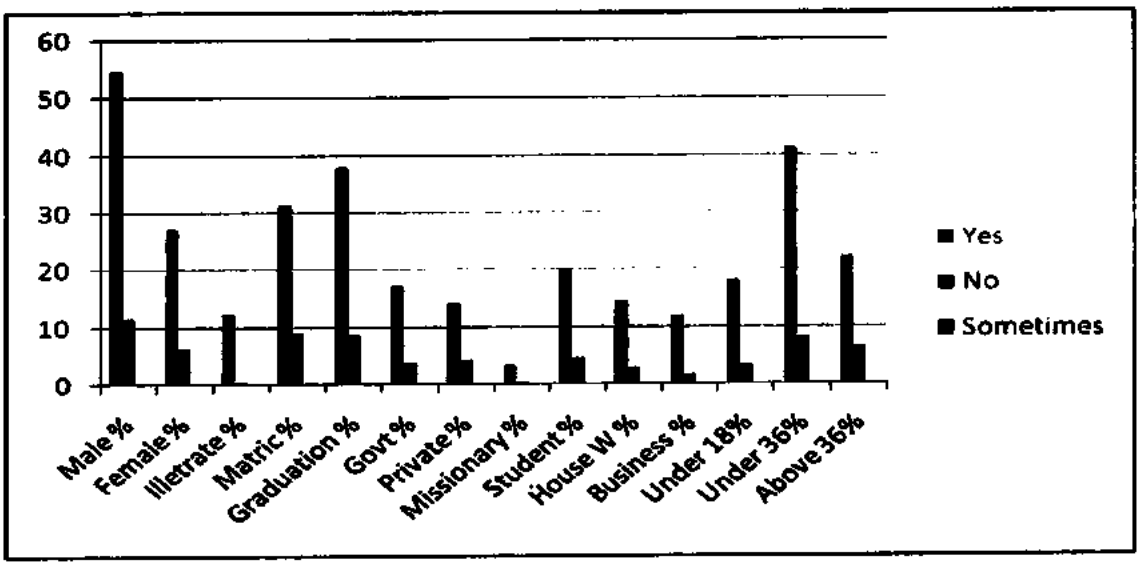


Graph 50: Results of the Question regarding sending meat from Muslims (C.R).

This chart describes that 77.3% of the Muslims send meat to their friends. Some of them said our friends cannot afford sacrifice. Some Christians said they send the meat but we do not use it because our religion does not allow us to eat this meat.

4. Does your Muslim neighbor greet you on *Eid-ul-Adha*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 51: Results of the Question regarding greeting neighbors (C.R).

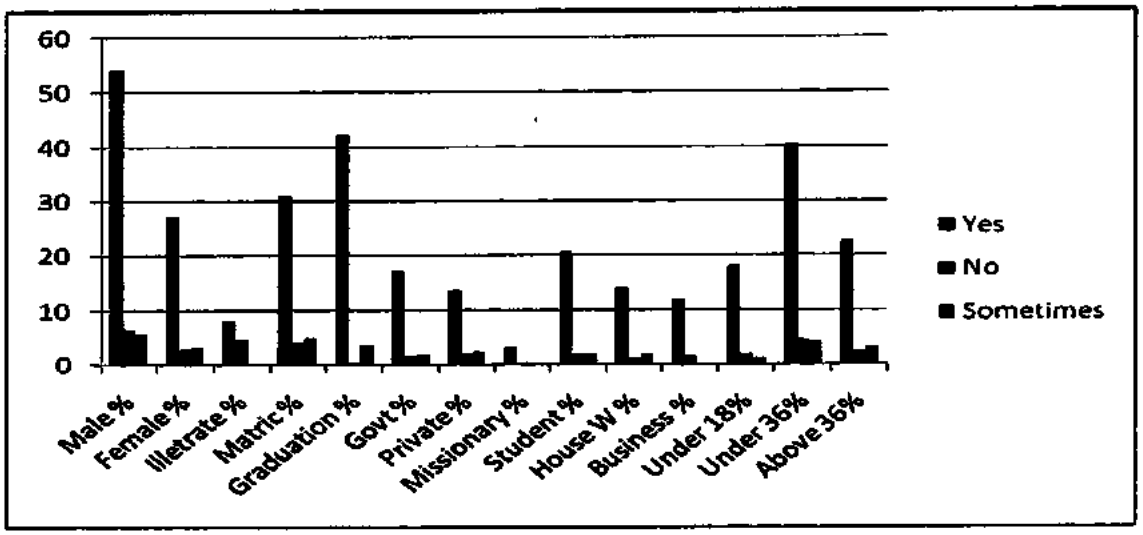
These results shows that 90.9% of the Muslims embrace and greet each other and very short number of people did not greet and embrace each other.

Muslims' Response

There were two questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of *Eid-ul-Adha.*

1. Do you greet and embrace your Christian friends on *Eid-ul-Adha*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

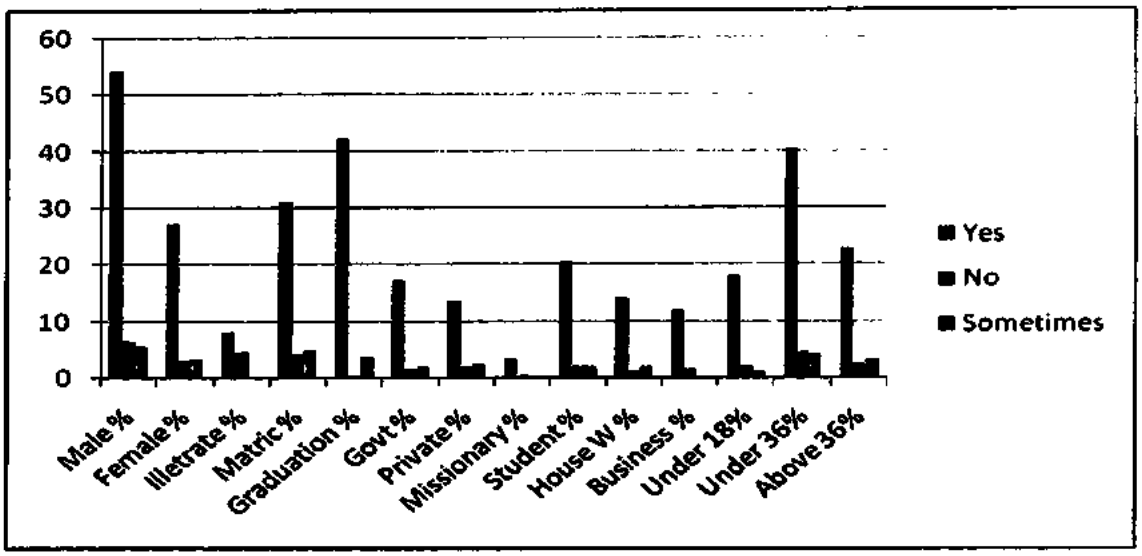


Graph 52: Results of the Question regarding greeting Christian friends (M.R).

This graph shows that 81.8% of the Christians embrace and greet their Muslim friends on *Eid-ul-Adha* some of them send greeting texts.

2. Do you send meat to your Christian friend's home on *Eid-ul-Adha*?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 53: Results of the Question regarding sending meat on *Eid-ul-Adha* (M.R).

This chart describes that 77.3% of the Muslims send meat to their friends. Some said we cannot afford sacrifice. Some Muslims said that we send the meat but they do not use it because they thinks' their religion does not allow them to eat this meat.

Christians narrates that it is the Islamic perspective that it was Ismail (A.S) but according to Christian perspective it was *Ishaq* (A.S) who's sacrificed according to the instruction of God. All of these results show that the Christians and the Muslims have good relations on this occasion. Even females attend home parties arranged by their Muslim colleagues, friends and neighbors. Many Christians said that they do not eat that meat if someone sent it to them. They give it to someone else because their religion does not allow them to eat such meat. Muslims reply about the occasion of *Eid-ul-Adha* was very specific. They said that they invite their Christian friends, greet them and send meat to their homes. Some of the Muslims said that we arrange Bar B Q party for them and they join us and eat with us. In reply to my question, the Muslims said we don't know whether Christianity prohibited them from eating the meat of sacrifice. We just send to their homes, some strongly denied and said they eat with us.

During living together in Sahiwal, the Muslims and the Christians face a number of difficulties and issues due to different reasons. Illiteracy and extremism are two major factors. Muslims and Christians interact regularly at different places and on different occasions. The fact that people of different faiths are living and celebrating their festivals in the same society creates many problems. It is also a big problem for the Christians to live in a Muslim dominant society where people also feel threats from extremists and terrorism. The Christians and Muslims are same with respect to the culture and the language. The difference lies in the matters of faith. In the answers to the questions many Christians stated some of the problems created by religious intolerance, which have not been addressed yet. Negative attitudes of religious speakers create some issues during the celebration of religious festivals. Hate speeches and extremism in Churches and Mosques needs to be eliminated. Sometimes, the religious festivals of the Muslims and the Christians coincide on the same date which creates disputes. To control such disputes, government needs to prepare core policies on the ground level. During the celebration of Muslims religious festivals, Christians' participations are better than Muslim participation in Christian festivals. Cast system which, being the remains of Hindu society still exists in Sahiwal. Due to that many Muslims look at Christians as second citizens. Some of the Christians of Sahiwal stated that there should be same holidays on Easter as the Muslims were given on *Eid-ul-Fitar* (*Chhoti Eid*).

With the passage of time, original style of celebrations of Muslim festivals has been changed. So in some of the Muslim festivals Christians participate as local cultural festivals. We can divide these festivals in three categories according to the celebrations and Christians attitude of participations. Firstly, there are religious festivals which Muslims celebrate according to religious teachings. In first category festivals, Christians do not participate like: "*Shab e Qadar*" and "*Ramzan*" etc. Secondly, there are some festivals which are celebrated according to religious teachings as well as the society has also added some features in it. On second category festivals, the Christians' participation is limited like: "*Muharram*" and "*Eid-Milad-ul-Nabi*". Third category of Muslim religious festivals that they celebrate them like social events like: "*Eid-ul-Fitar*", in which the Christians fully participate and celebrate with Muslims majority.

Christian Festivals

Every religion gives some festivals to their followers, which actually create happiness for the followers and at the same time a reminder for them to create a society according to the instruction of religion. Christianity also gives some festivals to their followers that are celebrated in different styles at different places. Here in Pakistan Christmas, Easter and Good Friday are the main religious festivals of the Christians. There are many other festivals which Christian community celebrates. We can divide these festivals in two categories. Many of them are familiar to Pakistani society and some of them are unknown. When a religion gives a festival, it has its roots within the religion, similarly, Christian festivals are deeply connected with the life of Jesus Christ. Some festivals, like Christmas Day, happen on the same date every year, while others move around within a range of dates. Why are some of the Christian festivals not on the same date each year? The reason is that the Christian Calendar grew out of two other Calendars, the Jewish and the Roman.[36]Many festivals in Christianity are not celebrated in Pakistan. Even some of them like washing foot are unknown to many Pakistani Christians. Here researcher tried his level best to discuss all of those Christian festivals which are celebrated in Pakistan. Researcher designed his questionnaire starting with Christmas. Christmas is the mega event of Christianity which is celebrated throughout the world.

Christmas

Christmas is an annual holiday celebrated on December 25 that commemorates the birth of Jesus of Nazareth. The day marks the beginning of the larger season of Christmastide, which lasts twelve days. Modern customs of the holiday include, gift-giving, Church celebrations, and the display of various decorations; including the Christmas tree, lights, mistletoe, nativity scenes, and holly. Santa Claus is a popular mythological figure often associated with bringing gifts on Christmas for children. Santa is generally believed to be the result of a syncretization between Saint Nicholas and elements from pagan Nordic and Christian mythology. The modern appearance of Santa Claus is believed to have originated in 19th century media. Christmas is celebrated throughout the Christian population, but is also celebrated by many non-Christians as a secular, cultural festival.

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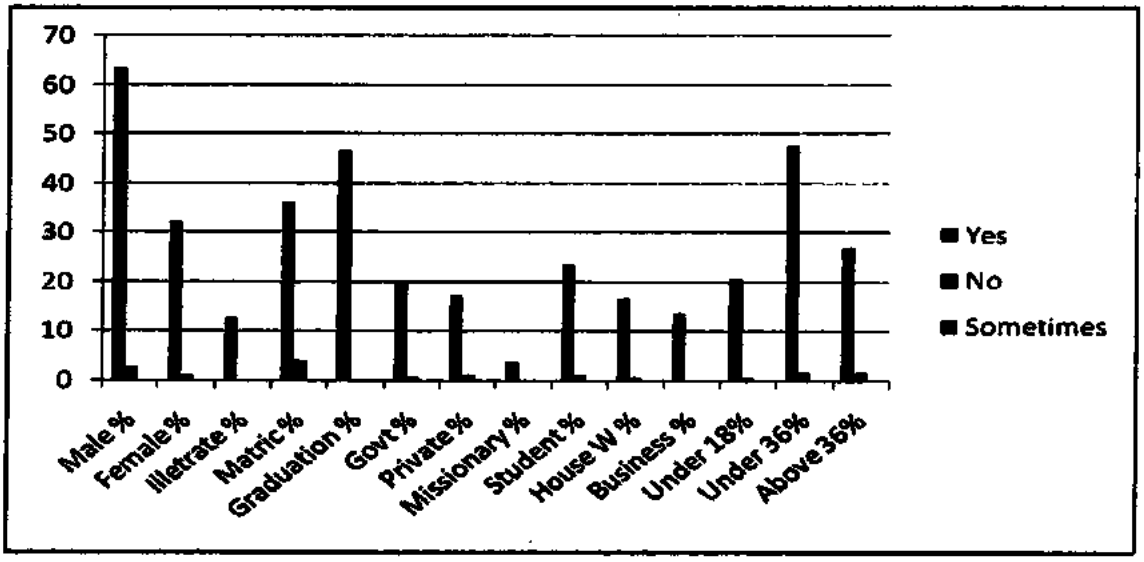
[36] Michael R. Prendergast Corinna Laughlin, Robert C. Rabe, *Sourcebook for Sundays, Seasons, and Weekdays 2011: The Almanac for Pastoral Liturgy* (Liturgy: Liturgy Training Publications, 2010). p 29

Christian Responses

According to the research methodology there were four questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of Christmas.

1. Do you invite your Muslim fellows to the Christmas celebrations?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

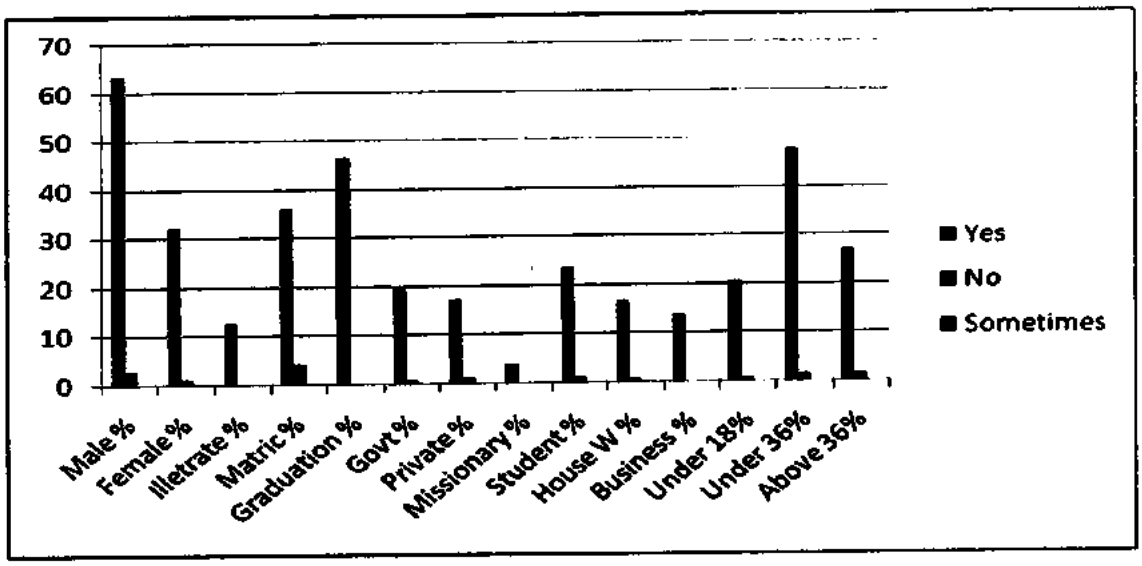


Graph 54: Results of the Question regarding celebration of Christmas (C.R).

This graph shows that 100% of the Christian females invite their Muslim friends to the celebrations of Christmas and 91.2% of males do so.

2. Do your see your Muslim friends on the eve of Christmas?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

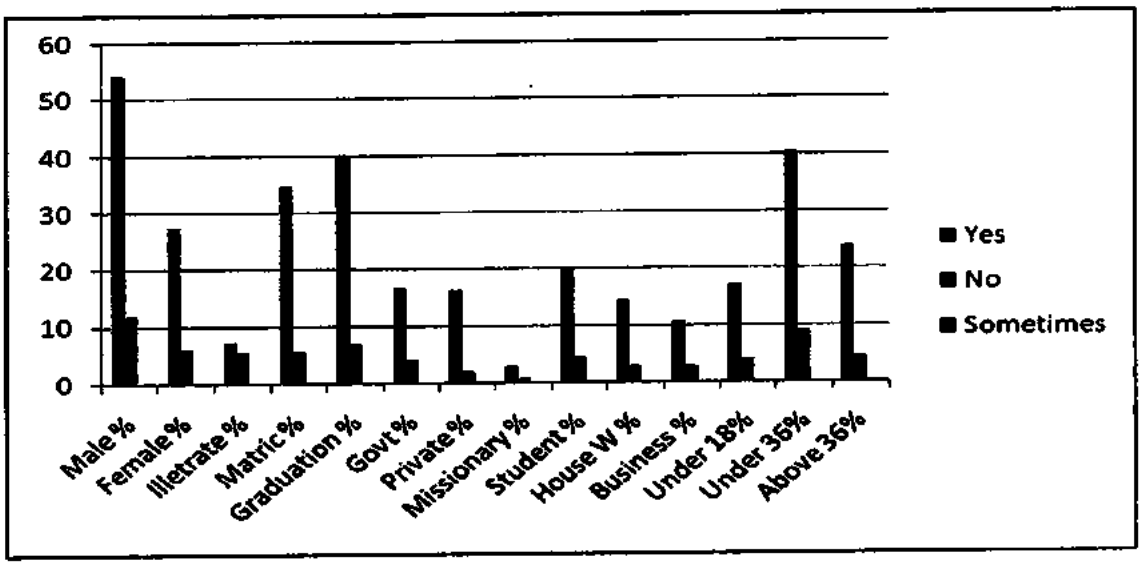


Graph 55: Results of the Question regarding meeting with Muslims (C.R).

This chart describes that 95.5% of the Christians meet and spends their time on Christmas with their Muslims friends.

3. Do your send sweets or cakes to your Muslim friends home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 56: Results of the Question regarding sending sweets on Christmas (C.R).

These results show that the Christians have good relations with the Muslims. Christians said that it is the birthday of Jesus Christ and the Muslims should also celebrate it because it is time of happiness. Some narrates it is message of salvation for the mankind. All of these graphs show that the Muslims and the Christians have good relations during Christmas. It is also seen that the Christians spend their time with their Muslim friends. Churches conduct

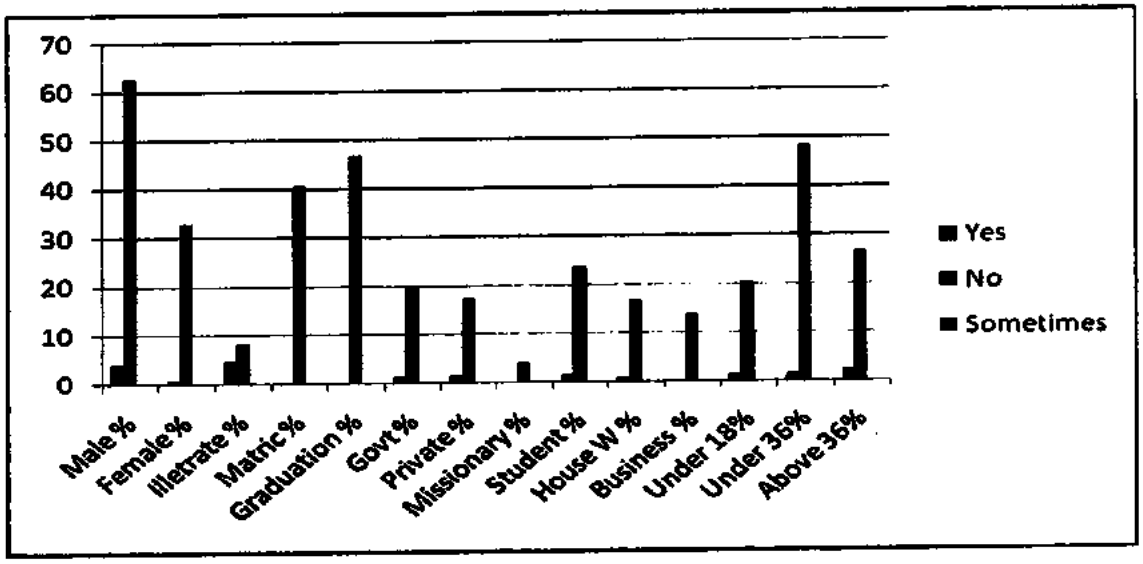
special prayers for the country and invite Muslims in the Church where they celebrate birthday of Jesus with cake cutting ceremony.

Muslims' Response

There were three questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of Christmas.

1. Do you take part in the ceremonies of Christmas?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

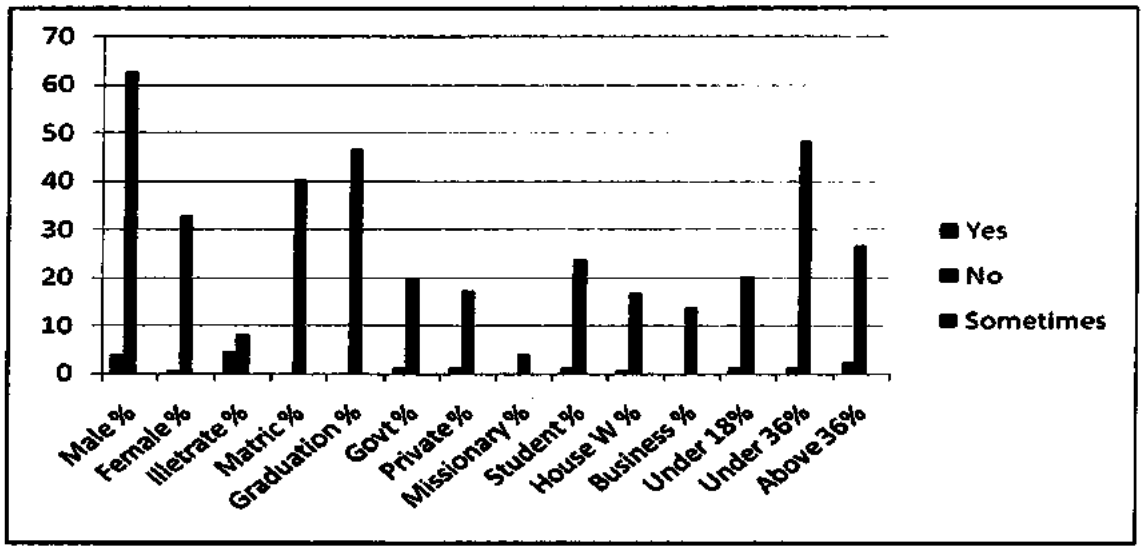


Graph 57: Results of the Question regarding celebration of Christmas (M.R).

This graph shows that 100% of the Muslim females do not attend and do not take part in the celebrations of Christmas.

2. Do your see and meet your Christian friends on the eve of Christmas?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

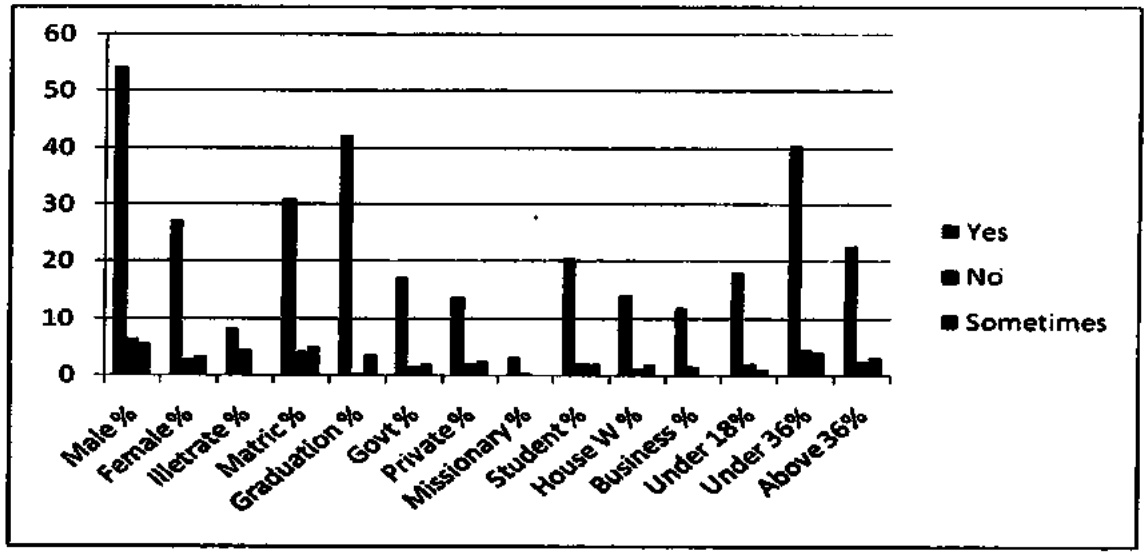


Graph 58: Results of the Question regarding meeting with Christians (M.R).

This chart describes that 95.5% of the Muslims do not meet and spend their time on Christmas with their Christian friends.

3. Do your Christian friends send sweets or cakes to your homes?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 59: Results of the Question regarding sending of sweets (M.R).

These results show that the Christians have good relations with the Muslims. Muslims' response in the questionnaire showed that the Muslims send greeting texts and sweets or cakes to their friend's homes. They arrange parties and outing plans together. On the other hand some of the Muslims said that they avoid from their friends and do not meet them. The

percentage of avoidance is more than 40%. Some of the Muslims said that Islam does not allow them to participate in the Christmas celebrations.

New Year

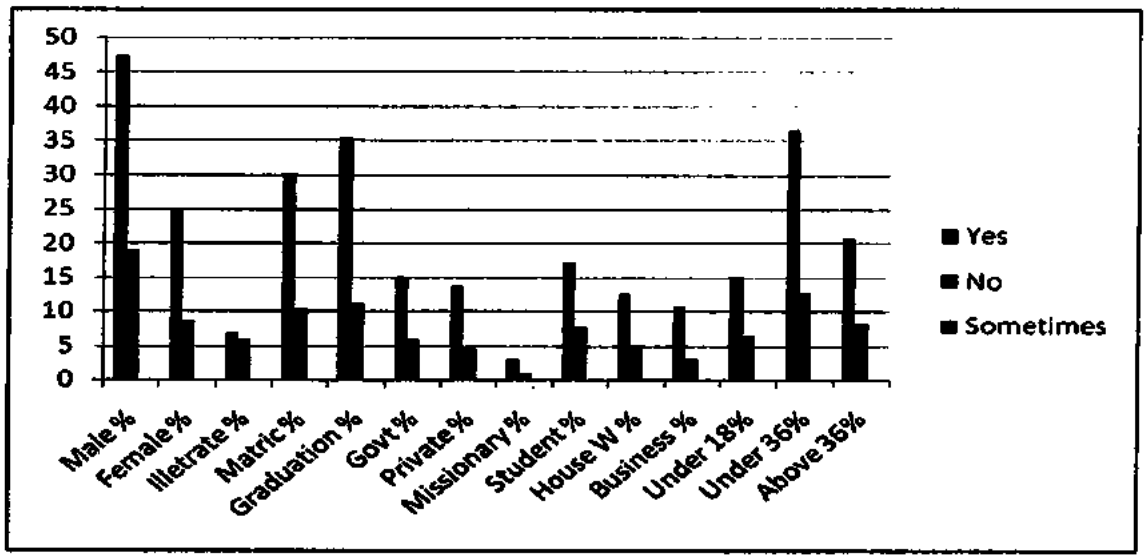
New Year is a festival which is not a specifically a religious festival but locally Christians celebrate it, as it is their religious duty. Churches conduct special prayers and programs at the eve of New Year. Some Christians arrange special parties, cake cutting ceremonies and dance parties in *Muhallas* and areas. According to my research methodology I have asked some questions from the Christians.

Christian Responses

There were four questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of New Year.

1. Do you invite your Muslim fellows to the New Year celebration?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

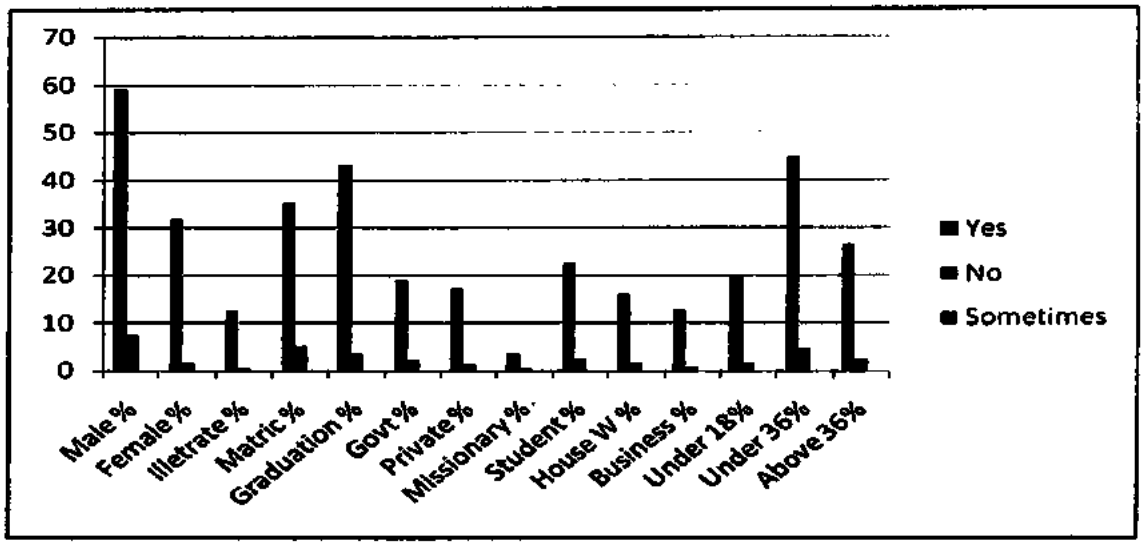


Graph 60: Results of the Question regarding celebration of New Year (C.R).

This graph shows that the Muslim-Christian relations are not amicable as on the eve of Christmas many people invite their Muslim friends but there are some gaps. Those who did not invite their friends; said that this is not a religious festival rather it is a western cultural festival so we do not celebrate it with same enthusiasm but youngsters celebrate it as an event of enjoyment.

2. Do your see your Muslim friends on the eve of New Year?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

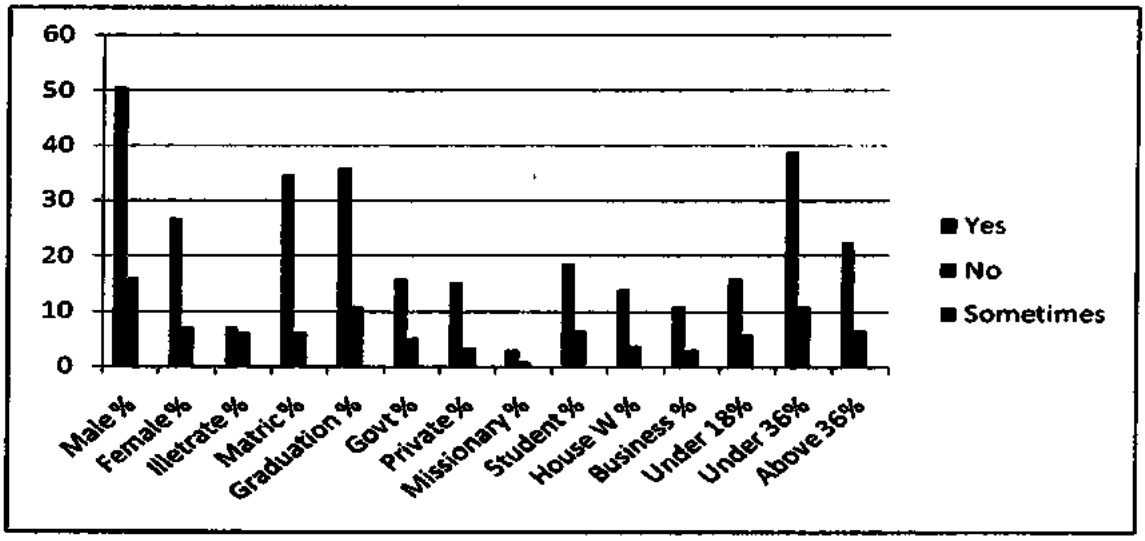


Graph 61: Results of the Question regarding meeting with Muslims on New Year (C.R).

This chart describes that 90.9% of the Christians meet and spends their time on New Year with their Muslims friends. They go to the parties and New Year programs at different places which are arranged by different persons or organizations.

3. Do your send sweets or cakes to your Muslim friends home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 62: Results of the Question regarding sending sweets on New Year (M.R).

These results show that many of the Christians send cakes or sweets to their Muslim friends' home. Females' relation with their friends is batter then males. The Christians who pass their

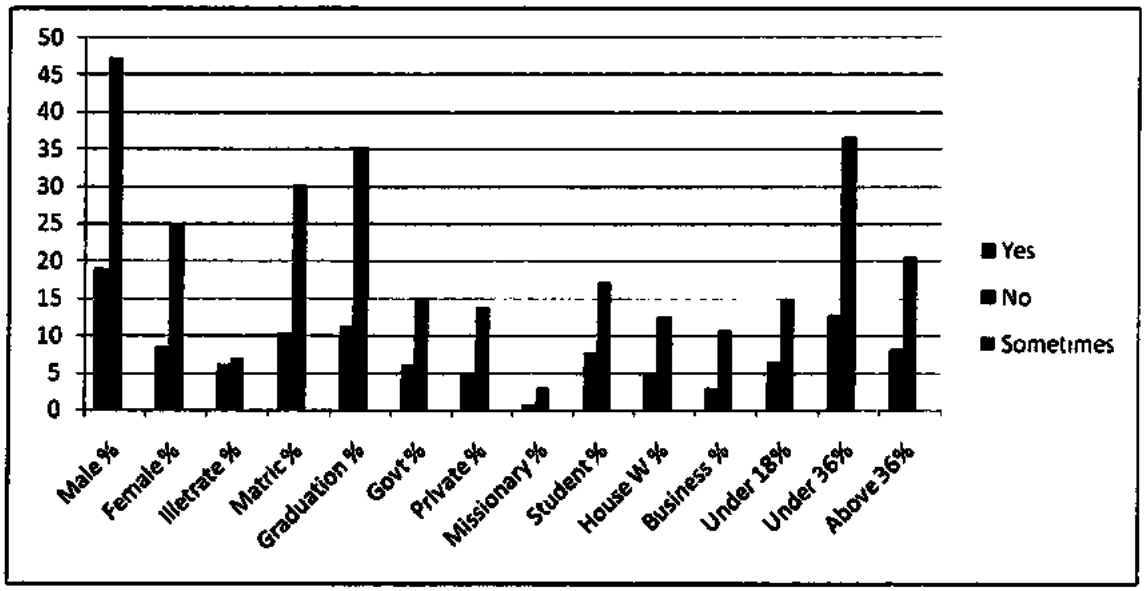
comments while answering these questions they said that it give us a new hope to start a new year with a new passion, some of them said that we should celebrate it just as a calendar. Answers to all of the questions say that the Muslims and the Christians have good relations on the eve of New Year.

Muslims' Response

There were three questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of New Year.

1. Do you attend the ceremonies of New Year celebration?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

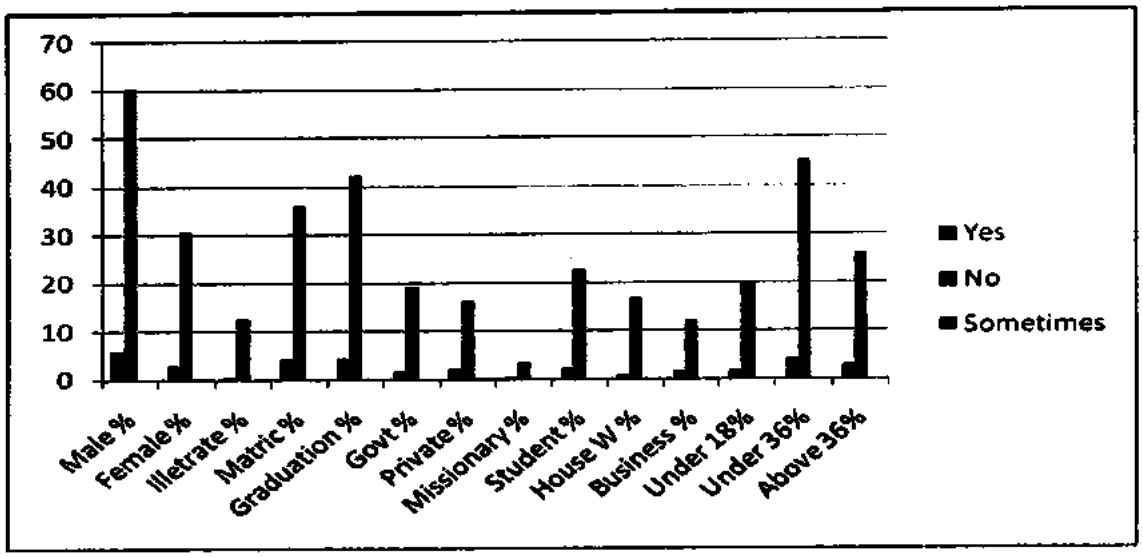


Graph 63: Results of the Question regarding celebration of New Year (M.R).

This graph shows that the Muslim-Christian relations are not same as at the eve of Christmas. Many of the Muslims attend these ceremonies on the eve of Christmas along with their Christian friends but there are some gaps. Those who do not attend these celebrations; said that this is not a religious festival rather, it is the western cultural festival so we do not celebrate it with the same enthusiasm but youngsters celebrate it as an event of enjoyment.

2. Do your see and meet your Christian friends on the eve of New Year?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

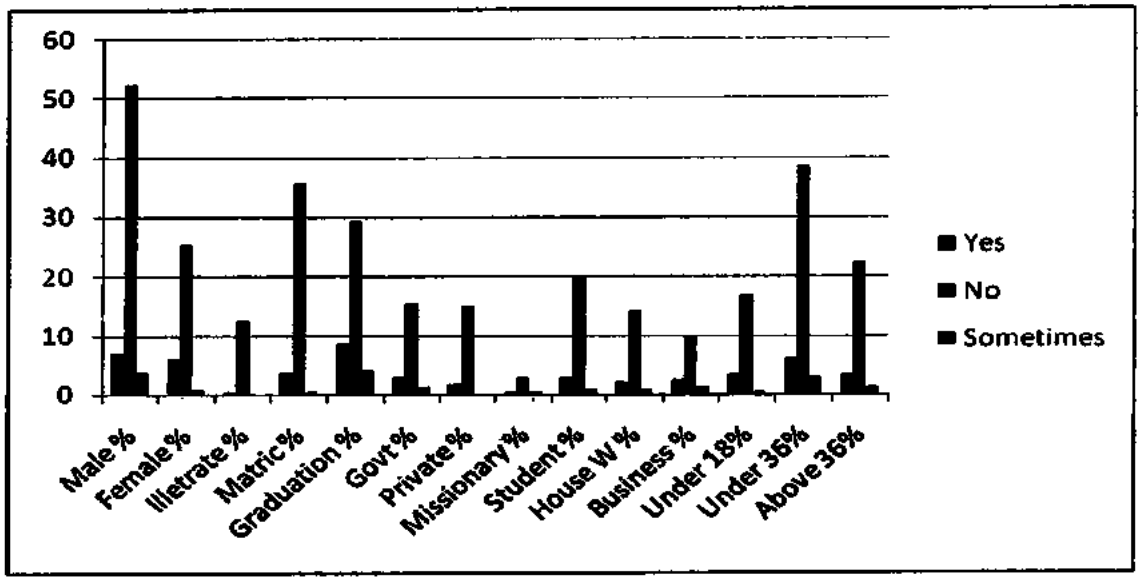


Graph 64: Results of the Question regarding meeting with Christians on New Year (M.R).

This chart describes that 90.9% of the Muslims do not meet and spend their time on New Year with their Christian friends. They do not attend the parties and New Year programs at different places which are arranged by different persons or organizations.

3. Do you send sweets or cakes to your Christian friend's home on the eve of New Year?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 65: Results of the Question regarding sending sweets on New Year (M.R).

These results show that many of the Muslims do not send cakes or sweets to their Christian friend's home. In the questionnaire many of the Muslims said that we celebrate New Year with our Christian friends and we together arrange some programs on New Year night. Some

said that we used to celebrate it before marriage but now we don't have the time for its celebrations. Some said that we go to our Christians friends' homes with family for the celebration of New Year. In reply to the question, the Muslims said that they do not send any cakes or sweets on this occasion. On the other hand, Muslims of villages said that we do not celebrate it and they do not invite us.

Lent

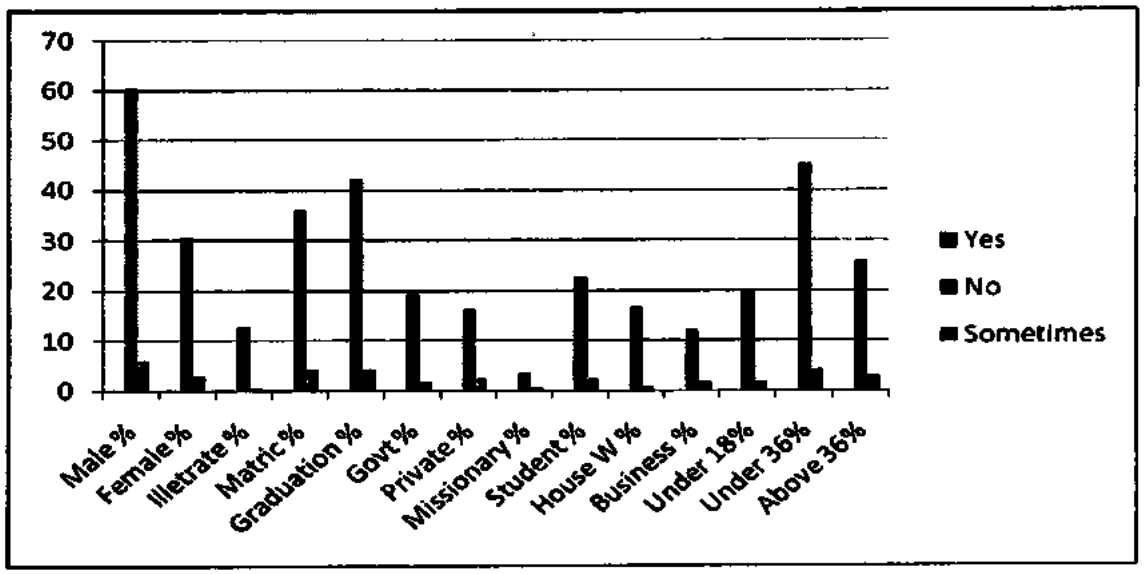
Lent is the forty day period before Easter, excluding Sundays, which begins on Ash Wednesday and ends on Holy Saturday (the day before Easter Sunday). It is the same period as *Ramzan*. Christians celebrate it with performing three things: Prayer, Fasting and Alms-giving. As this event was totally unknown to me so I asked some Christians what is it? And why do you celebrate it? And how do you celebrate it? They said when we look at the story 'Jesus goes into the Wilderness' which tells the Jesus went to the desert for 40 days and nights. He didn't have any food or water. The devil came and tried to make Jesus eat and drink. He made Jesus lots of promises but Jesus said NO. So we share in the suffering of Christ through our fasting and abstinence. The Church requires us to fast and abstain on Ash Wednesday and Good Friday. They use a term Abstinence which means, not eating any kind of meat and by-products, except eggs, milk and cheese. On the other hand, fasting means eating one whole meal in a day, without any snacks in between. It is the event which is totally unknown to the Muslims, even many of the Muslims ask me to explain lent.

Christian Responses

According to the research methodology there were four questions which are given below with the results that clearly show Muslim-Christians relations during the Lent Season.

1. Do you invite your Muslim fellows to the Lent ceremonies?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

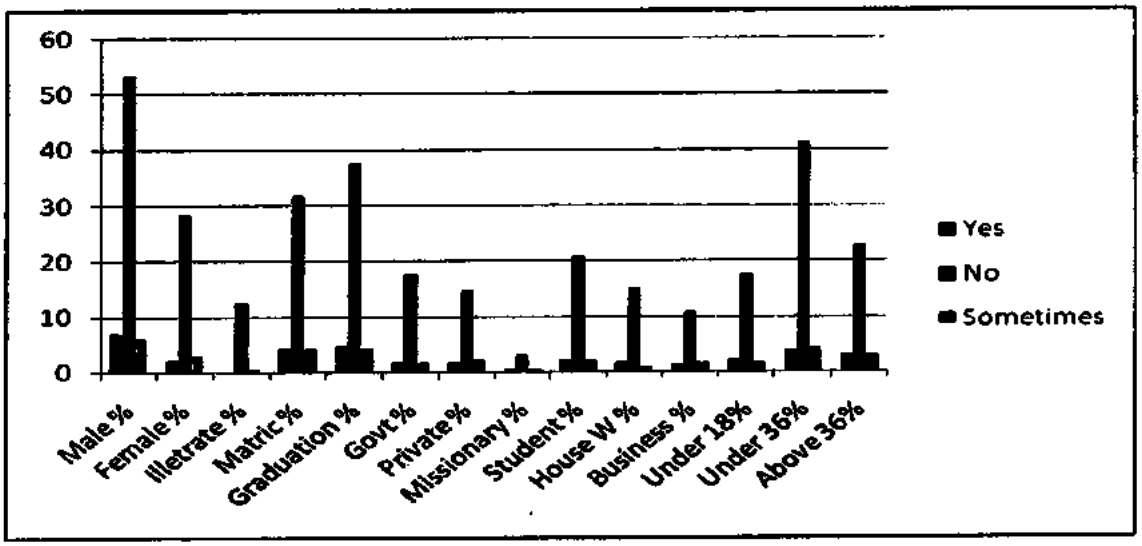


Graph 66: Results of the Question regarding celebration of Lent (C.R).

This graph shows that 90.09% of the Christians do not invite Muslims in Lent ceremonies even it is the festival which is unknown to many of the Muslims. Some of the Muslims know it, as a month of fasting.

2. Do your meet your Muslim friends on the eve of Lent?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

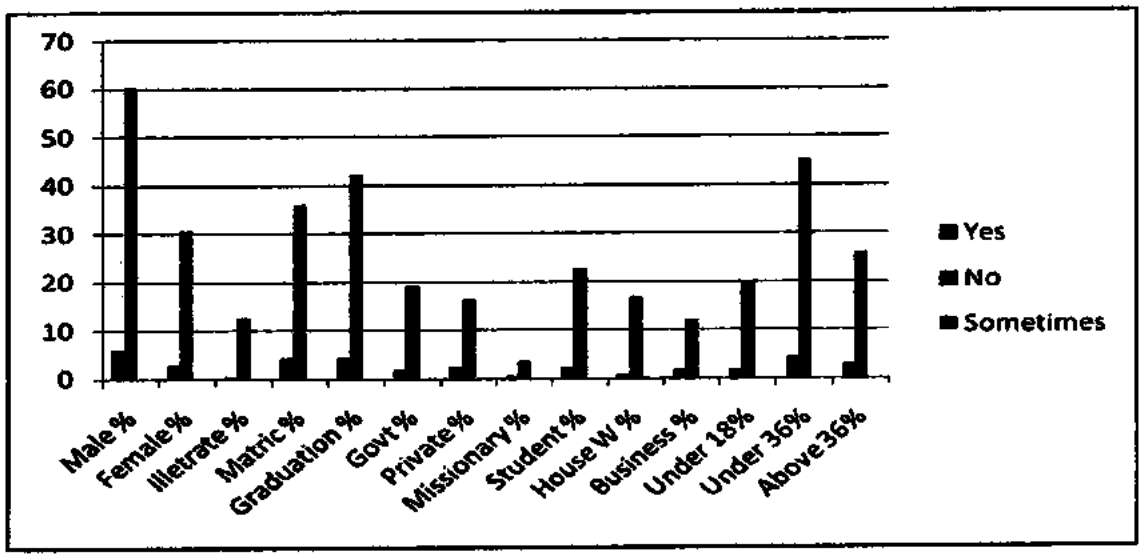


Graph 67: Results of the Question regarding meeting with Muslims on Lent (C.R).

This chart describes that the Christians do not meet their Muslim friends during Lent.

3. Do your send sweets or cakes to your Muslim friends home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 68: Results of the Question regarding sending sweets on Lent (C.R).

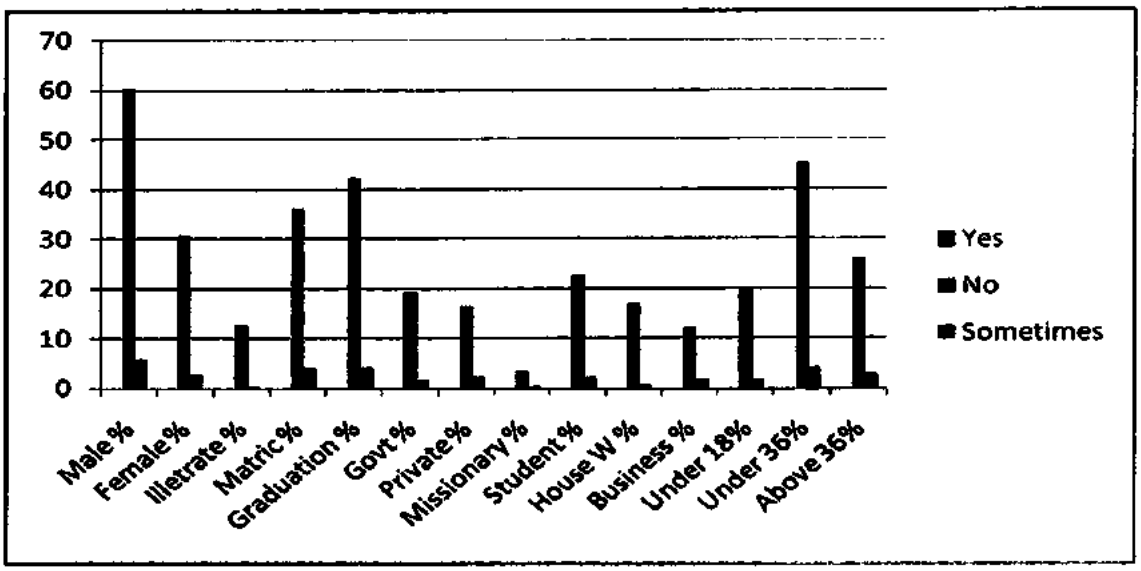
These results show that many of the Christians do not send cakes or sweets to their Muslim friends' home. The Christians' who pass their comments while answering to this question, said that it is just like *Ramzan* and we are fasting during these days. It is our preparation of Easter and we share Jesus suffering during these days. Some of them said it is name of simplicity and brotherhood. Some narrates that it teaches us how poor people spend their days and nights so we should take care of them. Some said that as we show our sympathy with Muslims in *Ramzan* they also should show their sympathy and care during Lent.

Muslim Response

There were three questions which are given below with the results that clearly show Muslim-Christians relations during Lent Season.

1. Do you attend Lent ceremonies?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

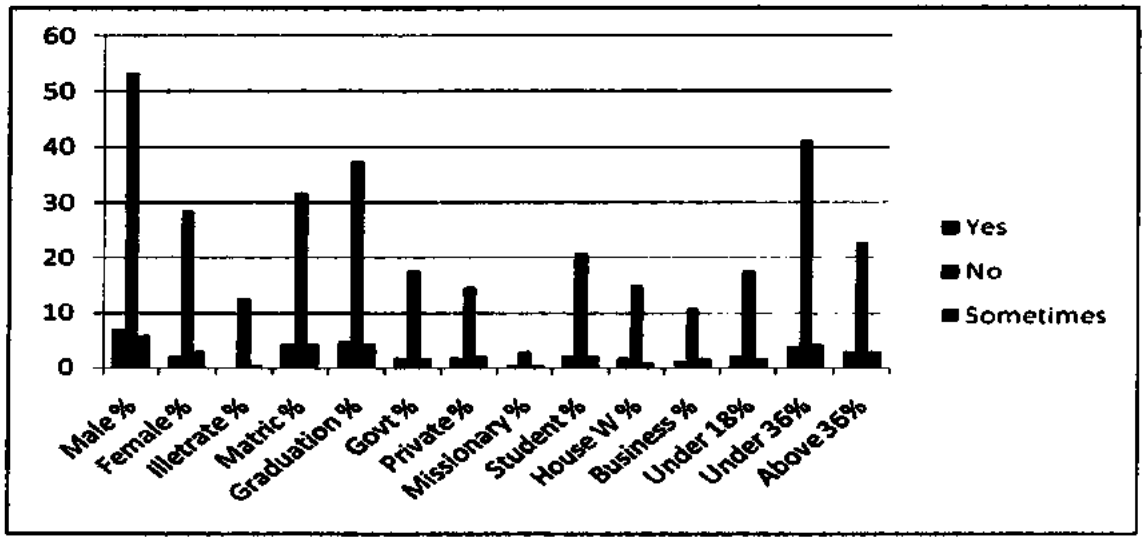


Graph 69: Results of the Question regarding attending Lent ceremonies (M.R).

This graph shows that 90.09% of the Muslims do not attend Lent ceremonies even it is the festival which is unknown to many of the Muslims. Some of the Muslims know it as month of fasting.

2. Do your meet your Christian friends on the eve of Lent?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

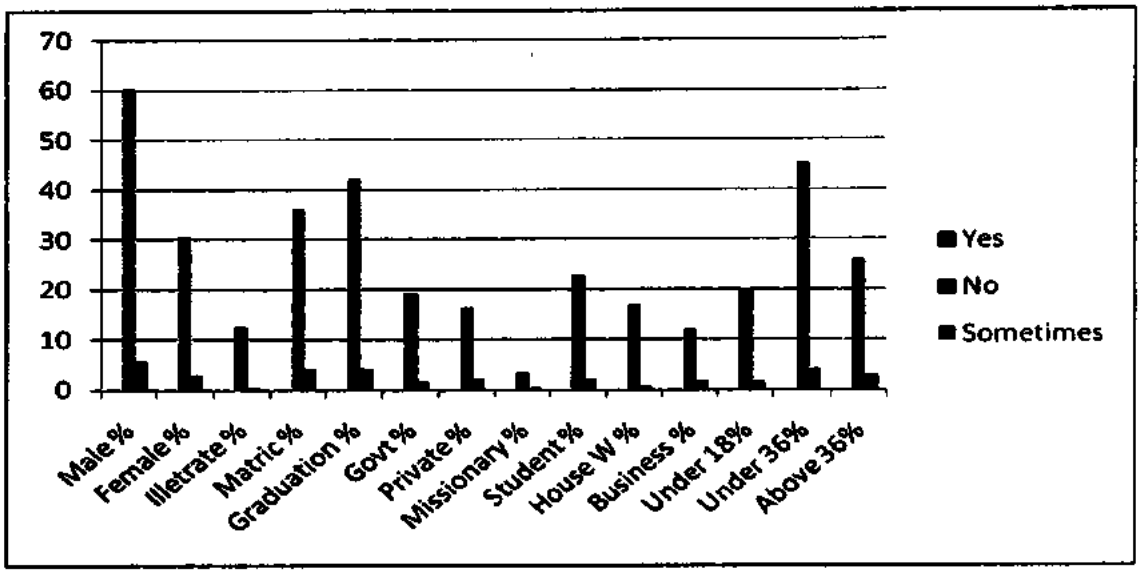


Graph 70: Results of the Question regarding meeting Christian friends on Lent (M.R).

This chart describes that the Muslims do not meet their Christian friends during Lent.

3. Do you send sweets or cakes to your Christian friend`s home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 71: Results of the Question regarding sending sweets on Lent (M.R).

These results show that many of the Muslims do not send cakes or sweets to their Christian friend's home. Muslims said that we do not celebrate this festival and many of them said we don't know this word "Lent". As I asked about the fasting period of Christians, the Muslims said yes we know about it. Some said we send some edibles to our fellow's home on this occasion.

Holy Feast (Eucharist)

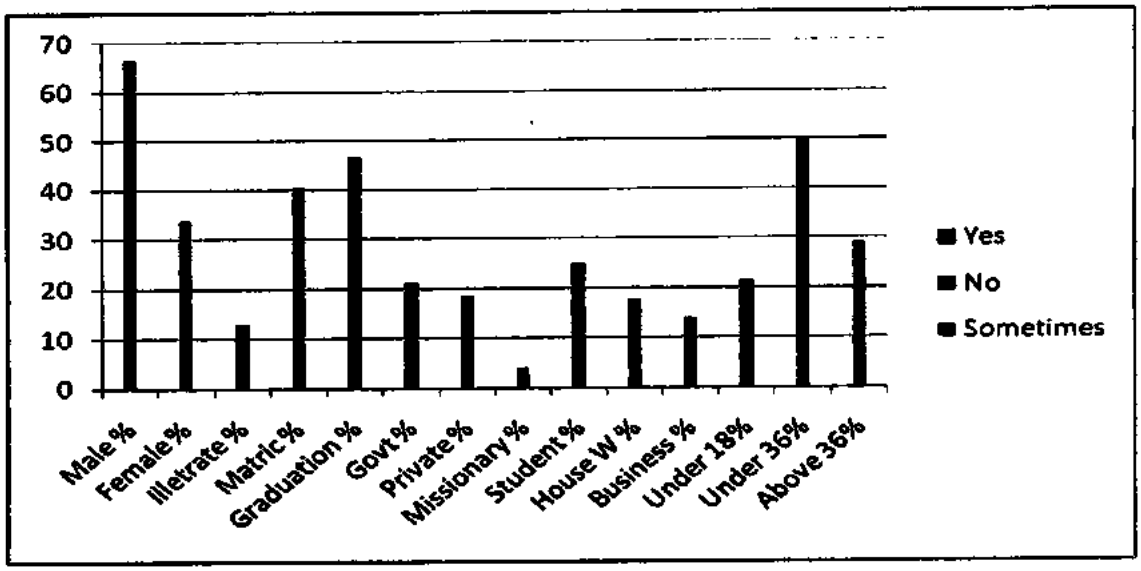
The word Eucharist means "Thanksgiving" it is considered to be very sacred festival among all the festivals. Christians consider bread and wine as the meat and blood of Jesus. They believe it looks like bread and wine but infect it is the real meat and blood of Jesus which reminds us, of the last feast of Jesus Christ which he fixed before his crucifixion. Jesus said "Do this in remembrance of Me." The Christians get together in city or villages Churches and pray together. After prayer listen preaching of the pastor. They give their charities and then bring a bowl of wine and bread the pastor reads some words on bowl as Jesus did, then it is distributed among all of the Christians.

Christian Responses

According to my research design I asked several questions from the Christians. There were four questions which are given below with the results that clearly show Muslim Christians relations on the occasion of Holy Feast.

1. Do you invite your Muslim friends to Holy Feast?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

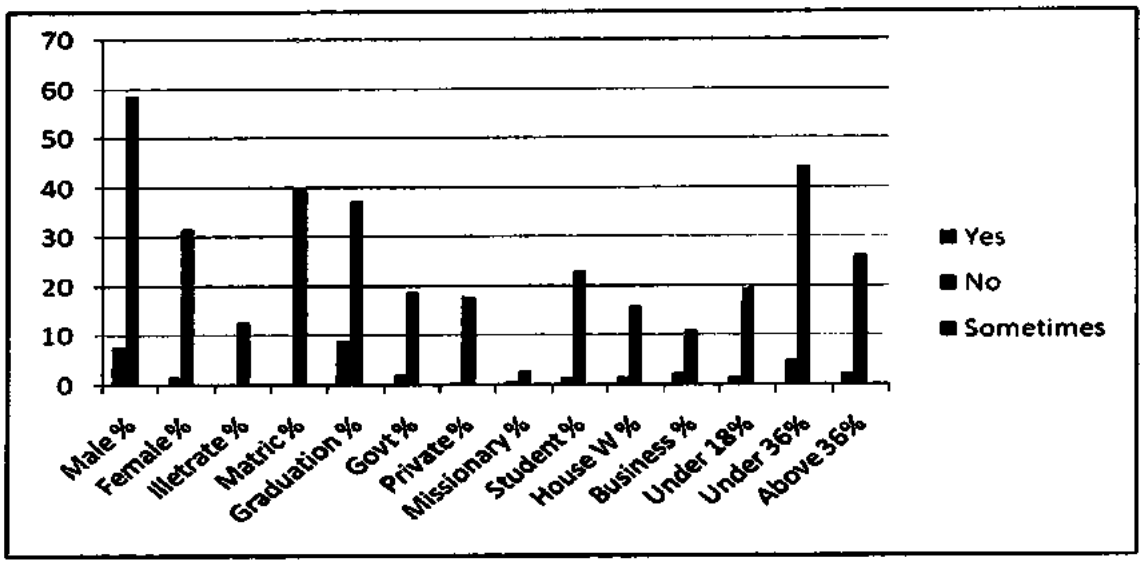


Graph 72: Results of the Question regarding celebration of Holy Feast (C.R).

This graph shows that the Christians do not call their Muslim friends in the Holy Feast ceremonies. They described the reason for it as the Muslims commonly don't know about this and they can't understand it easily so we do not call them.

2. Do you see your Muslim friends on the eve of Holy Feast?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

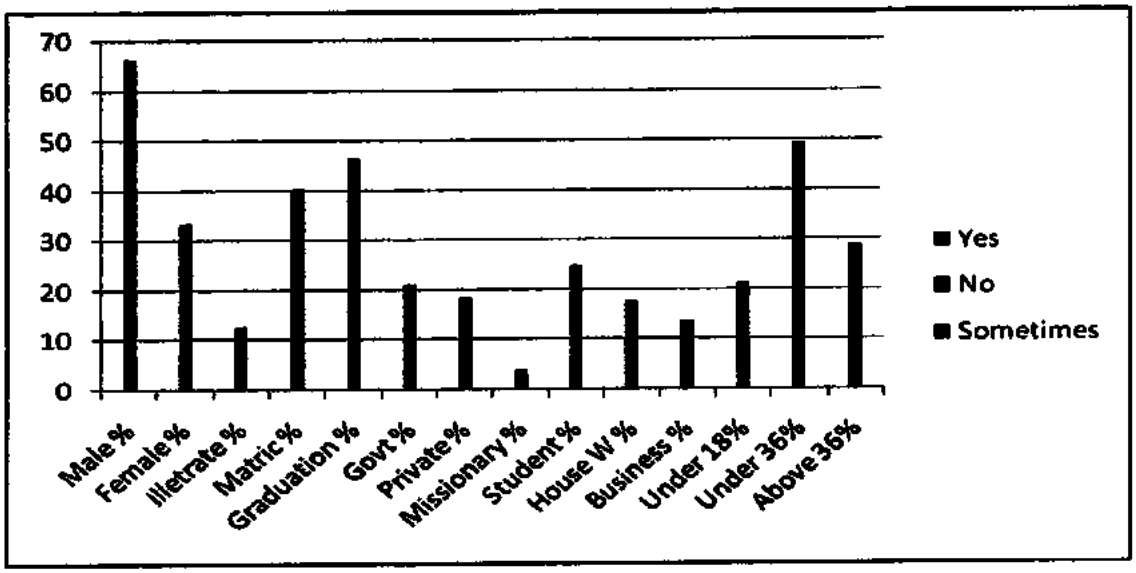


Graph 73: Results of the Question regarding meeting with Muslims on Holy Feast (C.R).

This chart describes that 90.9% of the Christians do not meet and do not spend their time on the Holy Feast with their Muslim friends. They spend their whole time in preparation and celebration of the Holy Feast.

3. Do your send sweets or cakes to your Muslim friends home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 74: Results of the Question regarding sending sweets on Holy Feast (C.R).

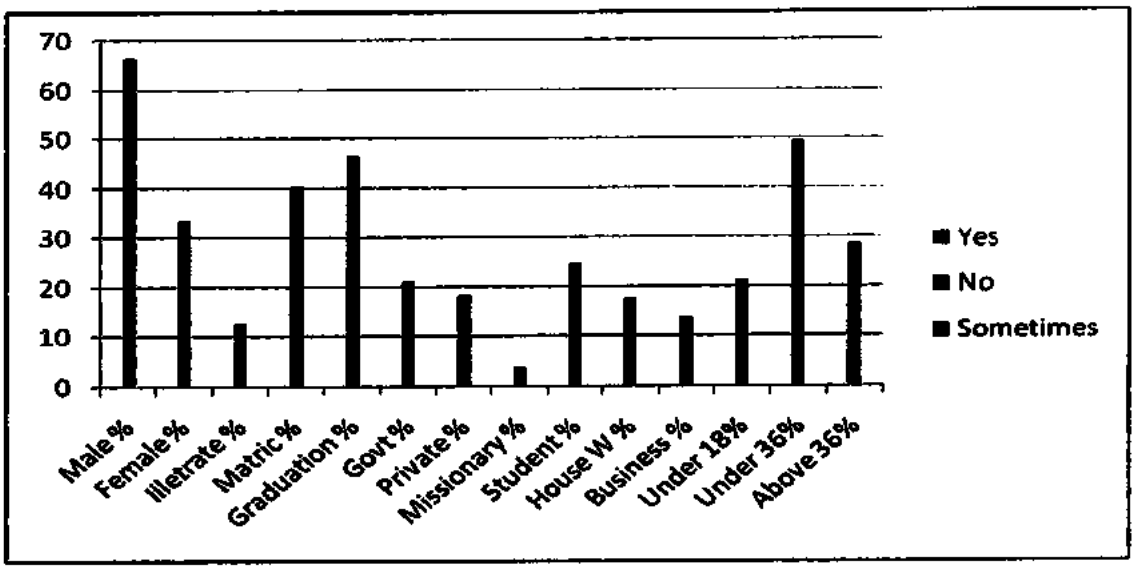
These results show that the Christians do not send anything to their Muslim friend's home during this festival. Christians who pass their comments in the answer to this question said that it teaches us humbleness and it is mystery of Jesus crucifixion. Some say that it is our tradition and religious reminder. Answers to all the questions say that Muslims and Christians have good relations at the eve of Holy Feast.

Muslims`Response

There were three questions which are given below with the results that clearly show Muslim-Christians relations on the occasion of Holy Feast.

1. Do you attend ceremonies of Holy Feast?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

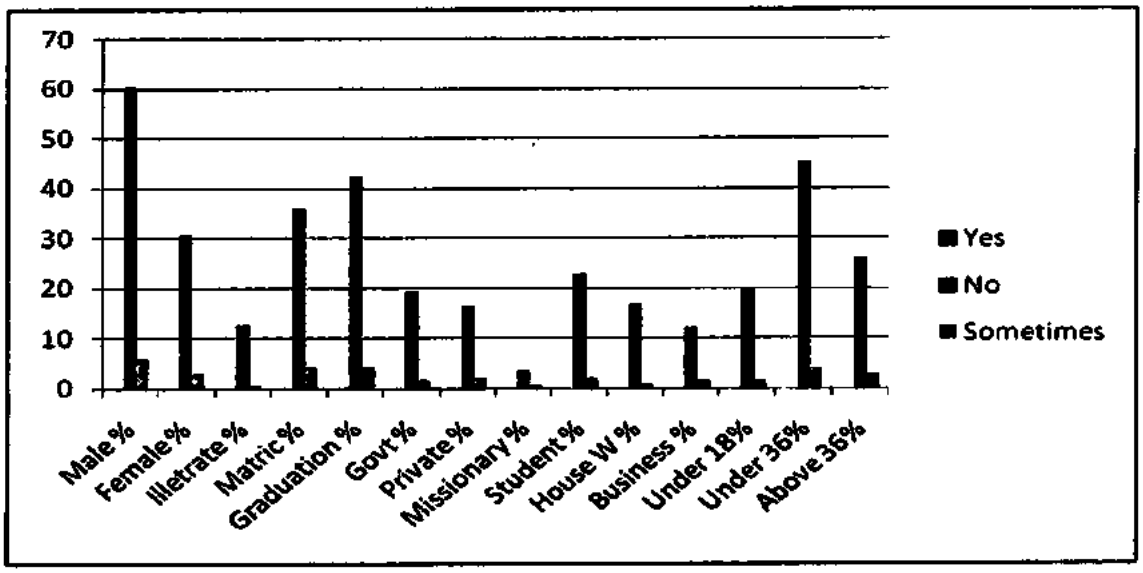


Graph 75: Results of the Question regarding celebration of Holy Feast (M.R).

This graph shows that the Muslims do not attend the program of Holy Feast ceremonies.

2. Do you see your Christian friends on the eve of Holy Feast?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

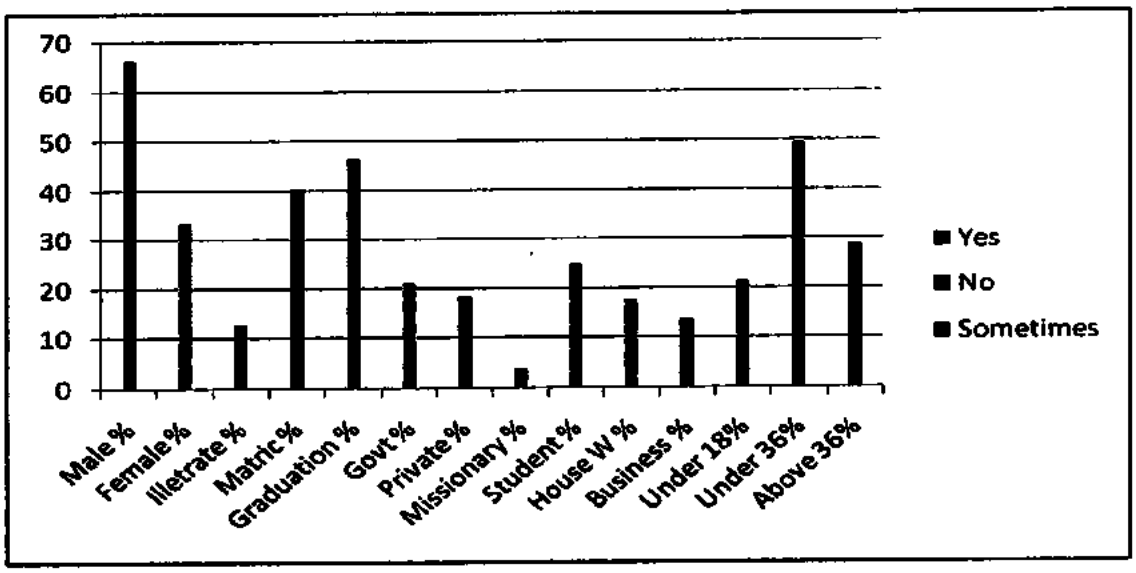


Graph 76: Results of the Question regarding meeting with Christians on Holy Feast (M.R).

This chart describes that 90.9% of the Muslims do not meet and do not spend their time on Holy Feast with their Christian friends.

3. Do your Christian friends send sweets or cakes to your home on the eve of Holy Feast?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 77: Results of the Question regarding sending sweets on Holy Feast (M.R).

These results show that the Muslims do not send anything to their Christians friend's home during this festival. The Muslims' response on the Holy Feast was surprising for me. A great number of Muslims said we don't know about Holy Feast. Very small numbers of people know about the Holy Feast. Muslims said that we do not participate in the ceremonies of Holy Feast. Only 3% of the Muslims know about Holy Feast. They said that the Christians do not send anything to our home on this occasion.

Washing Feet

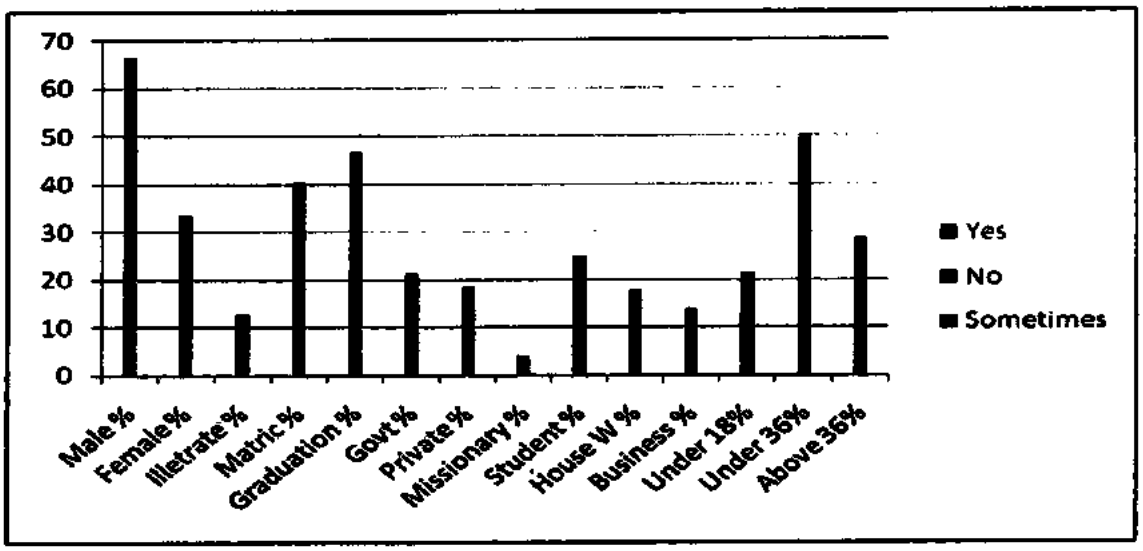
According to the Christian perspective it was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his companions who were in the world, he now showed them the full extent of his love. The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up, left the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped round him. It shows the final message of Jesus which is serving others and giving them respect. So in same way some Churches in Sahiwal in which they select someone who served others and the community a lot and pastor washes their feet to show respect and the importance of serving others.

Christian Responses

According to the research design there was a question which is given below with the result that clearly show Muslim-Christians relations on the occasion of Foot Washing.

1. Do you invite your Muslim fellows to the Washing Foot ceremony?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 78: Results of the Question regarding Inviting Muslims in Washing Foot ceremonies (C.R).

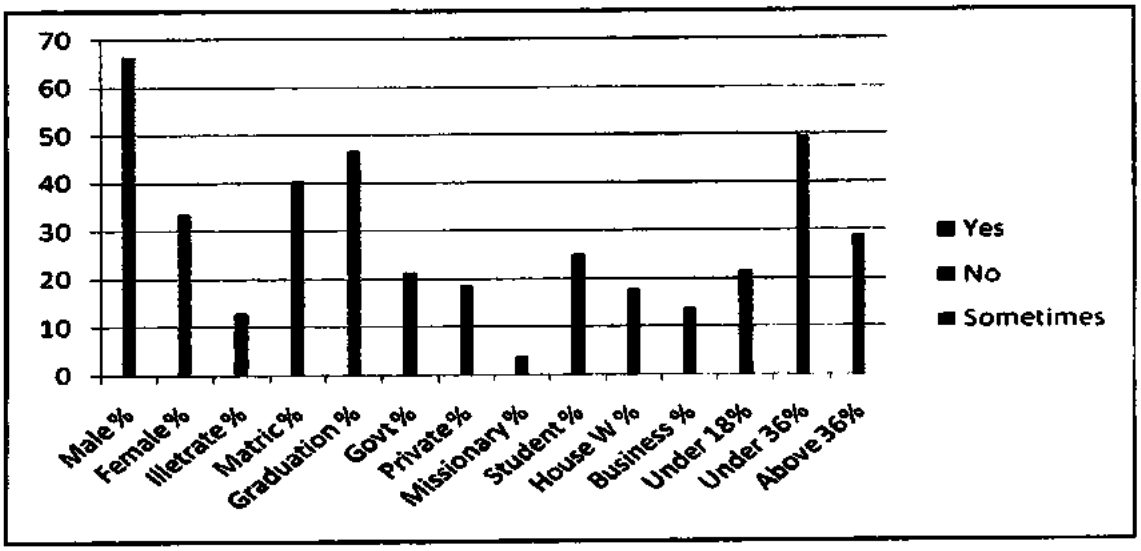
This graph explains that the Christians do not call their Muslim friends in ceremony of foot washing. The Christians who passed their comments in the answer to this question narrated that this event teaches us the importance of serving others and performing social services. They also said that it tells the purpose of our life which is to help others.

Muslims' Response

There was a question which is given below with the result that clearly shows the Muslim-Christian relations on the occasion of Foot Washing.

1. Do you attend the Washing Foot ceremony?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 79: Results of the Question regarding attending Washing Foot ceremonies (M.R).

This graph explains that the Muslims do not attend the ceremony of foot washing. In the questionnaire, many of the Muslims said that we don't know about the Foot Washing ceremony. Some said that they know about it but they didn't attend any ceremony of Feet Washing. They said that their Christian friends do not invite them in the ceremony.

Good Friday

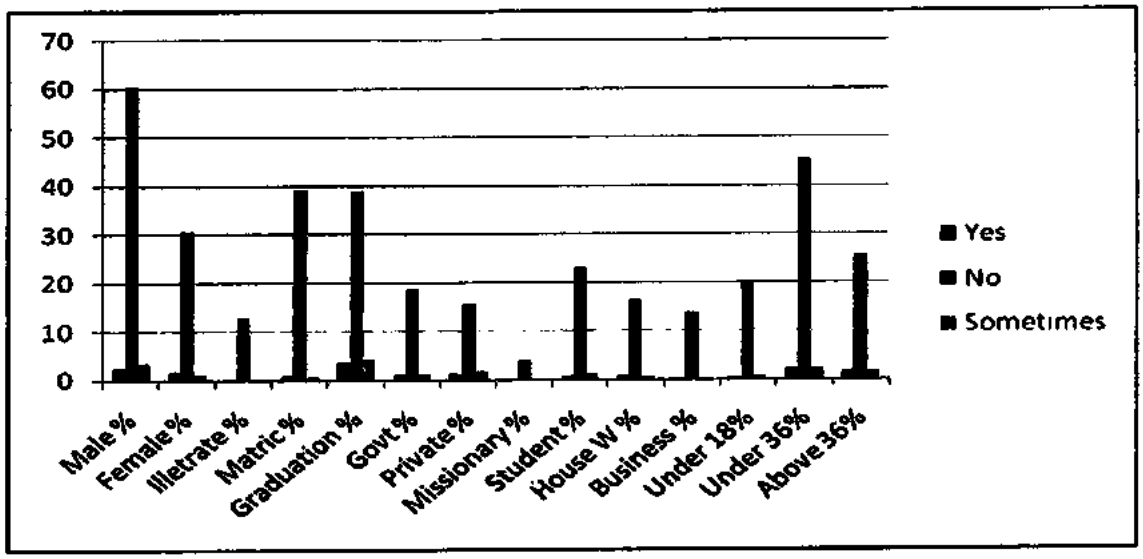
Good Friday is a Friday when Jesus was crucified. They celebrate it in commemoration of Jesus Christ. According to the Christian perspective, after crucifixion Jesus spent three days in hell (*Barzakh*) and he went there to tell them that the God's plan of salvation has completed and now, I am going to open the doors of heaven. After three days the soul of Jesus came back and Jesus rose up from his grave and met his followers. Good Friday is one of the important festivals which are celebrated in Sahiwal. Christians narrates that it was the mystery of God's plan of salvation for the mankind. It is commonly not celebrated in Churches. They put on tents on the streets and celebrate there.

Christian Responses

According to the research design there were four questions which are given below with the results that clearly show Muslim-Christian relations on the occasion of Good Friday.

1. Do you invite your Muslim fellows to Good Friday celebration?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

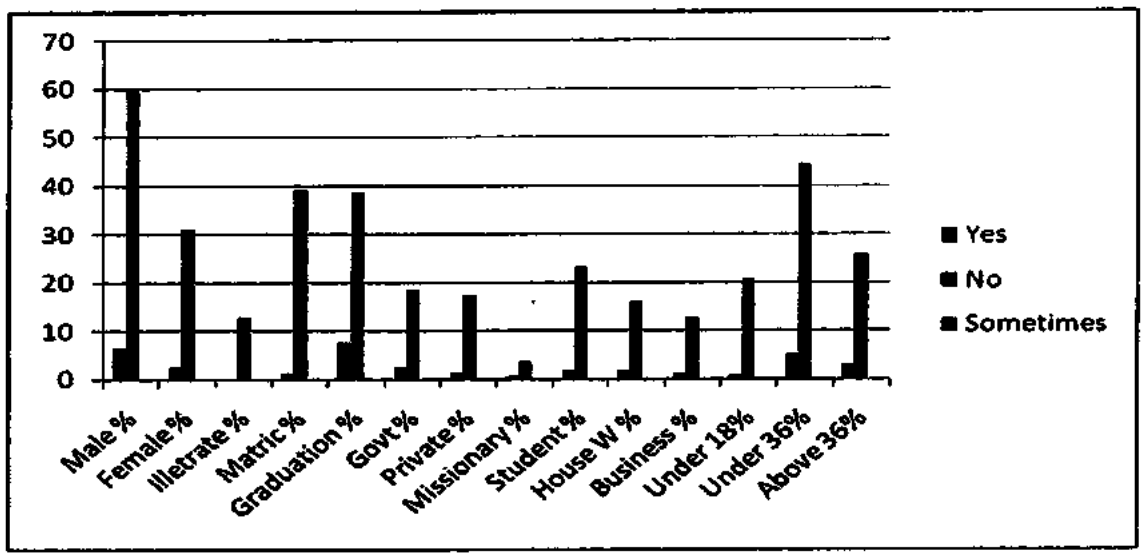


Graph 80: Results of the Question regarding celebration of Good Friday (C.R).

This graph shows that it is the time of commemoration for the Christians so they do not call their Muslim friends and they celebrate it separately.

2. Do your see your Muslim friends on the eve of Good Friday?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

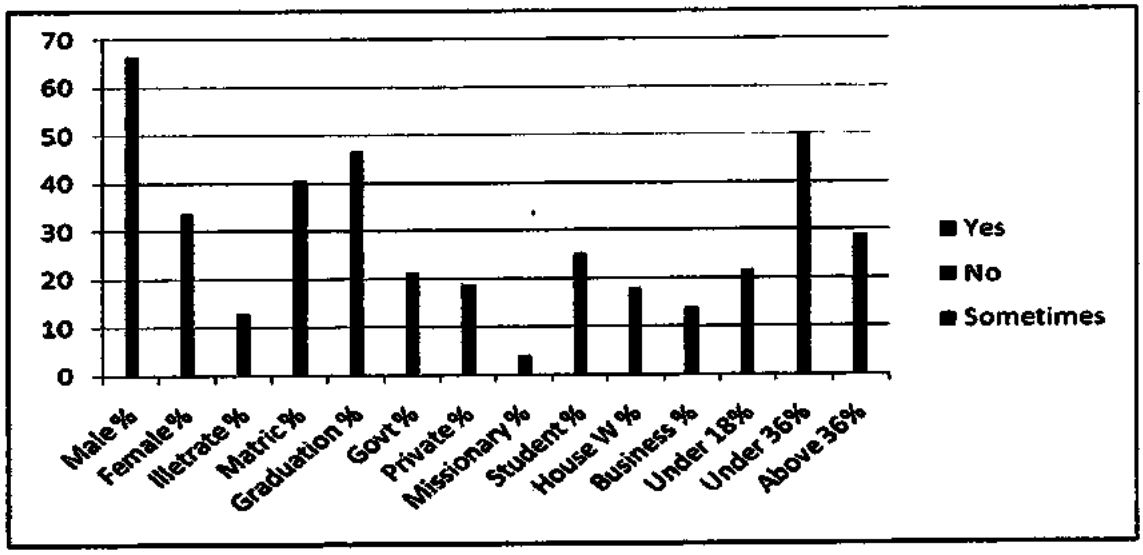


Graph 81: Results of the Question regarding meeting with Muslims on Good Friday (C.R).

This chart describes that 90.9% of the Christians do not see their Muslim friends during this event. They spend their time at homes and in the preparation for Good Friday ceremonies.

3. Do you exchange edibles with the Muslims on Good Friday?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 82: Results of the Question regarding exchange edibles on Good Friday (C.R).

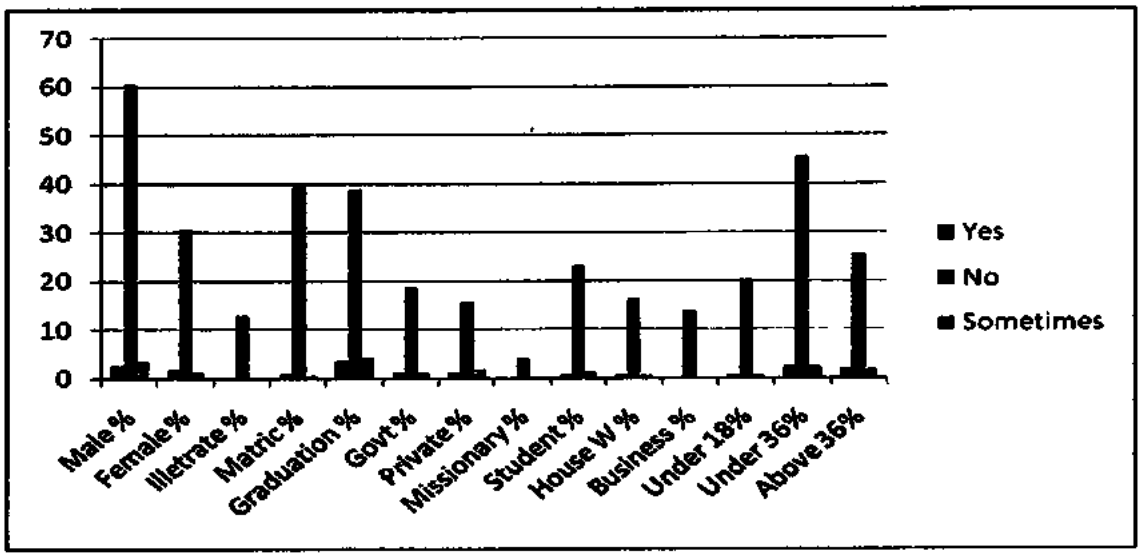
These results show that many of the Christians do not exchange edibles because it is time of commemoration. The Christians who pass their comments in the answer of this question they said that it is the time of commemorating for the Christians.

Muslims' Response

There were three questions which are given below with the results that clearly show Muslim Christians relations on the occasion of Good Friday.

1. Do you attend ceremonies of Good Friday?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

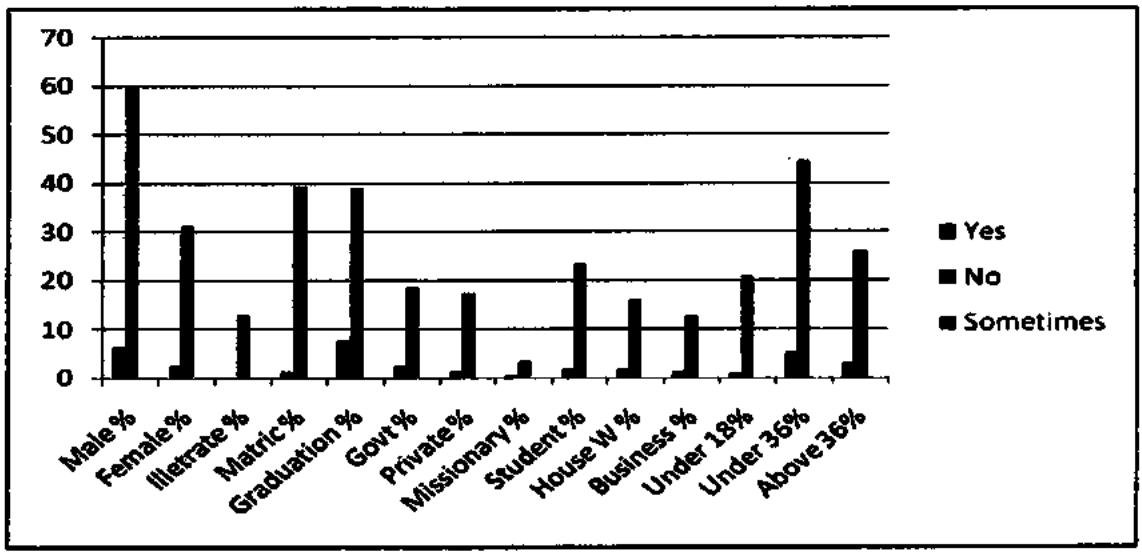


Graph 83: Results of the Question regarding celebration of Good Friday (M.R).

This graph shows that the Muslims do not attend ceremonies of Good Friday with their Christian friends.

2. Do your see your Christian friends on the eve of Good Friday?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

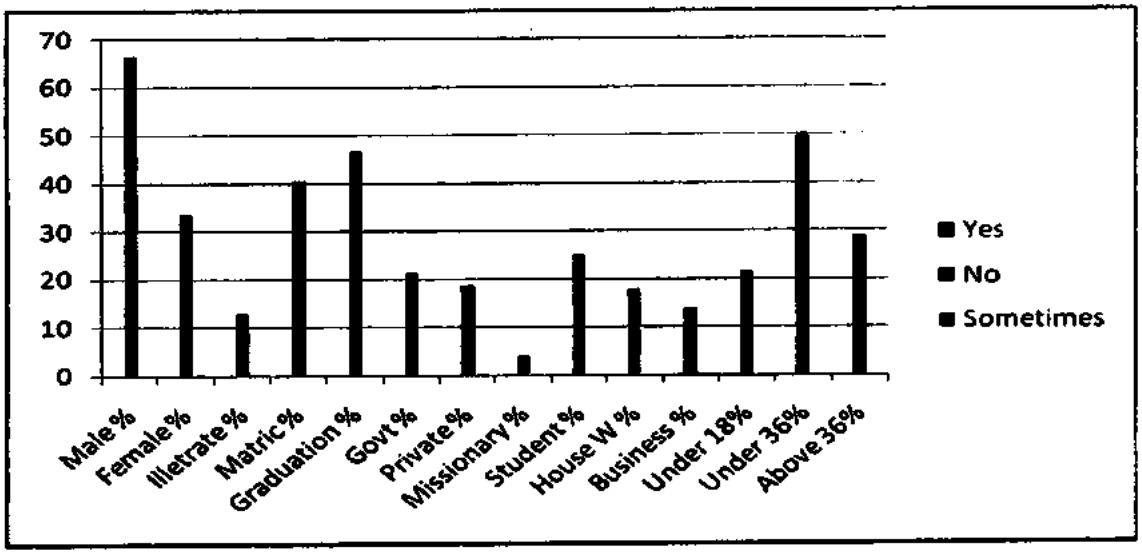


Graph 84: Results of the Question regarding meeting with Christians on Good Friday (M.R).

This chart describes that 90.9% of the Muslims do not see their Christian friends during this event.

3. Do you exchange edibles with the Christians on Good Friday?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 85: Results of the Question regarding exchange edibles on Good Friday (M.R).

These results show that many of the Muslims do not exchange edibles. Muslims said that their Christian fellows do not invite them in the celebrations of Good Friday. They do not send any edibles to us. Many of the Muslims know about the celebration of this event but they do not attend it.

Easter

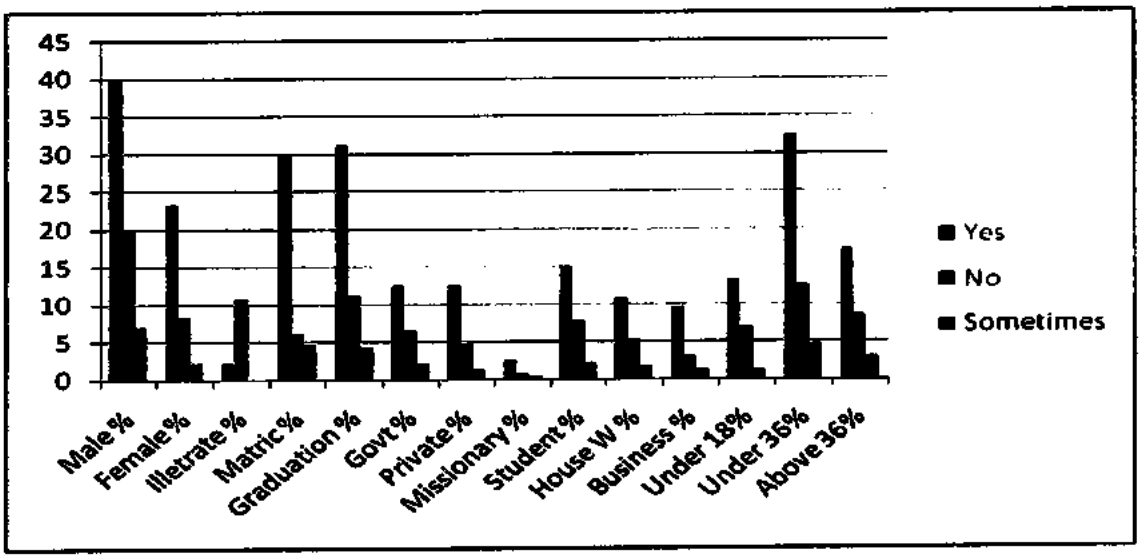
Easter is a culmination of the religious season of Lent and the day of celebrating the resurrection of Jesus Christ. According to the scriptures of Christians, Jesus Christ restored to life after three days of his death on cross. As a part of the Easter season, the death of Jesus Christ by crucifixion is commemorated on Good Friday, always the Friday just before Easter. Through his death, burial, and resurrection, Jesus paid the penalty for the sin, thus purchasing for all of those who believe in him, the eternal life in Christ Jesus. The Christians in Sahiwal celebrate it as Muslim celebrates *Eid-ul-Fitar*. The Christians of Sahiwal also call it *Chhoti Eid* like Muslims. They celebrate it with enthusiasm and religious passion.

Christian Responses

According to my research design I asked some of the questions from the Christians. There were 4 questions which are given below with the results that clearly show Muslim Christians relations on the occasion of Easter.

1. Do you send invitation to your Muslim friends on Easter?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

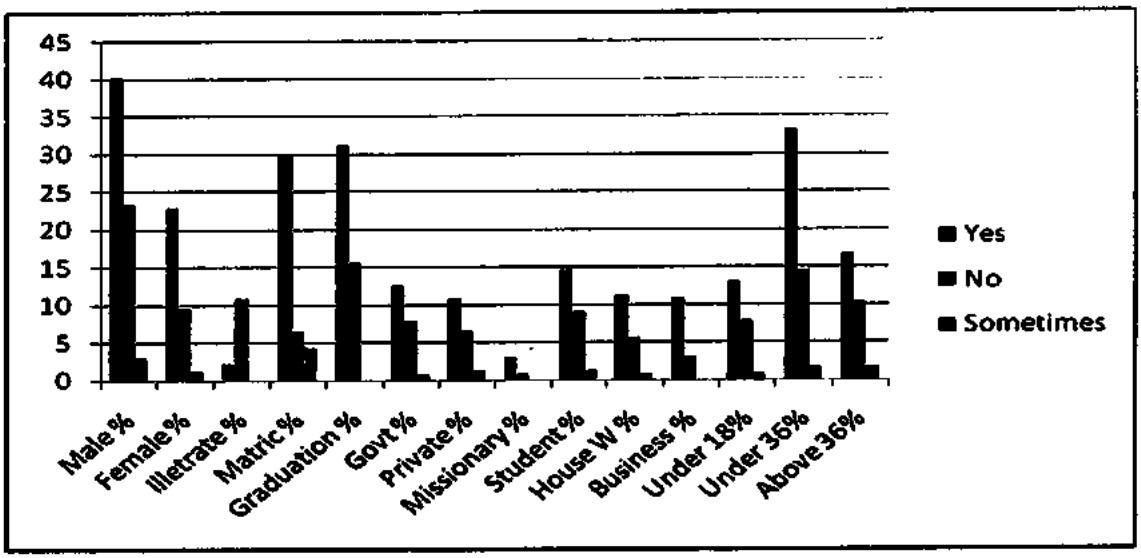


Graph 86: Results of the Question regarding Invitation of Muslims on Easter (C.R).

This graph shows that the Muslim-Christian relations are good. The Christians celebrate and share their ceremonies with Muslim friends.

2. Do you see your Muslim fellows on the occasion of Easter?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



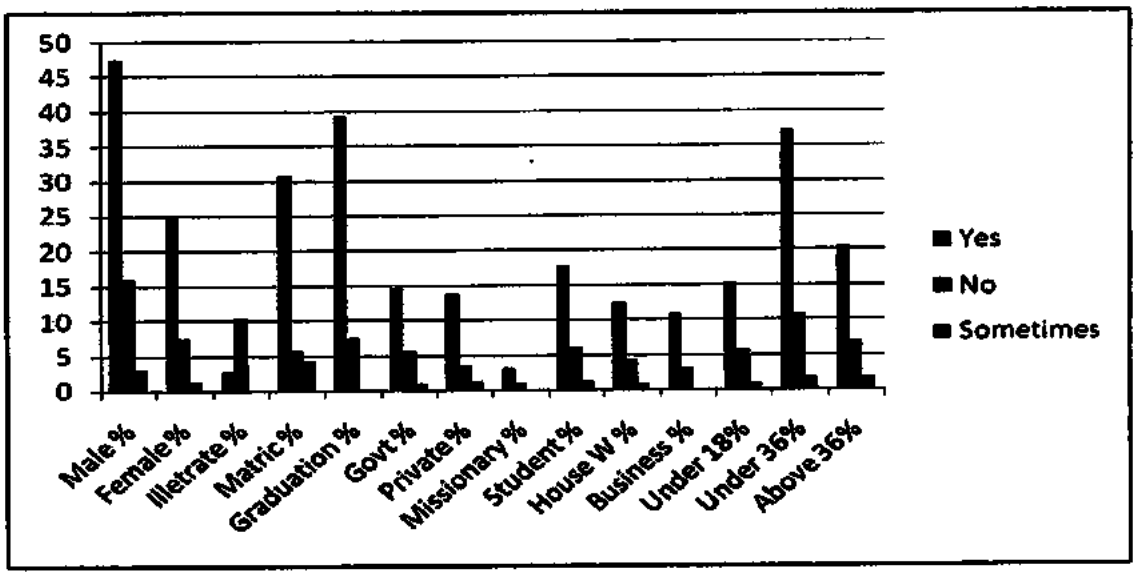
Graph 87: Results of the Question regarding meeting with Muslims on Easter (C.R).

This chart describes that 90.9% of the Christians meet and spends their time on Easter with their Muslims friends. They go for outing and picnics with their Muslim friends. The

response of graduate people and mature aged people is good in numbers. The relationships among Muslim Christians in government institutes are better than private institutes.

3. Do you exchange edibles with the Muslims on Easter?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 88: Results of the Question regarding exchanging edibles on Easter (C.R).

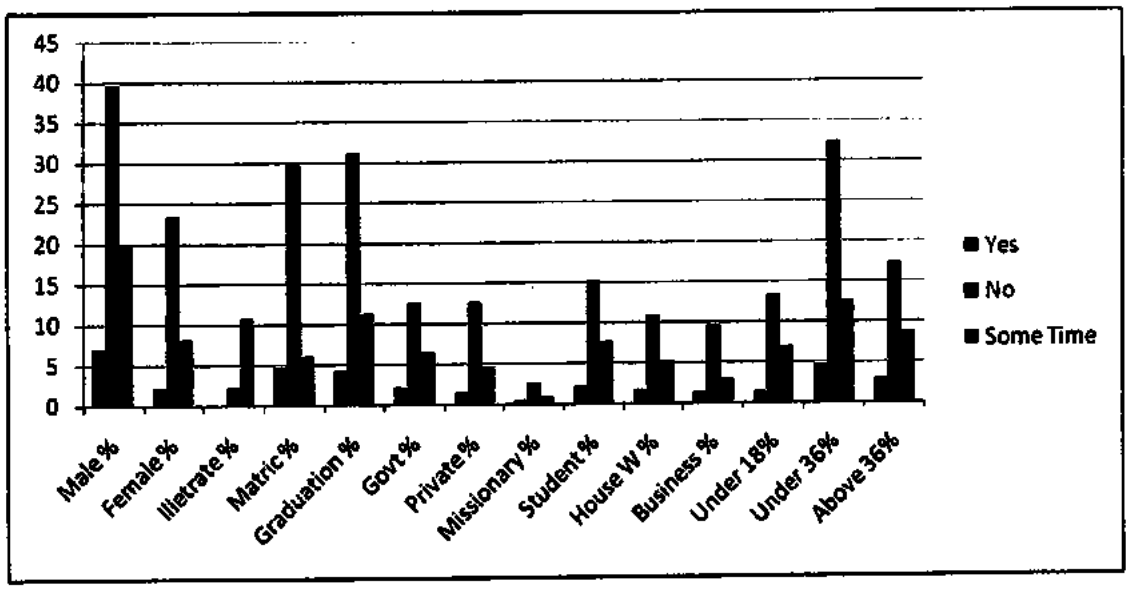
These results show that many of the Christians send cakes or sweets to their Muslim friends' home. Females' relations with their friends are batter then those of the males. The Christians who passed their comments while answering this question said that it is the completion of the God's plan of salvation. Some said it is the time when Jesus becomes alive again.

Muslims' Response

There were four questions which are given below with the results that clearly show Muslim Christians relations on the occasion of Easter.

1. Do you attend ceremonies of Easter?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

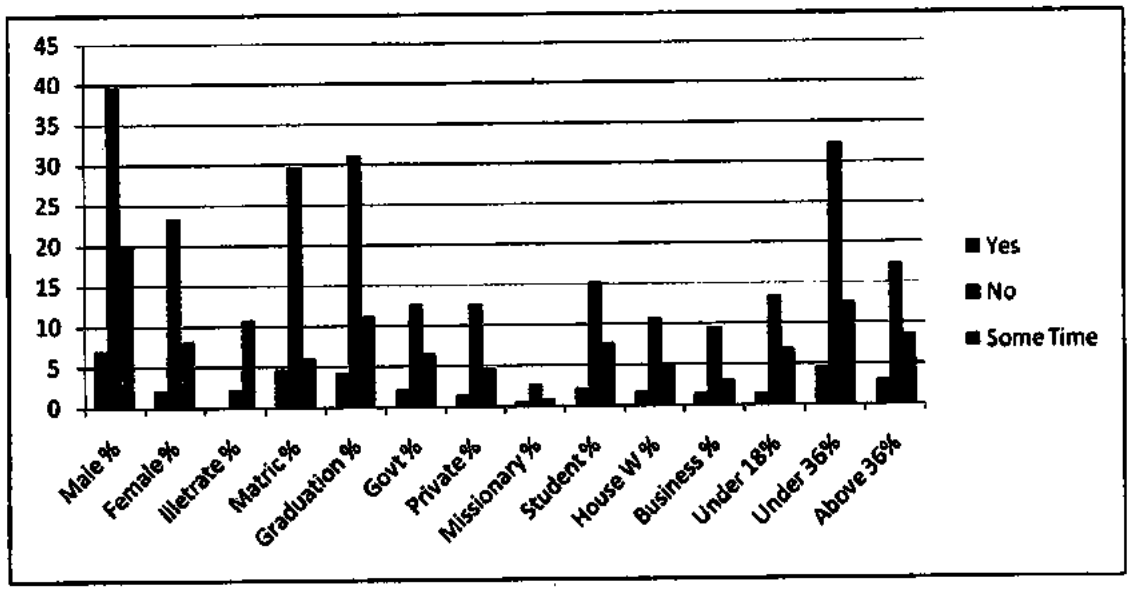


Graph 89: Results of the Question regarding celebration of Easter (M.R).

This graph shows that 63.6% of the Muslims do not attend the ceremonies of Easter. The Muslims said that the Christians join us after having celebrated their Easter ceremonies.

2. Do you see your Christian fellows on the occasion of Easter?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

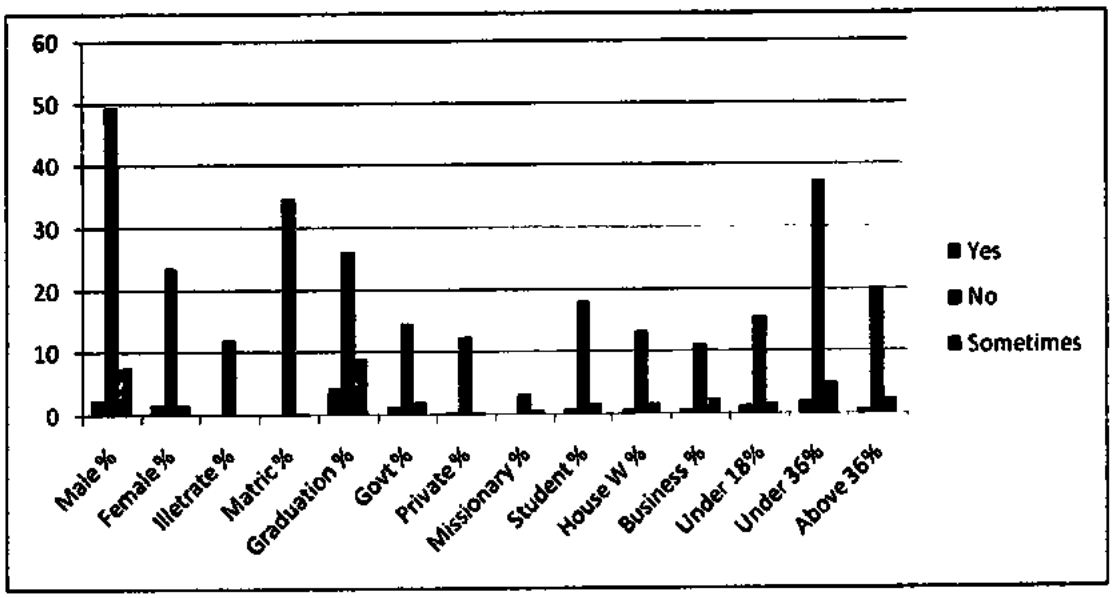


Graph 90: Results of the Question regarding meeting with Christians on Easter (M.R).

This chart describes that 63.6% of the Muslims do not meet and spend their time on Easter with their Christian friends.

3. Do you exchange edibles with the Christians on Easter?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 91: Results of the Question regarding exchanging edibles on Easter (M.R).

These results show that many of the Muslims do not send cakes or sweets to their Christian friend's home. The Muslims in reply to the questions about Easter, stated that they don't know how they celebrate it in Church but they get together and go for outing and parties with their Christian friends. Some Muslims said that they send greeting texts and cakes to their homes and they also send sweets or cakes to them. They spent their time with them and they also do so.

Christian festivals can be divided into three categories according to celebrations in Sahiwal. The first category includes those festivals which are famous Christian Religious festivals in Sahiwal. These are also famous among Muslims like Christmas. Muslim participation in these festivals is on medium level. Second category; those religious festivals which are not very famous among the Muslims of Sahiwal like washing feet and Lent, etc. in these festivals Muslim participation is very low. Third category is of those festivals which are not Christians' religious festivals, but with the passage of time these festivals have attained the religious vigor and now are celebrated in Sahiwal by Christian majority. In these festivals Muslims participate at higher level and these are also celebrated by some of the local TV channels. All of these results show that the Christians and the Muslims have good relations on this occasion. Some Christians said that it is the Government who gives stalls to the participants and the Governments' attitude is not as supportive as it should be. The Governments' office barriers oblige their relatives and those who support them. Females said

that it is not concerned with us. Some said that it is sufficient for us that government arranges such kind of events for our enjoyment. It is an opportunity for us to have some enjoyment and refreshment. Muslims stated that we sometimes go with our Christian friends and enjoy it. Many of the Muslims especially, those from villages said that we do not attend this event due to lack of time.

Religious Identity

Sahiwal is a planed city which contains two *Tehseels*, Sahiwal and Chichawatni, almost half of the Christian population of *Tehseel* Chicawatni, living in 38/12-L village near Chichawatni (district of Sahiwal). Chichawatni also accommodates a large Christian community, usually drawn from the poorest section of the society. The Christians are respectable, hard-working and gentle community in an otherwise over whelming Muslim town. Attitudes towards the Christians have been on flame due to the short-lived increase of fundamentalist rhetoric in certain Mosques but overall this negative rhetoric has been mellowed by the sheer volume of important *sufi* shrines, whose calming and uplifting spiritual influence still pervades the town and many of the local villages it serves.

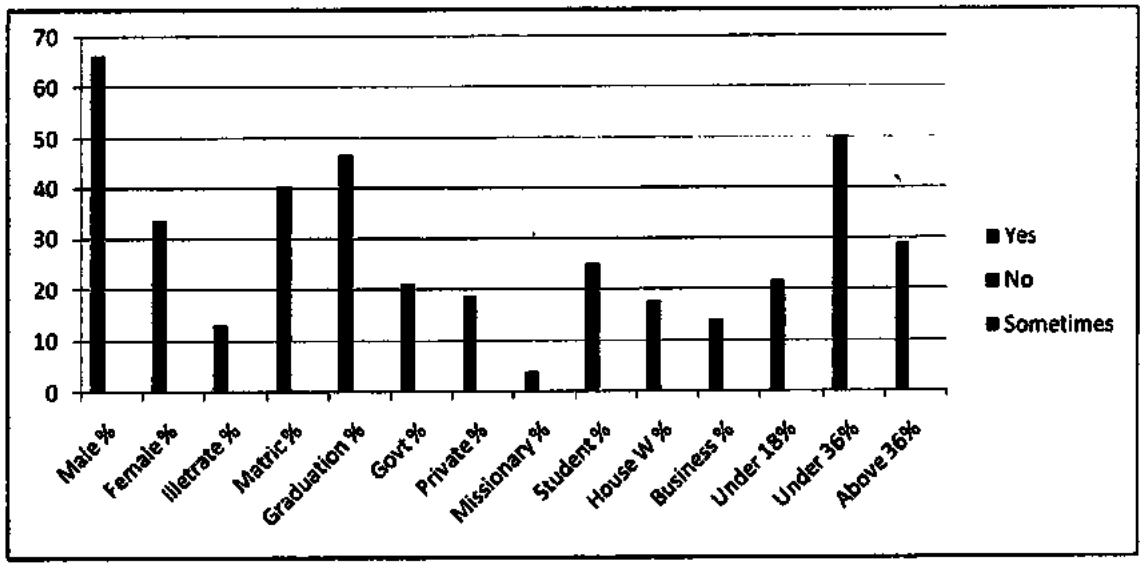
The history will bear witness that the Christians and the Muslims were living very peacefully, like a family in Sahiwal for Centuries, and they were presenting the real picture of Inter-faith harmony by their attitude towards one another. They had good family relationship with one other and they often participated in the family functions. They had sound relationship and supported each other. Additionally the Christians and the Muslims have been living in the village peacefully for the last 50 years. Both celebrate their festivals and also share the happiness with each other.

Christian Responses

As per research methodology, there were eighteen questions which were asked from Christians which are given below with the results that clearly show Muslim-Christians relations in the sphere of religious identity.

1. Do you meet your Muslim friends in daily life?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

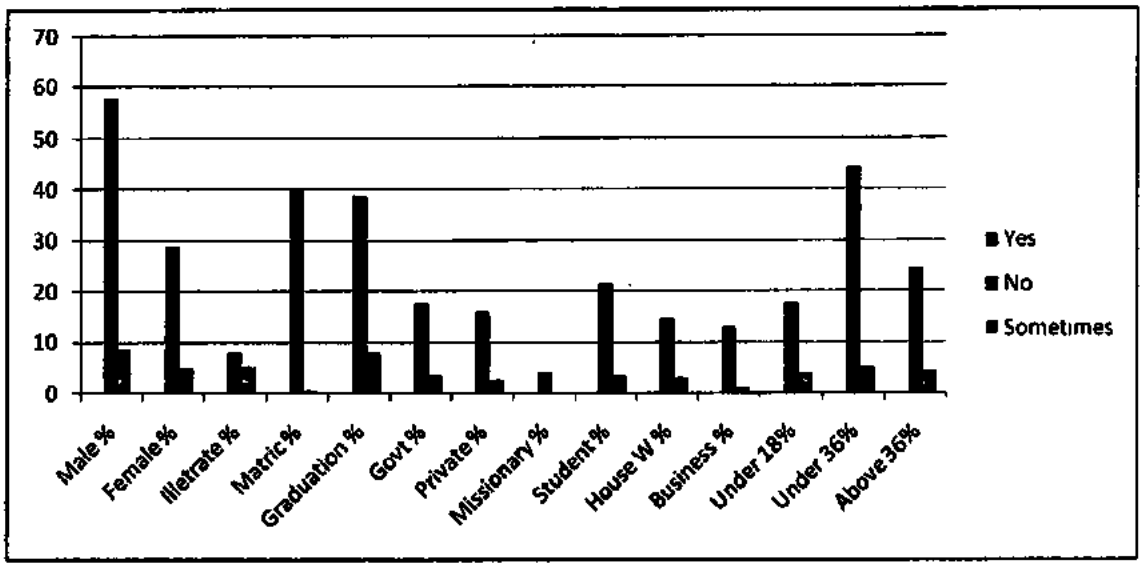


Graph 92: Results of the Question regarding meeting with Muslims in daily life (C.R).

These results of chart show that the Christians from every segment of life meet their Muslim friends in their daily life regularly.

2. Do your Muslim friends avoid meeting you?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

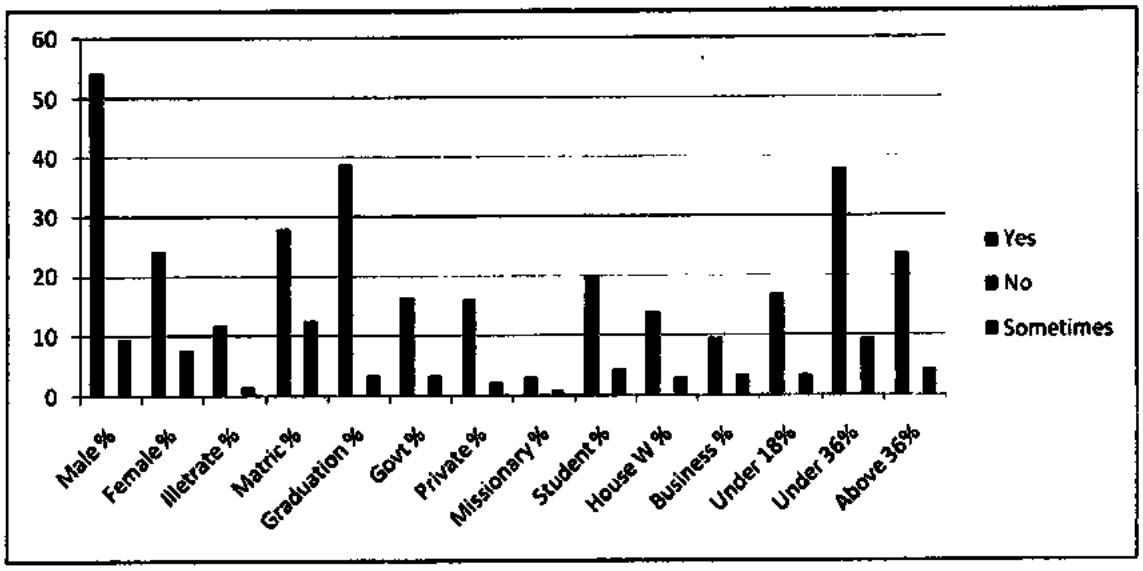


Graph 93: Results of the Question regarding Muslims avoiding from meeting (C.R).

These results show that only 13.6% of the Muslims avoid meeting their Christian friends. It can also seen in results of the questions that percentage of *Matric* and Missionary worker is very low which means they have good relations in their daily life.

3. Do you go for outing with your Muslim Friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

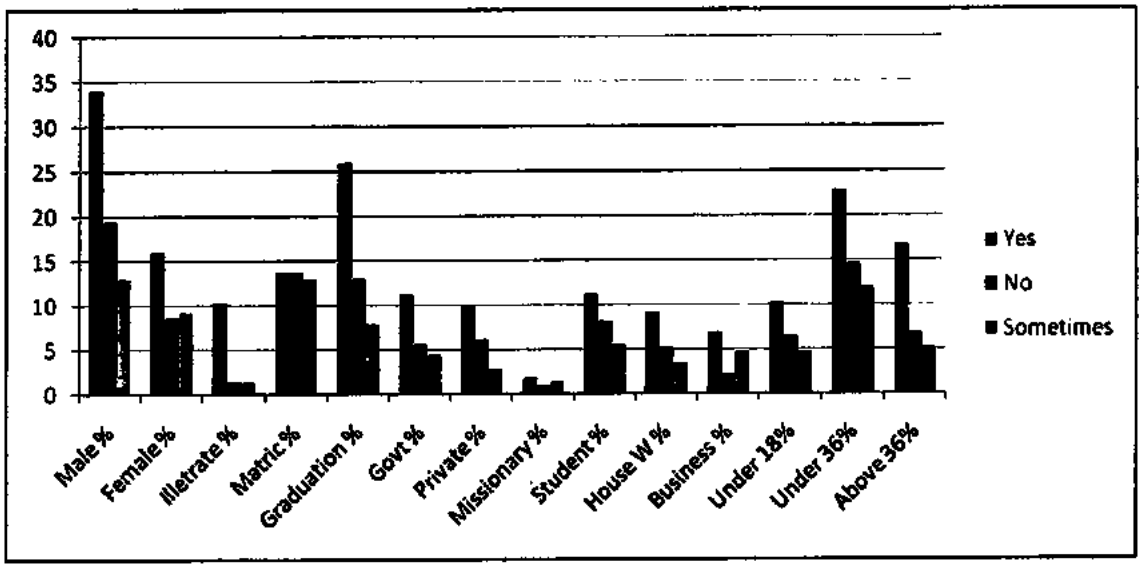


Graph 94: Results of the Question regarding outing with Muslims (C.R).

These results show 77.3% of the Christians go for outing with their Muslim friends although 22.7% of Christians sometimes go for outing with their Muslim friends.

4. Do you do *hoteling* with your Muslim friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



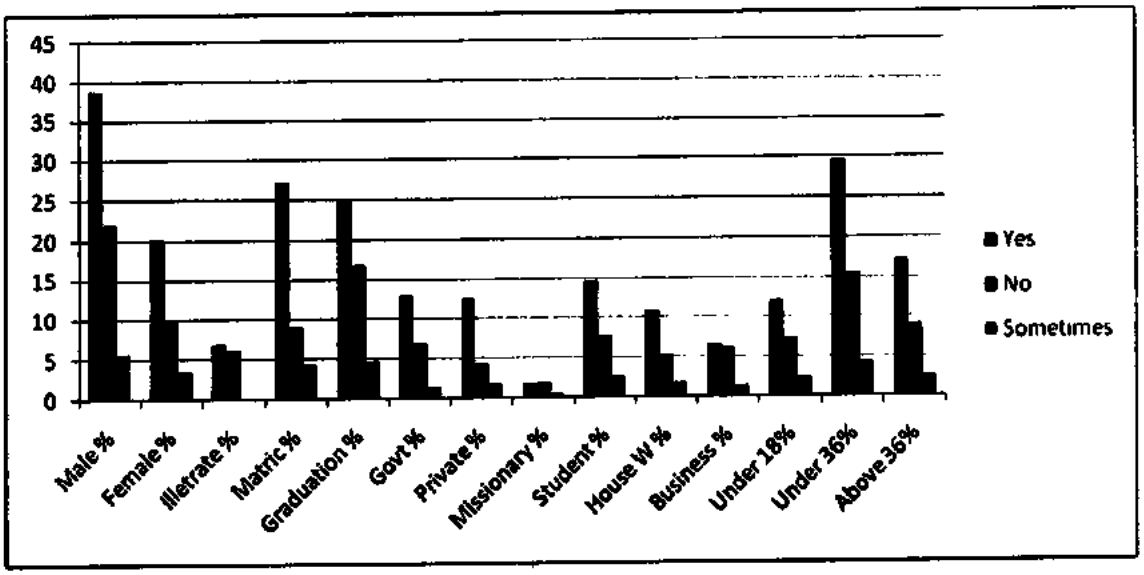
Graph 95: Results of the Question regarding hoteling with Muslims (C.R).

These results show that females living in the urban areas also go to the hotels for eating or drinking although Sahiwal is not a big city. But males' response shows low interest in this

regard. It is also seen in the results that graduate person's results and above eighteen years people have good relations.

5. Do you discuss the religious matters with your Muslim friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

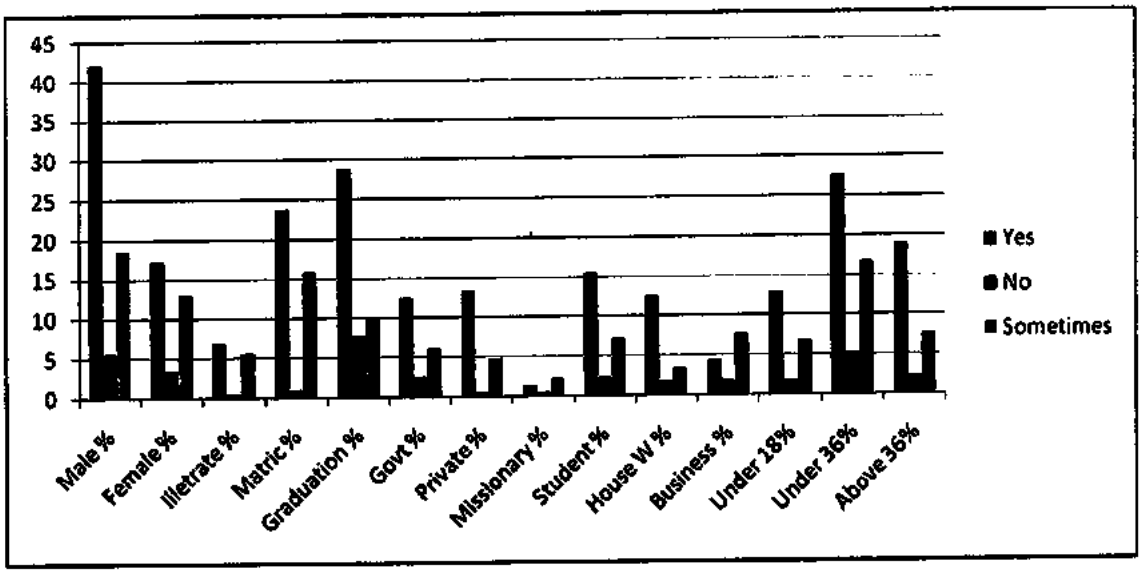


Graph 96: Results of the Question regarding discussion of religious matters (C.R).

These results show 59.1% of the Christians avoid discussing religious matters with their Muslim friends.

6. Do your Muslim friends discuss religious matters with you?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

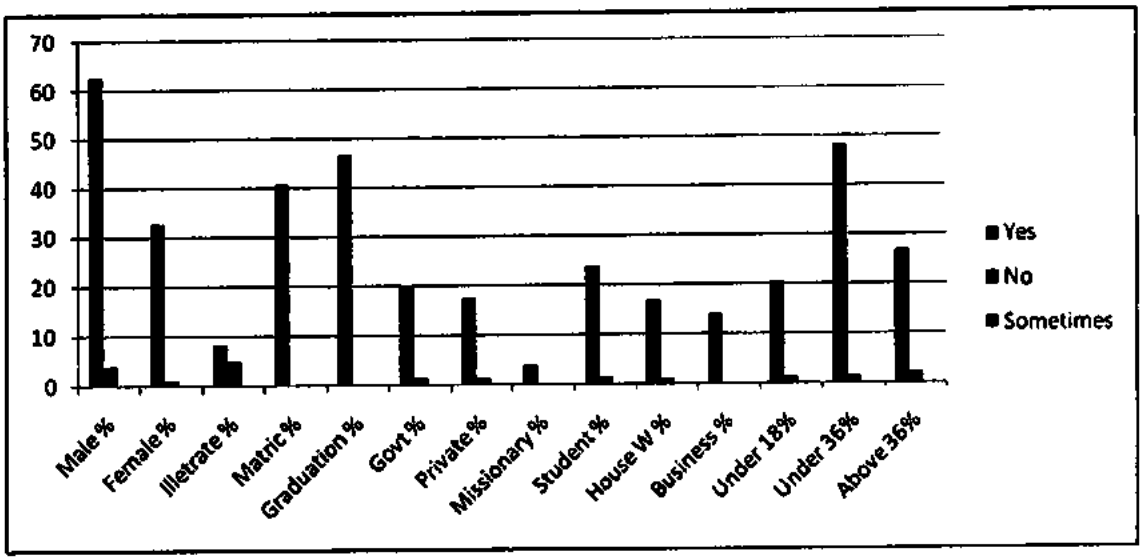


Graph 97: Results of the Question regarding Muslim discuss religious matters (C.R).

These results show that only a few people like to discuss the religious matters with each others, even many of the Muslims who have Christian friends they do not know many of Christian religious festivals.

7. Do you visit your Muslim friends` home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

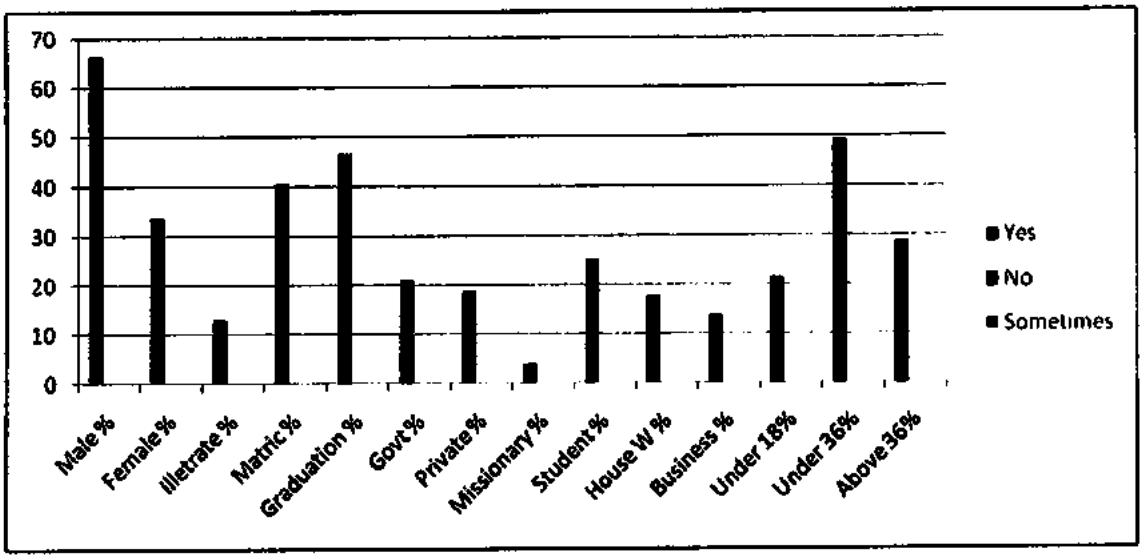


Graph 98: Results of the Question regarding visiting Muslims home (C.R).

These results show that mostly the Christians have good relations with their Muslim friends. It was also observed in the response that illiterate people avoid visiting their Muslim friends' homes which means they do not have good relations.

8. Do your Muslim Friends like to visit your home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

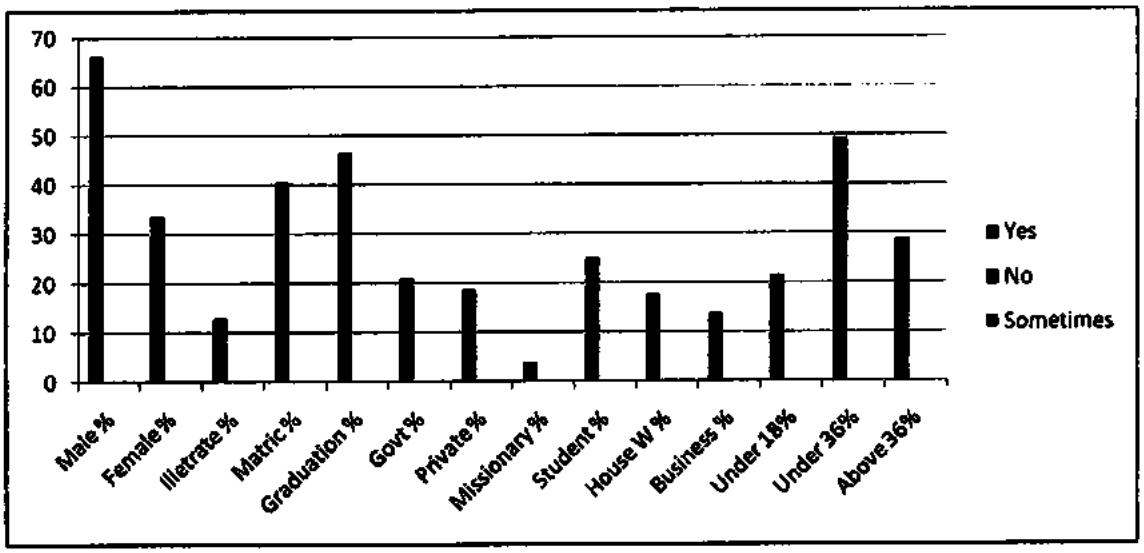


Graph 99: Results of the Question regarding Muslims visits (C.R).

These results show that Muslims' attitude is very positive about visiting the home of their Christians friends, although the Christian population of Sahiwal lives in backward areas. The response to this question shows good relations from both communities.

9. Do you visit your Muslim neighbor's home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

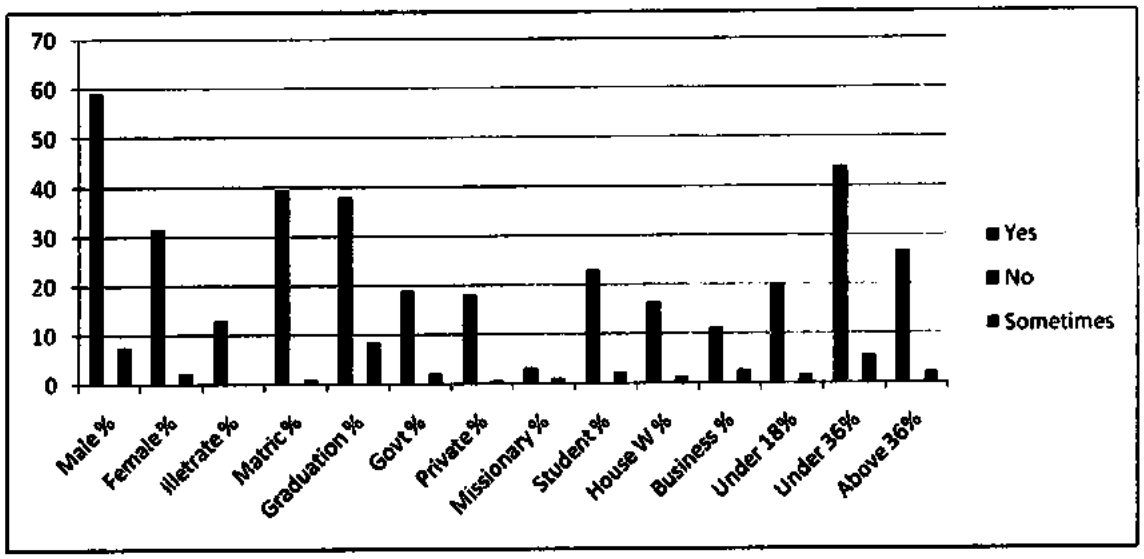


Graph 100: Results of the Question regarding visit neighbors home (C.R).

These results show that both the communities have good relations with each others at the individual level.

10. Do your Muslim neighbors exchange eating stuff with you on different occasions?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

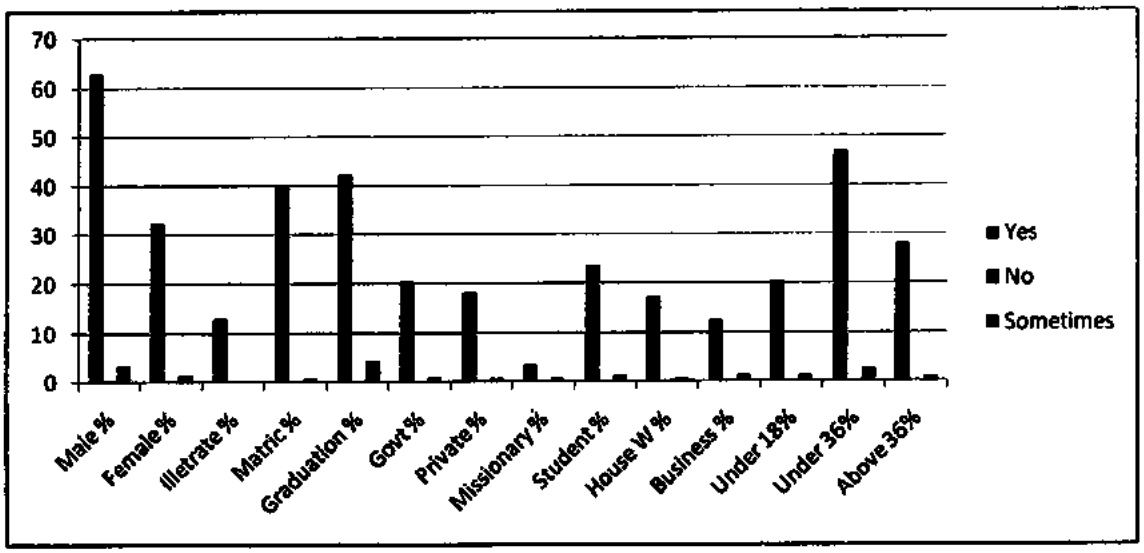


Graph 101: Results of the Question regarding exchanging eating stuff (C.R).

These results show that 90.9% of the Muslims exchange food stuff with their Christian neighbors.

11. Do you exchange eating stuff with your Muslim neighbors on different occasions?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

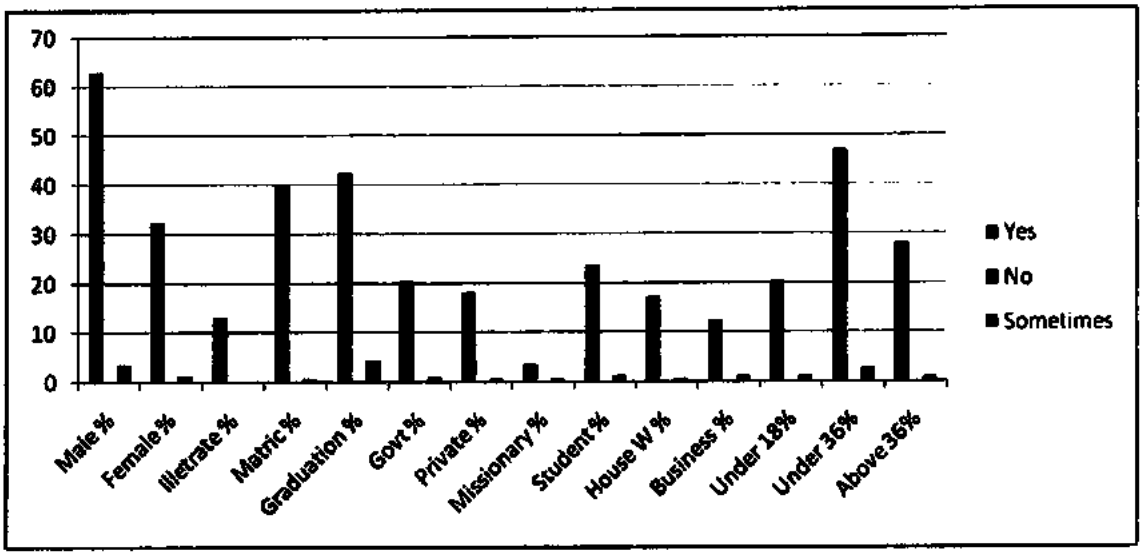


Graph 102: Results of the Question regarding exchanging eating stuff with Muslim neighbors (C.R).

These results show that good relations exist between the Christians and their Muslim neighbors.

12. Do you exchange the articles of daily use with your Muslim neighbors?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

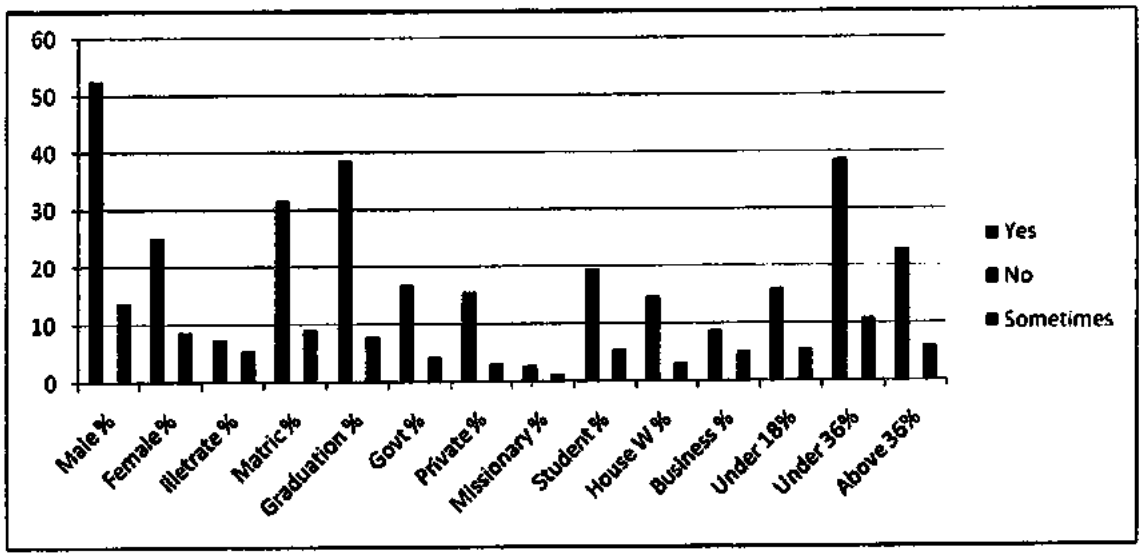


Graph 103: Results of the Question regarding exchanging articles of daily use with Muslims (C.R).

This chart clearly shows 95.5% of the Christians exchange the articles of daily use with the Muslims.

13. Do your Muslim neighbors exchange the articles of daily use with you?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

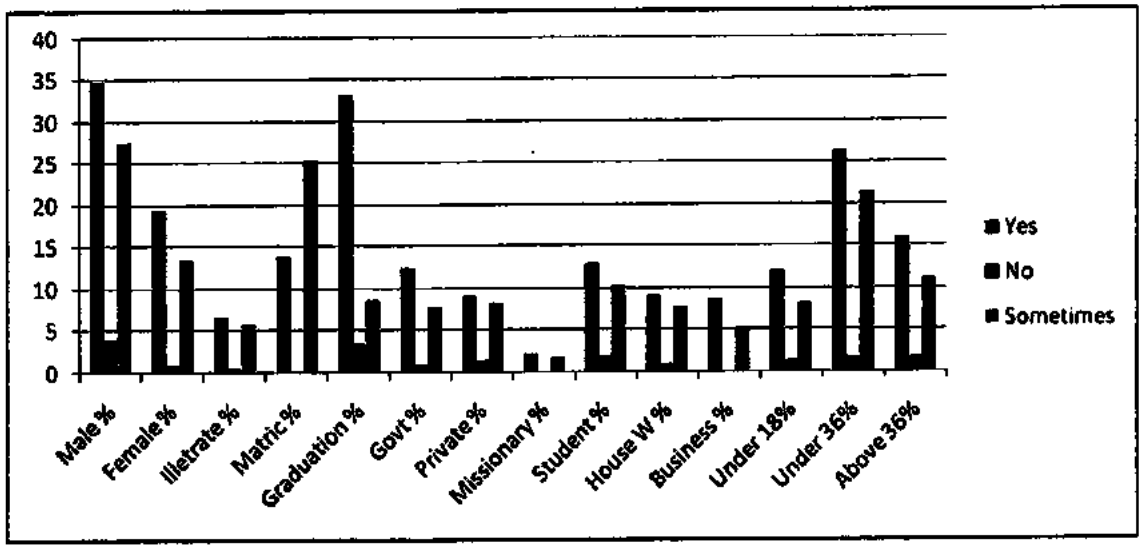


Graph 104: Results of the Question regarding exchanging articles of daily use with neighbors (C.R).

This chart shows the Muslims' response regarding the exchange of articles of daily use with their Christian neighbors. Mostly, people avoid giving detail answers to question, so only 13.6% of them answered here.

14. Do your Muslim friends invite you to their family functions?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

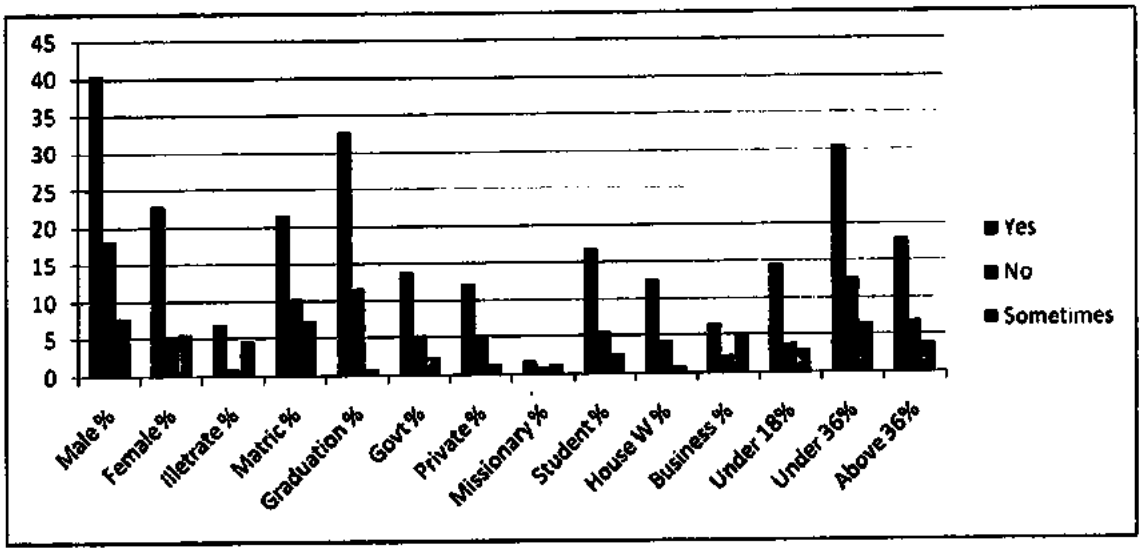


Graph 105: Results of the Question regarding invitation from Muslims on Family functions (C.R).

This chart shows that only 54.5% of the Muslims invite their Christian friends on their family functions.

15. Do you ever go for outing with your family and your Muslim friends?

There were three options in reply to every question: Yes, No and Sometimes. The graph of these results is:

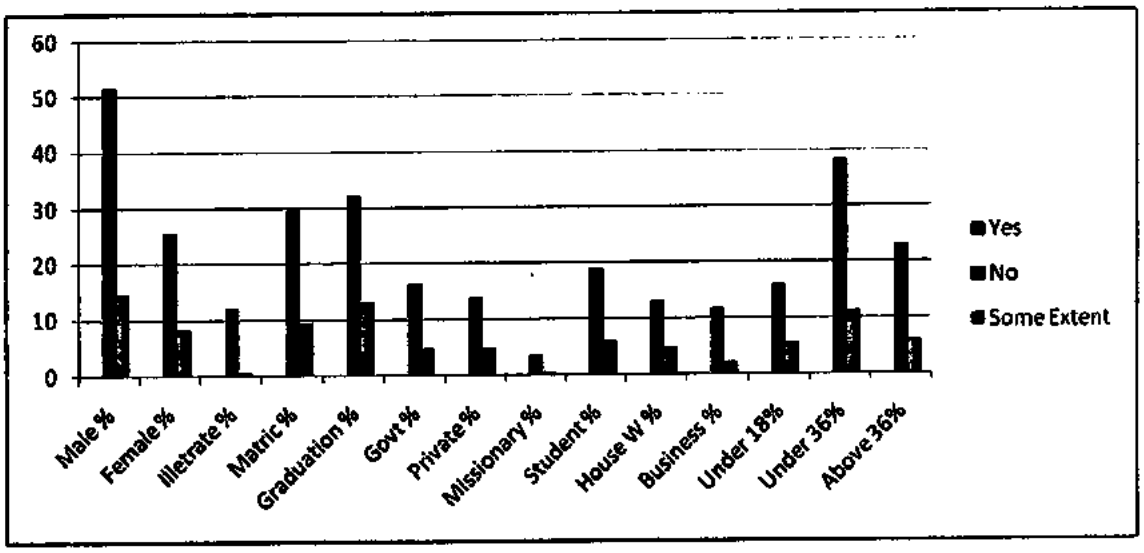


Graph 106: Results of the Question regarding outing with family (C.R).

These results show that good relations exist between the two communities in this regard.

16. Do you feel any difference in relations with Muslims after 9/11?

There were three options in reply to every question Yes, No and Some extent. The graph of these results is:

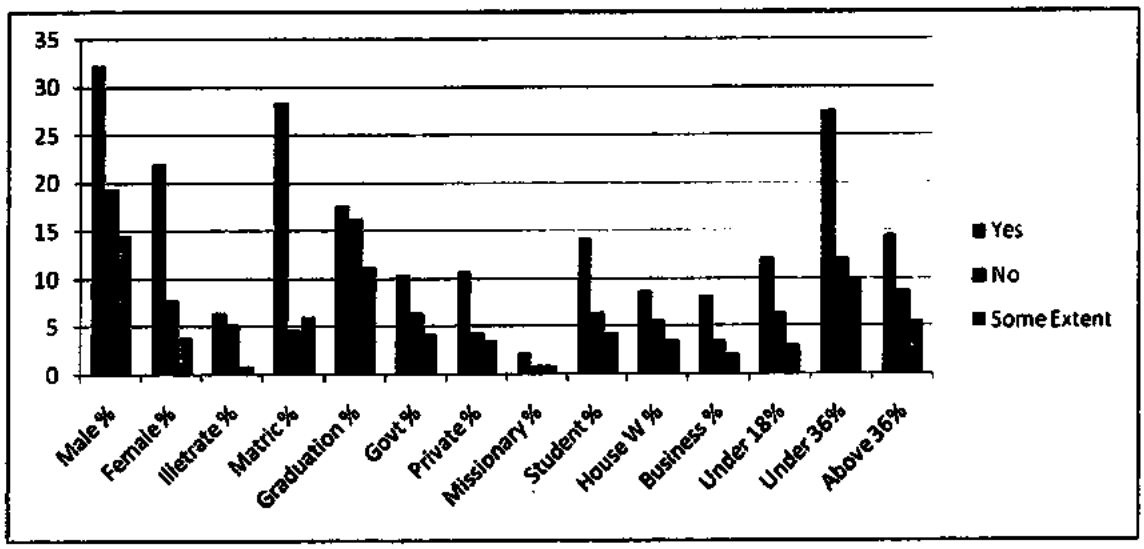


Graph 107: Results of the Question regarding differences after 9/11 (C.R).

These results show that the tragic incident of 9/11affected the relationship of the Christian with Muslims. Many people reacted violently against each other.

17. Do you feel any difference in relations after blasphemy cartoon issue?

There were three options in reply to every question Yes, No and Some Extent. The graph of these results is:

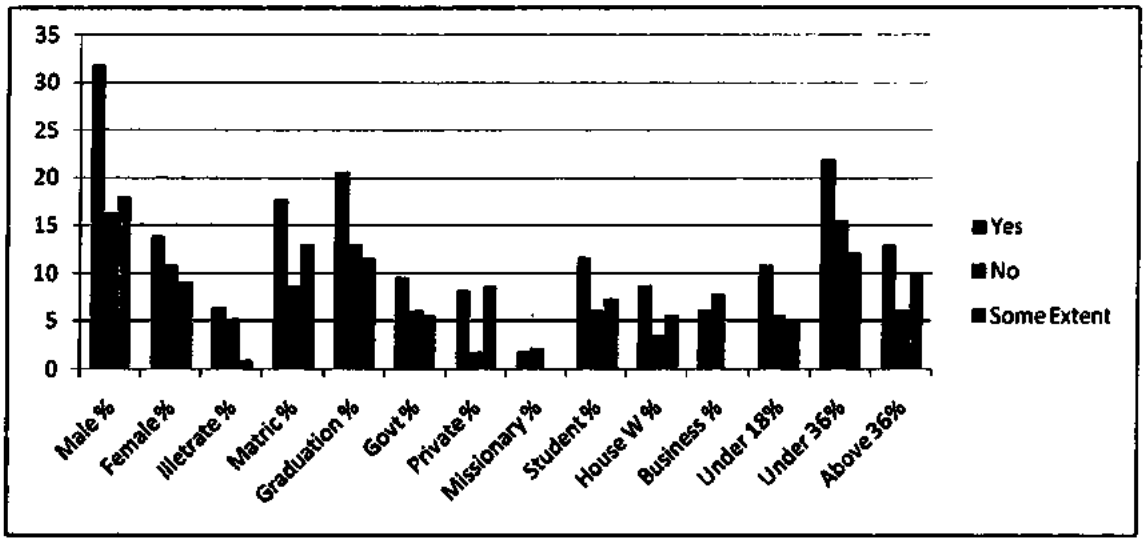


Graph 108: Results of the Question regarding differences after blasphemy issues (C.R).

These results show that the cartoon issue affected the relationship at ground level in Sahiwal. Due to religious society the attitude of the Muslims changed.

18. Do the incidents happening in Pakistan affect your relations?

There were three options in reply to every question Yes, No and Some Extent. The graph of these results is:



Graph 109: Results of the Question regarding impacts of incidents happening in Pakistan (C.R).

These result shows that when a tragic incident take place in the country, it affects our society and relationship between the Christians and the Muslims in a wide sense.

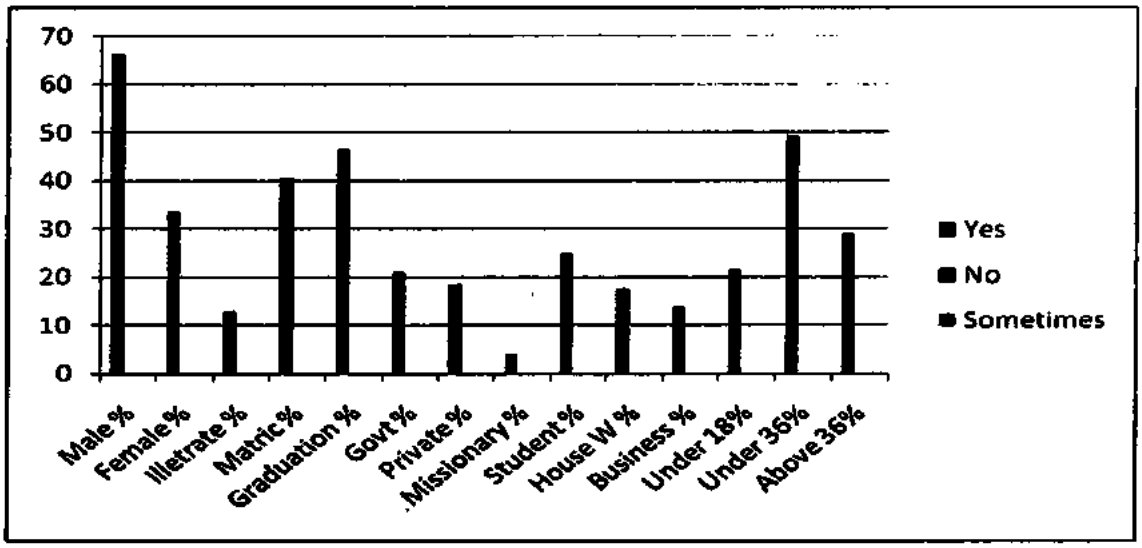
Whenever a tragic incident takes place, debate starts among the religious group which affects the religious harmony. The cases like Asia Bibi, Salman Taseer and Lahore Bomb blast issue are the frontline examples in this regard. After defining terrorism with, the religious issues by the government it has become a burning issue among the Muslims and the Christians. During the discussions on religion, intolerance to the opposite opinion is a common issue which creates gaps among them. Written material against other religions also creates gaps. Some of the people do not discuss religion, during their meetings so their relations remain good. Some of them intermingle departmental inefficiency to religious inequality. The Christian community says that the government is responsible for all problematic issues related to living necessities for the Christian populated areas. There are many steps socially, economically and politically which are required for the betterment of Muslim-Christian relations in Sahiwal.

Muslims' Response

Religious identity remains an important issue for Muslims although they are living in Muslim society but they are very conscious about their identity. During interaction it is an important issue for every community or person to show their identity so everyone care about it. There were sixteen questions which were asked about their religious identity, which are given below with the results that clearly show Muslim-Christians relations.

1. Do you meet your Christian friends in daily life?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

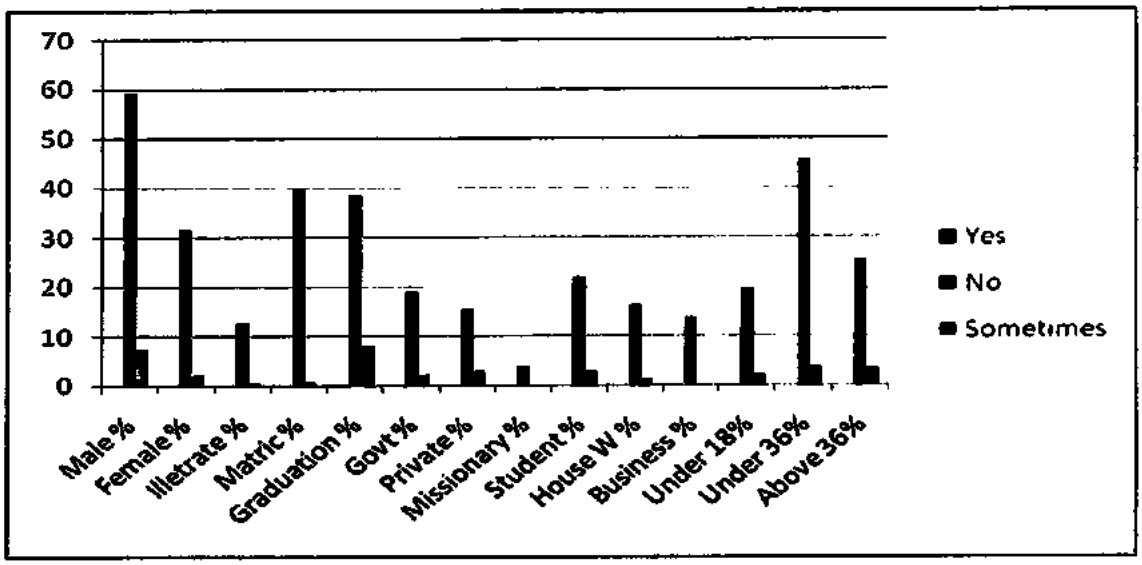


Graph 110: Results of the Question regarding meeting in daily life with Christians (M.R).

These results of chart show that the Muslims meet their Christian friends in their daily life.

2. Does your Christian friend avoid meeting you?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

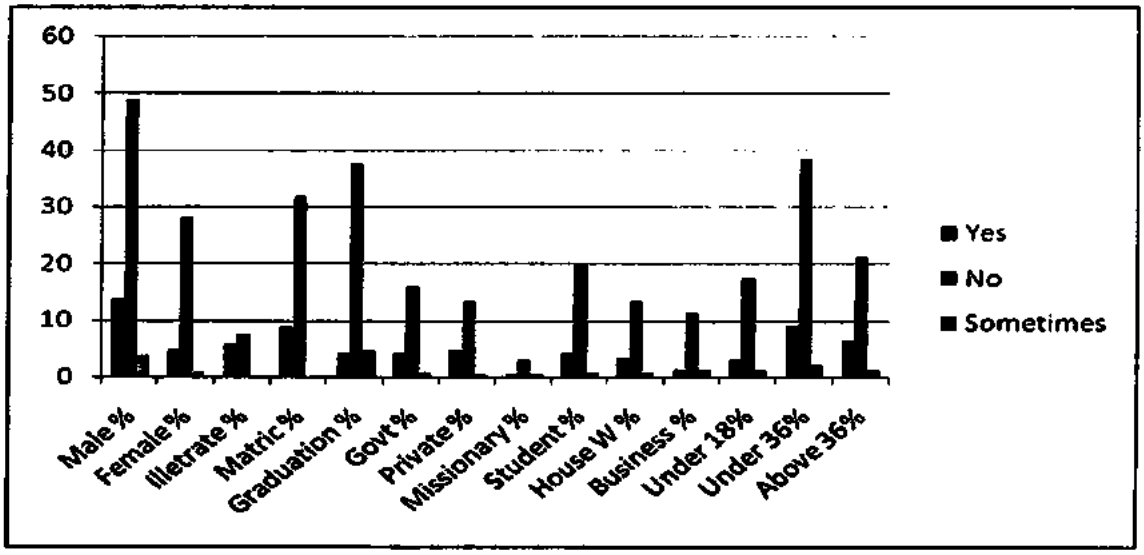


Graph 111: Results of the Question regarding avoiding meeting in daily life with Christians (M.R).

These results show that only 9.09% of the Christians avoid meeting their Muslims friends.

3. Do you go for outing with your Christian Friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

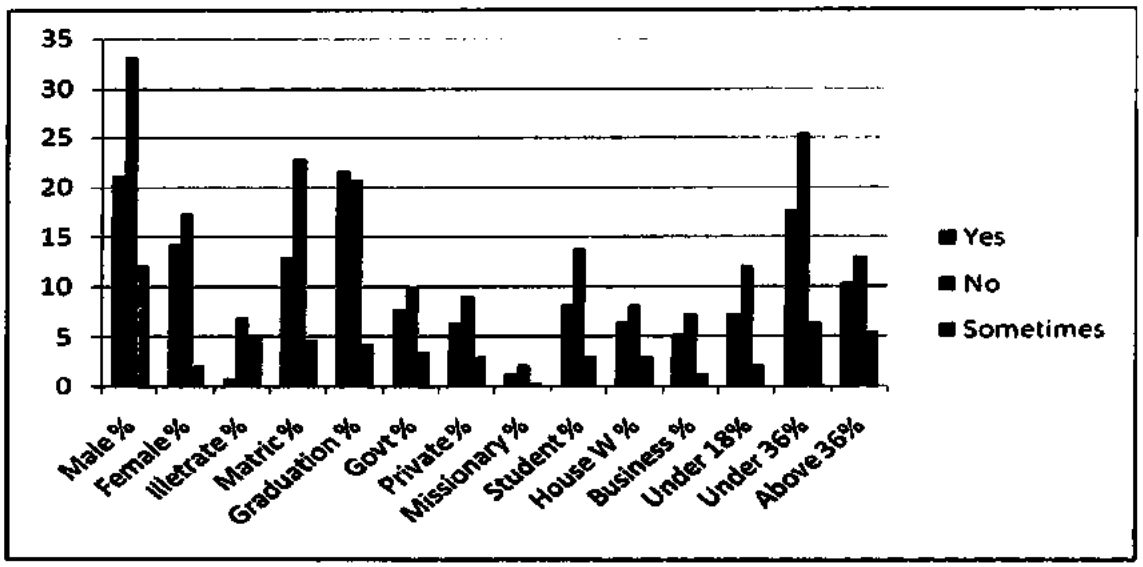


Graph 112: Results of the Question regarding outing with Christians (M.R).

These results show 77.3% of the Muslims do not go for outing with their Christian families and friends.

4. Do you do *hoteling* with your Christian friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

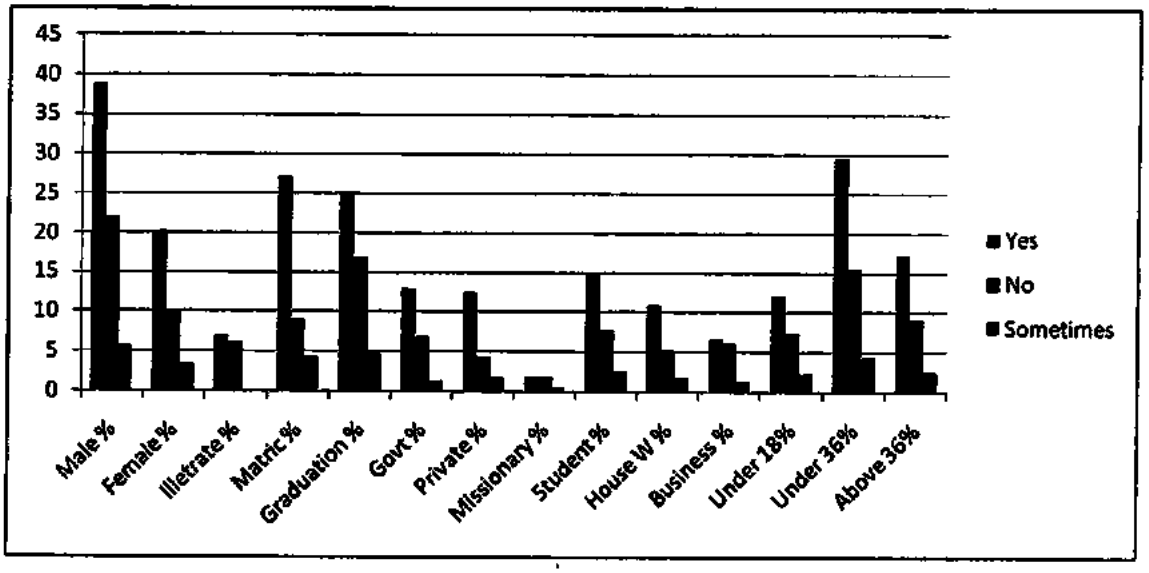


Graph 113: Results of the Question regarding hoteling with Christians (M.R).

These results show the female living in the urban areas go to the hotels for eating or drinking although Sahiwal is not a big city. But males' response shows low interest in this regard.

5. Do you discuss religious matters with your Christian friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

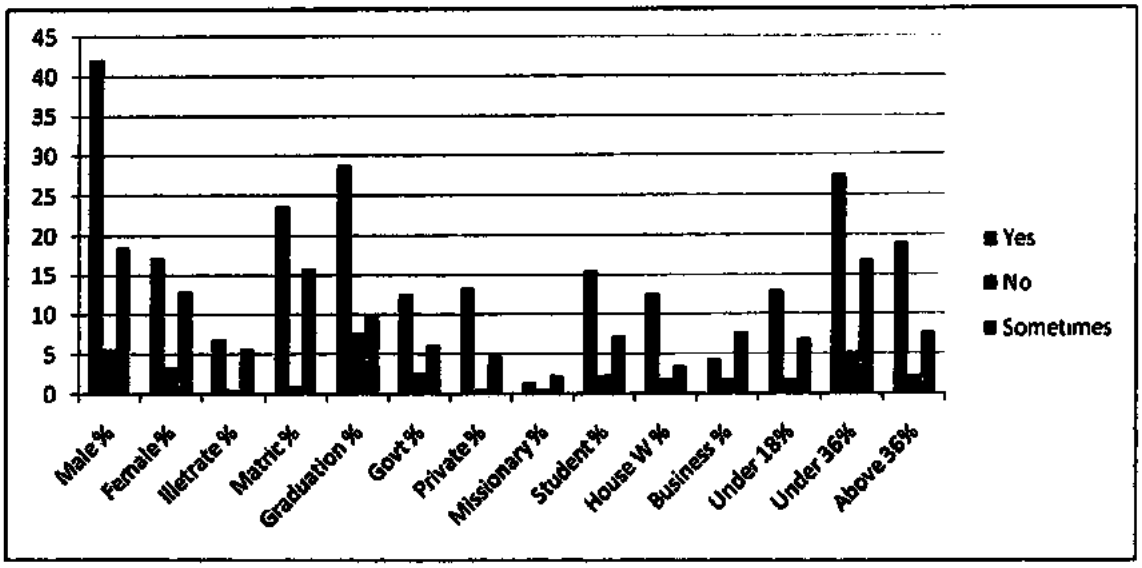


Graph 114: Results of the Question regarding discussing religious matters with Christians (M.R).

These results show 59.1% of the Muslims avoid discussing religious matters with their Christian friends.

6. Do your Christian friends discuss religious matters with you?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

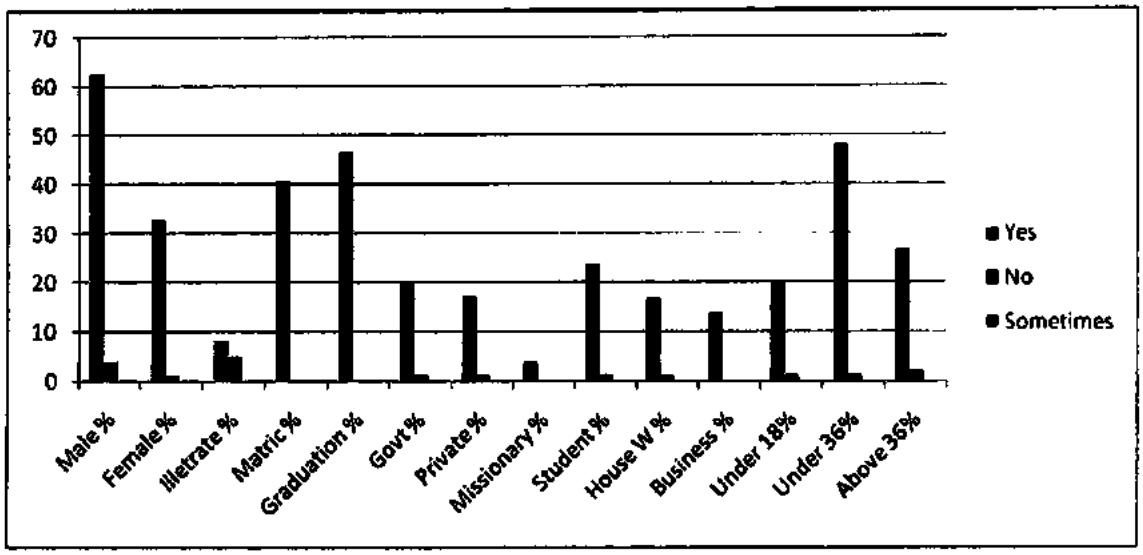


Graph 115: Results of the Question regarding Christian discuss religious matters with you (M.R).

These results show only a few people like to discuss religious matters with each others, even many of the Christian who have Muslim friends they do not know many of the Christian religious festivals.

7. Do you visit your Christian friend's home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

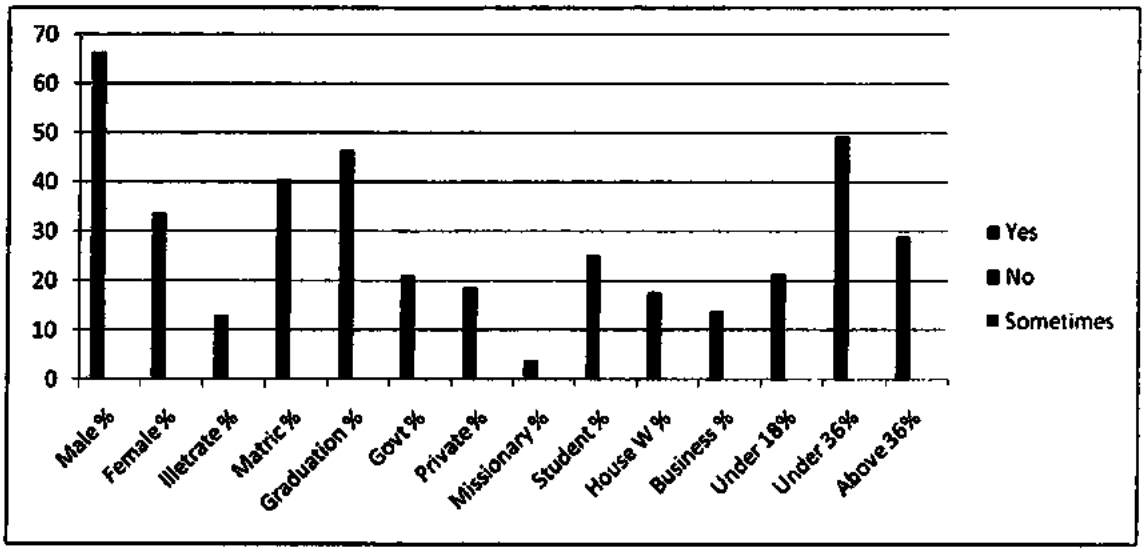


Graph 116: Results of the Question regarding visit Christian friends home (M.R).

These results show that mostly, the Muslims have good relations with their Christian friends.

8. Do your Christian Friends like to visit your home?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

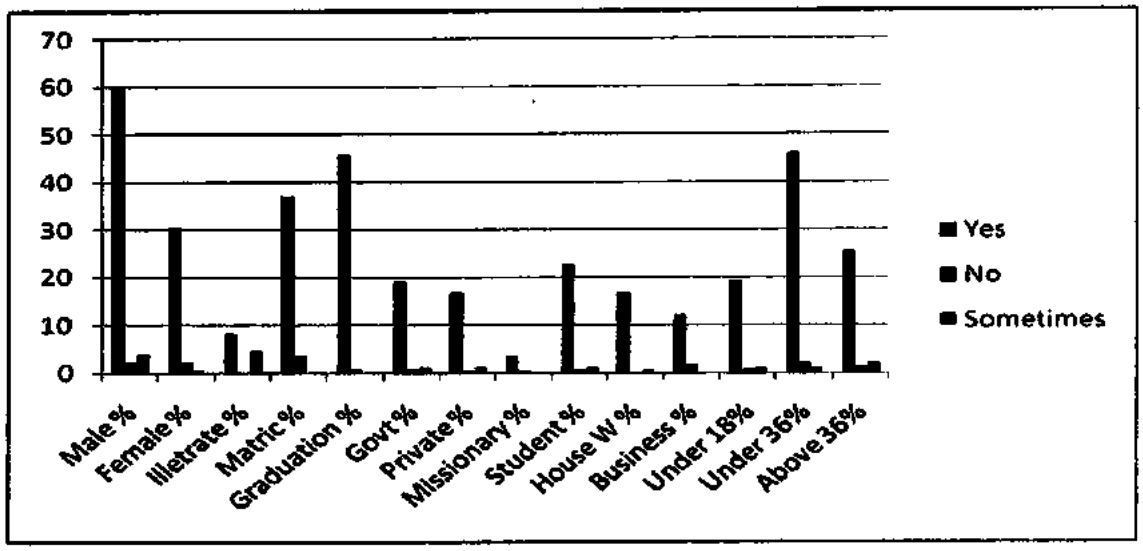


Graph 117: Results of the Question regarding Christians like to visit your home (M.R).

These results show that Christians' attitude is very positive about visiting the home of their Muslim friends.

9. Do your Christian neighbors exchange eating stuff with you on different occasions?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

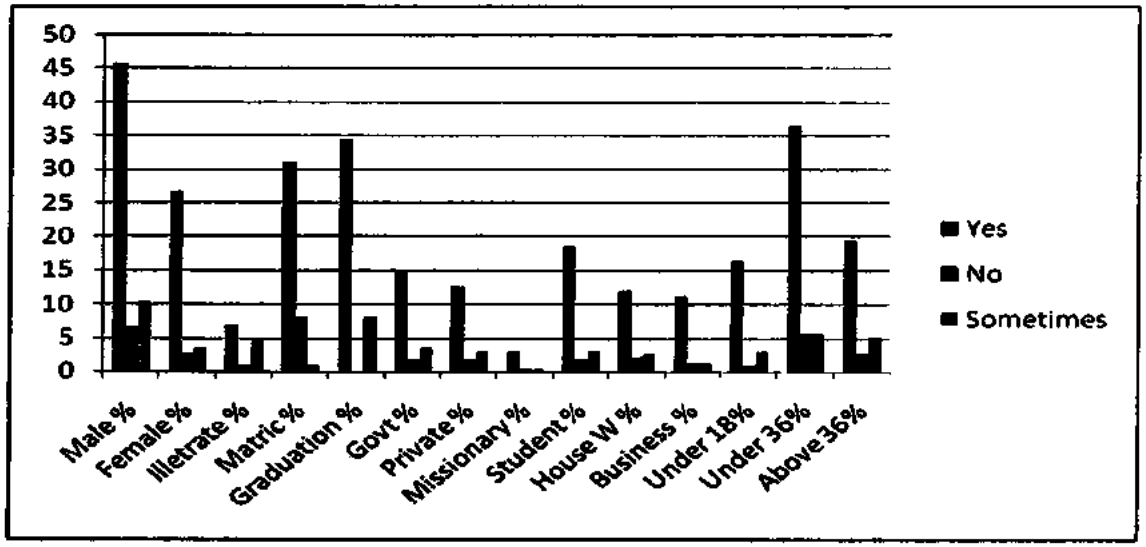


Graph 118: Results of the Question regarding exchanging eating stuff (M.R).

These results show 90.9% of the Christians do not exchange food stuff with their Muslim neighbors.

10. Do you exchange eating stuff with your Christian neighbors on different occasions?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

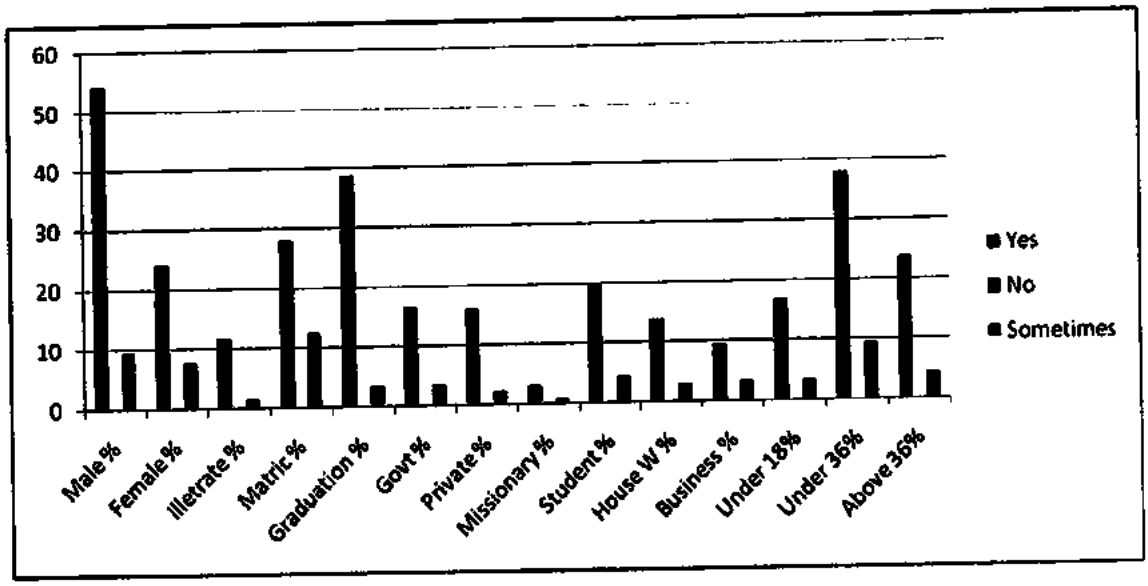


Graph 119: Results of the Question regarding exchanging eating stuff with Christians (M.R).

These results show that weak relations exist between the two communities in this regard.

11. Do you exchange the articles of daily use with your Christian neighbors?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

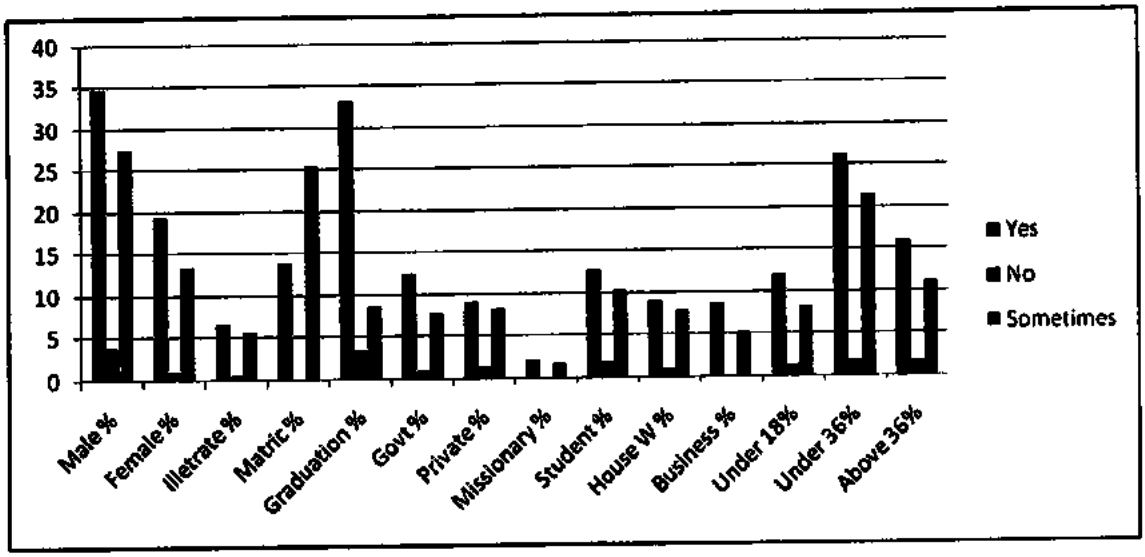


Graph 120: Results of the Question regarding exchanging articles of daily use with Christians (M.R).

This chart clearly shows 95.5% of the Muslims exchange the articles of daily use with the Christians.

12. Does your Christian friend invite you to their family functions?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

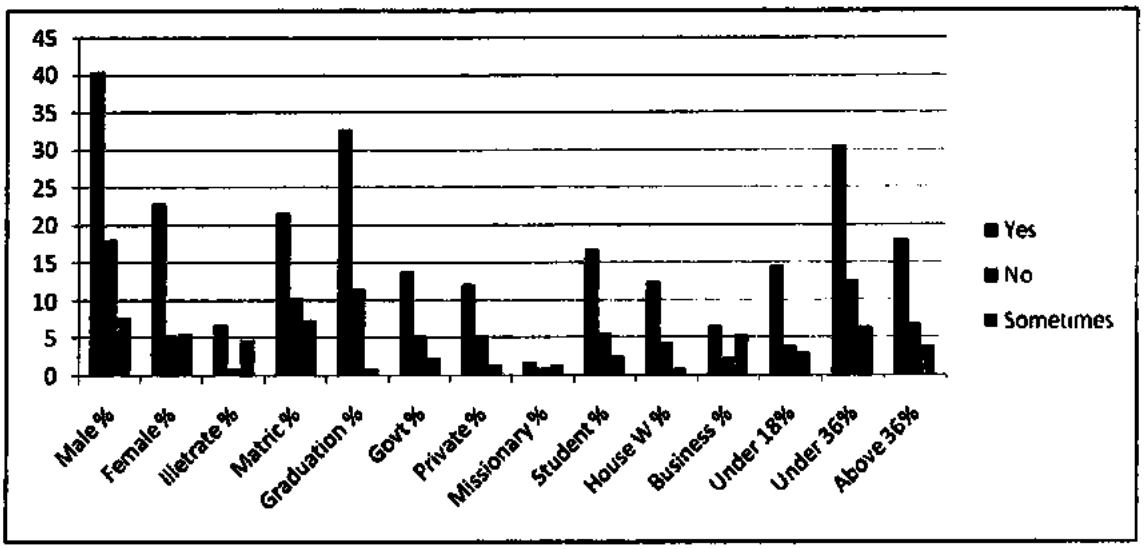


Graph 121: Results of the Question regarding invitation on family functions from Christians (M.R).

This chart shows that only 54.5% of the Christian invite their Muslim friends on their family functions.

13. Do you go for outing with your family and your Christian friends?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

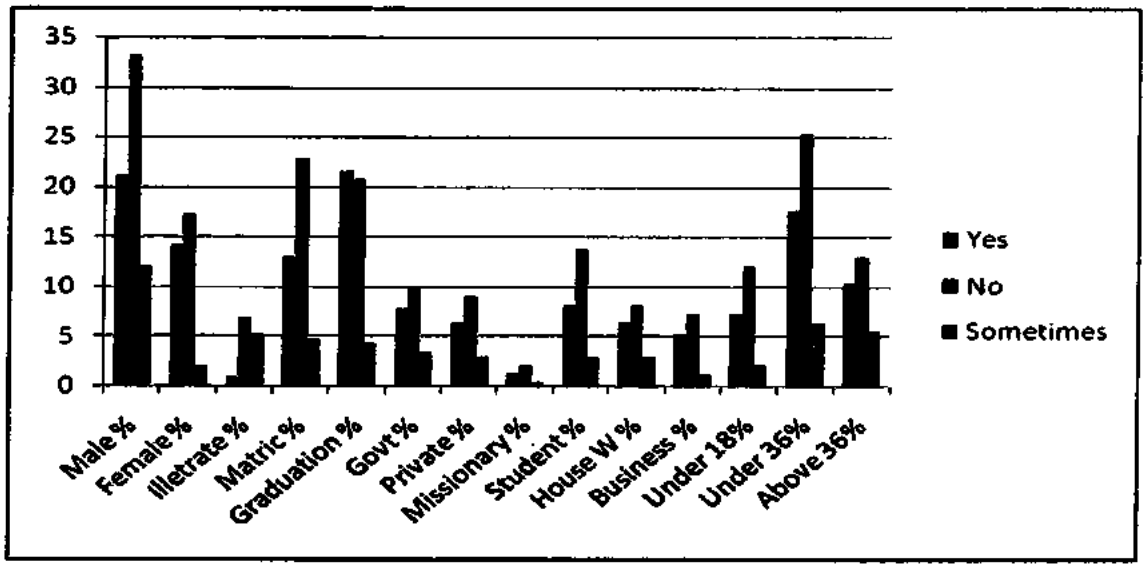


Graph 122: Results of the Question regarding outing with Christians (M.R).

These results show that graduate persons, students and mature aged people response is good which means they have good relations with each other.

14. Do you feel any difference in relations with the Christian Families after 9/11?

There were three options in reply to every question Yes, No and Some extent. The graph of these results is:

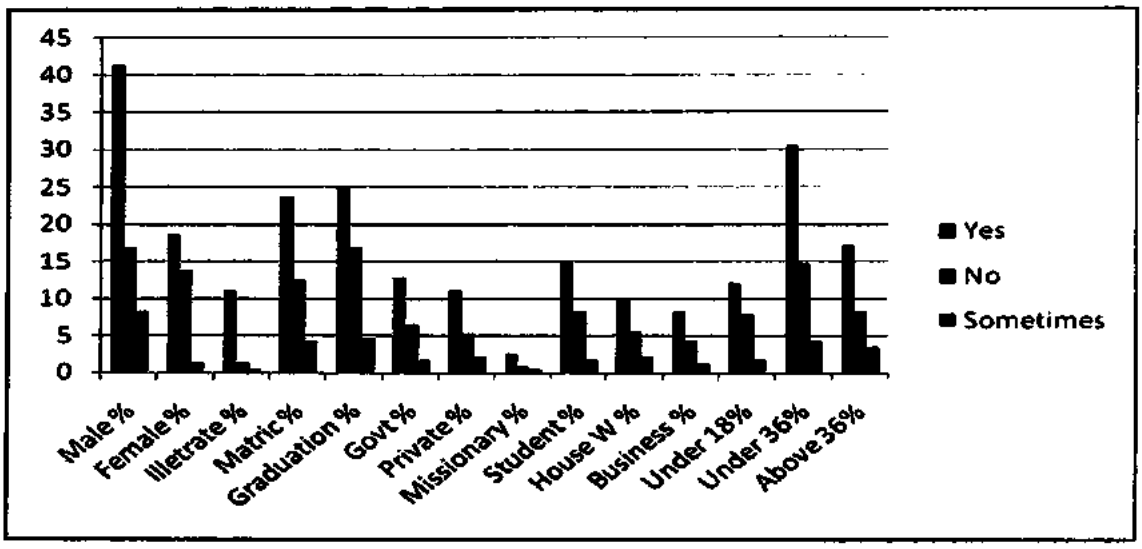


Graph 123: Results of the Question regarding differences in relations after 9/11 (M.R).

These results show that the tragic incident of 9/11 affected greatly, the relations. There are many people who reacted against one another after 9/11 although some of the local religious institutes arranged a number of seminars after 9/11, for creating relations with each other.

15. Do you feel any difference in relations with the Christian families after blasphemy cartoon issue?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

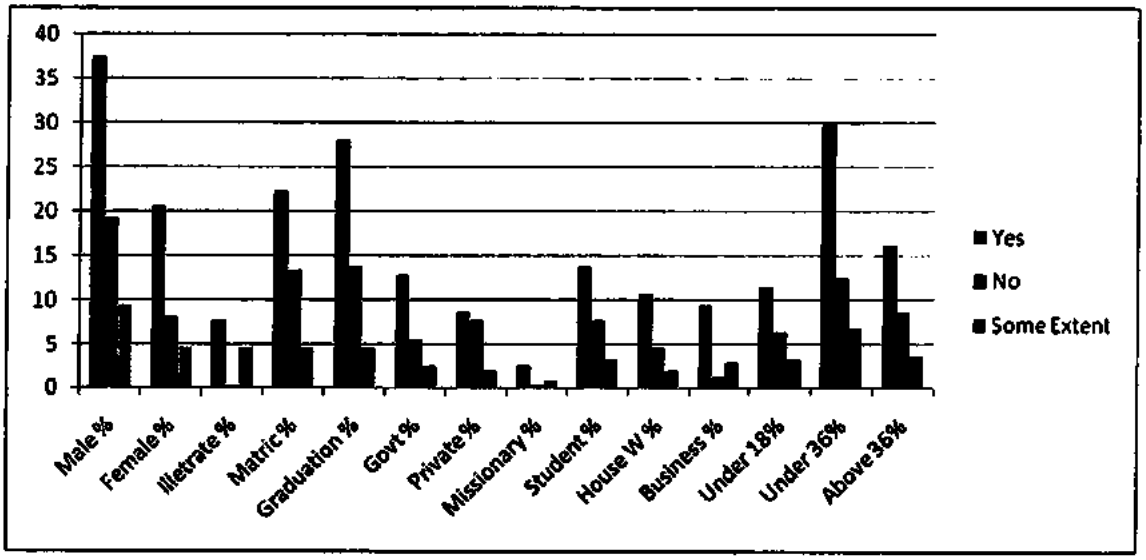


Graph 124: Results of the Question regarding differences after blasphemy issues (M.R).

These results show that cartoon issue affected their relationship at ground level in Sahiwal. Due to being religious society, the attitude of the Muslims changed it is also seen that affects of these issues were on literate and mature aged people.

16. Do the incidents happening in Pakistan affect your relations?

There were three options in reply to every question Yes, No and Some extent. The graph of these results is:



Graph 125: Results of the Question regarding affects of incidents happening in Pakistan (M.R).

These results show that if a tragic incident happens in Pakistan it affects our society and relationship between the Christian and the Muslim in a wide sense.

Those who gave their comments said that we face some difficulties due to some extremists otherwise our relations are too good. Individual relations are those which we have with others without any conception of our status. People start making friends from their childhood and continue till death. Ups and downs in relations is a common phenomena which is affected by the social issues, but sometimes, the religion also creates some issues. During the survey, I found out through the questionnaires that the governments' negligence is a major factor in this respect. The government has created a number of platforms for solving such issues, but people who are appointed in these platforms are selected on political basis rather than merit. National council for interfaith harmony is one of the most important platforms, but it is not working nowadays. Some of the people are working in their personal capacity for this noble cause like Sheikh Ijaz Ahmed Raza, Mufti Mzhar Fareed Shah and Mufti Wilayat Iqbal.

Part Two: Rituals Interaction

Rituals which is originally derived from Latin word "*ritus* or *rite*" which is defined as "a religious or solemn ceremony consisting of a series of actions performed according to prescribed order". According to the definition, rituals are integral part of religion, on which religion provides directions to do so. Every religion gives series of instruction for performing these rituals which are related to every human being. According to my work ritual means those life ceremonies which are part of everyone`s life. I have divided these rituals into three main categories, Births, Weddings and Deaths.

Births

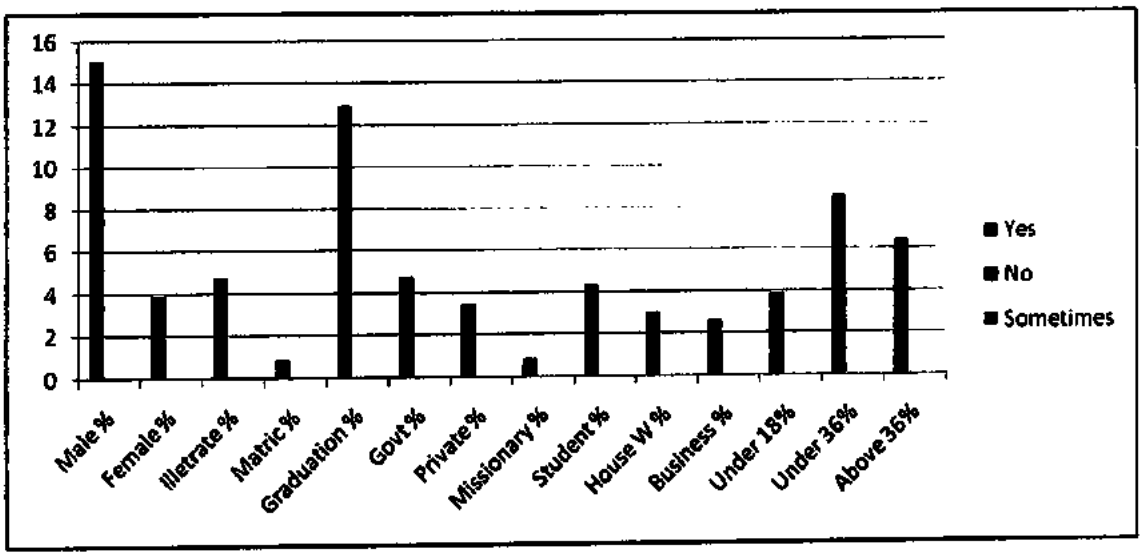
The birth of a son in a family is the occasion for festivities and happiness. The birth of a daughter is not generally welcomed. *Aqiqa* ceremony is also performed in most families within the first month of birth. At the occasion of a death, if the death is that of an old man or women, the relatives of the deceased are supposed to spend a lot of money in a solemn feast. The general customs, however, are as of adjoining districts. According to sociological perspective Family relation are among major factors in framing social relations. In Pakistani context, family relations show the trends of people`s community in which they like to move. Many of the Muslim families have good relations with the Christian families. Veil is a major issue in family relations, when we talk about family relations it means with the home relation as well, for the Muslims.

Christian Responses

There were four questions which are given below with the results that clearly show Muslim-Christians relations on the eve of child birth.

1. Do you invite your Muslim friends on child birth?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

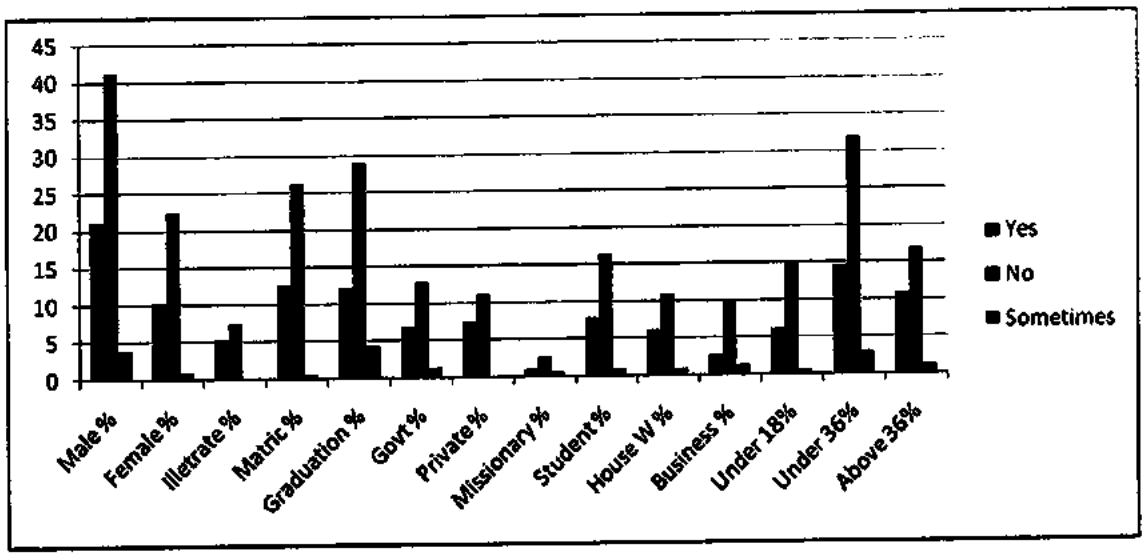


Graph 126: Results of the Question regarding inviting Muslim friends on child birth (C.R).

Child birth is the occasion of happiness for families in Pakistan so many people celebrates it in different ways almost everyone share his/her happiness with their friends.

2. Do you send something to your Muslim friends' home on child birth eve?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

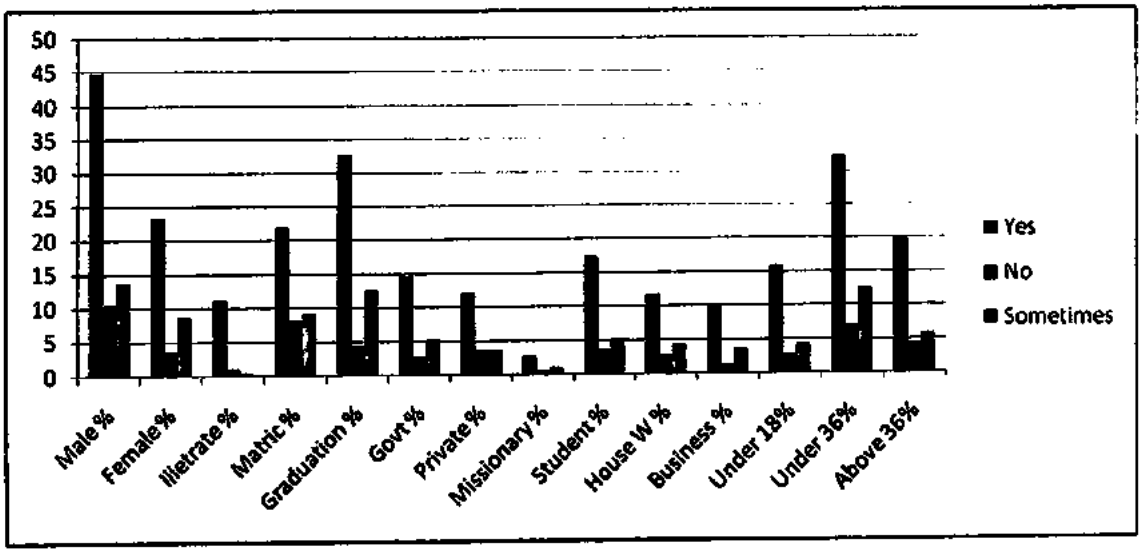


Graph 127: Results of the Question regarding sending sweets on child birth (C.R).

These results show that only 31.8% of the Christians send something to their Muslim friends' homes although response of literate, students and mature people is better than others.

3. Do you invite your Muslim friends on functions like birthday etc?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

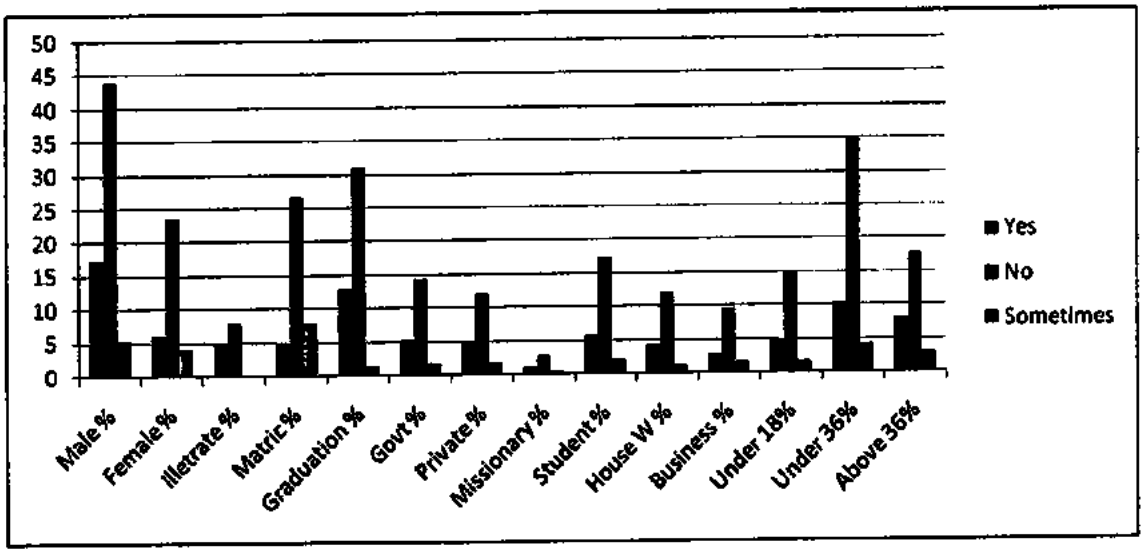


Graph 128: Results of the Question regarding inviting Muslim friends on birthday (C.R).

These results show that a large number of the Christians invite their Muslim friends on the eve of birthday and other family functions, although, 13.6% of the Christians do not invite their Muslim friends on these events.

4. Do your Muslim friends invite you the occasion of child birth or Aqiqa ceremony?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 129: Results of the Question regarding inviting Muslim friends on *Aqiqa* (C.R).

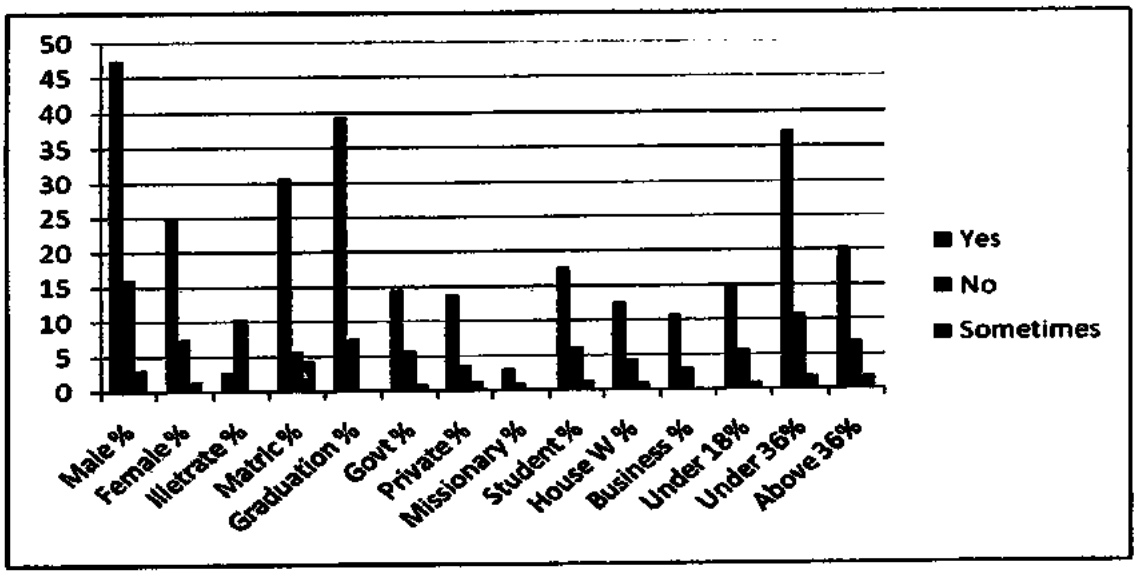
This chart clearly shows that 68% of the Muslims do not invite their Christians friends on the occasion of child birth.

Muslims' Response

There were three questions which are given below with the results that clearly show Muslim-Christians relations on the eve of child birth.

1. Do you invite your Christian friends on child birth?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

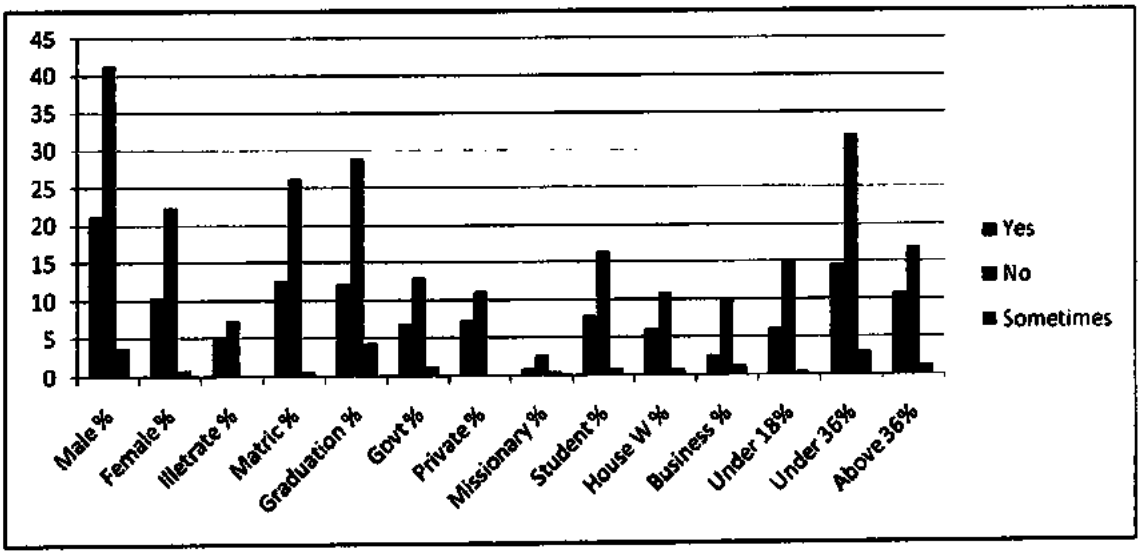


Graph 130: Results of the Question regarding inviting Christian friends on child birth (M.R).

Child birth is an occasion of happiness for the families in Pakistan; so many people celebrate it in different ways. These results show that 72.7% of the Muslims invite their Christian friends and families on this occasion of happiness.

2. Do you send anything to your Christian friend's home on child birth eve?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

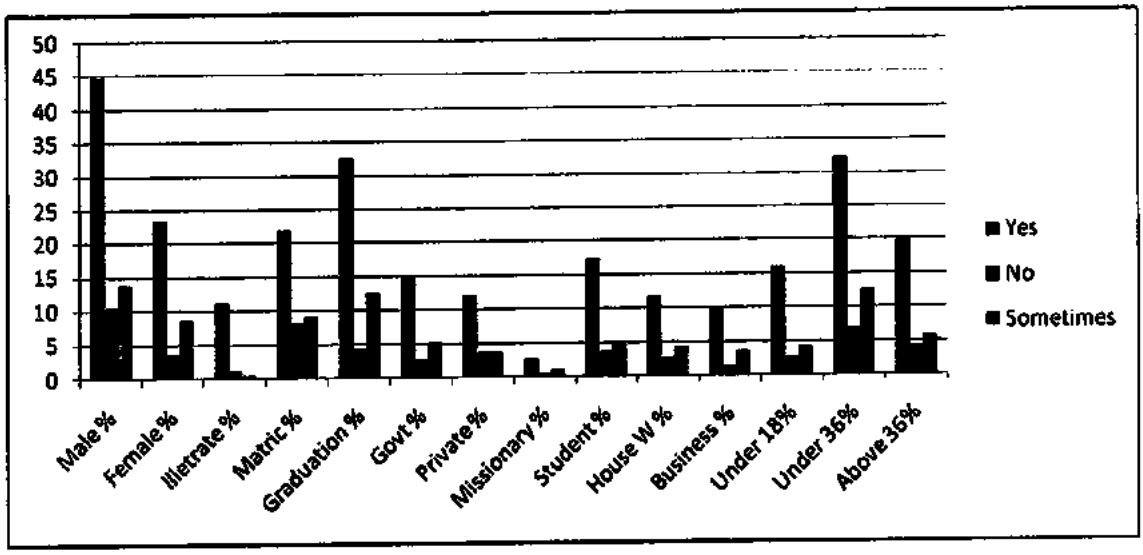


Graph 131: Results of the Question regarding sending sweets to Christian friends on child birth (M.R).

These results show that only 31.8% of the Muslims send something to their Christian friends home and Christian families they interact with.

3. Do you invite your Christian friends on the functions like birthday etc?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 132: Results of the Question regarding inviting Christian friends on birthday (M.R).

These results show that, a large number of the Muslims invite their Christians friends on the eve of the birthday and other family functions, although, 13.6% of the Muslims do not invite their Christian friends on these events.

Overall the result of questions about family relations showed that the Muslims have good relations with the Christians. Those who passed their comments stated that the Government

should try to control the negative incidents that have key impacts on their relationship. Family relations are very important factor because Pakistani society is totally based upon family and Brotherly system. If you have family relations with someone it means you are part of that family. Many of the Christian families and individuals have good relations with the Muslim families which have got strength with the passage of time. Although, the Muslim and the Christian have good family relations, but some limitations still exist among them while in some families they have no boundaries.

Weddings

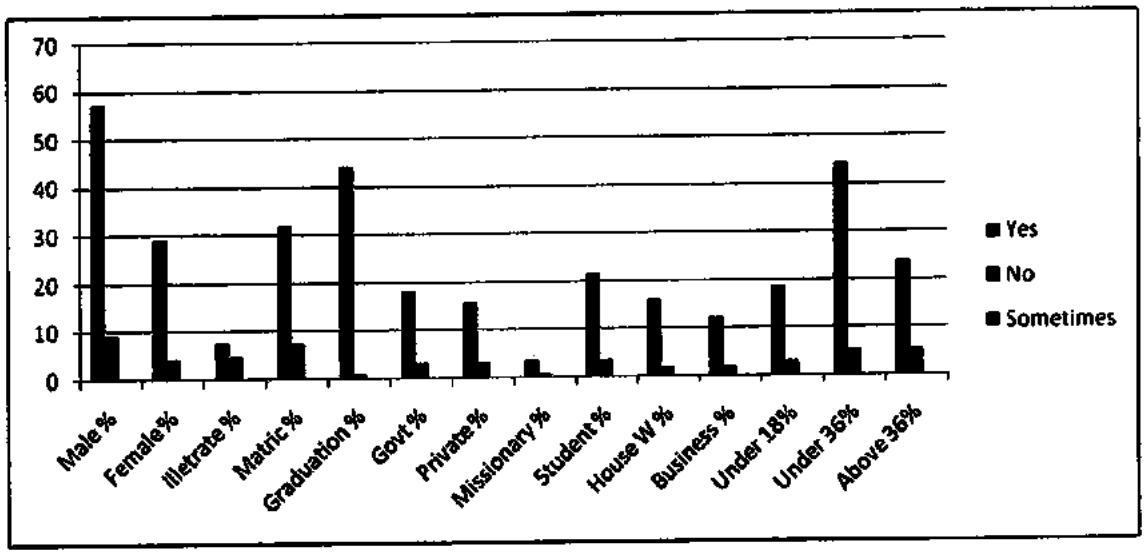
At the time of marriage the marriage procession known as "*Janj*" goes to the house of the bride. The bridegroom wears *Sehra*, made of flowers and decorated with golden papers and shining mirrors, on his forehead and specially made clothes on the occasion. Generally the *Nikah* ceremony is performed at night and the *Janj* turns along with the bride in a palanquin in the morning. As per my research methodology I have designed a questionnaire for the Christians and the Muslims in which question were asked regarding family interaction.

Christian Responses

There were three questions which are given below with the results that clearly show Muslim Christians relations during this time period.

1. Do you invite your Muslim friends on weddings?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

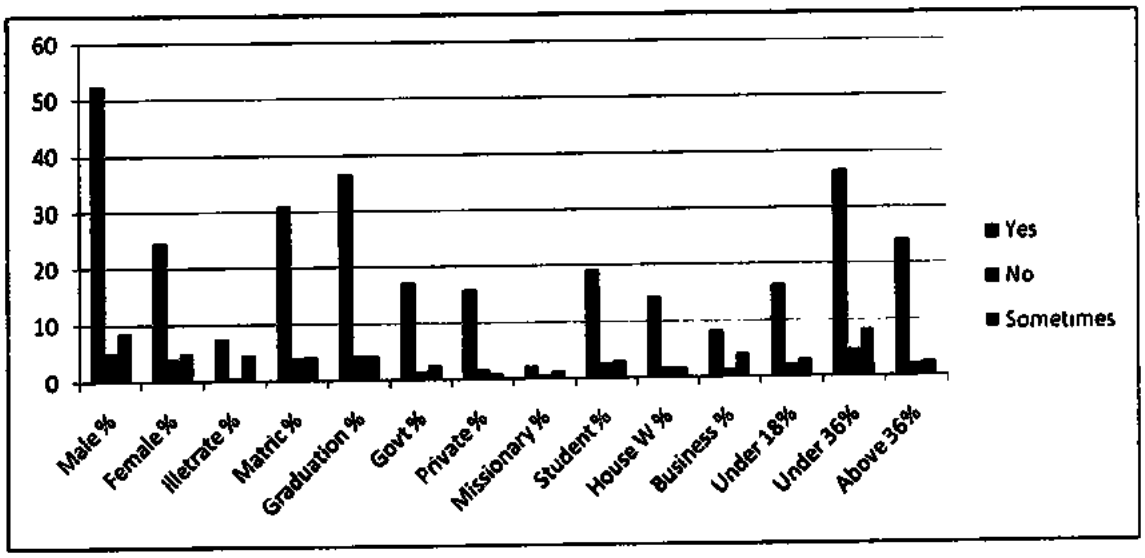


Graph 133: Results of the Question regarding inviting Muslim friends on weddings (C.R).

These results show that 86.4% of the Christians invite their Muslim friends on their weddings and the ratio of females is higher than that of males.

2. Do you send something to your Muslim friend's home on weddings?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

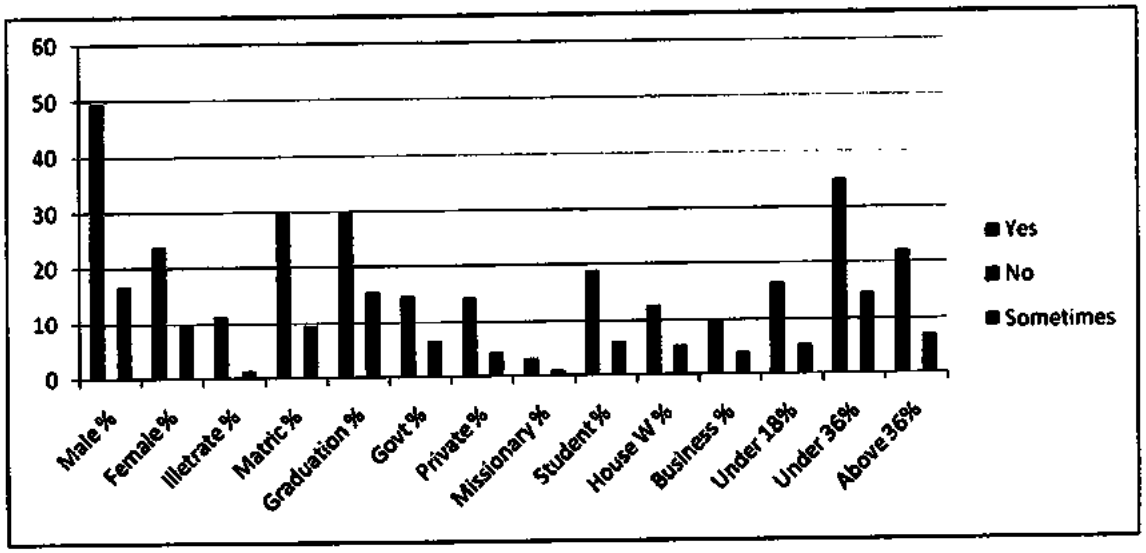


Graph 134: Results of the Question regarding sending sweets to Muslim friends on Weddings (C.R).

These results show that the Christians send sweets, cakes or edibles on the occasion weddings. Some of them said that they arrange dinner parties for their Muslims friends after marriage.

3. Do your Muslim friends invite you on their weddings?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 135: Results of the Question regarding Muslim friends invites you on Weddings (C.R).

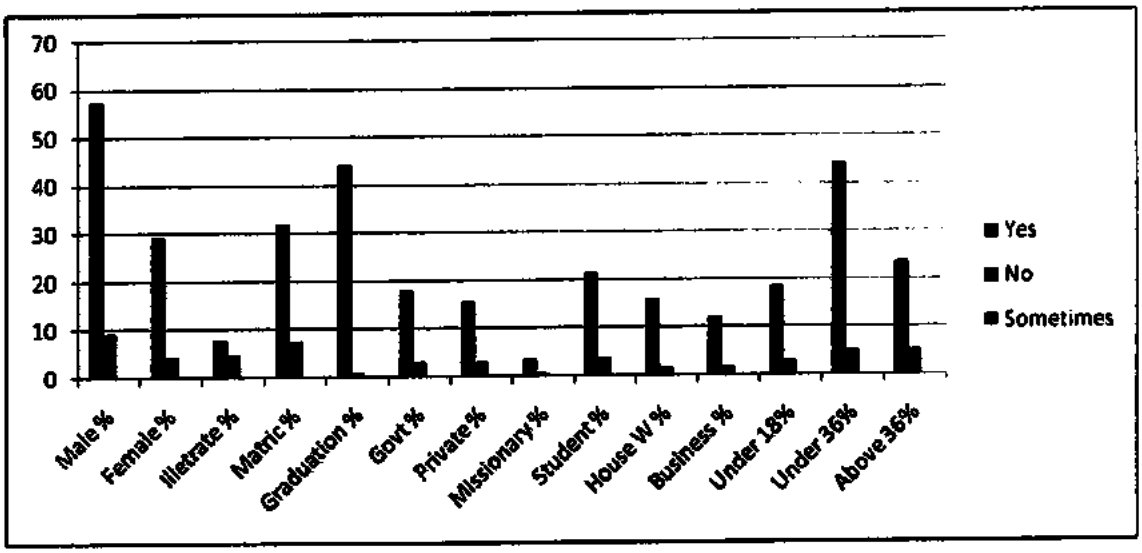
These results show that 72.7% of the Muslims invite their Christian friends on their weddings and some of the Muslims invite them off and on.

Muslims' Response

There were three questions which are given below with the results that clearly show Muslim-Christians relations during this time period.

1. Do you invite your Christian friends on weddings?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

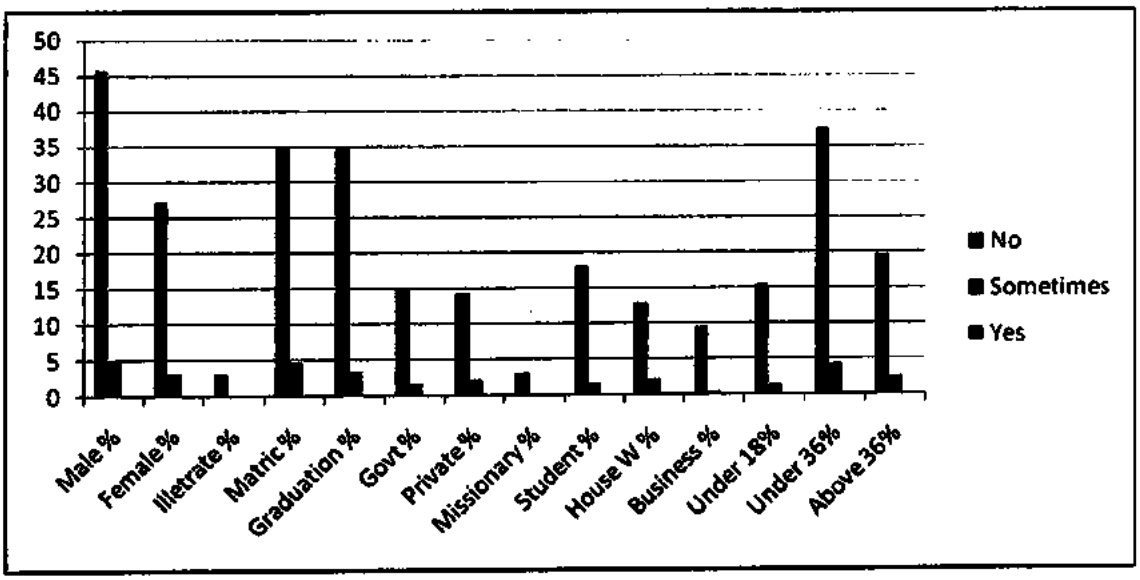


Graph 136: Results of the Question regarding Inviting Christian friends on Weddings (M.R).

These results show that 86.4% of the Muslims invite their Christian friends on their weddings and females' ratio is better than that of males.

2. Do you send something to your Christian friend's home on weddings?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

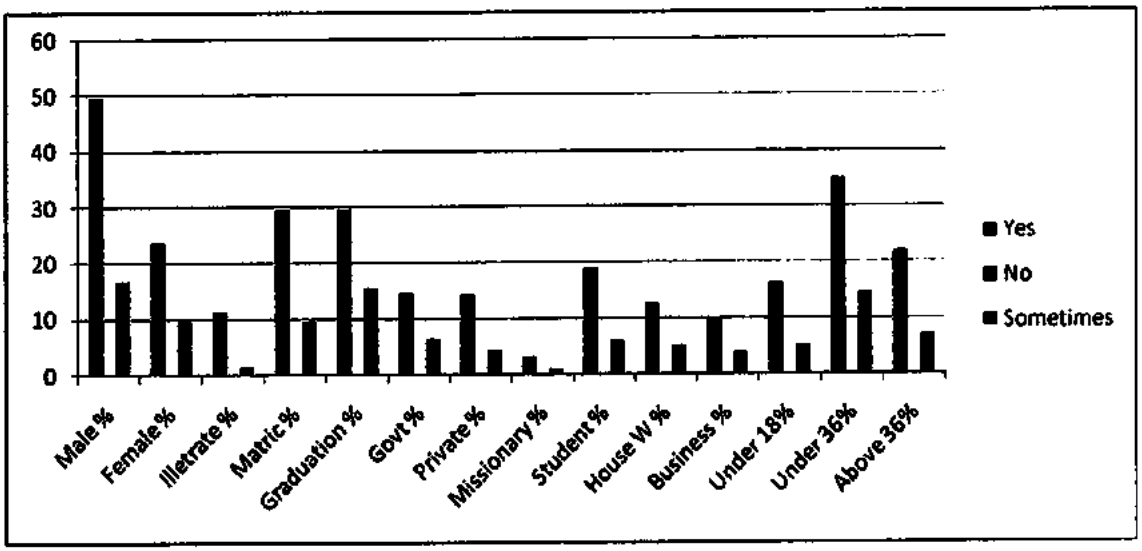


Graph 137: Results of the Question regarding sending sweets on Weddings (M.R).

These results show that majority of the Muslims, send sweets, cakes or edibles to their Christian friends on their weddings. Some of them said that they arrange dinner parties for their Christian friends after marriage.

3. Do your Christian friends invite you on their weddings?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 138: Results of the Question regarding inviting Christian friends on Weddings (M.R).

These results show that 72.7% of the Christians invite their Muslim friends on their weddings and only a small number of Christians invites them sometimes.

Deaths

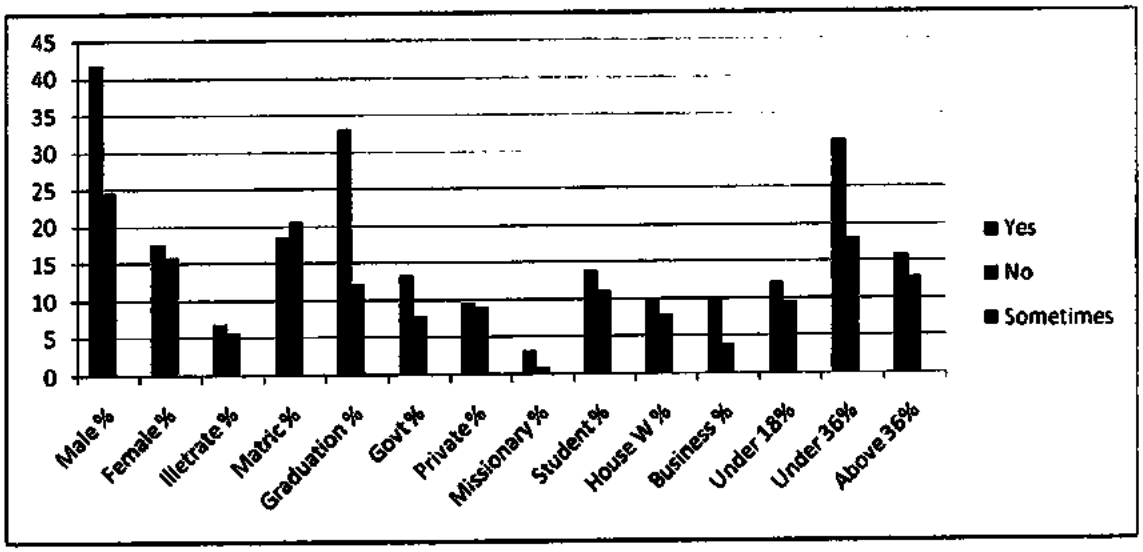
At the occasion of death, if the death is that of an old man or woman, the relatives of the deceased are supposed to spend a lot of money in a solemn feast. In the villages some people distribute local sweets (*mkhanay*) at the time of funeral ceremonies. Normally at the time of death people give bath to the dead body and bring them to *Janaz Gaah* for funeral prayer. There are different graveyards in the city for Christians and Muslims and they are not allowed to use one another's graveyard.

Christian Responses

There were three questions which are given below with the results that clearly show Muslim-Christians relations on the eve of child birth.

1. Do you attend your Muslim friends' funerals?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

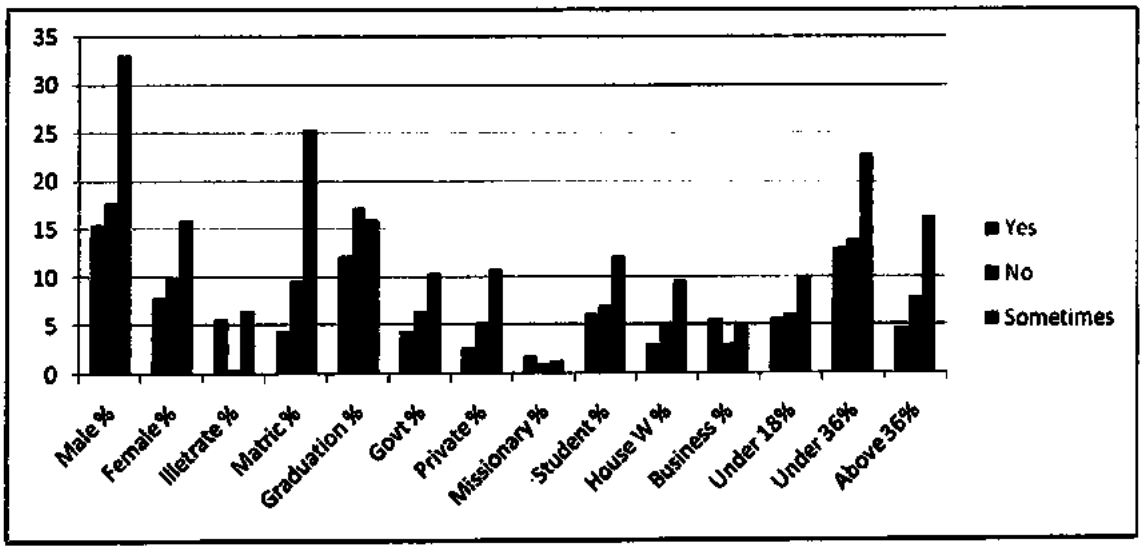


Graph 139: Results of the Question regarding participation of Muslim friends in Funerals (C.R).

These results show that 59.1% of the Christians attend funerals of their Muslim friends; they just stay around at the time of funeral prayer. The percentage of graduate persons is higher in numbers. Females also visit their friends' home at the time of death.

2. Do you attend your Muslim friends' "*Qul*", "*Sata*" & "*Chaleeswan*"?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

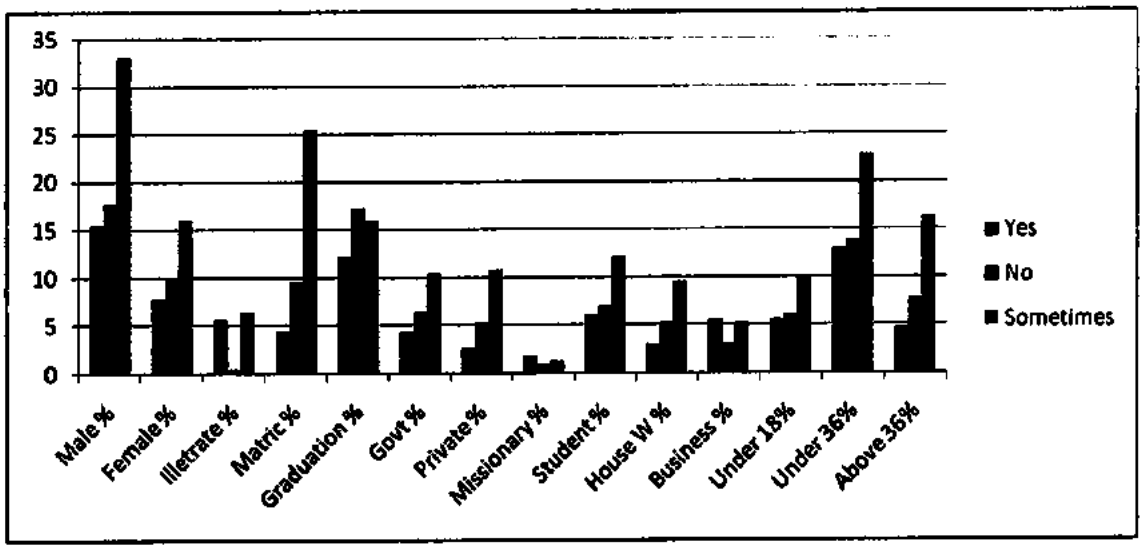


Graph 140: Results of the Question regarding attending Muslim friends *Qul, Sata* etc (C.R).

The graph shows the result of the given answers that only 22.7% of the Christians attend *Qul* etc.

3. Do your Muslim friends attend the funerals of your relatives?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 141: Results of the Question regarding attending funerals of Muslim friends' relatives (C.R).

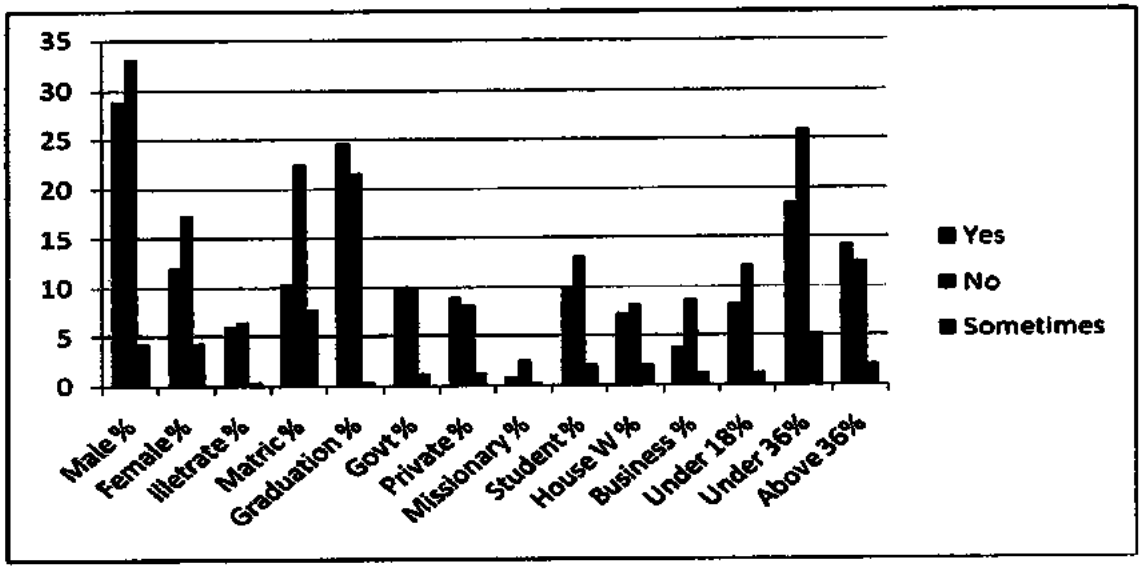
These results show that weak relations exist between the two communities in this regard. The relationship among Muslims and Christians is better among literate and mature aged people, this means education provides good sense of understanding and co-existence of each other. It is also seen in graphs that relationship of Missionary workers are weak and they are mostly faced negative attitudes.

Muslims' Response

According to the research design there were two questions which were asked from Muslims of Sahiwal which are given below with the results that clearly show Muslim-Christians relations during the rituals of deaths.

1. Do you attend your Christian friends' funerals?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

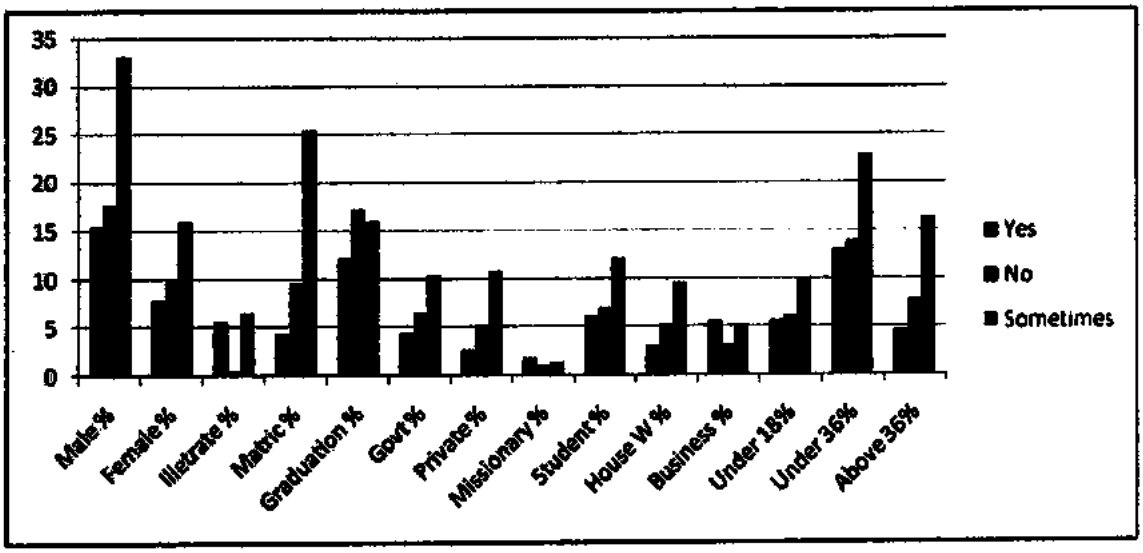


Graph 142: Results of the Question regarding inviting Christian friends' funerals (M.R).

These results show that 59.1% of the Muslims attend funerals of their Christian friends; they just stay around at the time of funeral prayer.

2. Do your Christian friends attend the funerals of your relatives?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 143: Results of the Question regarding attending of Christian's Muslim friends' relatives funerals (M.R).

The response of Muslims shows that they have week relations at the time of death ceremonies. Mostly Christians attend funeral ceremonies of close relatives of their friends otherwise they do not attend these ceremonies.

Part Three: Cultural and Regional Interaction

There are many holidays and festivals celebrated annually in Sahiwal where the Muslims and the Christians interact with one another. While Pakistan is an Islamic nation, there are also several secular holidays including Pakistan Day (23 March), Independence Day (14 August), Defense of Pakistan Day (6 September), Pakistan Air Force Day (7 September), the anniversaries of the birth of Quaid-e-Azam, (25 December) and death (11 September) Allama Iqbal (9 November) and the birth (30 July) and death (8 July) of *Madar-e-Millat*, Labour Day (also known as May Day) is also observed in Pakistan on 1 May.

Cultural Festivals

When we talk about cultural festivals it means which are designed by the local people and shows people preferences. Sahiwal is well known city for buffalo's so for showing its importance and chance for others to knowing about it locally *Jashan e Baharan* or Cattle Show is celebrated.

Jashan-E-Baharan (Basant)

With the advent of spring *Basant* Festival is celebrated with pomp and show in mid-February every year in Pakistan. In other words this is the spring festival. Alleging that kite flying is a Hindu event is also sheer ignorance. Punjab is becoming the main focal point for the celebration of this festival in Pakistan. People traditionally fly kites on the roofs of their buildings. It is commonly observed that some companies also arrange this function on their roof top or in hotel for foreigners and other high class gentry. They also arrange variety of dishes with musical concert. Sometimes people on this occasion become emotional and in this state create law and order problems for the administration. Some of them use metal thread for kite-flying. Their deed often imposes, besides life threat, a serious problem for WAPDA when the thread touches the live wires.[37] Due to some deaths and WAPDA losses *Basant* festival is banned in Punjab. Local government and community now celebrate *Jashan-e-Baharan* festival in *Mall Mandi* Sahiwal. Flower show and many other stalls are displayed at this occasion. Verity Show, *Mot ka Kunwan* and Circus also displayed. Local community from city and villages participate in this festival.

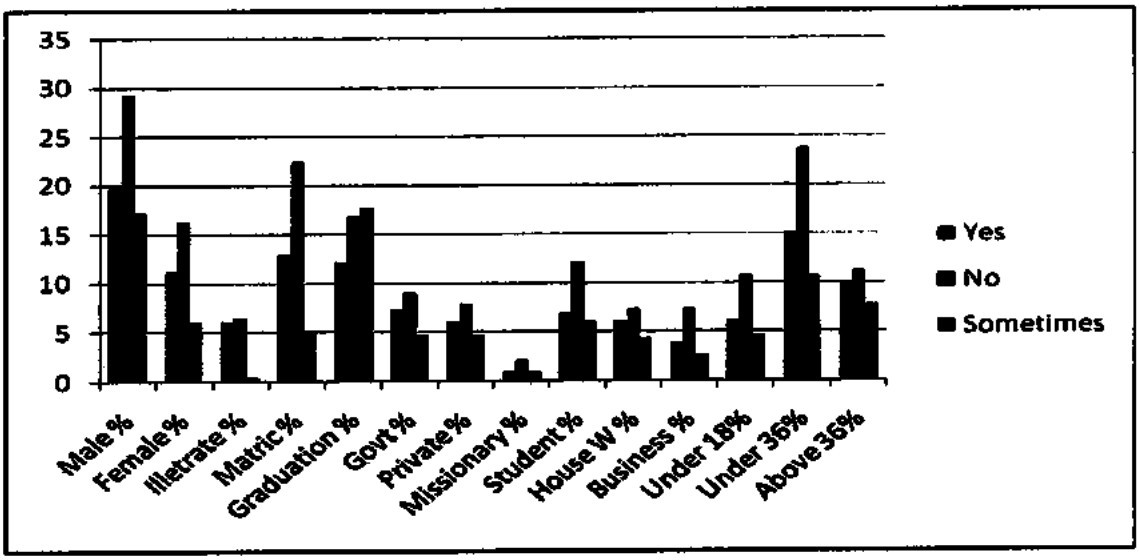
[37] Jasbir Singh Khurana, *Punjabiyat: The Cultural Heritage and Ethos of the People of Punjab* (New Delhi: Hemkunt Publishers, 2013). p 46

Christian Responses

According to my research work design I asked some questions from Christians regarding *Jashan-e-Baharan*. There were four questions which are given below with results completely shows Muslim Christians relations during this festival.

1. Do you take part in the *Jashan-e-Baharan* Festival held in Sahiwal?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

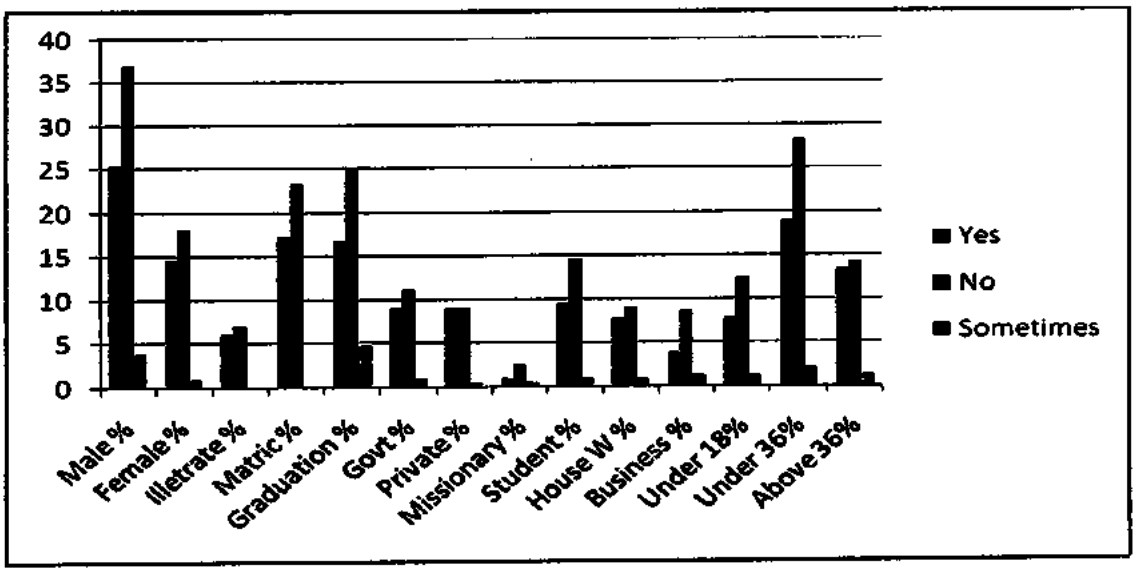


Graph 144: Results of the Question regarding participation in *Jashan-e-Baharan* (C.R).

This chart explains Christians participation in *Jashan-e-Baharan* held in Sahiwal.

2. Do you visit *Jashan-e-Baharan* Festival with your Muslim Friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

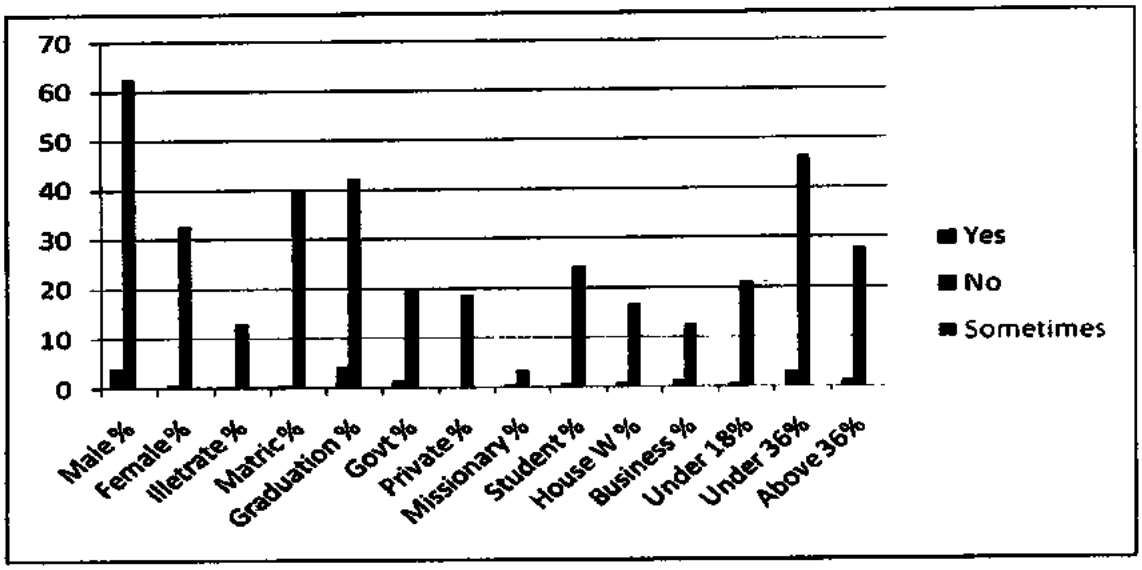


Graph 145: Results of the Question regarding participation with Muslim friends in *Jashan-e-Baharan* (C.R).

These results explain less than 50% Christians visits *Jashan-e-Baharan* with their Muslim friends. Although female relations are strong than male relations they spent time and shop together during *Jashan-e-Baharan*.

3. Do you set up any stall on *Jashan-e-Baharan* Festival in Sahiwal?

There were three options in reply of every question Yes, No, and Sometimes. The graphs of these results are:



Graph 146: Results of the Question regarding setting up stall in *Jashan-e-Baharan* (C.R).

These results show that 95.5% Christians do not setup any stall and some of them who lives in villages don't care about it. All of these results show that Christians and Muslims have good relations at this occasion. Some Christians said it is Government who gives stalls to the participants and Government attitude is not as it should be. Government obliges their relative

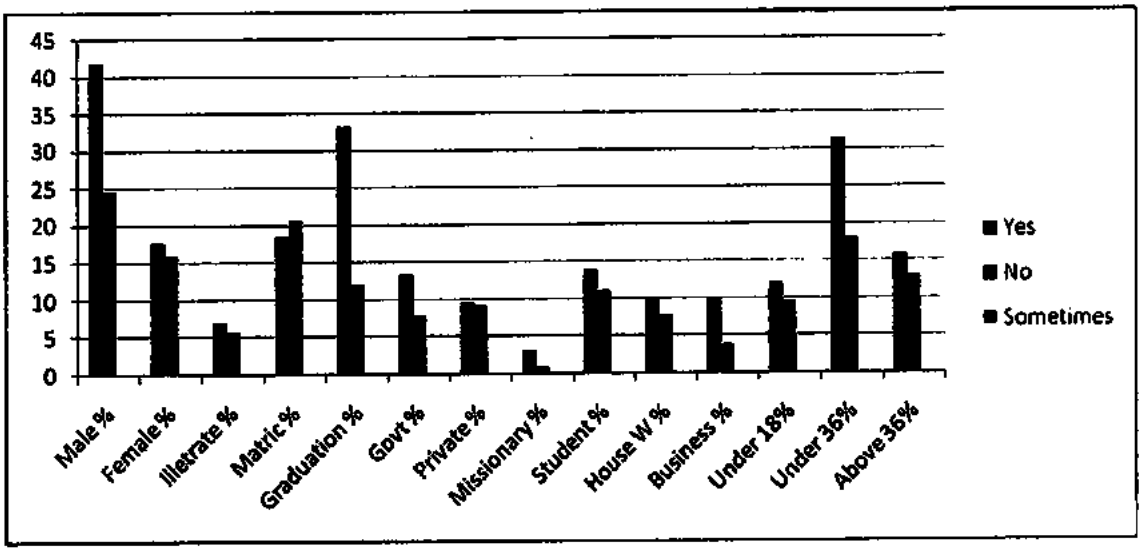
and those who support them. Female said it is not concerned with us. Some said it is sufficient for us that government arranges such kind of events for our enjoyment. It is an opportunity for us to have some enjoyment and refreshment.

Muslims' Response

There was a question which was asked about cultural festival that is given below with the results that clearly show Muslim-Christians relations during cultural festivals.

1. Do you visit *Jashan-e-Baharan* Festival with your Christian Friends?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 147: Results of the Question regarding visit *Jashan-e-Baharan* with Christian friends (M-R).

These results show that 59.1% of the Christians attend funerals of their Muslim friends; they just stay around at the time of funeral prayer. Muslims stated that we some time go with our Christian friends and enjoy it. Many Muslims especially from villages said we do not attend this event due to lack of time.

Regional Festivals

Exhibitions and Annual Horse Shows in all Districts and National Horse and Cattle Show at Punjab districts are held with the official patronage. National Horse and Cattle Show at Lahore, Sahiwal Okara and other cities of Punjab, is the biggest festival where sports, exhibitions, and livestock competitions are held. It not only encourages and patronizes agricultural products and livestock through the exhibitions of agricultural products and cattle but is also a colorful documentary on the rich cultural heritage of the Province with its strong

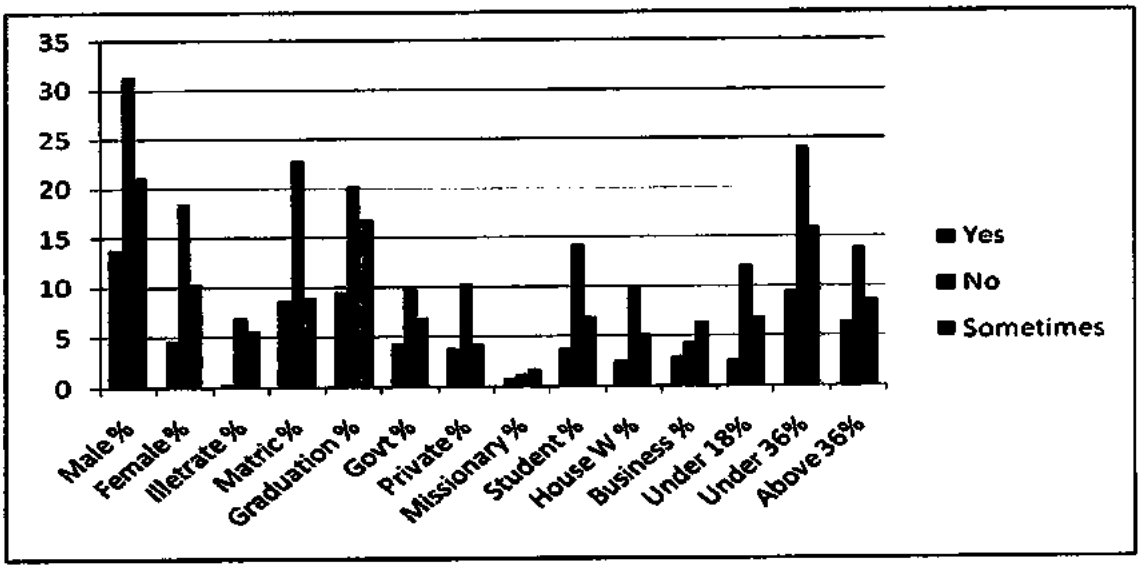
rural roots. Government also arranges a competition among different cattle's and cash prizes distributed among winners.[38]

Christian Responses

According to my research work design I asked some questions from Christians regarding Industrial and Cultural Festival. There were 4 questions which are given below with results completely shows Muslim Christians relations during this festival.

1. Do you go to National Industrial and Cultural Festival held in Sahiwal?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



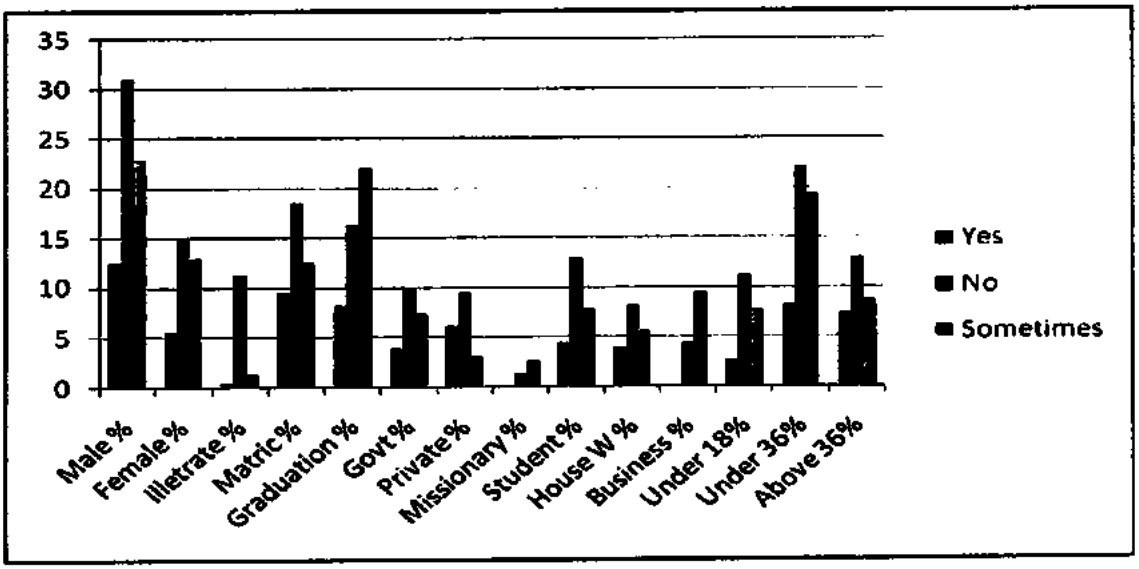
Graph 148: Results of the Question regarding visit of Industrial Festival (C.R).

This chart explains that 18.2% Christians regularly and 31.8% sometime visits Industrial and cultural festival. Female percentage of participation is less than male because here some cattle competition held.

2. Do you visit National Industrial and Cultural Festival with your Muslim Friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

[38] "Calendar of Events Government of Pakistan: Tourism," http://www.tourism.gov.pk/calendar_of_events.htm. accessed April 5, 2013.

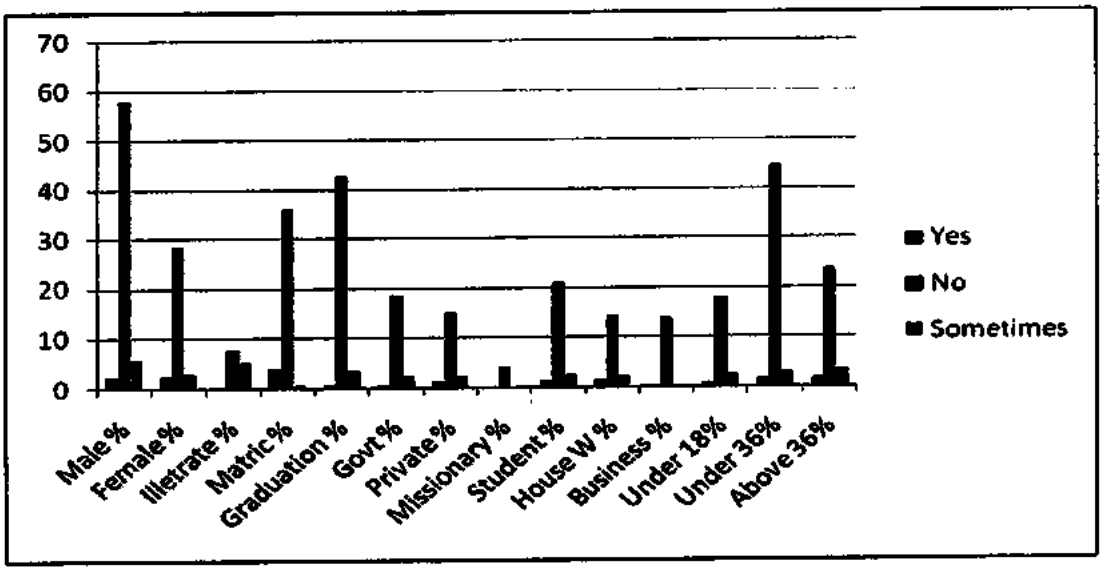


Graph 149: Results of the Question regarding visit of Industrial Festival with Muslim friends (C.R).

These results show relationship of Muslim Christians at Industrial festival where they go with their Muslim friends.

3. Do you setup any stall on National Industrial and Cultural Festival?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



Graph 150: Results of the Question regarding setting up stall on Industrial Festival (C.R).

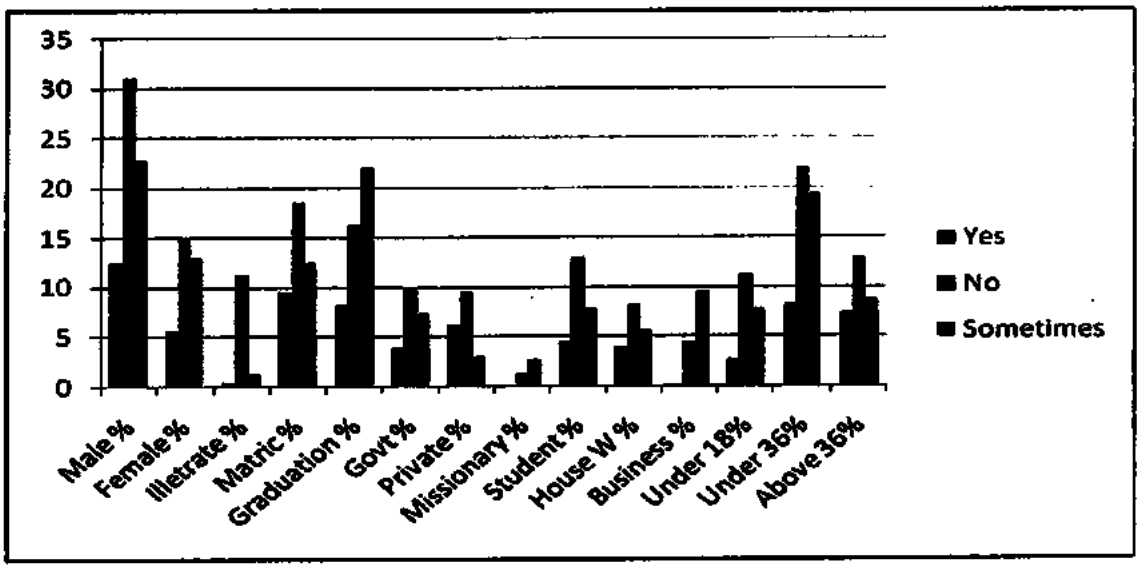
These results show 95.5% Christians do not setup any Industrial or Cultural stall and do not participate in cattle competition. Some formers said we take part in cattle competition sometime.

Muslims' Response

There was a question which was asked about cultural festival that is given below with the results that clearly show Muslim-Christians relations during industrial and cultural festival.

1. Do you visit National Industrial and Cultural Festival with your Christian Friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



Graph 151: Results of the Question regarding visit of Industrial Festival with Christian friends (M.R).

These results show relationship of Muslim Christians at Industrial festival where they go with their Muslim friends. In reply of my questions about Industrial and Cultural festivals Muslims stated that we some time attend this with our Christian friends. Some said we go our Muslim friends. Some said we arrange stall and invite our Christian friends to join us or pay a visit.

National Festivals

Pakistan's calendar features a great many Muslim religious festivals. Others are in memory of National Heroes or commemorate political events in the nation's recent history. Muslim festivals are celebrated according to Muslim (Lunar) Calendar and may occur some 10 days earlier each successive Christian Year. There are several folk festivals held regularly in every part of the country. Exact dates of such festivals are fixed annually by the District Administration of the respective area, at least 01 month in advance. Pakistan's main festivals are.

Independence Day

On August 14, the people of Pakistan celebrate the day Pakistan gained its independence from British India[39] and formed an independent state for Muslims. However, one-third of the Muslims decided to remain in India.[40] There are many celebrations all over the country, with people singing and dancing in the streets. Concerts are held with many pop and classical singers. Parades are held in the capital city (Islamabad). Many people decorate their houses and fly the flag of Pakistan. At night, fireworks are used in many cities.[41] Many people pray for the country and reflect on their pride in the country of Pakistan.

Christian Responses

According to my research work design I asked some questions from Christians regarding Independence Day. There were five questions which are given below with results completely shows Muslim Christians relations during this festival.

1. Do you participate in Independence celebration?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

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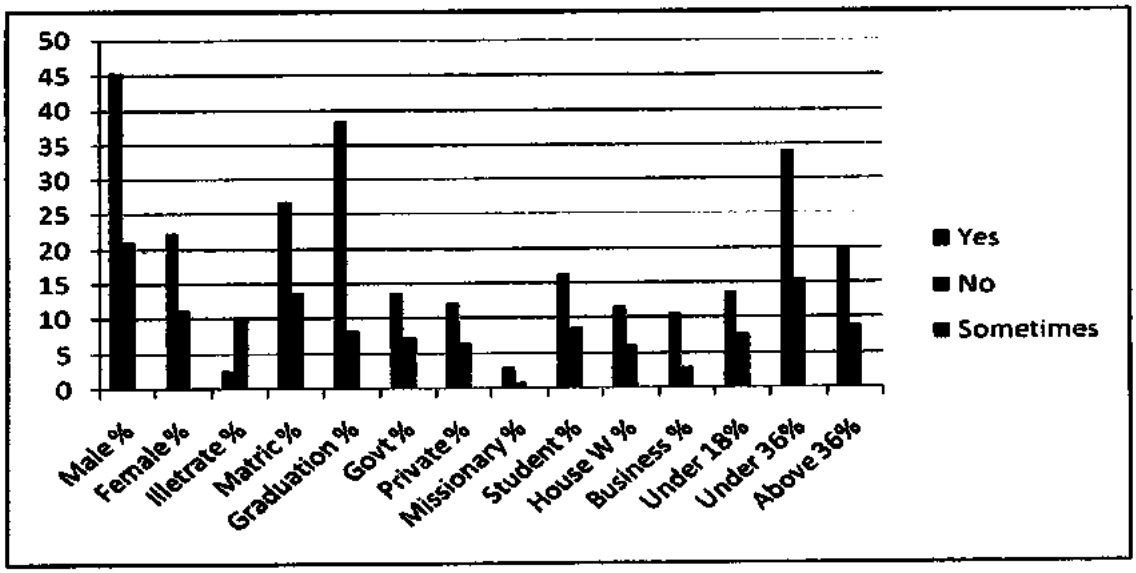
[39] Ronald Hyam, *Britain's Declining Empire: The Road to Decolonisation 1918–1968* (Cambridge: Cambridge University Press, 2006). p 106

[40] Judith Margaret, *Modern India: The Origins of an Asian Democracy* (New York: Oxford University Press, 1994). p 330

[41] Tariq Majeed, *The Divine Imprint on the Birth of Pakistan* (Lahore: Nazaria-i-Pakistan Trust, 2006). p 18

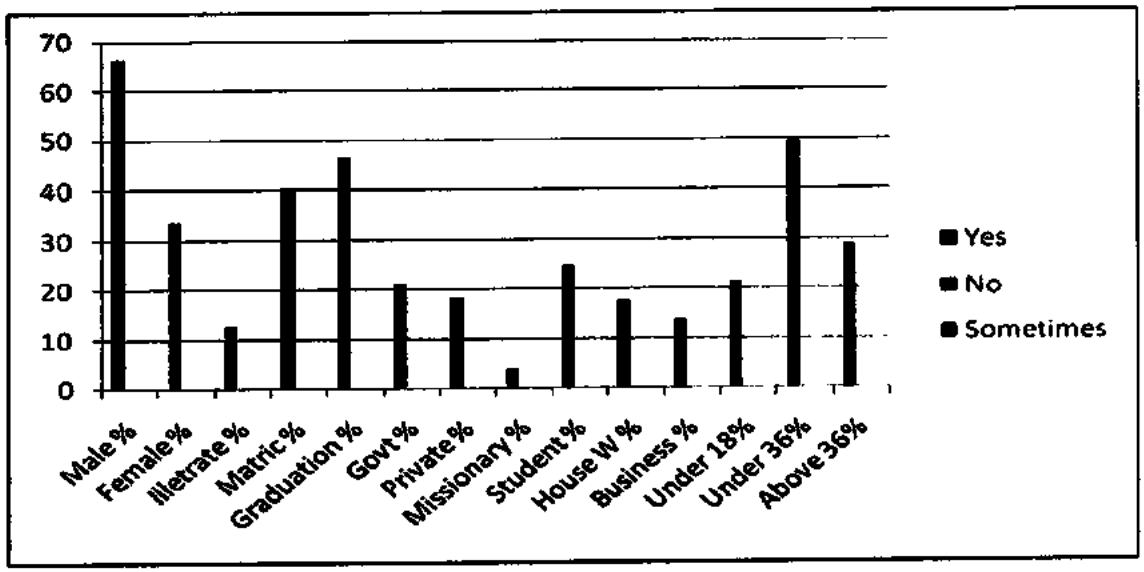


Graph 152: Results of the Question regarding Independence Day (C.R).

This chart explains 68.2% Christians celebrates Independence Day some of them just watch its celebration on Tele Vision.

2. Do you hoist National Flag on 14th August?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

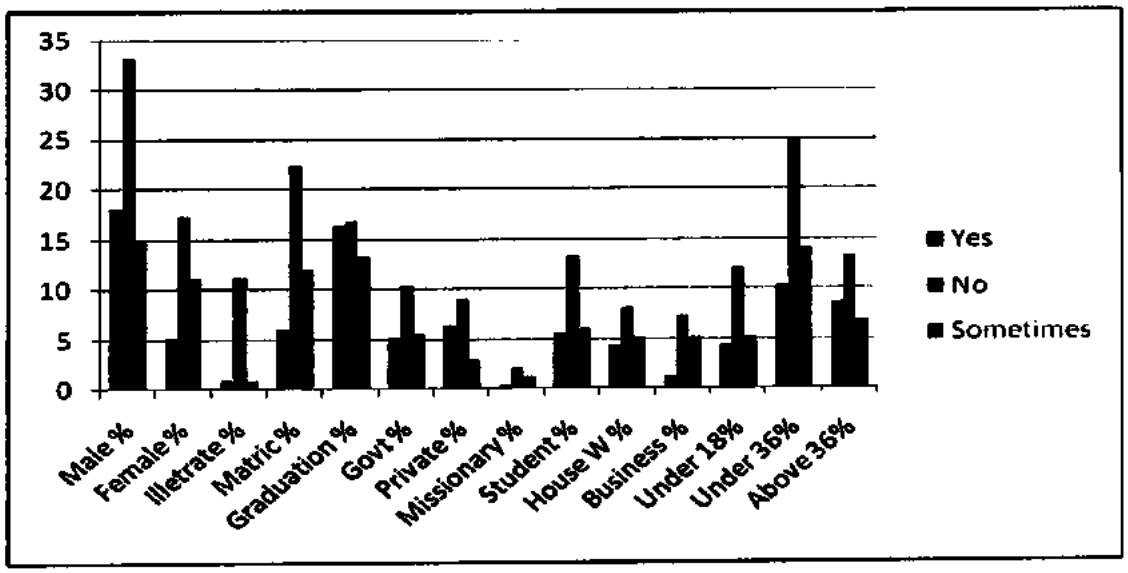


Graph 153: Results of the Question regarding hosting National Flag (C.R).

These results show a 100% Christians hoist National flag.

3. Do you take part in procession and rallies on Independence Day?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

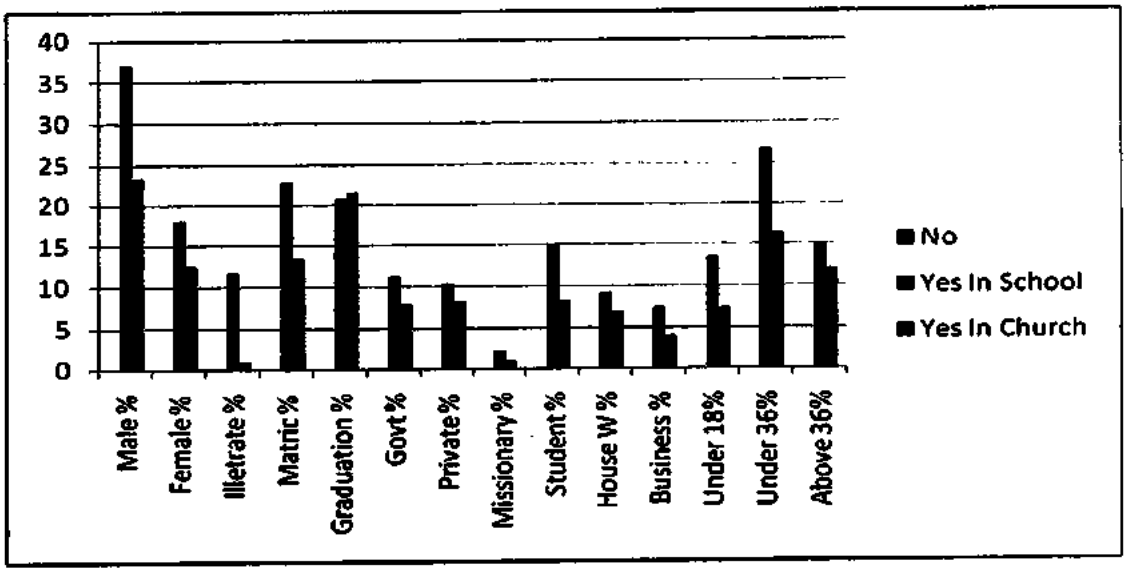


Graph 154: Results of the Question regarding participation in Independence Day Rallies (C.R).

These results show that 22.7% Christians take part in Independence Day processions.

4. Do you hold any Independence celebration on the eve of 14th August?

There were three options in reply of this question No, Yes In School, Yes In Church and Other. The graphs of these results are:



Graph 155: Results of the Question regarding holding Independence Day celebrations (C.R).

These results show that 36.3% Christians celebrates Independence Day in Schools and 9.09% in Churches.

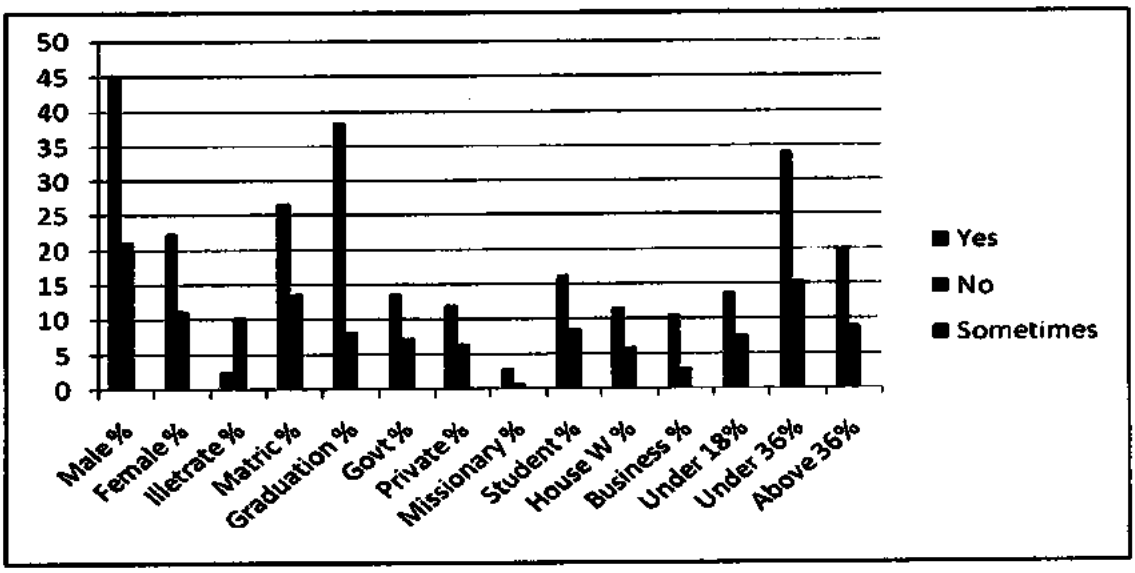
All of these results show that Christians and Muslims have good relations at this occasion. Christians host National flags and arrange some prayer ceremonies in Churches. They also spent their time in different competitions regarding Independence Day.

Muslims' Response

According to my research work design I asked some questions from Muslims regarding Independence Day. There was a question which is given below with results completely shows Muslim Christians relations during this festival.

1. Do you participate in Independence celebration with your Christian friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



Graph 156: Results of the Question regarding participation independence Day celebrations with Christian friends (M.R).

This chart explains 68.2% Christians celebrates Independence Day some of them just watch its celebration on Tele Vision. All of these results show that Christians and Muslims have good relations at this occasion. Christians host National flags and arrange some prayer ceremonies in Churches. They also spent their time in different competitions regarding Independence Day. The answers of Muslims in reply of my questions were that we some time attend Independence Day ceremonies with our Christian friends but mostly we stay at home. Some said our friends arrange some events regarding Independence celebration and invite us.

Defense Day

September 6 is another patriotic day, when the Army of Pakistan is put on display for the general public to show Pakistan arms. All Government officials attend the ceremony and medals and recognitions are awarded to special people for their work. In March 2007, the Pakistan Air Force (PAF) put on display the new joint manufactured Chinese-Pakistani aircraft called the JF-17 Thunder. It is festival which is not celebrated in public. Some

government officials and arm forces celebrate it and in Sahiwal Civil Defense arrange ceremony on Defense Day. Ordinary people just watch its celebrations on Tele Vision.

Air Force Day

Air Force Day (*Youm-e-Fizaya*) is celebrated in Pakistan as a national day on 7 September, after the annual celebration of the Defense Day.[42] Air shows and other programs mark the Pakistan Air Force's (PAF) role in defending the nation in the Indo-Pakistani War of 1965.[43] On 6 September, both countries openly went to war following a series of minor skirmishes that preceded the 6th, when Pakistan was attacked by India from the Lahore-Burki sector during the dead of night (at 5 am).[44] The war began following Pakistan's Operation Gibraltar, which was designed to infiltrate forces into Jammu and Kashmir to precipitate an insurgency against rule by India.[45] The five-week war caused thousands of casualties on both sides. It ended in a United Nations (UN) mandated ceasefire and the subsequent issuance of the Tashkent Declaration.

Christian Responses

According to my research work design I asked some questions from Christians regarding Air Force Day. There were two questions which are given below with results completely shows Muslim Christians relations during this festival.

1. Do you celebrate Defense Day?

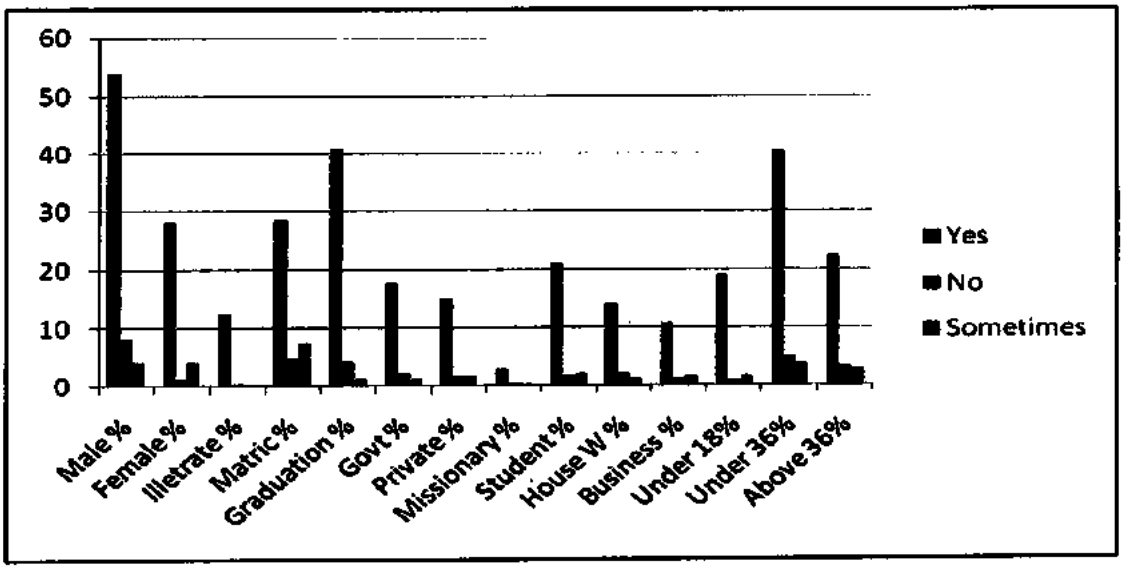
There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

[42] John Fricker, *Battle for Pakistan: The Air War of 1965* (Michigan: Allan the University of Michigan, 1979). pp 15–17

[43] "Pakistan Air Force - Official Website," http://www.paf.gov.pk. accessed January 01, 2010.

[44] Iftikhar Haider Malik, *Culture and Customs of Pakistan* (Washington: Greenwood, 2005). p. 152

[45] "Pakistan Air Force - Official Website". accessed January 01, 2010.

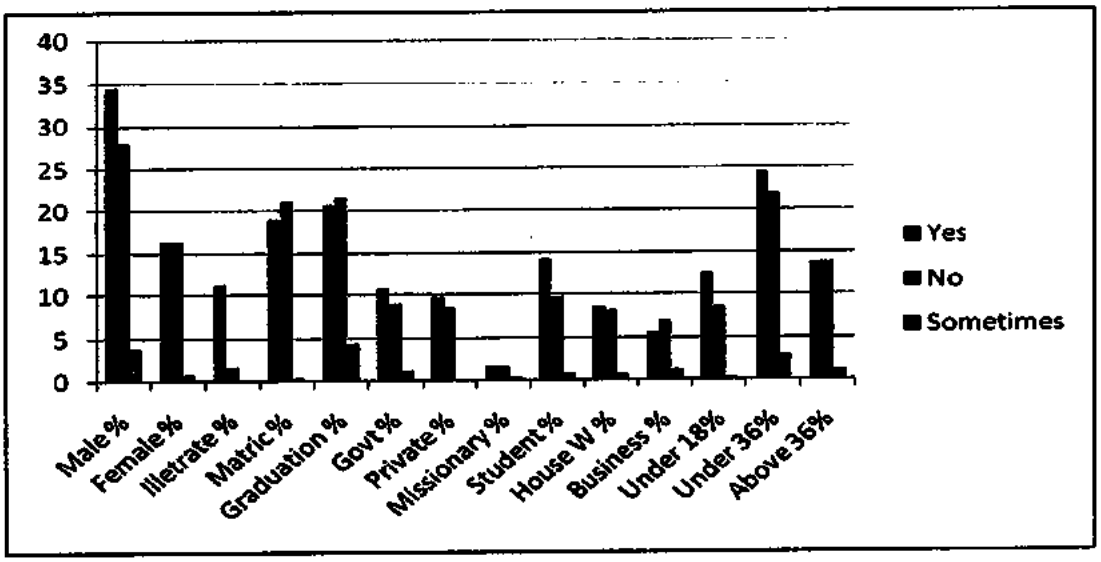


Graph 157: Results of the Question regarding Defense Day (C.R).

This chart explains that 45.5% Christians celebrates Defense Day. Many of them watch Defense Day Parade on Tele vision some celebrates it in Churches and some at School or in College.

2. Do you celebrate Air Force Day?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



Graph 158: Results of the Question regarding Air Force Day (C.R).

These results show 81.8% of Christians do not celebrate Air Force Day some just watch its ceremonies on Tele Vision.

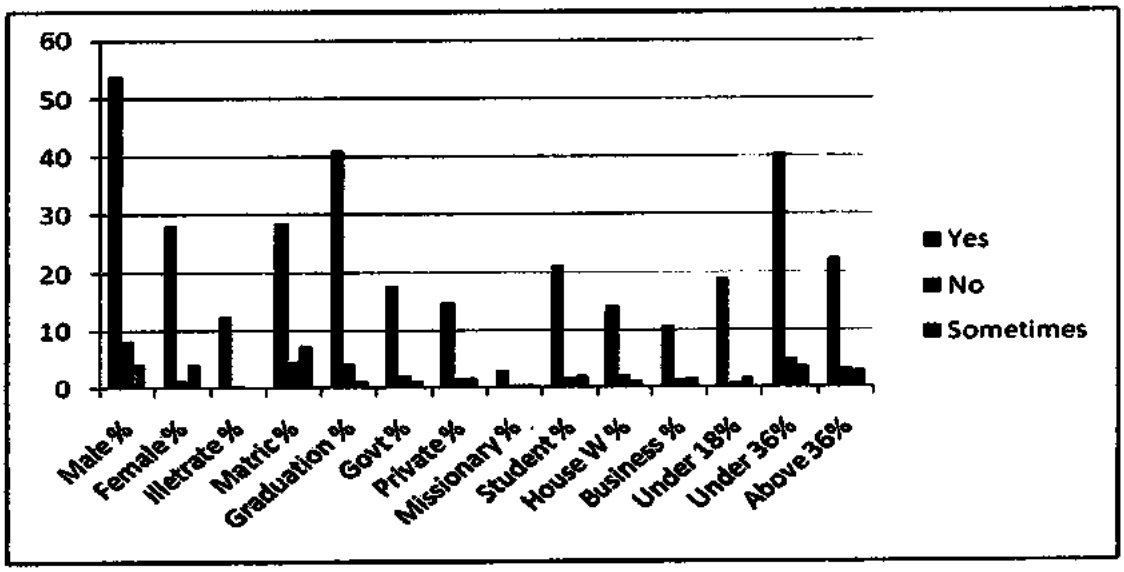
In reply of question about conduct of Pak Army some said we proud on them. Some said we have best army some commented this is the only Department of Pakistan which is trustable. All the answers of these questions show that Christians do not celebrate these days. These festivals are not celebrated at local level which is biggest reason of their less participation.

Muslims' Response

According to my research work design I asked two questions from the Muslims regarding Defense and Air Force Days. There were two questions which are given below with results completely shows Muslim Christians relations during these festivals.

1. Do you participate in Defense Day celebrations with your Christian friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

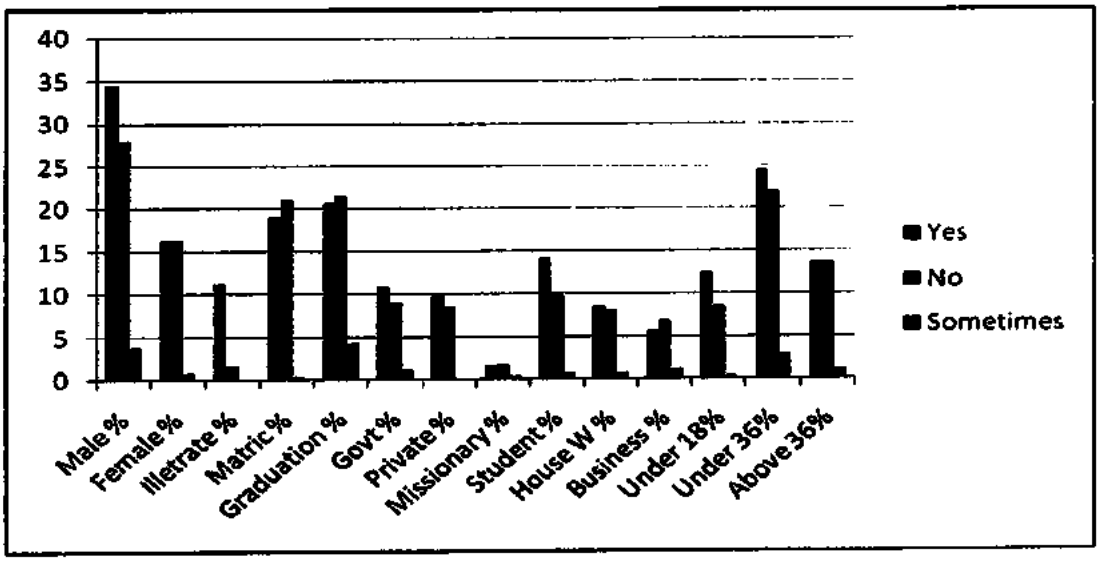


Graph 159: Results of the Question regarding Defense Day (M.R).

This chart explains that 45.5% Christians celebrates Defense Day. Many of them watch Defense Day Parade on Tele vision some celebrates it in Churches and some at School or in College.

2. Do you participate in Air Force Day celebrations with your Christian friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



Graph 160: Results of the Question regarding Air Force Day (M.R).

These results show 81.8% of Christians do not celebrate Air Force Day some just watch its ceremonies on Tele Vision.

Iqbal Day

Sir Muhammad Iqbal (November 9, 1877 – April 21, 1938), also known as Allama Iqbal was a philosopher, poet and politician in British India who is widely regarded as having inspired the Pakistan Movement. He is considered one of the most important figures in Urdu literature, with literary work in both the Urdu and Persian languages. Iqbal is admired as a prominent classical poet by Pakistani, Indian, Iranian, and other international scholars of literature. Though Iqbal is best known as an eminent poet and Sufi, he is also a highly acclaimed "Muslim philosophical thinker of modern times".[46]

Quaid Day

Muhammad Ali Jinnah born (25 December 1876 – 11 September 1948) was a lawyer, politician, and the founder of Pakistan. Jinnah served as leader of the All-India Muslim League from 1913 until Pakistan's independence on 14 August 1947, and as Pakistan's first Governor-General from independence until his death. He is revered in Pakistan as *Quaid-i-Azam* (Great Leader) and *Baba-i-Qaum* (Father of the Nation). His birthday is observed as a national holiday in all over the country.

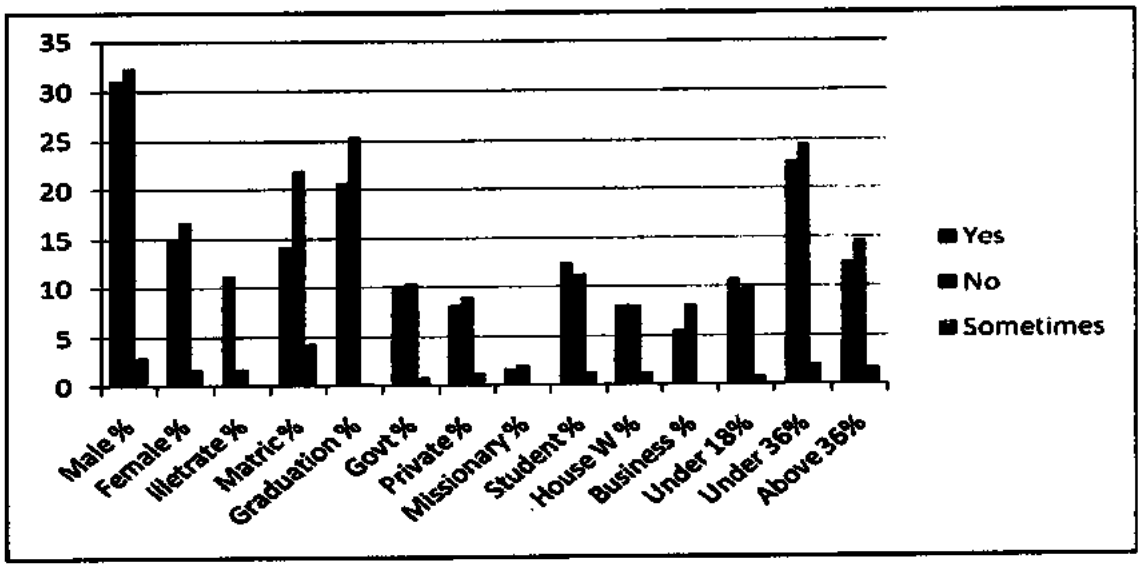
[46] Mian Mohammad Sharif, Abdul Hameed Kamali, *Allama Muhammad Iqbal, a Philosopher Poet of Islam: Three Selected Articles* (Lahore: Bazm-i-Iqbal, 2002). pp 10-23

Christian Responses

According to my research work design I asked some questions from Christians regarding Iqbal and Quaid days. There were two questions which are given below with the results clearly shows the relations of the Muslim and the Christians during these festivals.

1. Do you celebrate Iqbal Day?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

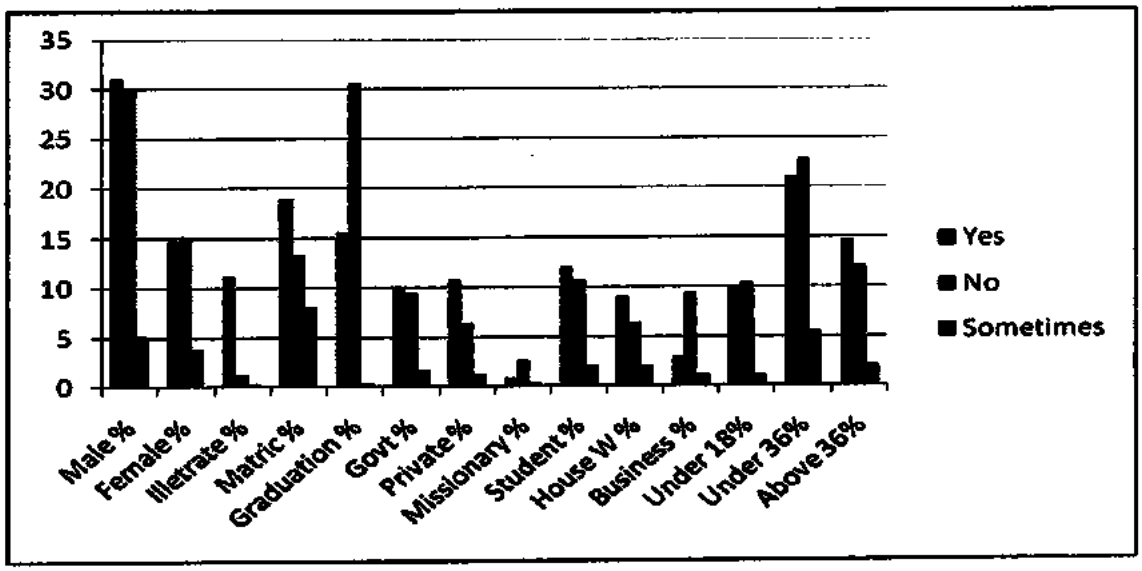


Graph 161: Results of the Question regarding *Iqbal* Day (C.R).

This chart explains 50% Christians celebrates *Iqbal* Day and 4.5% some time celebrate it.

2. Do you celebrate *Quaid* Day?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



Graph 162: Results of the Question regarding *Quaid* Day (C.R).

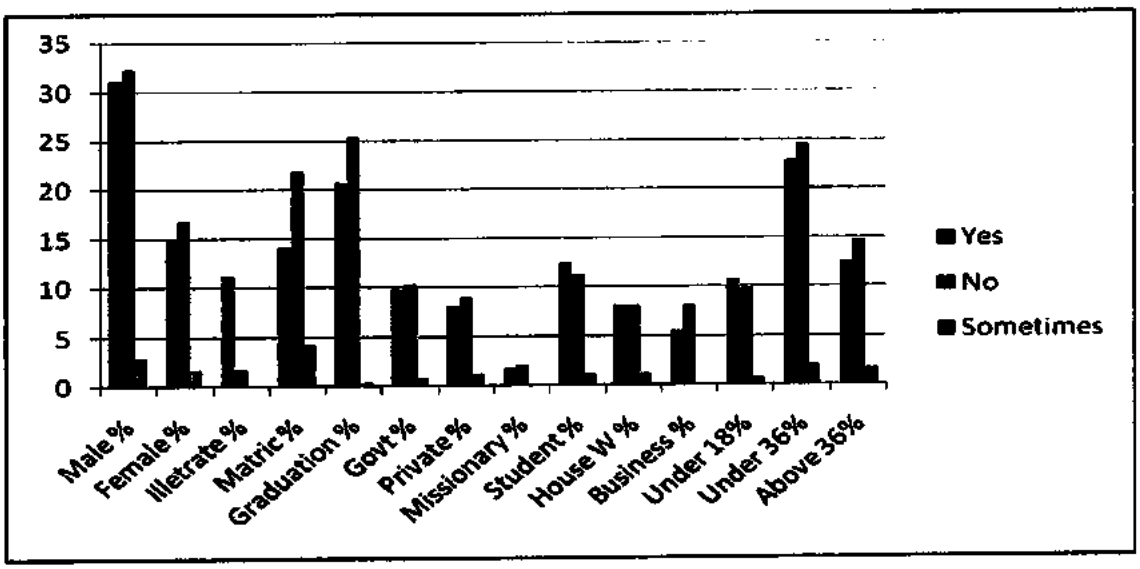
These results show many Christians celebrates *Quaid* Day. Those who do not celebrate it; said we pray for Quaid-e-Azam in our Christmas celebration ceremonies. In reply of this question many people said it is our obligatory duty to celibate's National Days. All of these results show that Christians and Muslims have good relations at this occasion.

Muslims`Response

According to my research work design I asked some questions from Christians regarding Iqbal and Quaid days. There were two questions which are given below with the results clearly shows the relations of the Muslim and the Christians during these festivals.

1. Do you participate in Iqbal Day celebrations with your Christian friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:

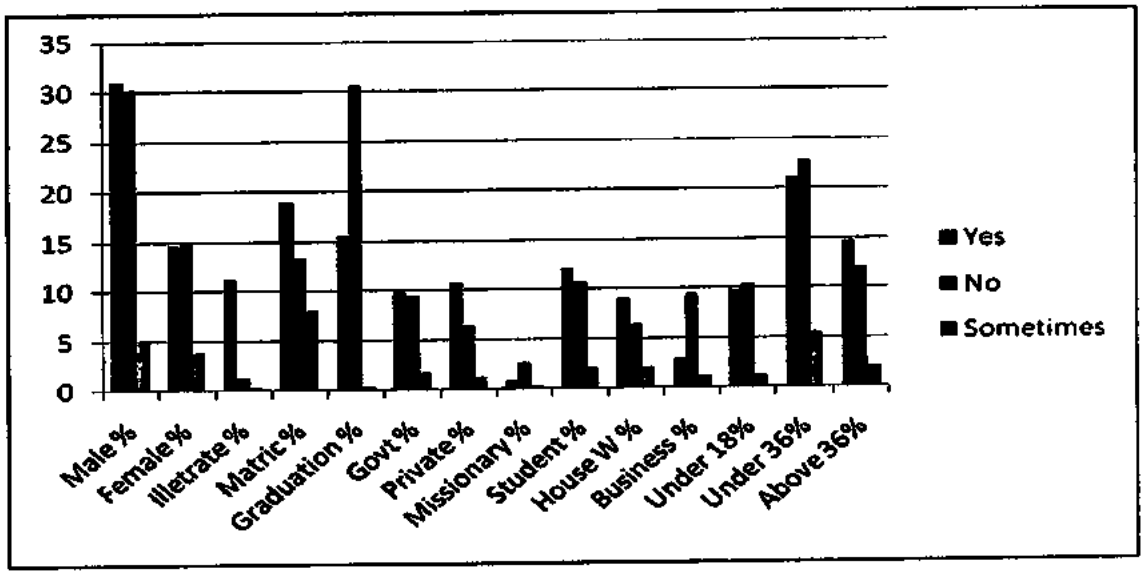


Graph 163: Results of the Question regarding *Iqbal* Day (M.R).

This chart explains 50% Christians celebrates *Iqbal* Day and 4.5% some time celebrate it.

2. Do you participate in Quaid Day celebrations with your Christian friends?

There were three options in reply of every question Yes, No and Sometimes. The graphs of these results are:



Graph 164: Results of the Question regarding *Quaid* Day (M.R).

These results show many Christians celebrates *Quaid* Day. Those who do not celebrate it; said we pray for Quaid-e-Azam in our Christmas celebration ceremonies.

Muslims reply of questions regarding National Days celebration showed that mostly celebrate it at home. Some of them attend some ceremonies at various places. But mostly do not meet their Christian friends. Regional festivals can be divided into two categories. First those

festivals which have some entertainment for people like Independence Day and Spring festival. Christians take part in these festivals and spend time with Muslims, which creates harmony among Muslims and Christians. Secondly, those regional festivals which don't have any entertainment for people like Defense Day, Air Force Day, etc. In these festivals Christian participation is very low.

Chapter Three: Institutional Interaction

Christian community of Sahiwal. Investments will pick up the investment activities of Sahiwalian business community; will talk about various investment places, centers and institutes etc. I will also target those people who are involved in the stock exchange activities. The latter is an area where huge money can be made and also lost. I chose it because here, one does not have to depend on other people for business. So, this is a knowledge-based industry. There are many industries in Sahiwal but I did not find any of them owned by any of the Christians, although some of the Christians work in industries. A large number of the Christians have small businesses and some have Government and private jobs.

Christian Responses

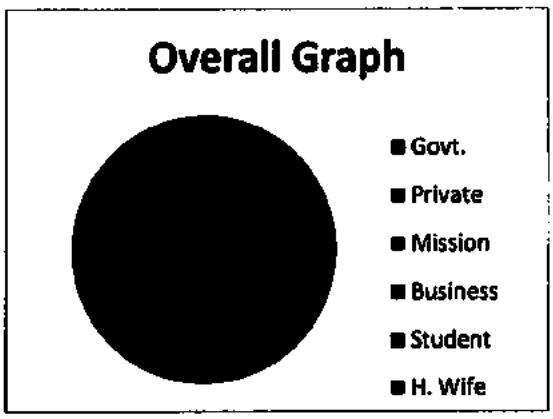
According to my methodology of research I asked a number of questions from the Christian of Sahiwal. These were 11 questions which are given below with the results that clearly show the answers to questions about their relations at business centers.

1. What is your occupation?

There were six options in reply to this question: Govt. job, Private Job, Missionary job, Business, Student and House Wife. The graph of these results is:

Given Options	Govt. Job	Private Job	Missionary	Business	Student	House Wife
Male %	13.6	9.09	4.55	13.6	9.09	0
Female %	9.09	4.55	18.2	4.55	13.6	4.55
Overall %	22.7	13.6	22.7	18.2	22.7	4.55

Table 4: List of Christian Respondent Occupation

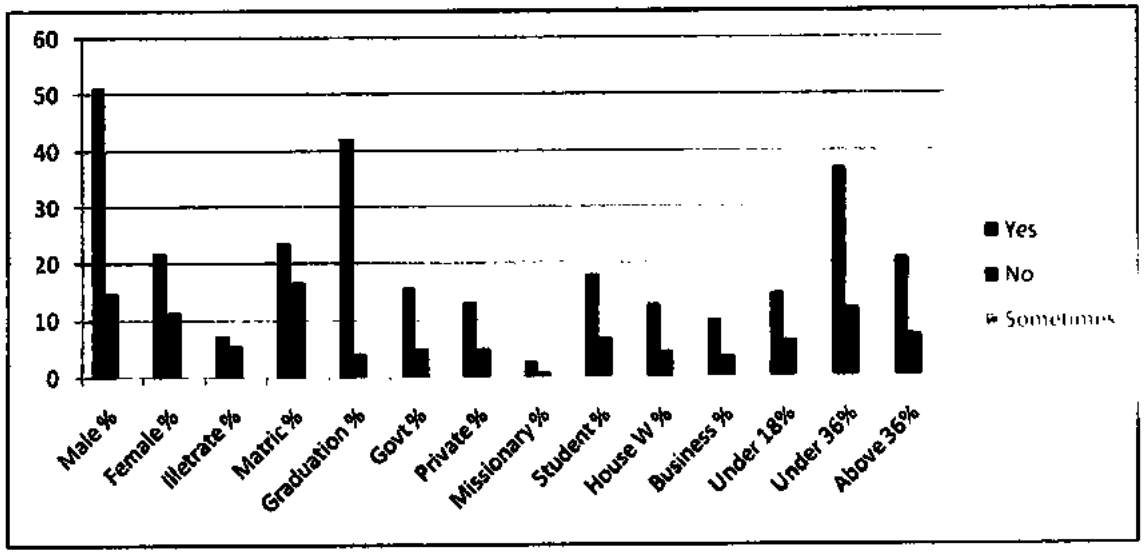


Graph 165: Results of the Question regarding occupation (C.R).

These results show the occupations of the Christians living in Sahiwal.

2. Do you perform your duties with the Muslims?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

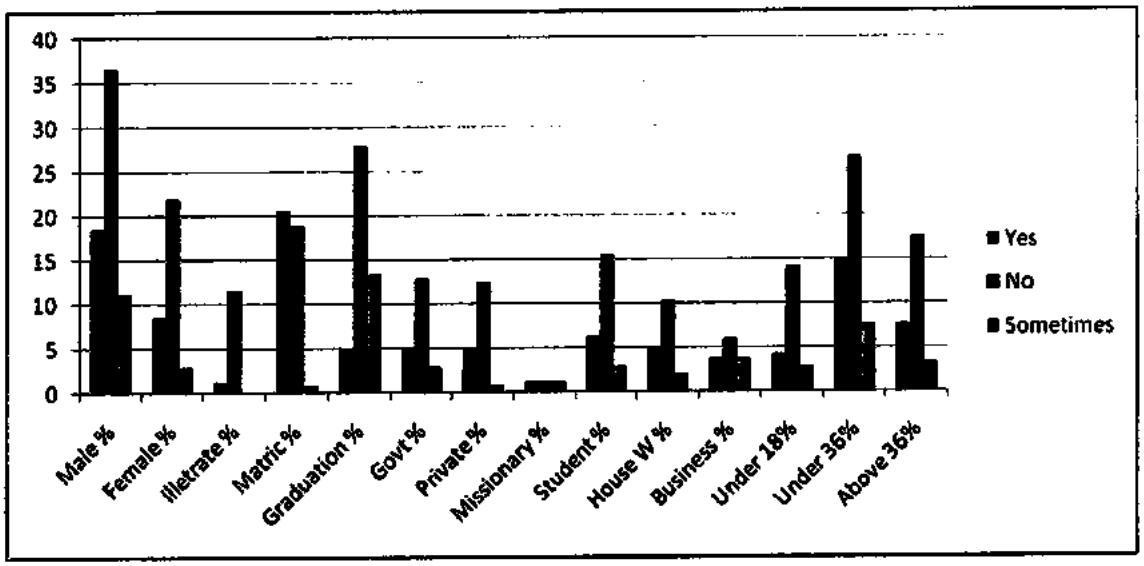


Graph 166: Results of the Question regarding performing duties with Muslims (C.R).

These results show that 72.7% of the Christians perform their duties with Muslims co-workers.

3. Did Muslims criticized or irritate you during your work?

There were four options in reply of every question Christian Teacher, Muslim Teacher, and Comments. The graphs of these results are:

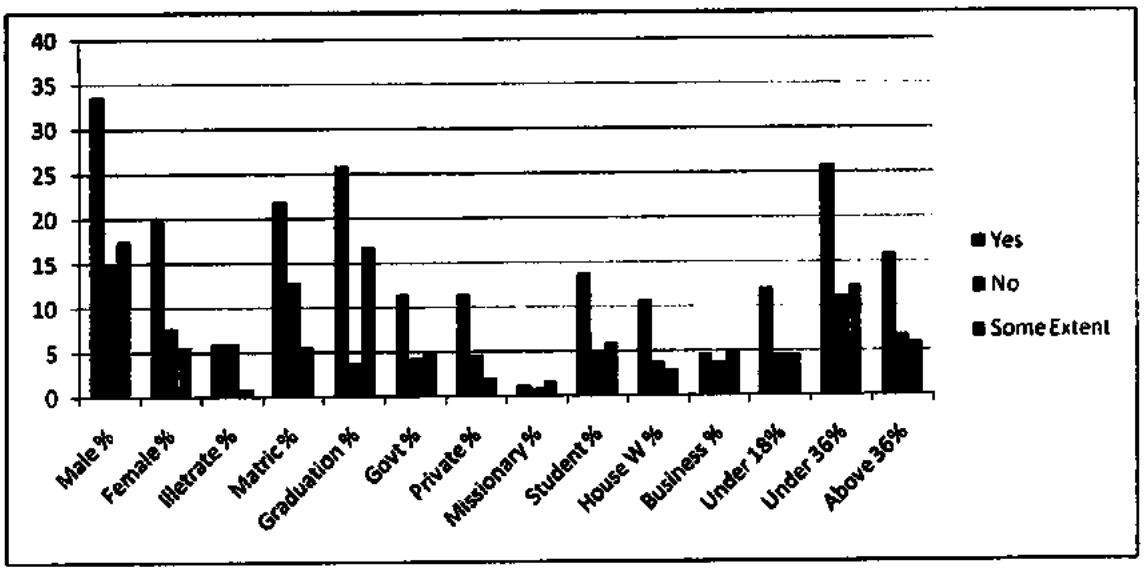


Graph 167: Results of the Question regarding Muslims criticism during work (C.R).

This chart describes that 27.3% Muslims criticized and irritate Christians who work with them. And 59.1% of Muslims do not, 13.6% some time irritates their Christian colleagues.

4. Are you satisfied from conduct of your Muslim colleagues?

There were four options in reply of this question Yes, No, Some Time and Comments. The graphs of these results are:

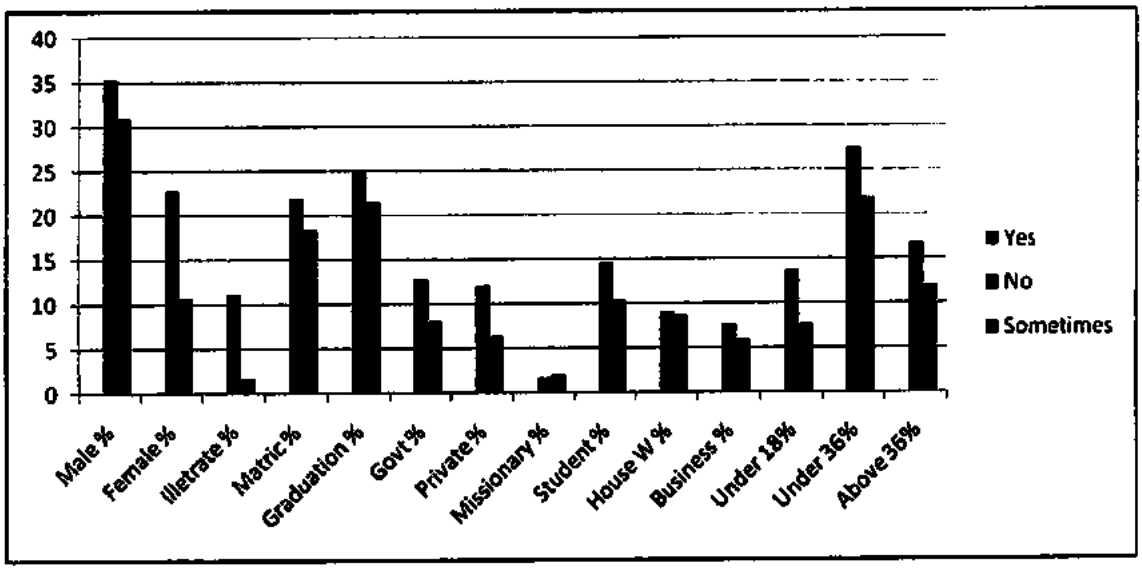


Graph 168: Results of the Question regarding satisfaction from conduct of Muslim colleagues (C.R).

These results shows that 54.5% Christians are satisfied from Muslims conduct who work with them. The rate of satisfaction in Christian literate, students and aged groups are good which is sign of good relationship at their workplace with Muslims.

5. Do your Muslim colleagues ignore you?

There were four options in reply of this question Yes, No, Some time and Comments. The graphs of these results are:

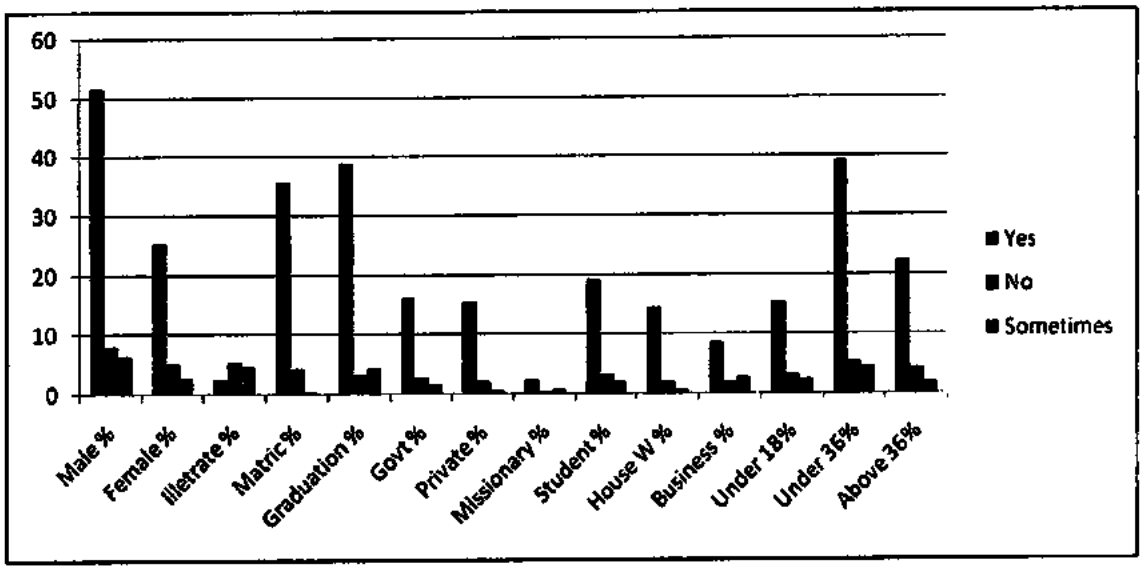


Graph 169: Results of the Question regarding ignorance from Muslim colleagues (C.R).

These results show that 59.1% do not ignore their Christian colleagues at their work place and 40.9% ignore them some time.

6. Do you eat or drink with your Muslim colleagues?

There were four options in reply of this question Yes, No, Some time and Comments. The graphs of these results are:



Graph 170: Results of the Question regarding eating with Muslims (C.R).

These results show that 77.3% Christians eat or drink with their Muslim colleagues at their work places and only 13.6% do not eat or drink. This graph clearly describes current relationship and shifted paradigm of past trend. It was a common observation in Sahiwal that Muslims do not like to eat or drink with Christians; even on hotels they have separate cups and crockery for Christians.

Banks and Industry

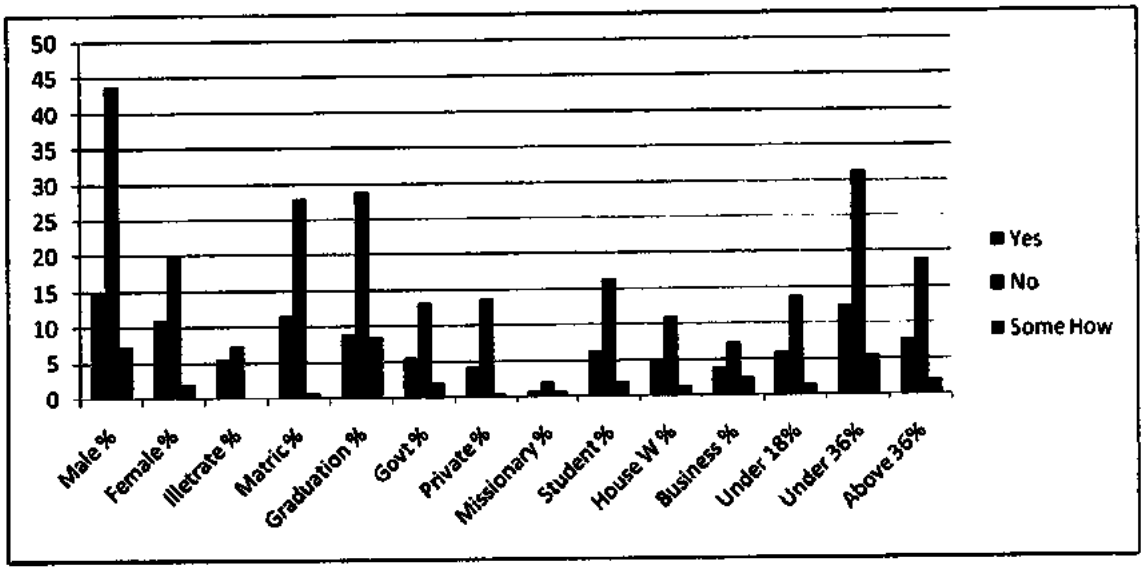
Before independence there was no industrial unit except a Biscuit Factory and a number of ginning factories in the district. Sahiwal is industrially for the reason that it is newly colonized and emphasis has up till now been placed on agriculture rather than industry. Some industrial development has taken place recently. At present textile mills, tanneries, vegetable oil Millis, Ghee Factory. Mughal Engineering Company, Master Industries. Wasal Mechanical Works, Wan Factory, Saw Millis, Cold Storage, Ice Factories, Angro Foods, Alhamd Foods and several other small industries has been established. Government of Pakistan has provided Sui Gas facility can show its mark in the industrial sector too. Approximately 45 cotton factories are running in the district. In all there were 430 factories registered in 2010, of which 320 having less than 100 employees while 110 industrial units having more than 100 employees each. More than 300 branches of different banks are located at different areas of Sahiwal. High street which is also known as Jinnah road is now a day known as Bank street due to different branches of banks.

Christian Responses

According to my methodology of research I asked a number of questions from the Christian of Sahiwal. These were two questions which are given below with the results that clearly show the answers to questions about their relations at Banks and Industries.

1. Do you have the economic freedom?

There were three options in reply to this question Yes, No and Somehow. The graph of these results is:

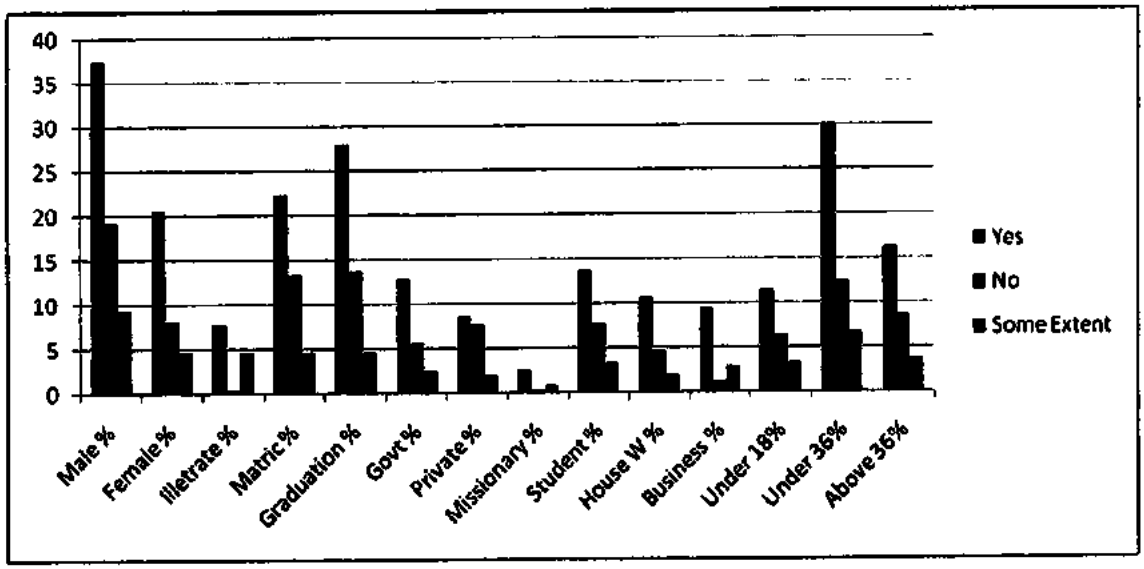


Graph 171: Results of the Question regarding economic freedom (C.R).

These results show that 63.6% of the Christians said that they do not have economic freedom in Pakistan.

2. Are you satisfied with the economic policies of Pakistan?

There were three options in reply of this question Yes, No and To Some Extent. The graph of these results is:



Graph 172: Results of the Question regarding economic policies (C.R).

These results show that 59.1% of the Christians are not satisfied from economic policies of Pakistan. The Christians who passed their comments while answering this question said that Business relations always depend on profit and loss but normally they have good relations with many of their Muslim colleagues and workers. After the declaration of Sahiwal division, the city is progressing rapidly and business opportunities are rising day by day. Majority of the Christians of Sahiwal is related to jobs or office works and only 18 percent of the Christians have business as an occupation. The majority of the Christian population of Sahiwal works with the Muslims, which is usually normal in routine, but sometimes, especially after any mishap on national or international level disharmony is created between them.

Muslims' Response

These were three questions which are given below with the results that clearly show the answers to questions which are about their relations in commercial institutes, banks and industries.

1. Do you perform your duties with the Christians?

Introduction

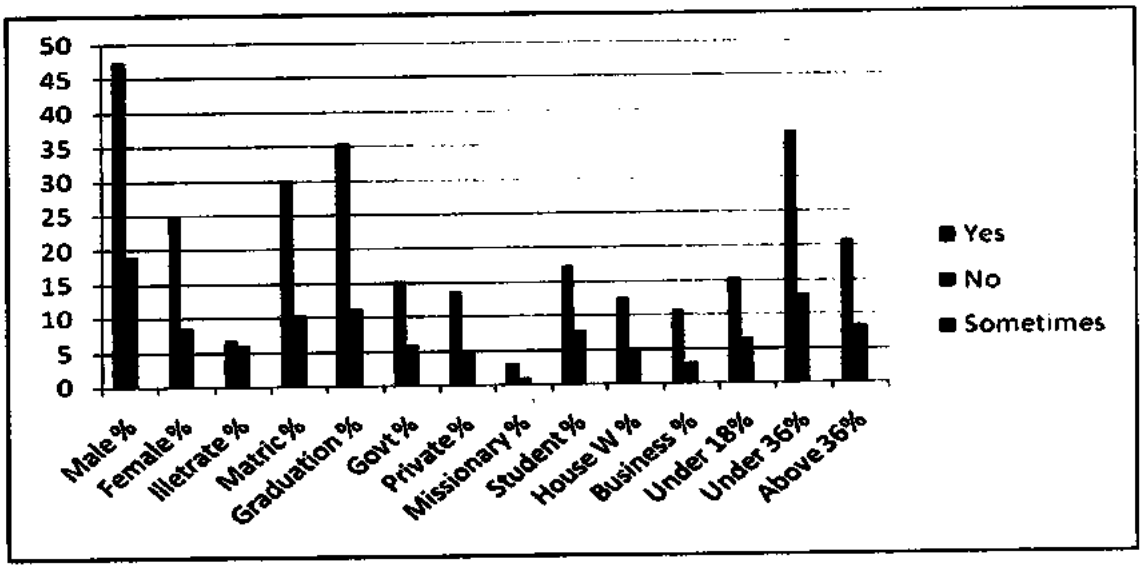
Institutes are basic element of society which play good role of interaction among different people. A person needs these institutes for fulfillment of their different needs and desires. There are different kinds of institutes in every society some of them have great impacts on people. Commercial, health and educational institutes are very important in Sahiwal where two faith communities interact with one another. Commercial institutes play their role for providing economic facilities and fulfill economic needs of people. In the state public administration institutes always have their impacts in coordination among government and people so I have discussed commercial and public administrative institutes in my first part of this research paper. Health is always have its key importance in everyone's life so health institutes fulfill people`s needs in improvement of health issues. In my second part of research I have discussed relationship of two faith communities in health institutes. In my third part I have discussed relationship of two faith communities in educational institutes. Educational institutes always play good role to build social beings.

Part One: Commercial and Public Institutes

Before partition there was only one industry which was situated in Sahiwal called Montgomery Biscuit Factory. The major source of income for the city was agriculture. With the passage of time some industrial development has taken place. At present, Angro Foods, Alhamd Foods, Aziz Tanneries, vegetable oil mills, Ghee factory, Cold storages, Ice factories and several other small industries have been established. One of the major industries is cotton industry, approximately 40 factories working here. Some of the industries include cotton ginning and pressing, tanning, textile, textile spinning, weaving, leather products, garments, pharmaceuticals, flour mills, food processing, oil mills, cold storage, potato, tobacco, vegetable ghee/cooking oil, biscuits, chip board, confectionery, and woolen textile spinning and weaving. The Sahiwal breed of cattle, which is recognized as the most productive among Zebu dairy breeds, originated here; and they are found now throughout the tropics. The main crops of the Sahiwal district are: wheat, cotton, sugarcane, maize and rice. Main fruits are citrus, mangoes and guava. The Sahiwal is a green and fertile town with 11,522 acres (46.63 km2) forests. KSC is a famous electrical company in Sahiwal, manufacturing water heaters, water coolers, air coolers, fans and washing machines.[47] Here the emphasis will be on the

[47] "Explore Pakistan | Sahiwal," http://www.findpk.com/cities/Explorer-pakistan-Sahiwal.html. accessed February 22, 2015.

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

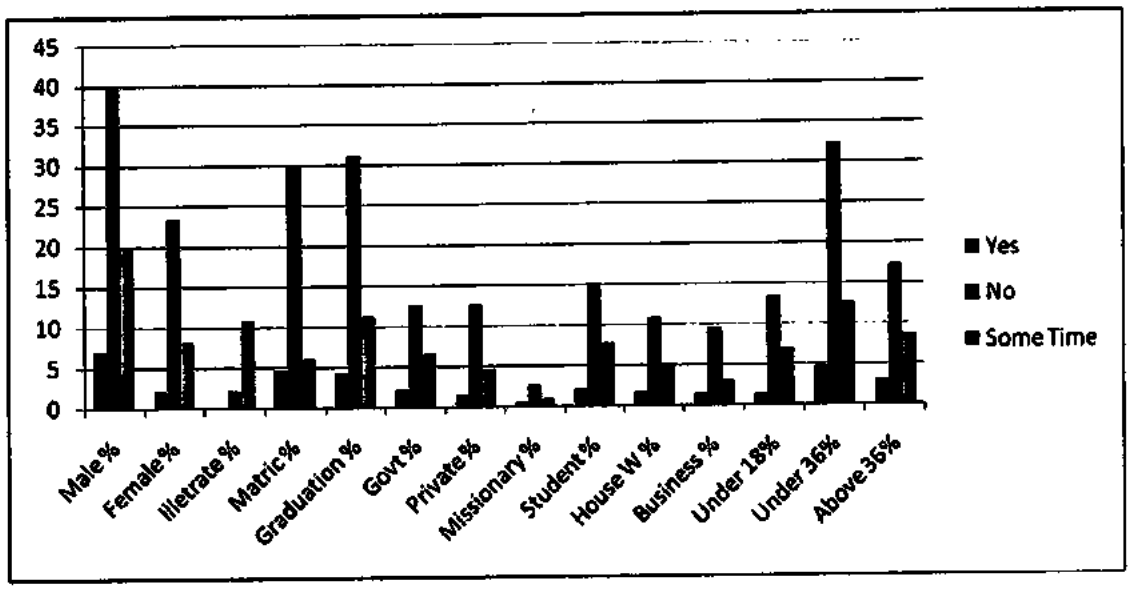


Graph 173: Results of the Question regarding performing duties with Christians (M.R).

These results show that 72.7% of the Muslims perform their duties with the Christians and 27.3% do not perform their duties with Christians. These are results of total respondents of my questionnaire and those Muslims which are not performing their duties with Christians are living with them or have Christian friends.

2. Have you ever faced any problem during working with the Christians?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

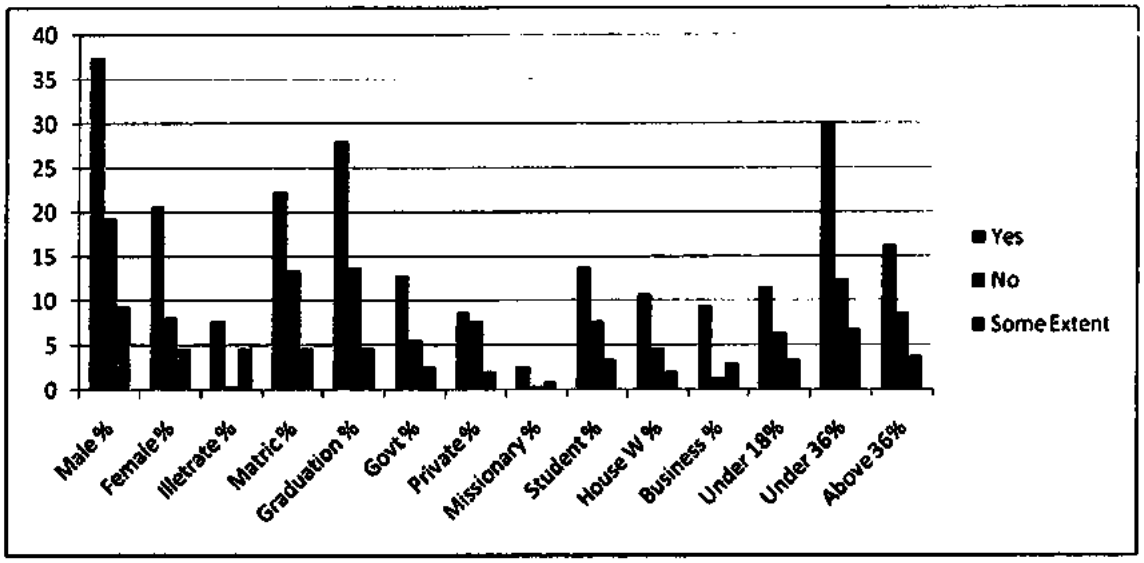


Graph 174: Results of the Question regarding problems during work (M.R).

These results show that 63.6% of the Muslims do not face any problem during working along with their Christian colleagues.

3. Are you satisfied with the behavior of your Christian colleagues?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:



Graph 175: Results of the Question regarding behavior of Christian colleagues (M.R).

These results show that 59.1% of the Muslims are satisfied with the behavior of their Christian colleagues. Only 27.3% of Muslims are not satisfied with the behavior of their Christian colleagues. These results are satisfactory and showing that educated and mature people have good relations in Banks and Industries.

Police and Judiciary

As every state has three pillars parliament which makes law, judiciary which interprets law and executive which play its role in implementation of law. The role of judiciary and police is very important in every state so in Pakistan. Almost everybody interact in judicial and police institutes with other faith community. A police force is a constituted body of persons empowered by the state to enforce the law, protect property, and limit civil disorder. Their powers include the legitimized use of force. The term is most commonly associated with police services of a sovereign state that are authorized to exercise the police power of that state within a defined legal or territorial area of responsibility. Police forces are often defined as being separate from military or other organizations involved in the defense of the state against foreign aggressors; however, gendarmerie are military units charged with civil

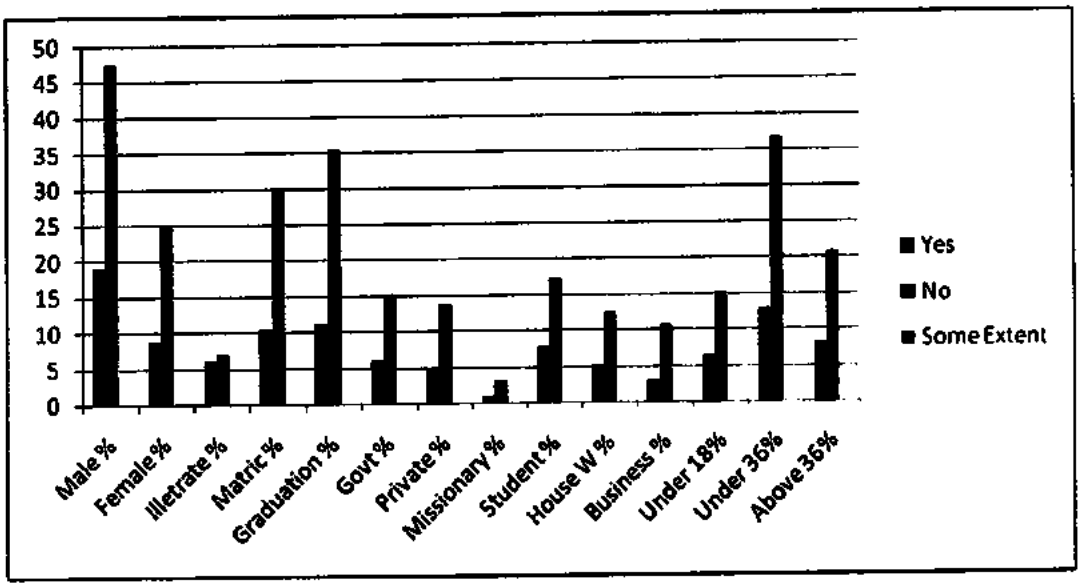
policing. In Sahiwal police department is working and after the declaration of division Deputy Inspector General (Regional Police Officer) is also sitting in the city. Judicial setup of Sahiwal is still old like district and Session judge sits in the district court. Due to international attitude of Christians toward wine, government of Pakistan allowed Christians to drink it and sale it after getting permit. Almost seventy five percent of Christian community belongs to poor class so some of them use to sell wine and other drugs, so they are many time visits these institutes.

Christian Responses

These were six questions which are given below with the results that clearly show the answers to questions which are about their relations at their business centers.

1. Are you satisfied with the performance of police department in Pakistan?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:

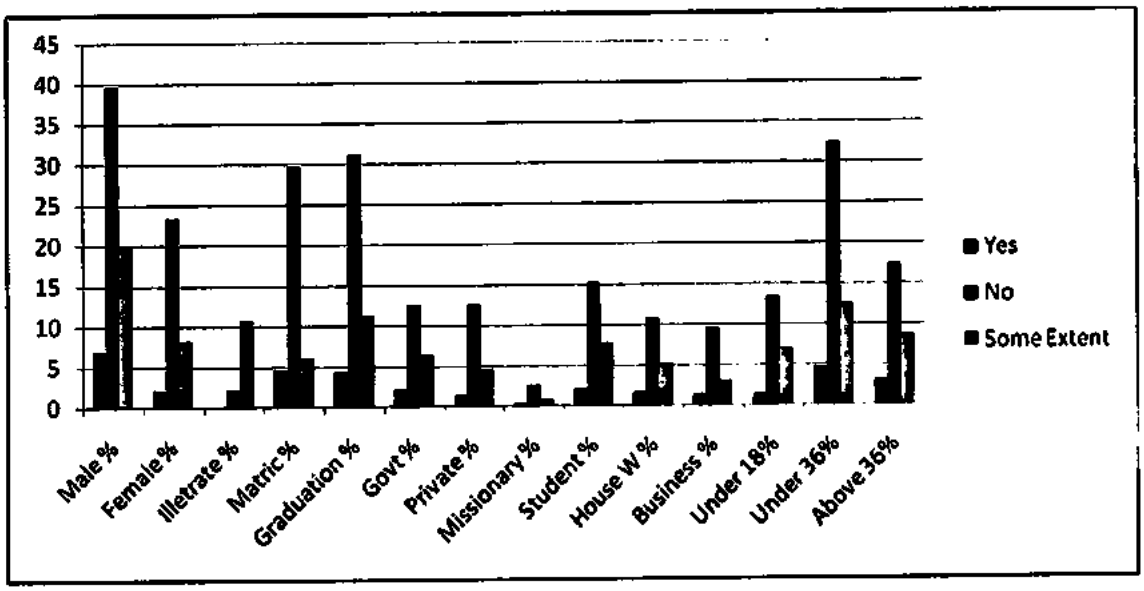


Graph 176: Results of the Question regarding Police Department (C.R).

These results show that 72.7% of the Muslims do not perform their duties with the Christians.

2. Are you satisfied from the judicial Laws of Pakistan?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:

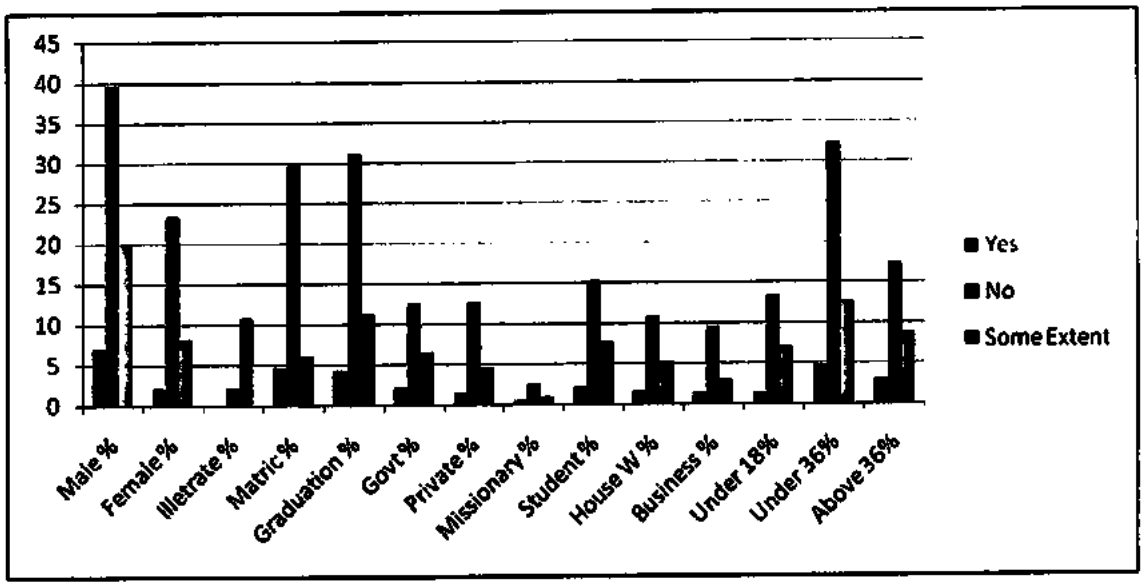


Graph 177: Results of the Question regarding Judicial Law (C.R).

These results show that 63.6% of the Muslims do not face any problem during working along with their Christian colleagues.

3. Are you satisfied from the Blasphemy Law of Pakistan?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:

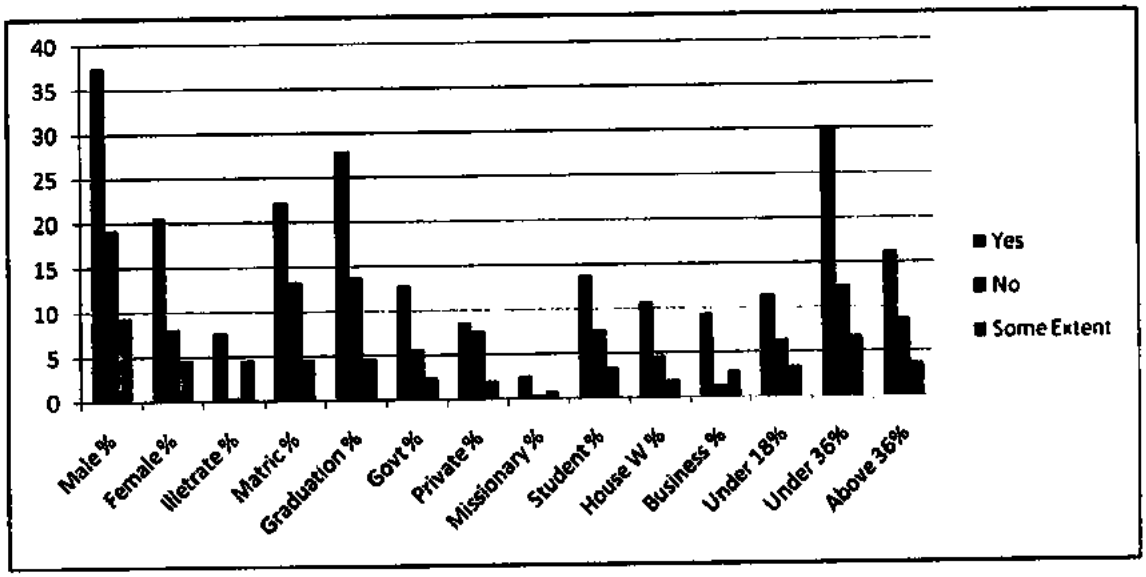


Graph 178: Results of the Question regarding Blasphemy Law (C.R).

These results show that 63.6% of the Muslims do not face any problem during working along with their Christian colleagues.

4. Do you think that the Blasphemy Law is rightly enforced in Pakistan?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:

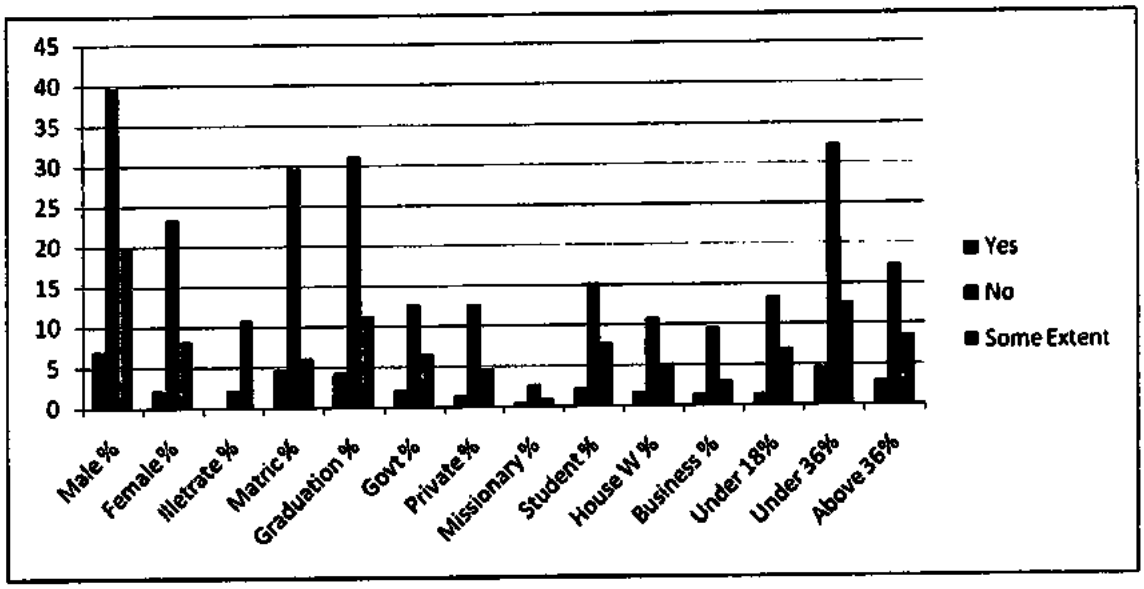


Graph 179: Results of the Question regarding Blasphemy Laws' enforcement (C.R).

These results show that 59.1% of the Muslims are not satisfied with the behavior of their Christian colleagues.

5. Are you satisfied from the judicial setup of Pakistan?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:

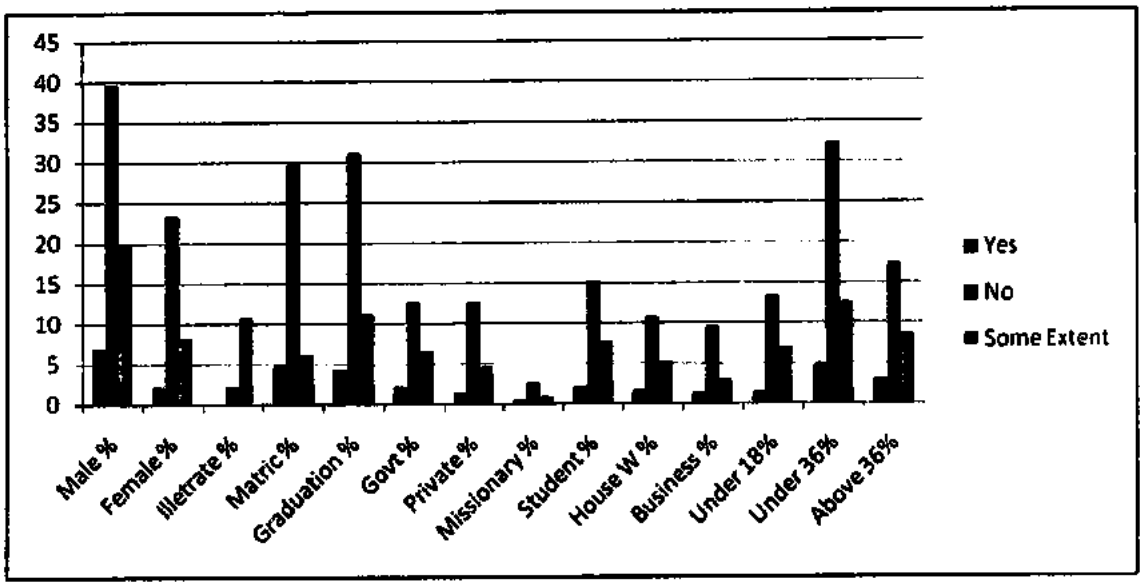


Graph 180: Results of the Question regarding Judicial setup (C.R).

These results show that 63.6% of the Muslims do not face any problem during working along with their Christian colleagues.

6. Are you satisfied from the minority laws of Pakistan?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:



Graph 181: Results of the Question regarding minority Laws (C.R).

These results show that 63.6% of the Muslims do not face any problem during working along with their Christian colleagues.

District Management Group

District Management Group (DMG) now a day known as Pakistan Administrative Service (PAS), is a general management cadre of the Pakistan's civil services. The officers of this cadre act as managers at district, provincial and finally at the policy-making levels in the highest echelons of the Federal bureaucracy. The starting point for the PAS officers at the district level is the position of Assistant Commissioner of a subdivision. They are entrusted with general management, administration of the State land, revenue matters, coordination between the government departments. At senior levels, the PAS Officer can become Secretary of any of the various federal government divisions like Commerce and Trade, Establishment, Housing, Information Technology etc.[48]

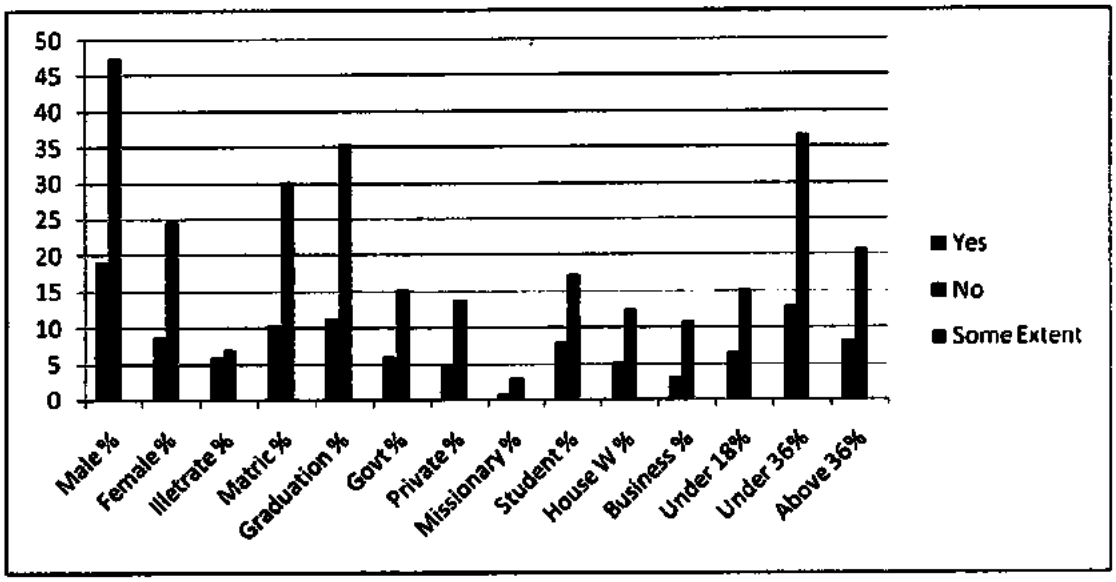
Christian Responses

These were three questions which are given below with the results that clearly show the answers to questions which are about their relations at their business centers.

[48] "Civil Services Academy," http://www.csa.edu.pk/dmg.php. accessed March 07, 2013.

1. Does administration listen and solve your problems?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

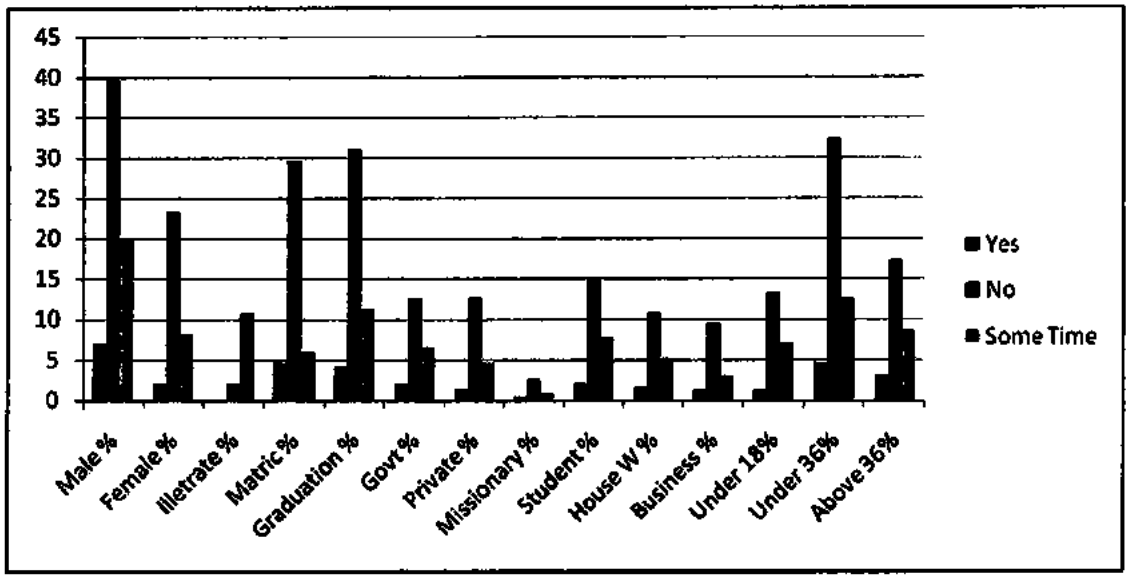


Graph 182: Results of the Question regarding District Administration (C.R).

These results show that 72.7% of the Muslims do not perform their duties with the Christians.

2. Are you satisfied with the system in vague in Pakistan?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

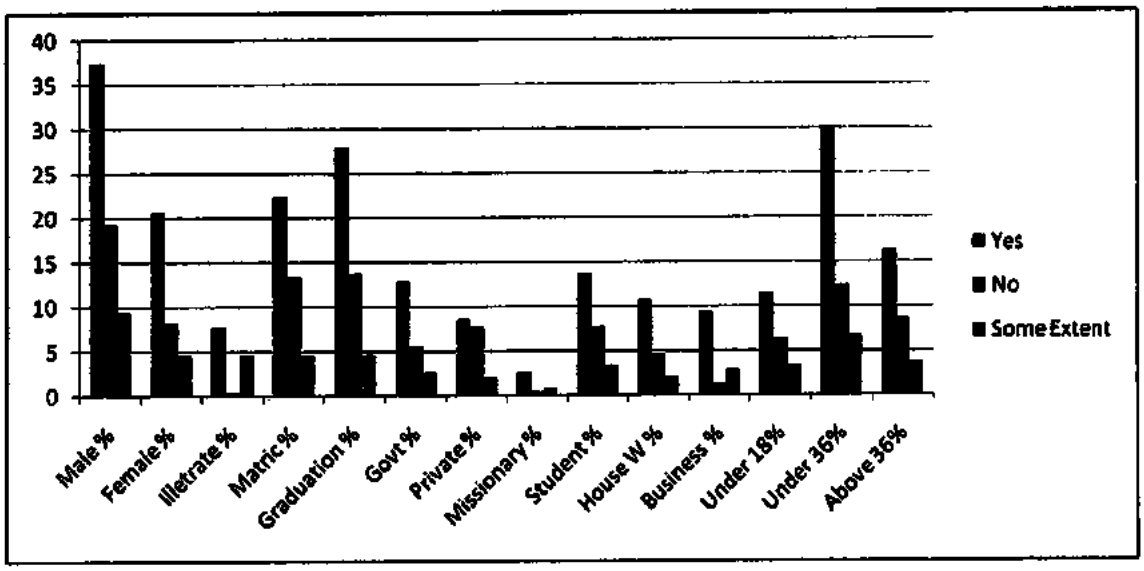


Graph 183: Results of the Question regarding System of Pakistan (C.R).

These results show that 63.6% of the Christian are not satisfied from system in vague in Pakistan.

3. Are you satisfied with the electoral system of Pakistan?

There were three options in reply to this question Yes, No and Some Extent. The graph of these results is:



Graph 184: Results of the Question regarding electoral system (C.R).

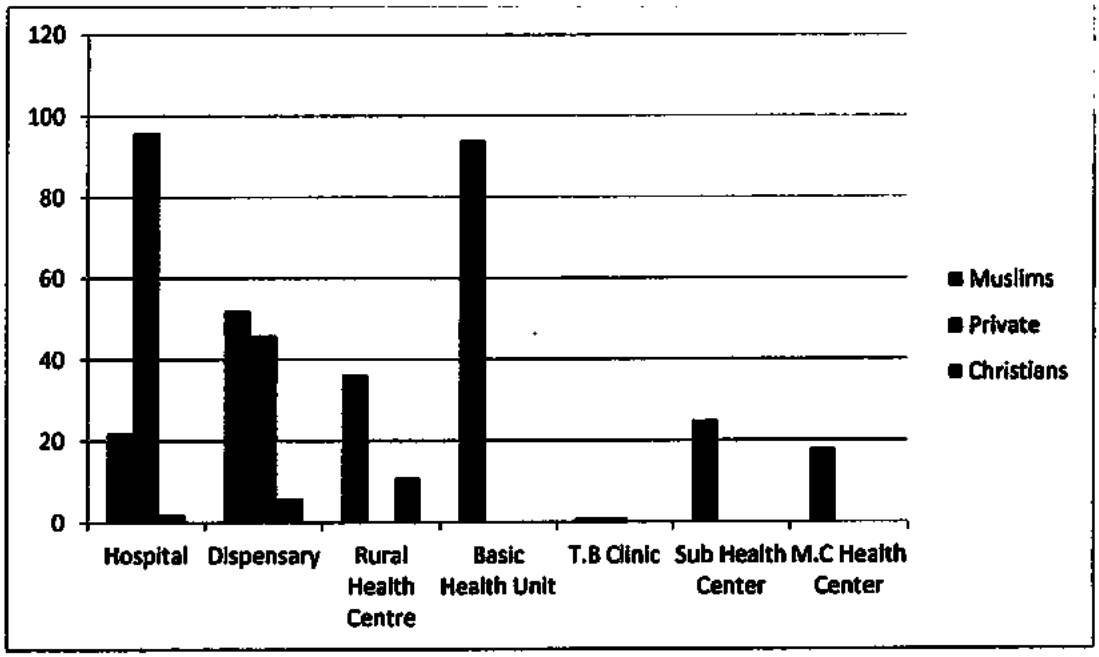
These results show that 59.1% of the Christians are satisfied from electoral system of Pakistan and rate of satisfaction among illiterate is higher than literate people.

Part Two: Health Institutes

Health always has its importance in our life and everyone cares about it. There are many health facilities for the people of Sahiwal. The District Hospital commonly known as the Civil Hospital is the largest hospital in Sahiwal. It is attached with Sahiwal Medical College. Many doctors of the city have served their House Jobs here. Departments of all the Major specialties are available. District Head Quarter Hospital is now changed from Civil Hospital to *Haji Abdul Qayyum* Hospital. Other notable hospitals in Sahiwal include: the Silver Jubilee Maternity and Children Hospital, Christian Mission Hospital, the *Mir Wilayat Hussain Zaidi* Maternity Hospital and the *Sadiq* Medical care Hospital *Fateh Sher* Colony, *Imtiaz* Hospital *Mall Mandi road, Qurashi* Hospital *Mall Mandi Chowk, Al barkat* Hospital High street, *Mazhar Sugery farid* Town, *Shifa Gynae* Hospital *Gunj Shaker* colony, *Ali Sherazi* Hospital, *Subh-e-Nao* (addiction and Psychiatric treatment Facility) High street *Langrial Surgimed* Mission *chowk, Umar abdullah* Hospital Mission *chowk.*

Institution	Government	Christian	Private
Hospital	22	2	96
Dispensary	52	6	46
Rural Health Centre	36	11	0
Basic Health Unit	94	0	0
T.B Clinic	1	0	1
Sub Health Centre	25	0	0
M.C Health Centre	18	0	0
Total	248	19	143

Table 5: List of Health Institutes by Administration.



Graph 185: Health Institutes by Administration

Government Health Institutes

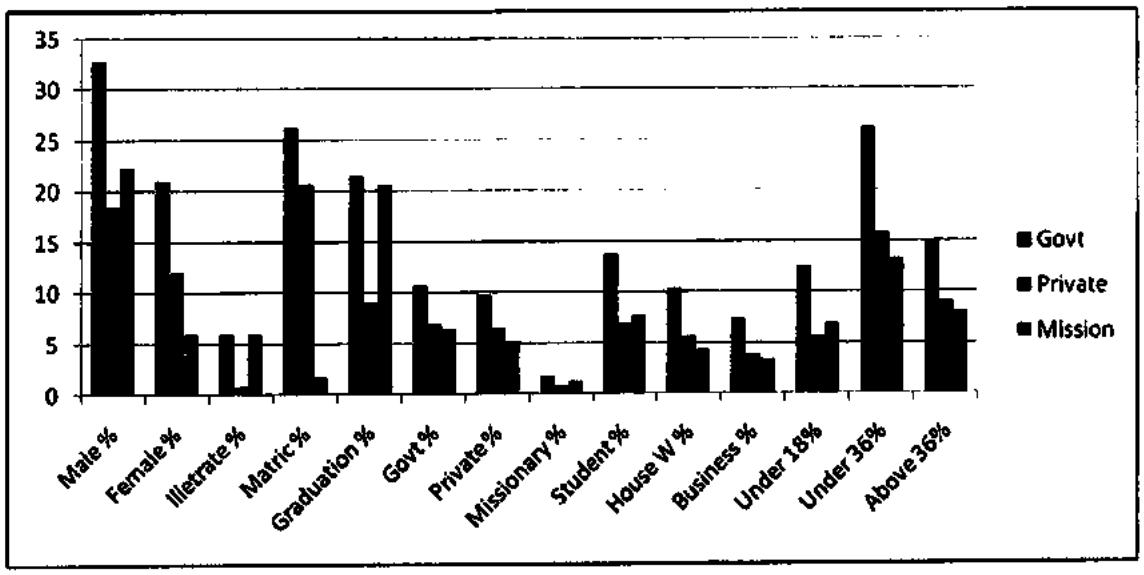
There are 248 health institutes administrated by government in the district, which are working under the supervision of District Health Officer. Overall situation and facilities are satisfactory in these health institutes in the urban areas but in rural health centers lack of facilities is common issue. Staff problem and emergency treatment is also lowering satisfactory level so people like to get treated themselves from private clinics. Major parts of society, who can afford, do not prefer government health institutes. More than 50 percent people get themselves treated from government health centers due to affording capacity.

Christian Responses

There were five questions which are given below with the results that clearly show Muslim-Christian relations at health service centers.

1. From where do you get yourself treated?

There were three options in reply to this question: Government, Private, Missionary Health Center and other. The graph of these results is:

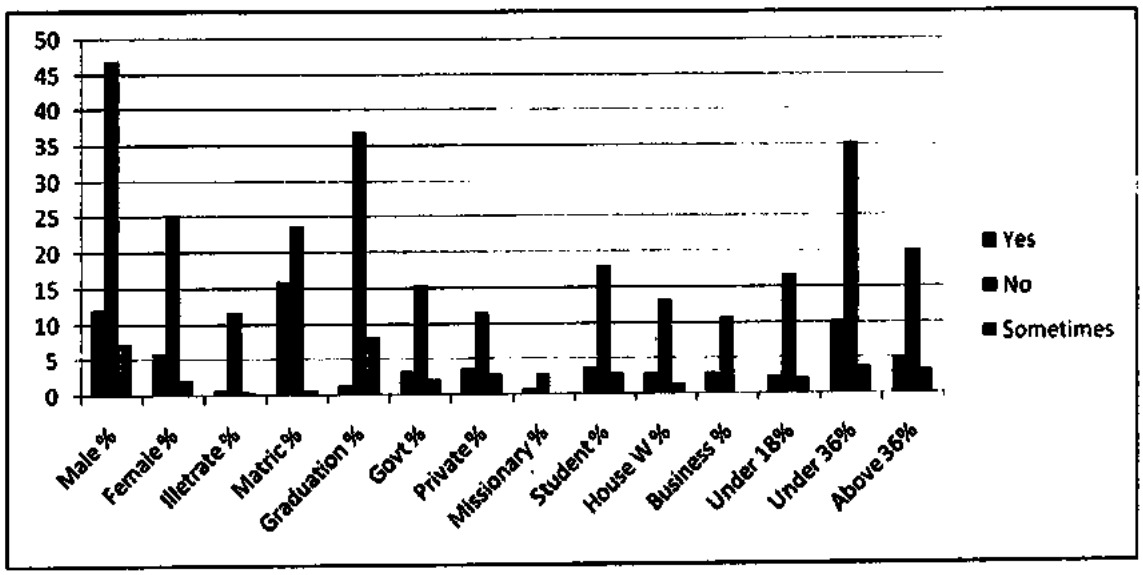


Graph 186: Results of the Question regarding Health Institutes preferences (C.R).

These results show that 54.5% of the Christians in Sahiwal get themselves treated in Government Health care centers due to their affording capacity. Those who have higher affording capacity go to private clinics and Missionary Hospitals. Missionary hospitals normally charge the same as private hospitals do. When I visited a number of missionary hospitals and health care centers, the number of patient were the Muslims was almost 96%. Only 4% of the Christians were there. The level of treatment and staff was better than that in Government and Private Hospitals. In Sahiwal Mission Hospital providing medical services where 96% of the staff, including, medical personal and administration are the Christians. Medical Superintendent belongs to America and many of those included the medical staff have graduated from foreign Universities. Now a day, they are advertising on cable as other private hospitals advertised their hospital. Mission hospital also appoints private doctors to provide services to the natives of Sahiwal.

2. Are you rendering any health services to the country and nation?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

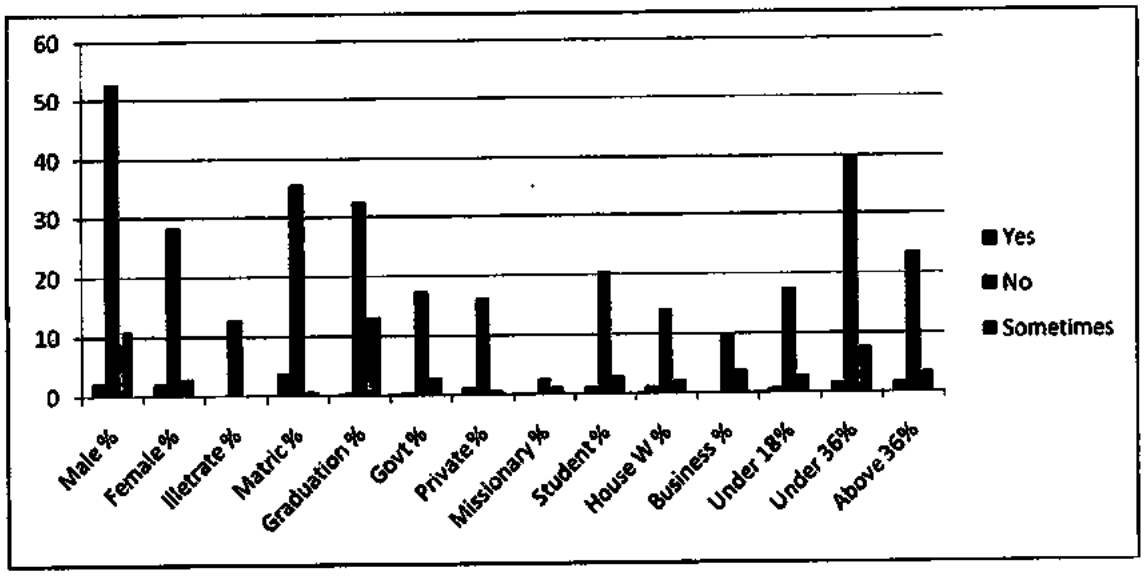


Graph 187: Results of the Question regarding Health Services (C.R).

These results show that 18.2% of the Christians render their services in health and 13.6% of them are females. It was very surprising for me to note that every person I met was rendering his/her services in health, education, environment and politics.

3. Have you ever faced any difficulty at hospitals on the basis of religious discrimination?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

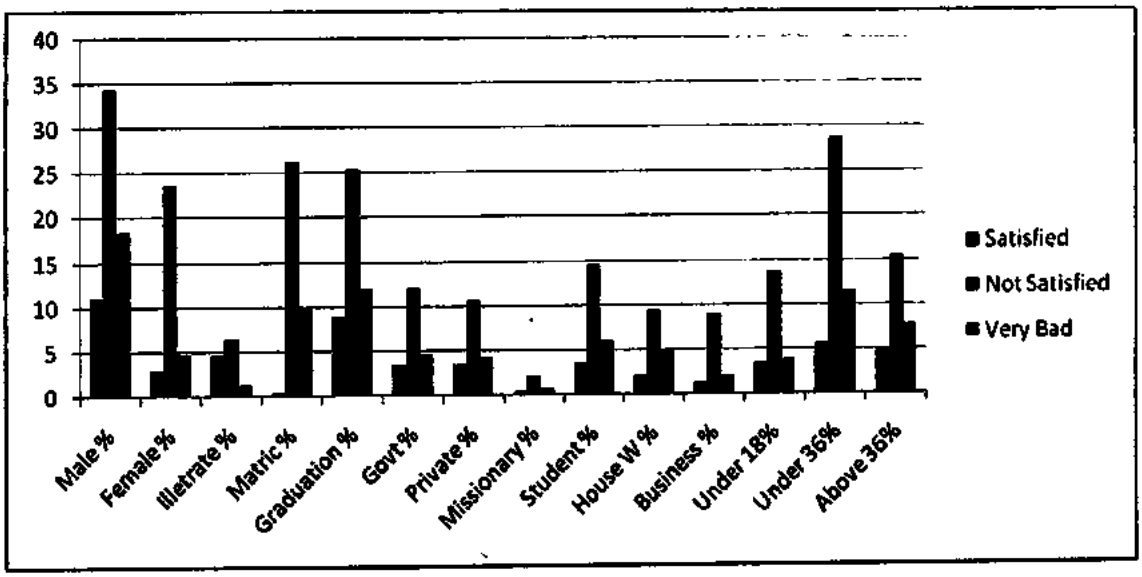


Graph 188: Results of the Question regarding difficulties on the basis of religious discrimination (C.R).

These results show that 13.6% of the Christian faced sometimes problems at health care centers and 4.55% of the females faced such problems.

4. Are you satisfied with the health services provided by the Government?

There were three options in reply to every question Satisfied, Not Satisfied and Very Bad. The graph of these results is:

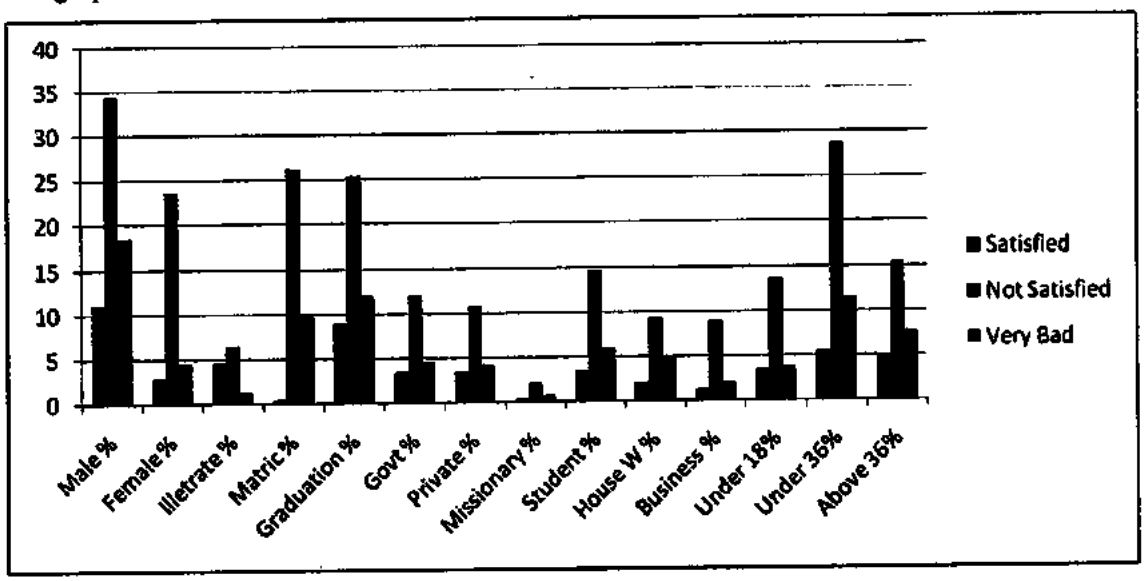


Graph 189: Results of the Question regarding Health services of Government (C.R).

This results show that the Christian community of Sahiwal is highly disappointed due to poor management and lack of health facilities. A Great number of the Christians is not satisfied and many of them said that health facilities provided by the Government are very poor.

5. Are you satisfied with the health policies of the Government?

There were three options in reply to every question Satisfied, Not Satisfied and Very Bad. The graph of these results is:



Graph 190: Results of the Question regarding Health policies (C.R).

This result shows that Governments' policies of health are very unpopular and normal citizens are not satisfied. Overall the result of questions about health and relevant comments show that the Christians are satisfied with Muslims community of Sahiwal. But as far as health facilities are concerned they are not satisfied. As it is Islamic Republic of Pakistan successive governments have not been fulfilling their responsibilities related to any aspect of life. The relationship and behavior with Muslim population is good butt the role of a Muslim state is very disappointing.

Private Health Institutes

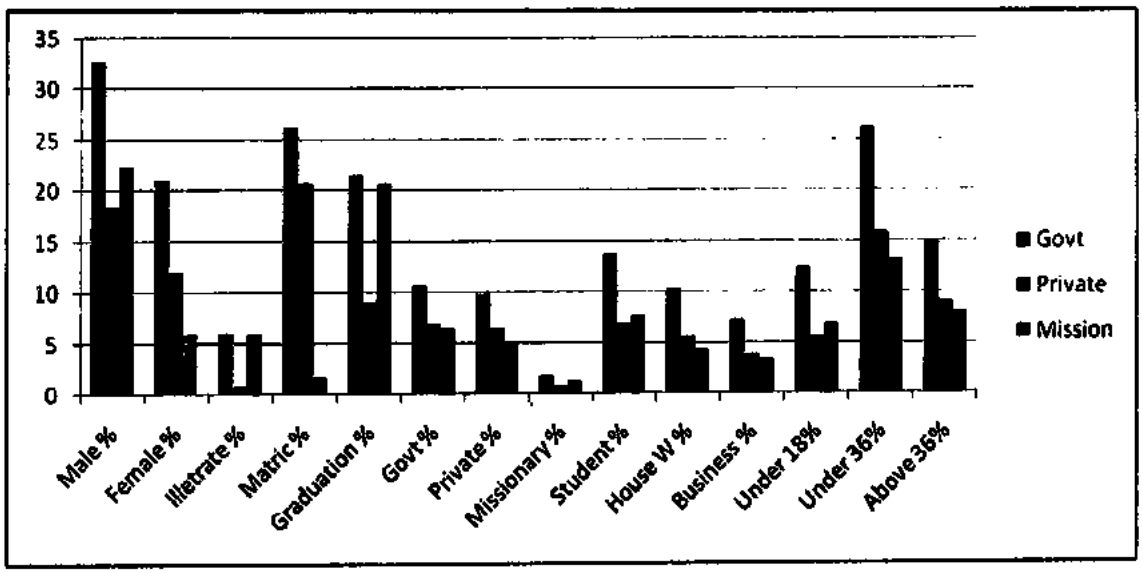
Sahiwal is a rich district in private health institutes; ninety six private hospitals are located in this district. Thirty seven are situated in *Tehseel* Chichawatni and fifty nine are in *Tehseel* Sahiwal. It was also surprising for me there is no procedure of registration of these private institutes. Executive District Health Officer of Sahiwal tried himself to know the figures of private health institutes in 2010 so he figured out these numbers. After 2010 no one tried to collect exact numbers of private health institutes of Sahiwal. Twenty nine percent of natives get treated themselves from these private health institutes but there are no check and balance from government side in these health institutes.

Christian Responses

As per research methodology there were five questions which are given below with the results that clearly show Muslim-Christian relations at health service centers.

1. From where do you get yourself treated?

There were three options in reply to this question: Government, Private, Missionary Health Center and other. The graph of these results is:

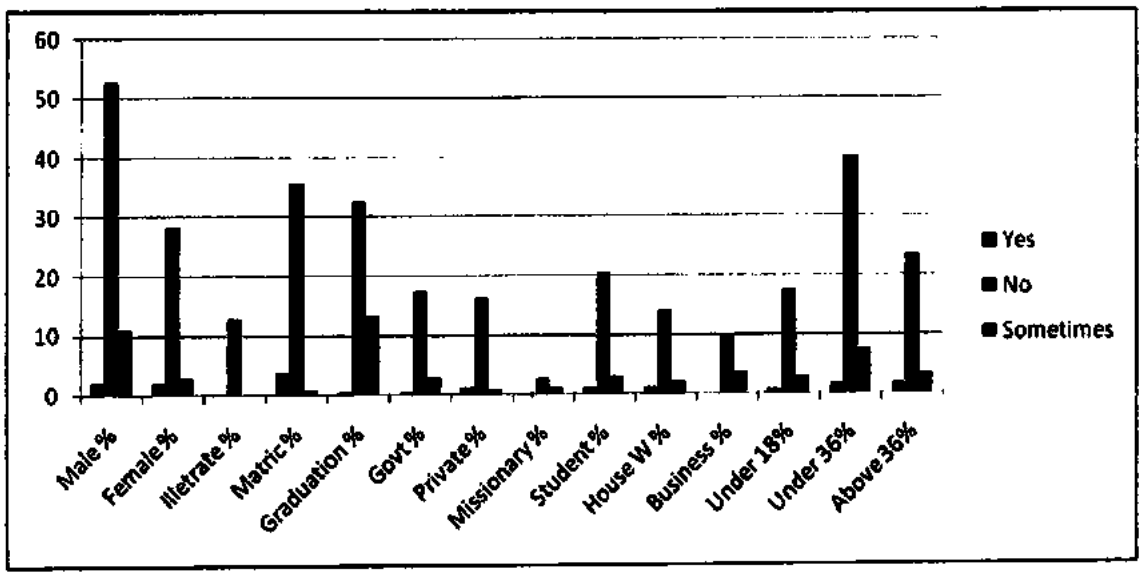


Graph 191: Results of the Question regarding Health treatment (C.R).

These results show that 54.5% of the Christians in Sahiwal get themselves treated in Government Health care centers due to their affording capacity. Those who have higher affording capacity go to private clinics and Missionary Hospitals. Missionary hospitals normally charge the same as private hospitals do. When I visited a number of missionary hospitals and health care centers, the number of patient were the Muslims was almost 96%. Only 4% of the Christians were there. The level of treatment and staff was better than that in Government and Private Hospitals. In Sahiwal Mission Hospital providing medical services where 96% of the staff, including, medical personal and administration are the Christians. Medical Superintendent belongs to America and many of those included the medical staff have graduated from foreign Universities. Now a day, they are advertising on cable as other private hospitals advertised their hospital. Mission hospital also appoints private doctors to provide services to the natives of Sahiwal.

2. Have you ever faced any difficulty at hospitals on the basis of religious discrimination?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:

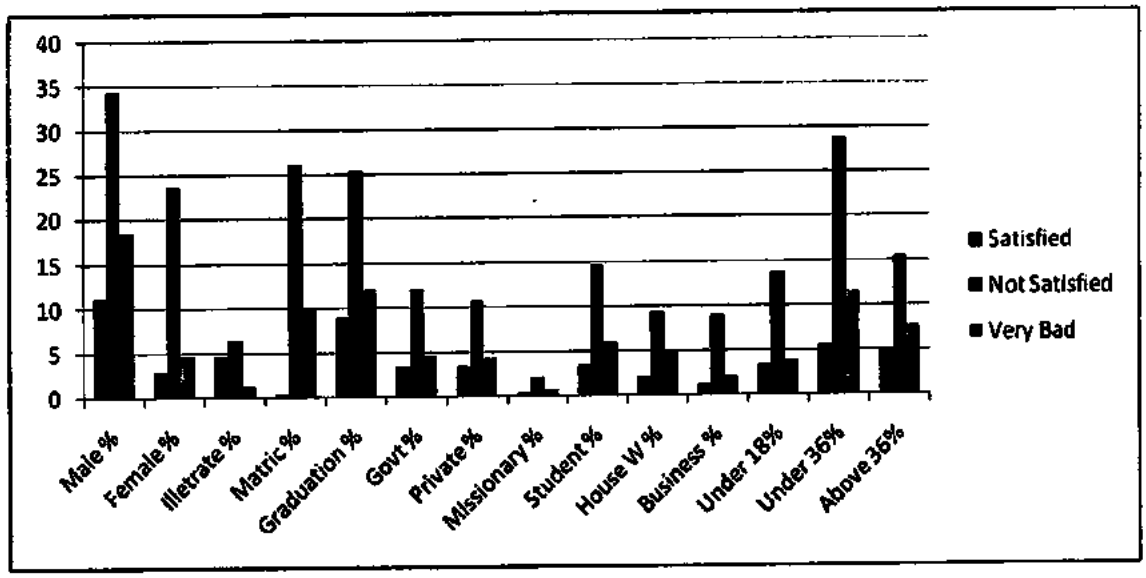


Graph 192: Results of the Question regarding difficulty in Health institute on the basis of religious discrimination (C.R).

These results show that 13.6% of the Christian faced sometimes problems at health care centers and 4.55% of the females faced such problems.

3. Are you satisfied with the health services of private health centre?

There were three options in reply to every question Satisfied, Not Satisfied and Very Bad. The graph of these results is:



Graph 193: Results of the Question regarding satisfaction rate of private Health Centers (C.R).

This result shows that satisfaction rate of private health institutes is better than government institutes. Overall the result of questions about health and relevant comments show that the Christians are satisfied with Muslims community of Sahiwal. But as far as health facilities are concerned they are not satisfied from government.

Missionary Health Institutes

In district Sahiwal two Christian hospitals, one in *Tehseel* Sahiwal and one in *Tehseel* Chichawatni, are working. Six rural health centers and eleven dispensaries are also working under different missionary administration. Christian Hospital which is also known as Mission hospital working in the center of the city is famous in the district.

Christian Hospital

World Witness, the Board of foreign Missions of the Associate Reformed Presbyterian Church, is an evangelical denominational mission's organization in the Reformed tradition has been actively involved in the missions since 1839, World Witness now, has its ministers in seven countries and has further outreached beyond those locations. Primary ministries include, the evangelism, church planting, discipleship, education, and nurture of churches in other nations, as well as humanitarian assistance in medicine, relief, and agriculture, addiction rehabilitation programs for alcoholics and those who are addicted to narcotics, and pioneering ministries in countries with restricted access.[49]

The medical programs of World Witness are largely focused in Christian Hospital, Sahiwal, Pakistan. Christian Hospital, established in 1915, has developed into a full general 170-bed hospital with medical, surgical, and public health facilities, as well as a fully accredited school of nursing and a nurses' hostel. The hospital has a 16-bed ICU, 20 private rooms, 3 operating rooms, a labor and delivery suite, x-ray, ultrasound, endoscopic and laparoscopic equipment, lab, pharmacy, casting room, emergency room, outpatient department, and a chapel.

Courtyards are available the patients, it is the space provided to relatives to cook food for the patients, and there are separate wards and waiting areas for men and women. Though open to all segments of society, the hospital primarily serves the poor and disadvantaged. The medical facilities have been renovated and are updated regularly with new equipment. Foreign staff was evacuated after the incident of 9/11, and now conditions within the Sahiwal region allow us to answer the call of the church in Pakistan and hospital authorities for the recruitment of desperately needed medical personnel.

Required personnel should be evangelical in their Christian faith and it is necessary for them to hold specialty and training in surgery, internal medicine, general or family practice,

[49] "Christian Hospital," http://wiki.org/3371449/Christian-Hospital. accessed June 25, 2014.

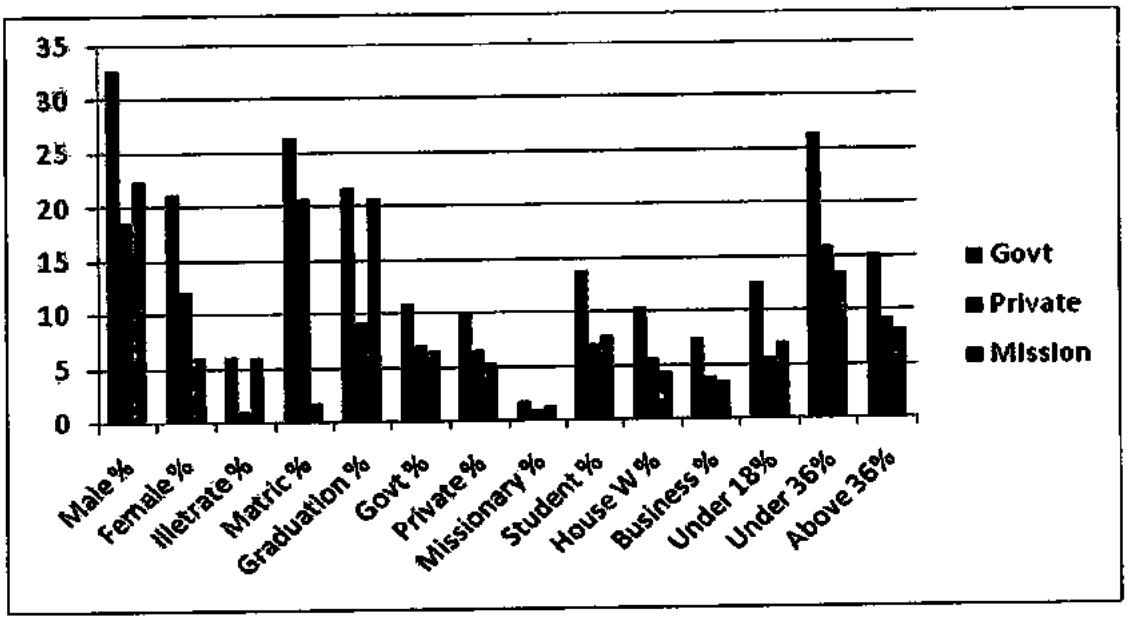
obstetrics, pediatrics, or orthopedics. Also needed are: nurse practitioners, nurse midwives, physician assistants, nurse to give anesthesia, operating room nurses, and nursing schoolteachers. Short-term, as well as long-term assignments are available in this regard.[50]

Muslims' Response

There were five questions which are given below with the results that clearly show Muslim-Christians relations at health service centers.

1. From where do you get yourself treated?

There were three options in reply to every question Government, Private and Missionary Health Center. The graph of these results is:



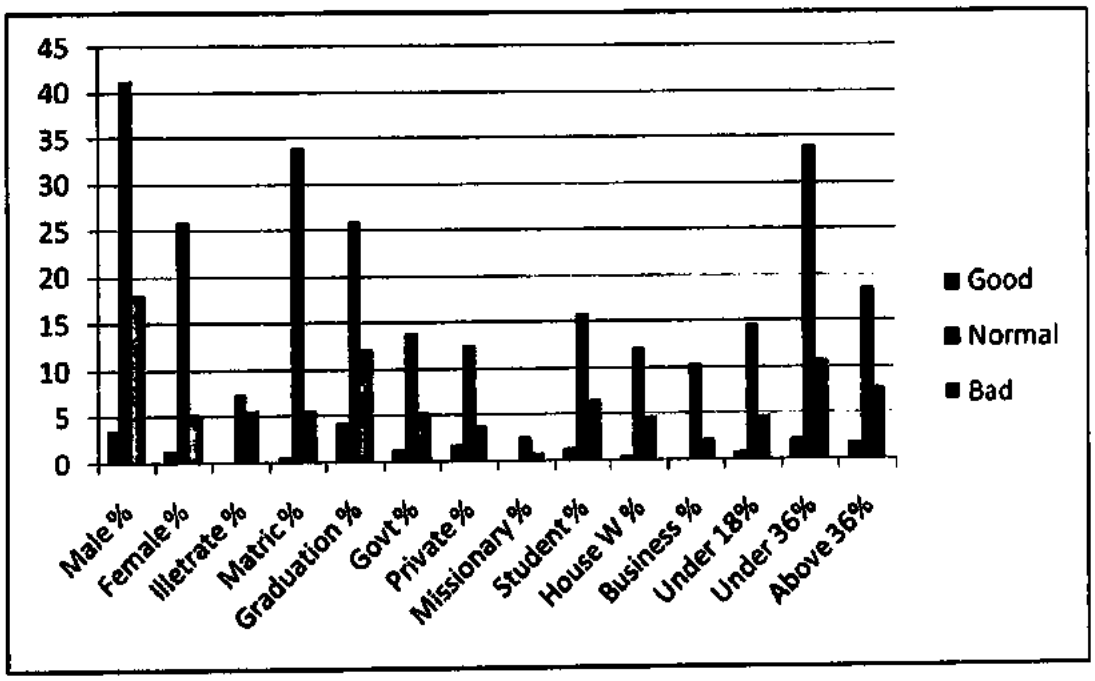
Graph 194: Results of the Question regarding Muslims preferences of Health Institute (M.R).

These results show that 59% of the Muslims get themselves treated from private hospitals and 13.6% of them from missionary hospitals. In Sahiwal, Mission Hospital is one of the major working hospitals where 96% of the staff including medical and administration is the Christians. Medical Superintendent belongs to America and many of those, who are included medical staff, have graduated from foreign Universities.

2. In Christian Hospital how do they behave with you?

There were three options in reply to every question Good, Normal and Bad. The graph of these results is:

[50] Ibid. accessed June 25, 2014.

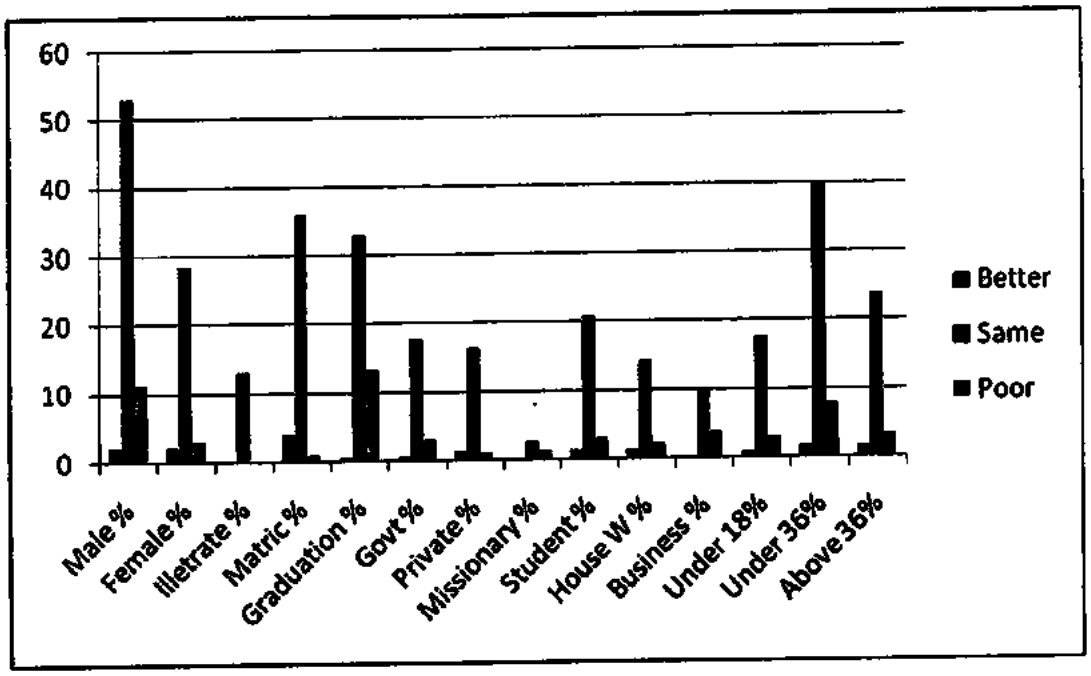


Graph 195: Results of the Question regarding behavior of Christian Health Centers staff (M.R).

These results show that 72.7% of the Muslims are satisfied with the attitude and behavior of Christian hospital's staff.

3. What difference you found between Christians' and other Health care centers?

There were three options in reply to every question Better, Same and Poor. The graph of these results is:

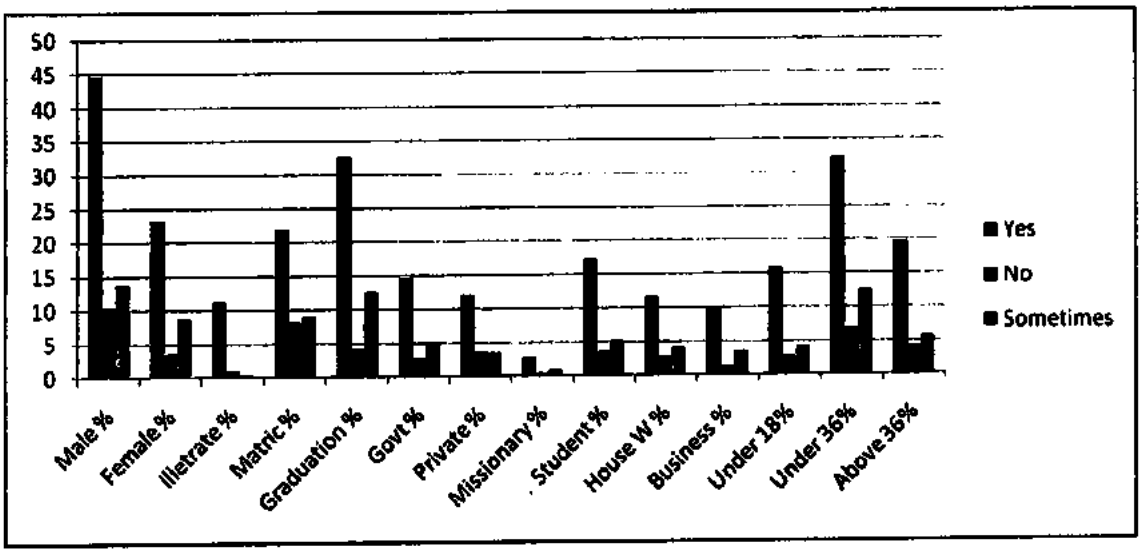


Graph 196: Results of the Question regarding differences between Christian & Govt. Health Centers (M.R).

These results show that 13.6% of the Muslims found Mission hospitals to be better than other private hospitals.

4. Did you provide any preaching material in Christian Hospital?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



Graph 197: Results of the Question regarding preaching material in Christian Health Centers (M.R).

This result shows that the native community of Sahiwal is highly disappointed due to inefficient management and poor health facilities. A great number of Christians is not satisfied and many of them said that health facilities provided by the Government are very poor.

There are three types of health institutes in Sahiwal, those which are established by the Public institutions, Private hospitals established by the Muslims and the Missions. Muslim-Christian relations in Government-established institutes are same as they are in routine. The Christians who work in Government institutes are related to class four workers, but in private health care centers, the Christians are only employed as sweepers. Normally, Christians do not face any problems due to the Muslims except the salary issues which are very common in our society. The most important institutes related to my topic are Missionary Health Care Centers. 80 to 90 percent patients of Missionary health care centers are Muslims. Missionary health care centers are well organized, clean and well managed so the Muslims too, like to get treated from these centers. Preaching Christianity to the patients is must in the morning and evening. The Muslim reacted in different ways to the act of preaching Christianity in Hospitals. Some just hear it and ignore them and some start debating to show their knowledge

and some say that it is the Christians' conspiracy against Islam. The Christians mostly show patience and sometimes politely answer them and try to avoid any conflict. In their preaching Christian pastors do not use anything which is against Islam or creates troubles for them. And Christian health care centers working in villages are more affordable and better in services and due to that, people like to get treated from there.

Part Three: Educational Institutes

As far as the working of the Christian missions is concerned, the preaching can be divided into various categories, like Open Preaching, Preaching through Education, through Health Services, through Science and through Women. Preaching through Education has a great impact on society. There are many ways of preaching through education. Some of them are necessary to be discussed here. Within the realm of education we have two ways to impact a society, Direct Education and Indirect Education. Direct method, Women Education, Modern Intellectuals, Scholarships, Books and Journals, Bible Distance Learning Courses, and Educational Institutes are mainly used. In the Indirect method they use two major themes: Orientalism and Research.

Introduction

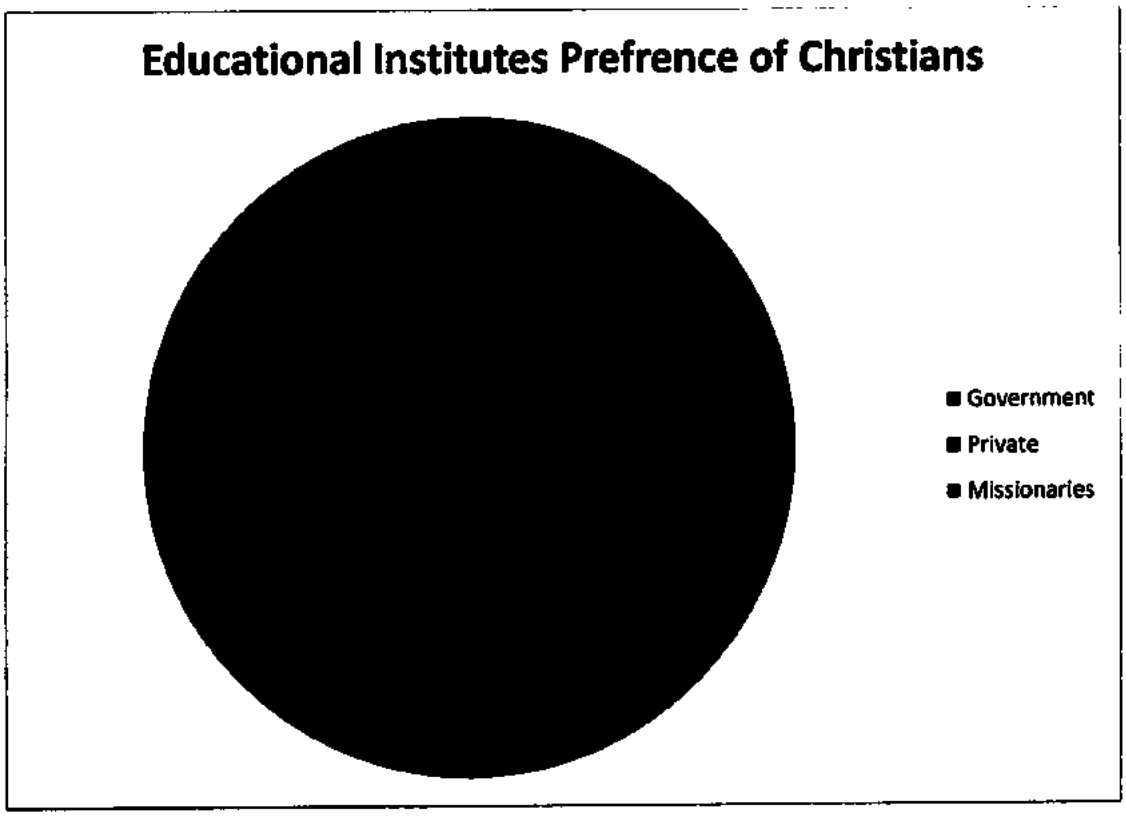
In Pakistan several kinds of institutions are working in which Government, Private and missionaries are the most prominent. On the other hand our education system is divided in different mediums of instruction; it may be English or Urdu. As we are living in a society, where people are divided into different classes like, elite, upper middle, lower middle and poor class, similarly people select educational institutes according to their social and financial status. Most of the people select, best institute as per their paying capacity. People from poor, lower middle classes select Government institutes while others select private and missionary institutes.

The education system in Pakistan is generally divided into five levels: Primary (grades one to five) Middle (grades six to eight) High (grades nine and ten, leading to the Secondary School Certificate or SSC) Intermediate (grades eleven and twelve, leading to a Higher Secondary School Certificate or HSSC) and University programs leading to undergraduate and graduate degrees. A lot is being planned for education sector in Sahiwal. BZU Multan has started sub-campus in Sahiwal. Government has also approved University for Sahiwal and the land has been acquired for this purpose. It is hoped that the university will be completed in two years and will be called 'University of Sahiwal'.[51]

According to the research methodology the researcher divided the respondent Christian students into two categories, students of Muslim Administrated Institutes and the students of Christian Administrated Institutes. Christian students who are enrolled in Missionary or

[51] (Farooq 2005) pp 39-87

Christian Administrated institutes are, 45.5% so this is a considerable figure and needs to be discussed separately. As per my research methodology I designed questionnaire for the teachers and the Christian students who are studying in schools. On the other hand, for qualitative data I had conducted a number of interviews. Most of the people don't want to get their education from government institutes. The percentage of the Christian community who attends Government institutes is 27.25%. Other prefers Private or Missionaries education institutes. The chart which has been given below shows the result of Christians of Sahiwal on the preferences of educational institutes for getting their education.



Graph 198: Results of the Question regarding educational institute's preferences (C.R).

This chart clearly shows the lack of interest in Government educational institutes and the people who selected Government educational institutes are those who cannot afford to get their education from other institutes.

		Primary	Community	Middle	High	Higher Secondary	Total
Sahiwal	Boys	211	0	48	56	6	321
	Girls	189	15	78	33	9	324
	Total	400	15	126	89	15	645

		Primary	Community	Middle	High	Higher Secondary	Total
Chichawatni	Boys	179	0	50	47	6	282
	Girls	124	12	98	32	11	277
	Total	303	12	148	79	17	559
Grand Total		703	27	274	168	32	1203

Table 6: Detail of Government Institutes in District Sahiwal

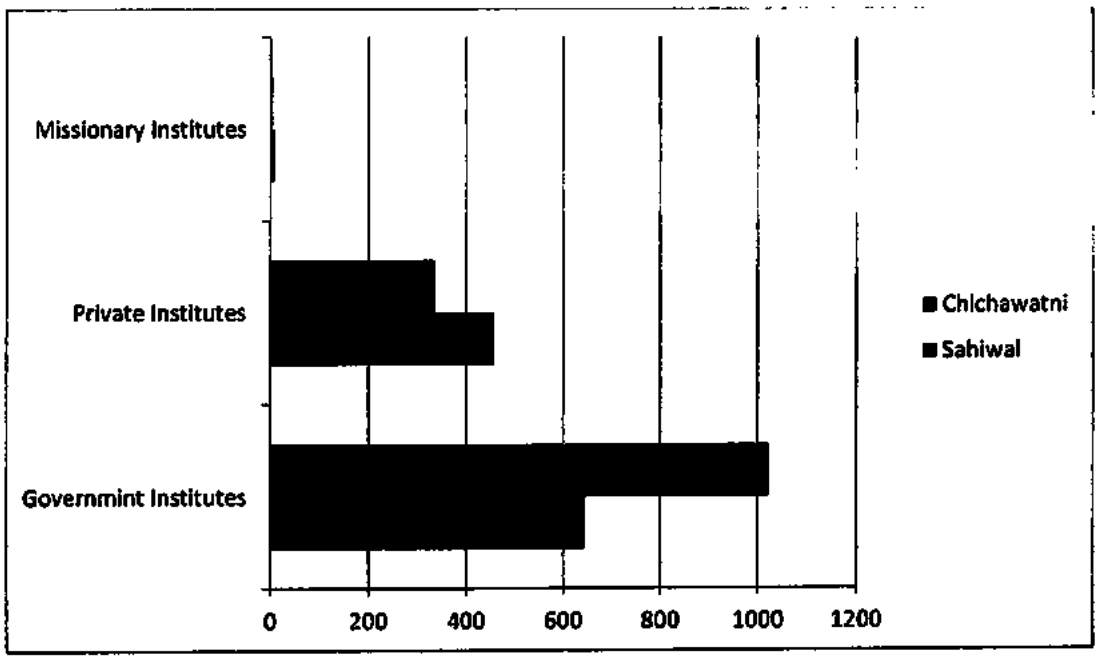
Tehseel	Primary	Middle	High	Higher Secondary	Total
Sahiwal	240	125	80	12	457
Chichawatni	193	96	38	8	335
Total	433	221	118	20	792

Table 7: Detail of Private Institutes in District Sahiwal

Tehseel	Primary	Middle	High	Higher Secondary	Total
Sahiwal	3	1	3	1	8
Chichawatni	2	0	2	0	4
Total	5	1	5	1	12

Table 8: Detail of Christian Institutes in District Sahiwal

Detail of Institutes in District Sahiwal by type of Institutes



Graph 199: Details of Institutes by Type of Administration. [62]

There are some other private institutes which are working in Sahiwal and are not registered. All of these institutes are providing different kind of education in Sahiwal including English Medium, Urdu Medium, A & O Level, Oxford Education system and Islamic Education system. For collecting data researcher targeted all of these institutes and divided them into two main categories: Institutes which are administrated by the Muslims and Institutes which are administrated by the Christians. Some of the Christians are running private schools and some government schools are also been administrated by the Christians. The researcher tried his level best to shoot the real picture of ground realities in my Questionnaire.

Primary, Middle and SSC Education

The standard national education system is mainly inspired from the British system of education. It is divided into Government and Private sector and in private sector primary education is divided into Pre-school education which is designed for 3–5 years old. After pre-school education, students go through junior school from grades 1 to 5. Although in government sector primary school education starts from KG and grades 1 to 5. Co-education is a common factor in the private institutes but mostly people do not prefer co-education. The curriculum is usually depends to the institution. The medium of instruction depends on the nature of the institution itself, whether it is an English-medium school or an Urdu-medium

[52] Personal Interview, DEO Sahiwal, Dated: 20-03-2013

school. Mostly the Christians who attend Government schools belong to poor section of community so it is not their own choice. In the end all these educational institutes are divided into two parts, the Institutes which are administrated by the Muslims and the Institutes which are administrated by the Christians.

Second level of education in Pakistan is called middle which children attend between primary school and secondary school. There are three levels of schooling, typically between the ages of about 10–13 although this is variable. In the private sector these schools starts from pre-school level to Middle level. In the government sector of Sahiwal, students attend Middle school after primary school due to insufficient facilities provided by the education department of Punjab. The Middle school education is also divided into English medium or Urdu medium schools. Missionary schools also are working here.

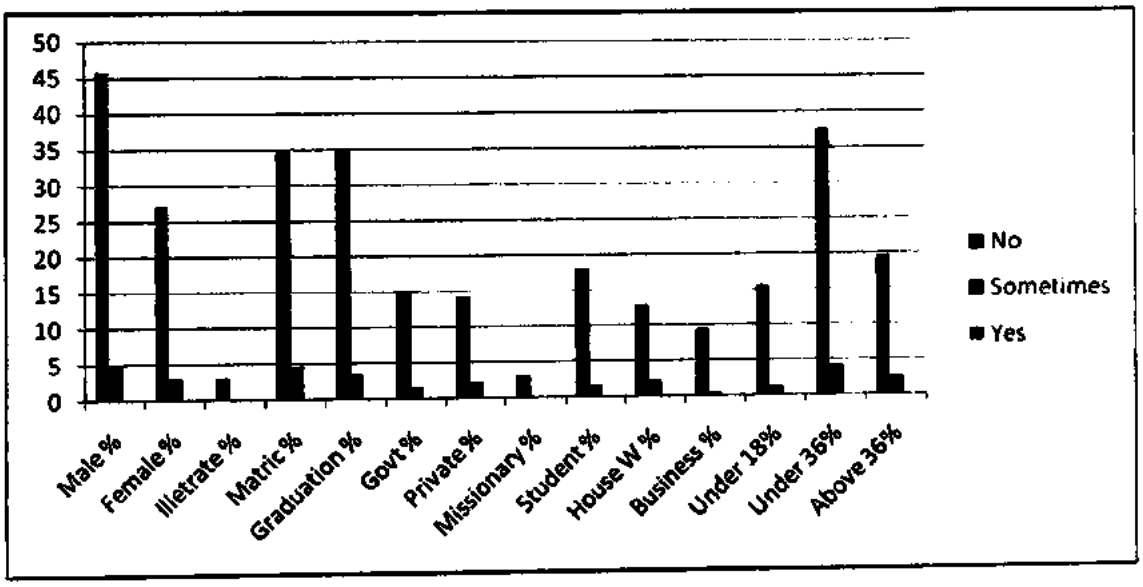
Third level of education in Pakistan is Secondary education which begins from grade 9 and lasts for two years. For getting a degree of High school, which is called a Secondary School Certificate, students are expected to go through a standardized test which is administered by a regional Board of Intermediate and Secondary Education (BISE). This certificate is locally called as 'matriculation certificate' or '*Matric*'. At the same time another education system exists which is called A level education system also known as "Cambridge School System". Most of the private institutes teach according to this setup.

Christian Responses

According to research methodology there were six questions which are given below with the results that clearly show Muslim Christians relations at Primary & Middle school level.

1. Have you ever faced any mishap during your primary school education?

There were three options in reply to this question No, Sometimes and Yes. The graph of these results is:

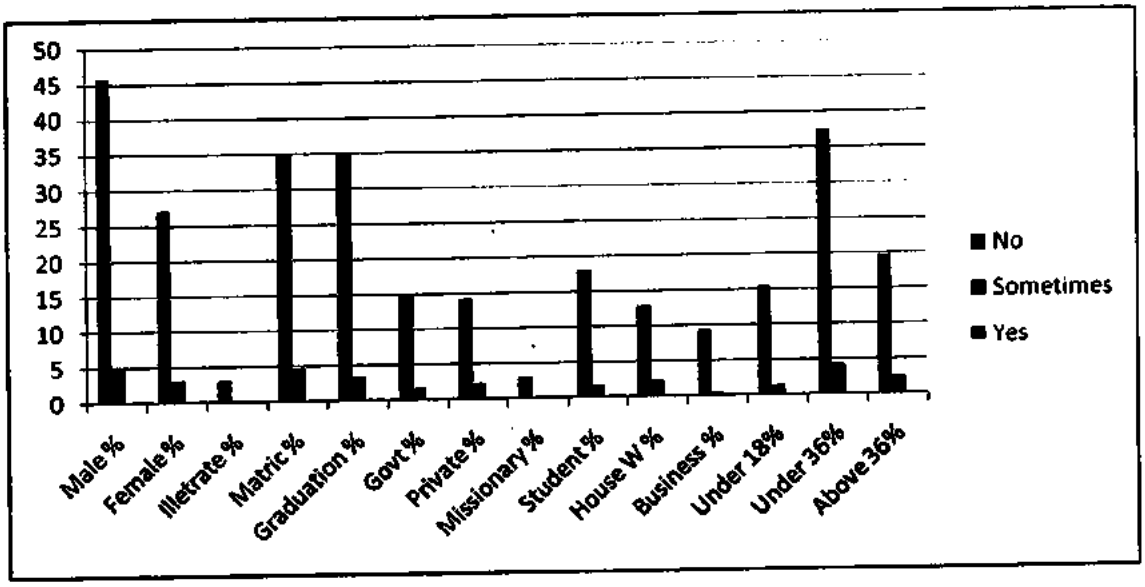


Graph 200: Results of the Question regarding mishap during Primary education (C.R).

This graph shows that the relations of two faith communities are good at Primary school level. Only five percent from male side and less than five percent from female side faced any sort of mishap during their primary school education.

2. Do you face any problem during your primary school education due to your religion?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



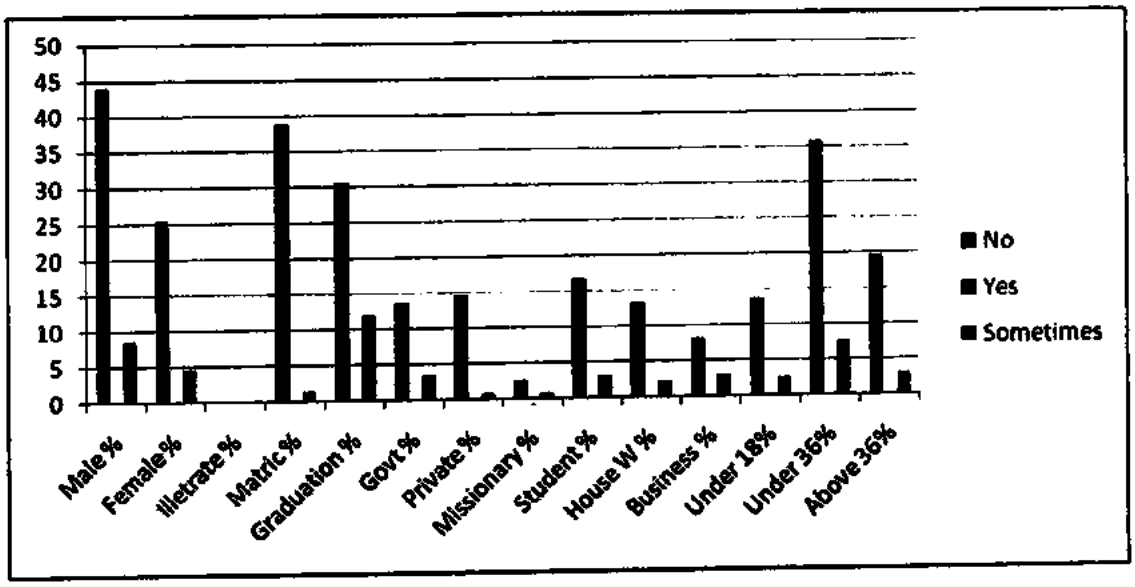
Graph 201: Results of the Question regarding problems created by religion during Primary education (C.R).

These results show that 81.8% of the Christian students do not face any problem created on the basis of religion. Christians who passed their comments in the answer to this question said that they have good relations. Some of them said that they meet each other after school time

and some said they go to each other's home. Some students said that whenever any occasion happens in Pakistan our parents say that we should avoid meeting our Muslim friends.

3. Have you ever faced any mishap during your Middle and SSC education?

There were three options in reply to this question No, Sometimes and Yes. The graph of these results is:

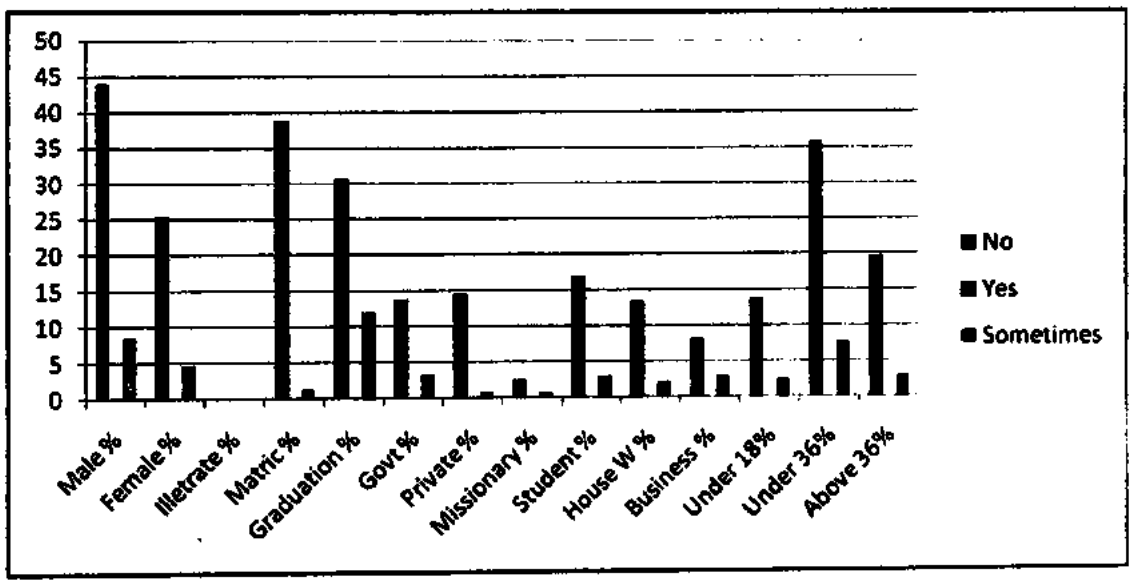


Graph 202: Results of the Question regarding mishap during Middle & SSC education (C.R).

This graph shows that 77.3% of the Christians do not face any mishap during studying at primary level. Gaps between the Muslims and the Christian in institutes are still there, but still they have good relations.

4. Do you face any problem during your Middle and SSC education owing to your religion?

There were three options in reply to this question: Yes, No and Sometimes. The graph of these results is:



Graph 203: Results of the Question regarding problems created by religion during Middle & SSC education (C.R).

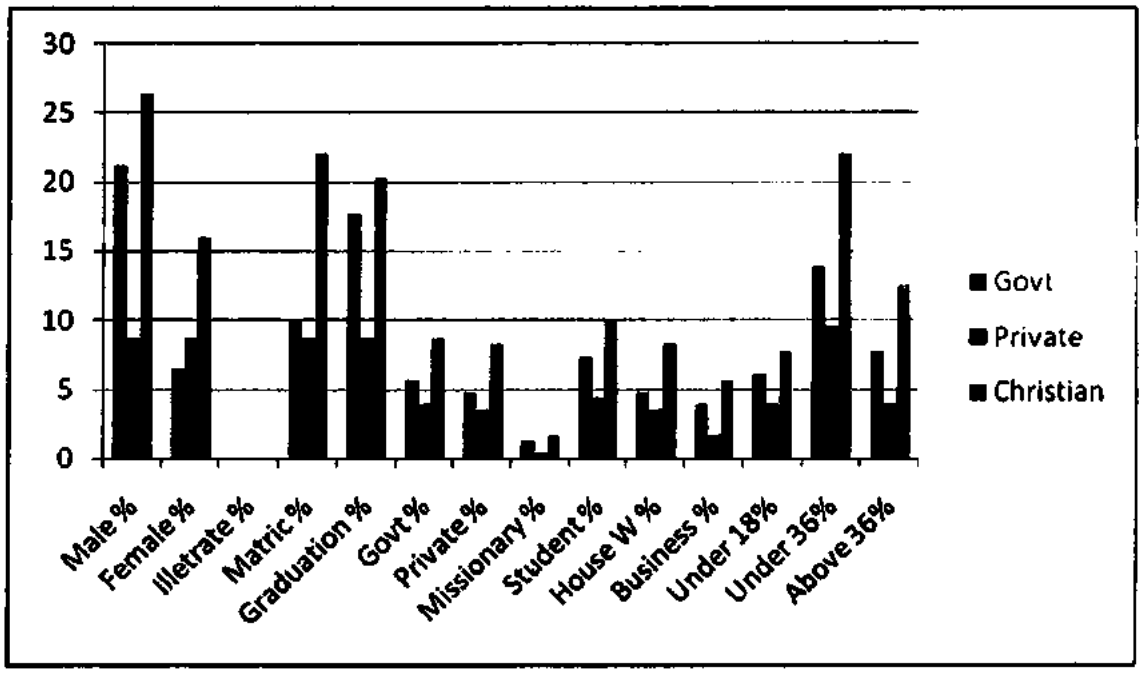
These results show that 22.6% of the Christians faced problems due to their religion. Rate of problem facing in Christian administrated Institutes are lesser than that the Muslim administrated institutes. Christians who passed their comments in their answer to this question said that they have good relations with each other. Some of the students of Muslims administrated institutes said that some of the teachers irritating them due to their religion. Some stated teachers ignore us and give preference to Muslim students. Some stated even those students who are not their friends they criticize their religion and taunt them.

Muslims' Response

There were three questions which are given below with the results that clearly show Muslim-Christians relations at Primary & Middle school level.

1. From what kind of institute you got your Primary Education?

There were three options in reply to this question Government Institute, Private Institute, Christian Institute. The graph of these results is:

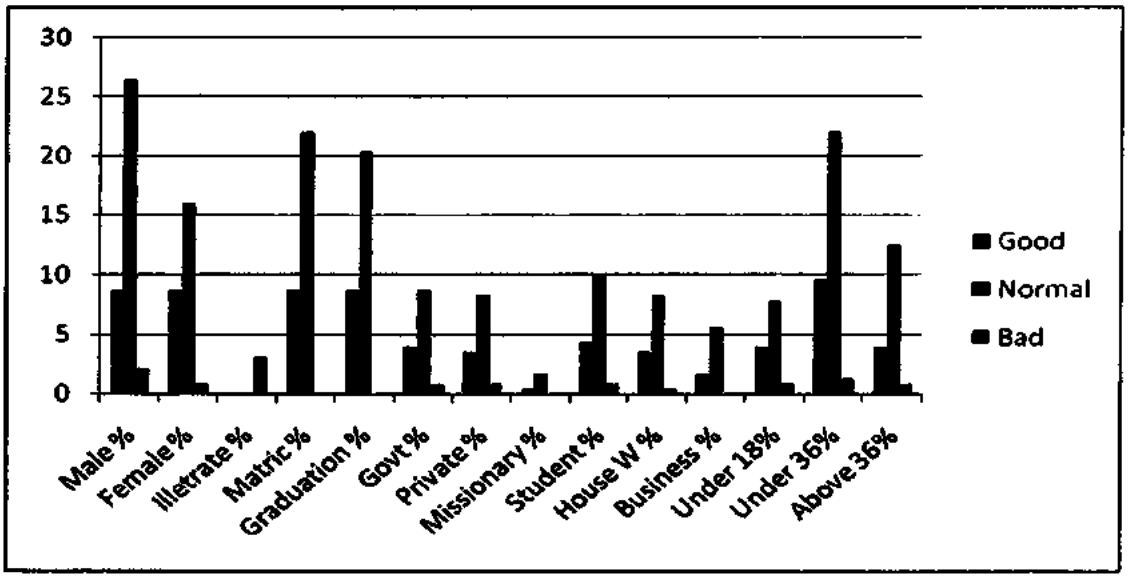


Graph 204: Results of the Question regarding preferences of educational institutes (M.R).

These results show the preferences of the Muslims for getting their education at primary level.

2. How were your relations with your Christian fellows during the period of primary education?

There were three options in reply to this question Good, Normal and Bad. The graph of these results is:

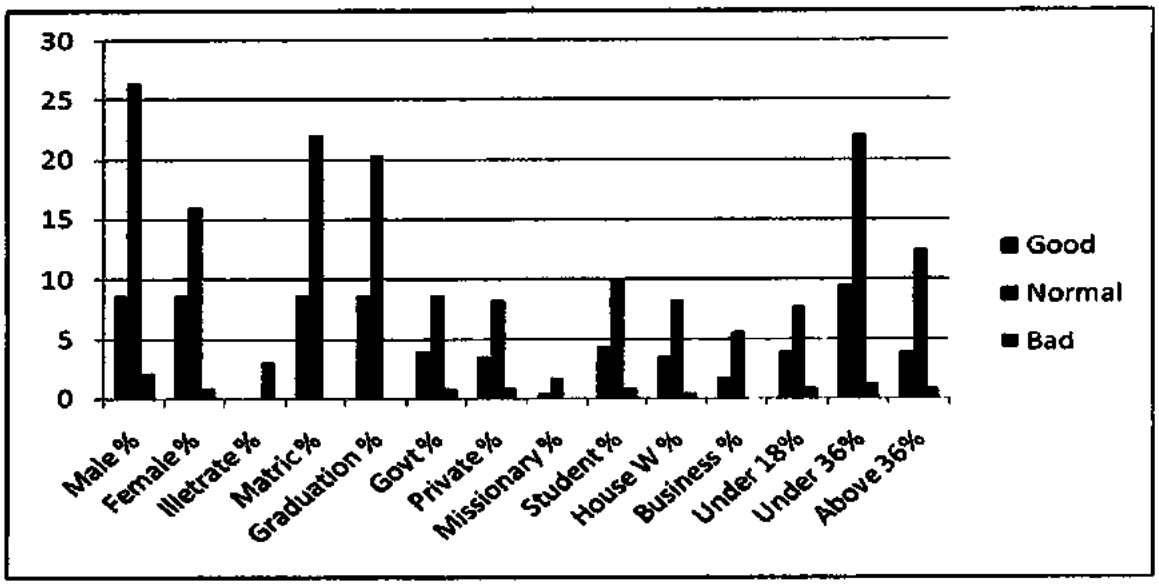


Graph 205: Results of the Question regarding relations with Christians during Primary education (M.R)

This graph shows that 77.3% of Muslim students have normal relations with their Christian fellows. Muslims student's of Christians, Institutes who responded in the interviews showed that they have good relations and they meet regularly with each other. Some Muslims in reply to my question said that they face some problems whenever something happens in Pakistan Christian students said that all of these problems are due to Islam etc. Some students stated that their teachers are view of that these problems are due to misinterpretations of Islam. Some students said that whenever an unpleasant incident takes place between the students. teachers always prefer Christian students.

3. How were your relations with your Christian fellows during the Middle and Secondary school education?

There were three options in reply of this question Good, Normal and Bad. The graph of these results is:



Graph 206: Results of the Question regarding relations with Christians during Middle & SSC education (M.R).

This graph shows a considerable number of Muslim students have amicable relations with their Christian class fellows during secondary school education.

Muslim students of Christian administrated institutes stated that sometimes they face teachers, criticism on their religion as well as on the interpretations of their religious beliefs. Their teachers invite them to visit their homes and they give them books on Christianity and request them to read. Their teachers also give them some CDs and DVDs on the western culture. Their teachers interpret religion in their own meanings. Some students said that their teachers suggest them to read Christian Religious books.

HSSC and University Education

Fourth level of education in Pakistan is Higher Secondary education which begins from grade 11 and lasts for two years. For getting a degree of Higher Secondary School which is called F.A or Intermediate, students are expected to go through a standardized exam which is administered by Sahiwal Board of Intermediate and Secondary Education (BISE). This certificate is locally called as 'Higher Secondary School Certificate', F.A or 'Intermediate'. At same time another education system exists which is called O level education system also known as "Cambridge School System". Most of the private and Missionary institutes teach according to this setup.

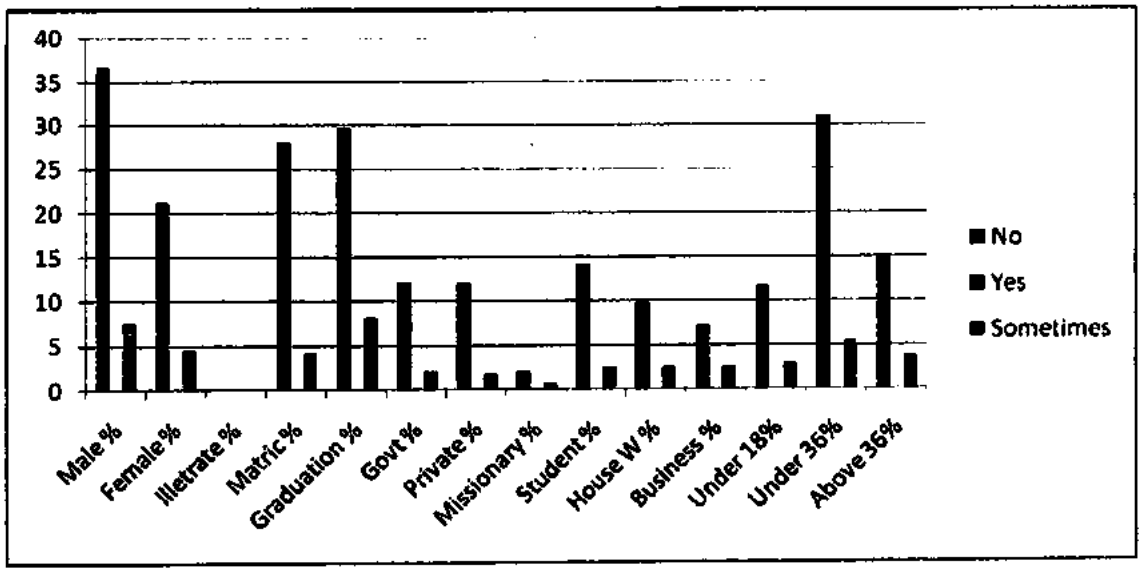
Fourth level of education in Pakistan is Graduation and Post-Graduation which are normally starts after Intermediate or 12 years of education. But in Pakistan a great number of students are admitted in colleges, which are affiliated with Universities due to the lack of Universities in Pakistan. Sahiwal is a big city where a Government University does not exist. Comsats University and *Bahaudin Zikriya* University have started their sub campuses and then ARID and G.C Faisalabad established their Sub campuses in Sahiwal. Students who are enrolled in these campuses have limited choice of degree programs. One of the major issues in targeting the Christians, who are studying in Universities, is very small number of students. Many of the Christian students who can afford quality education prefer F.C College Lahore. Others join various Universities in Sahiwal. Colleges / Universities in Sahiwal such as Superior Group of Colleges, The Limit Group of Colleges, COMSATS Institute of Information Technology, Govt. College for Girls, Govt. Post Graduate College, Acute Business College, Govt. College of Technology, Govt. College of Technology, Punjab Group of Colleges, and Leads Group of Colleges are contributing their efforts to increase the educational level in this region, by offering latest courses and programs.

Christian Responses

There were four questions which are given below with the results that clearly show Muslim-Christians relations at Higher Secondary School level.

1. Have you ever faced any mishap during your HSSC education?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

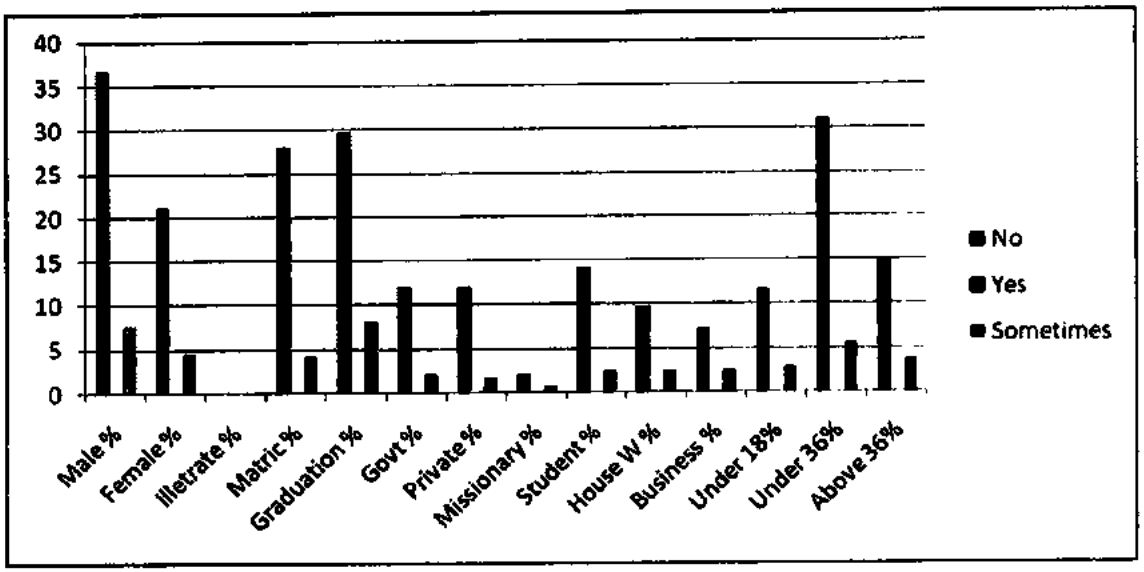


Graph 207: Results of the Question regarding mishap during HSSC education (C.R).

This graph shows that 59.1% of the Christians do not face any mishap during studying at Higher Secondary School level. 22.7% of the students left it blank and when I asked them, they said that they didn't want to answer it.

2. Do you face any problem during your HSSC education due to your religion?

There were three options in reply to every question Yes, No and Sometimes. The graph of these results is:



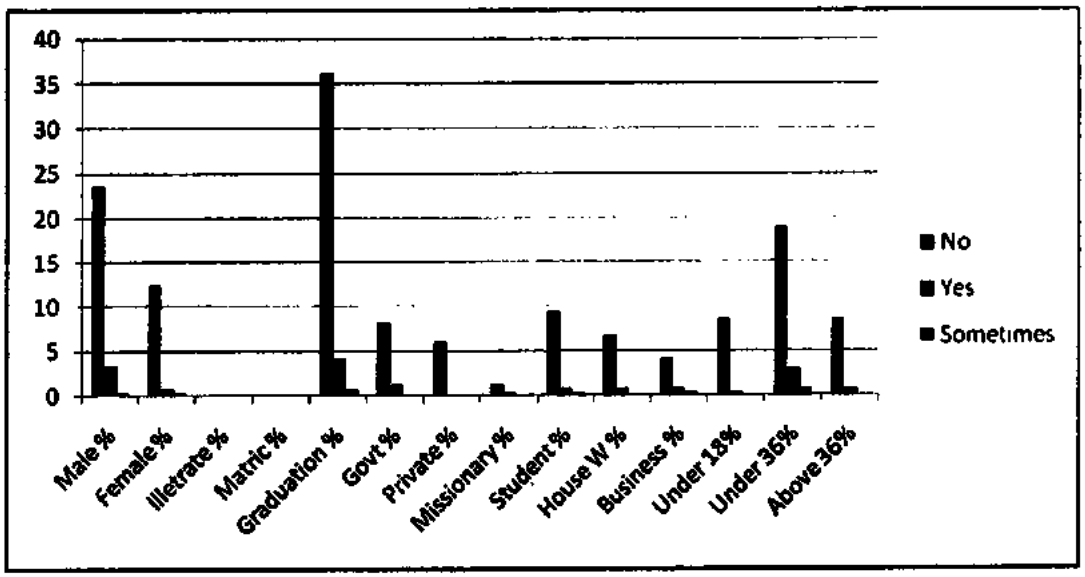
Graph 208: Results of the Question regarding problems during HSSC education created by religion (C.R).

These results show that 68.2% of the Christians do not face any problem caused owing to their religion. And 13.6% of them face such problems sometimes especially when something troublesome happens in Pakistan or somewhere else in the world. Christian students of

Muslim administrated institutes who passed their comments in their answer to this question stated that they face some problems from our fellows and teachers sometime. Some of them said that some of the Muslim students said to our Muslim friends that Islam did not allow eating or drinking with the Christians. There are some students who irritate us on various occasions. Some students stated that they face some negative remarks about their religion from their teachers.

3. Have you ever faced any mishap during your University education?

There were three options in reply to this question No, Sometimes and Yes. The graph of these results is:

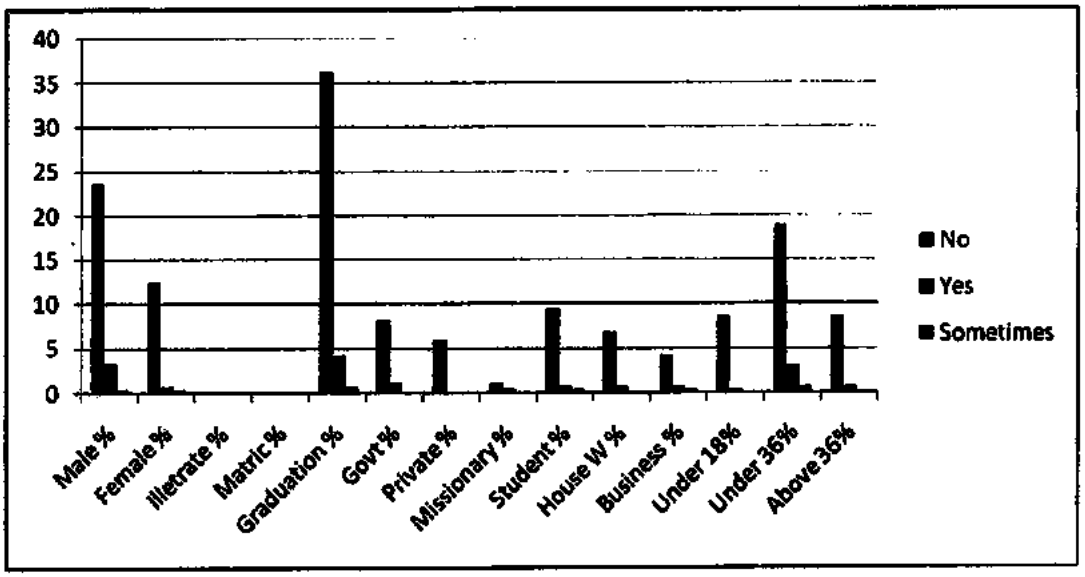


Graph 209: Results of the Question regarding mishap during University education (C.R).

This graph shows that 68.2% of the Christians do not faced any mishap during University education although 27.2% of them faced mishaps during their education in University. Many of them faced troubles a few time while others face mad-behavior frequently.

4. Do you face any problem during your University education due to your religion?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:



Graph 210: Results of the Question regarding problems during University education created by religion (C.R).

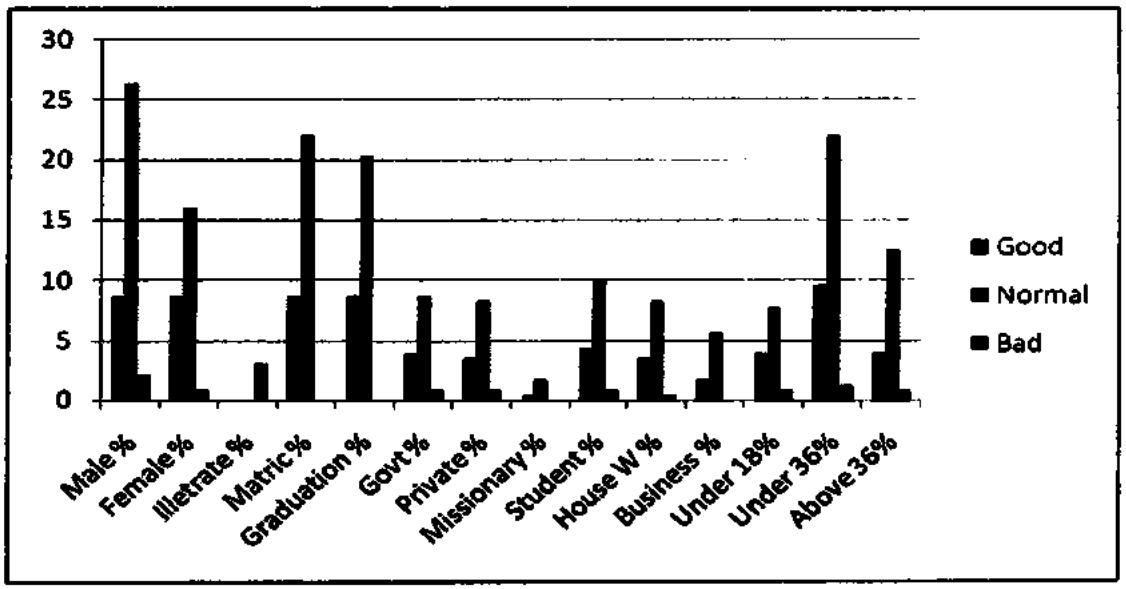
These results show that 68.2% of the Christians do not face any problem due to their religion. Some of the students in their comments stated that we discuss religion with each other but we do not face anything bad. The Christians who passed their comments in their answer to this question said that some of the students who are not our friends they irritate us. Some stated that we are made feel outcast by our fellows. Some commented that they have to face different attitudes from different people.

Muslims' Response

There were two questions which are given below with the results that clearly show Muslim-Christians relations at Higher Secondary School level.

1. How were your relations with your Christian fellows during HSSC education?

There were three options in reply to this question Good, Normal and Bad. The graph of these results is:



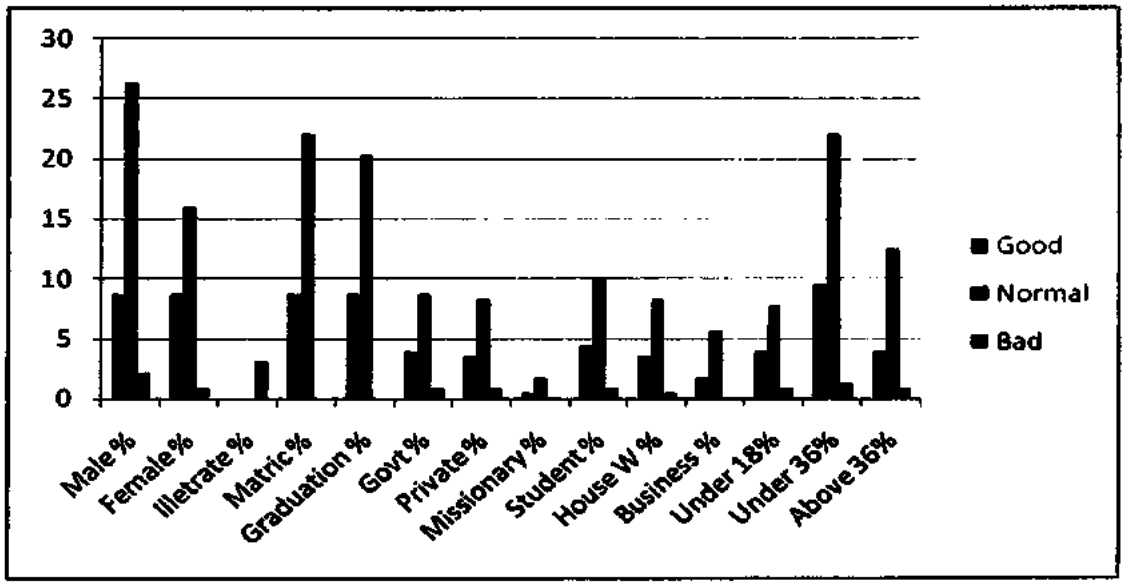
Graph 211: Results of the Question regarding relations with Christians during HSSC education (M.R).

This graph shows that the Muslims have good relations with their Christian fellows. Although the students of Muslim administrated institutes face some troubles. Muslim students of Christian's Administrated Institutes stated that their teachers prefer Christian students on various occasions. When a problem arises in the class, our teachers discuss it with us and explain the view point of both the religions.

There was a question which is given below with the results that clearly show Muslim-Christians relations at University level.

2. How were your relations with Christian fellows during University education?

There were three options in reply to this question; Good, Normal and Bad. The graph of these results is:



Graph 212: Results of the Question regarding relations with Christians during University education (M.R).

This graph shows that Muslims' relationship with their Christian friends is overall good there are only few people who's relations are not good and theses people belongs to illiterate class.

Christian Administrated Institutes

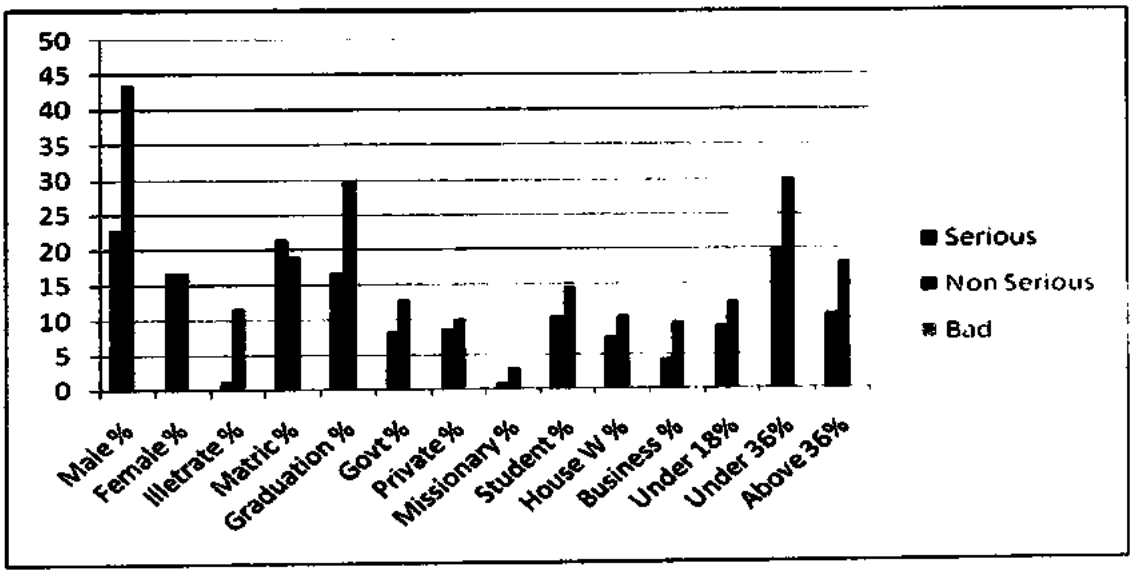
To capture a real picture of Muslim Christian relations in Christians Administrated Institutes the researcher asked few questions from the administrators of Missionary Institutes. Although researcher faced some negative attitudes, some of the Christians helped me a lot. A number of limitations were also there from both the sides while answering the questions and they suggested me to design a questionnaire rather than Interview. So researcher designed few questions which were asked from Christians Administration who are part of Missionary Educational Institutes.

Christian Responses

These were eight questions which are given below with the results that clearly show the real scenario of educational environment.

1. What is the conduct of Muslim students in Educational Institutes running under Christians?

There were three options in reply to this question; Serious, Non Serious and Bad. The graph of these results is:

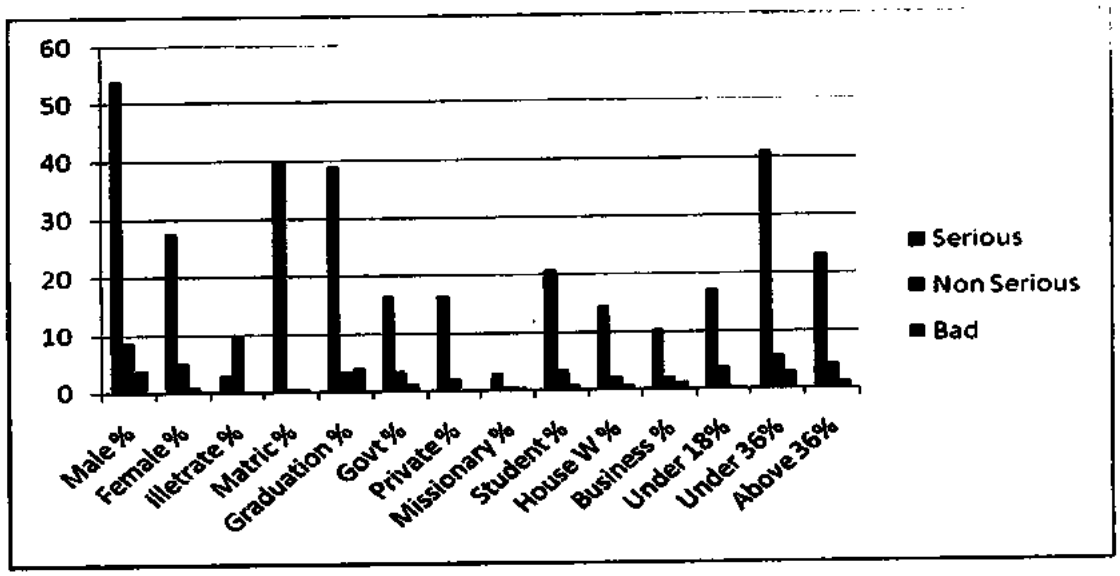


Graph 213: Results of the Question regarding conduct of Muslim students (C.R).

These results show the attitude of Muslim students in Christian institutes. The conduct of Muslim students is not bad, but it is non-serious at large. Male administrators and teachers face many issues due to this non-serious attitude.

2. How is the conduct of Parents of Muslim students in the educational institutes run by Christians?

There were three options in reply to this question Serious, Non Serious and Bad. The graph of these results is:

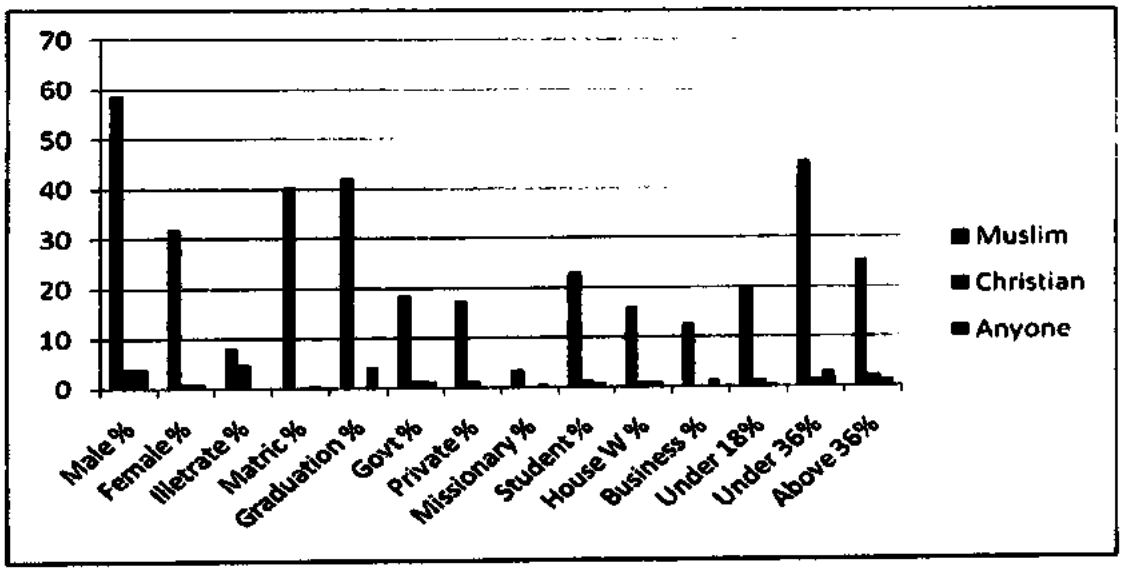


Graph 214: Results of the Question regarding conduct of Muslim students' parents (C.R).

These results show the conduct of Parents of Muslim students in Christian institutes. The conduct of parent's of Muslim students is 81.8% serious. Only the conduct of 4.55% is bad.

3. Who teaches the discipline of Islamic studies to the Muslim students in the institutes run by Christians?

There were three options in reply to every question Christian Teacher, Muslim Teacher, and Other. The graph of these results is:

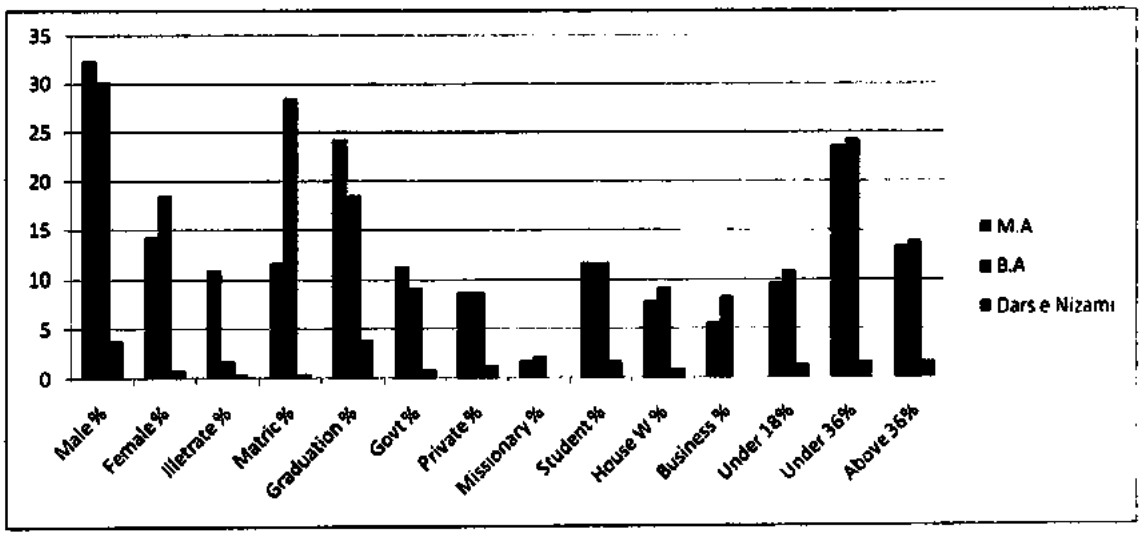


Graph 215: Results of the Question regarding Teacher of Islamic Studies (C.R).

This chart describes that only 4.55% of the Christians said that they don't know or something else but 95.5% of them narrates that there are Muslim Teachers, who teach Islamic Studies in Christians institutes.

4. What is the qualification of the teacher who teaches the subject of Islamic studies to Muslim students in educational institutes run by the Christians?

There were three options in reply of this question M.A *Islamiyat*, B.A and *Daras e Nizami*. The graph of these results is:

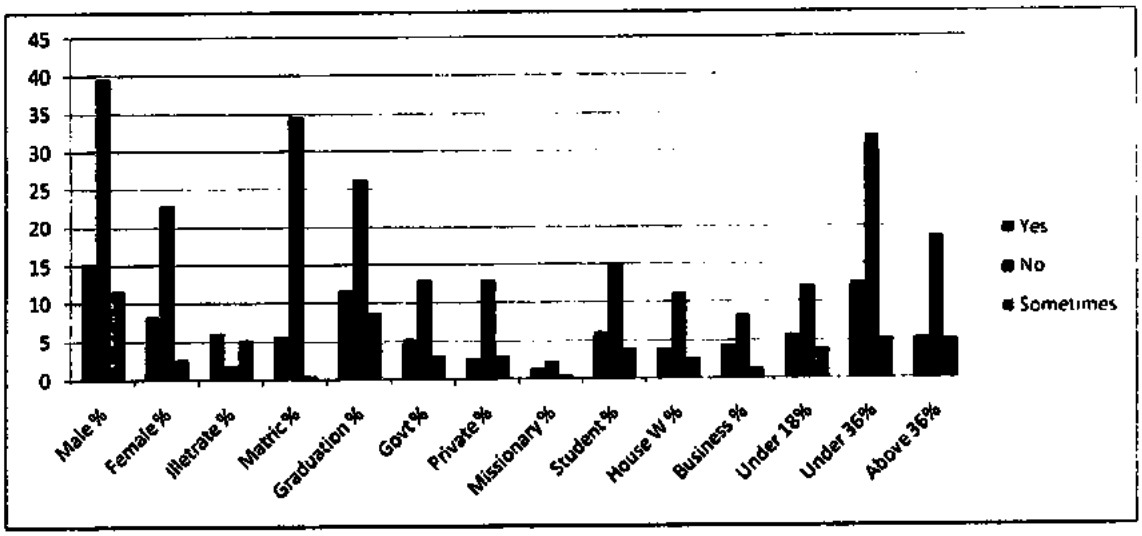


Graph 216: Results of the Question regarding qualification of Teacher of Islamic Studies (C.R).

These results shows that 50% of the Muslim's who teaches Islamic Studies, do not possess specialization in *Islamiyat* and there is only one teacher in Christian's Administrated Institute who has a degree in *Daras-e-Nizami* degree and other have done Master in *Islamiyat*.

5. Are Muslim students taught Christianity along with Islamic Studies in educational institutes which are run by the Christians?

There were three options in reply to this question; Yes, No, and Sometimes. The graph of these results is:

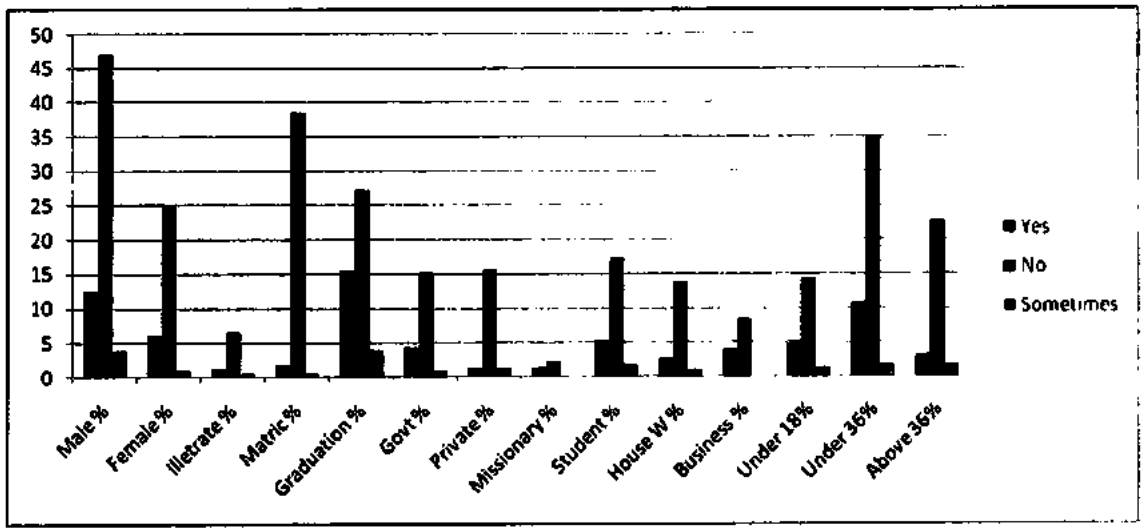


Graph 217: Results of the Question regarding teaching of Christianity with Islamic studies (C.R).

These results shows that 22.7% of the Christians said that Christianity is being taught in their institutes and 13.6% narrate that, on different occasions, when a special event is held then the students are provided with some knowledge about Christianity.

6. Are Muslim and Christian students allowed to debate on religion in the educational institutes run by the Christians?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

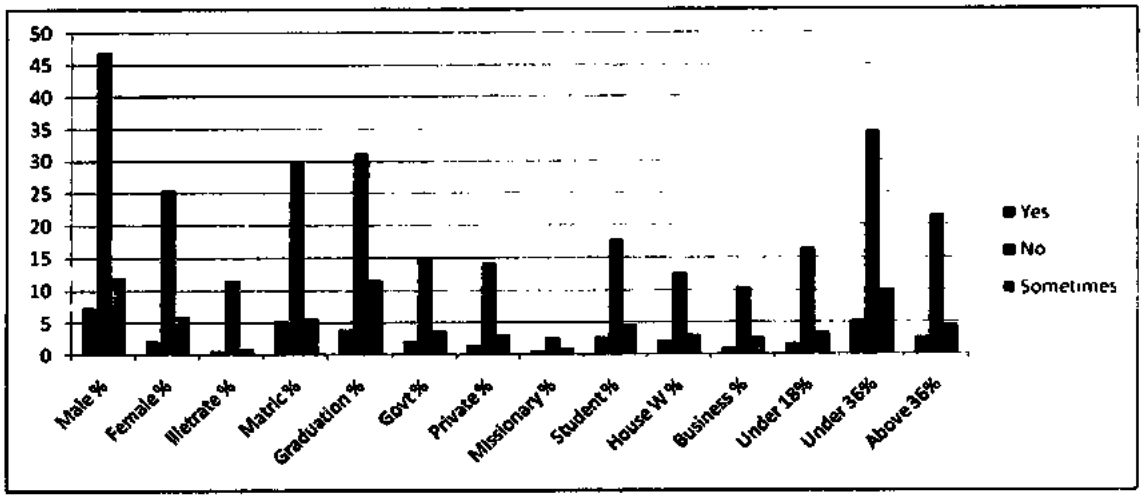


Graph 218: Results of the Question regarding debate on religion (C.R).

These results show that in 72.7% of the Institutes, the students are not allowed to debate on religious matters. Only 18.2% of them said it is allowed to debate on religious issues. Some administrators said that it was allowed in our institute but now we ban it.

7. Are Muslim students allowed to debate on religion with their Christian teachers in the educational institutes run by the Christians?

There were three options in reply to this question Yes, No, and Sometimes. The graph of these results is:

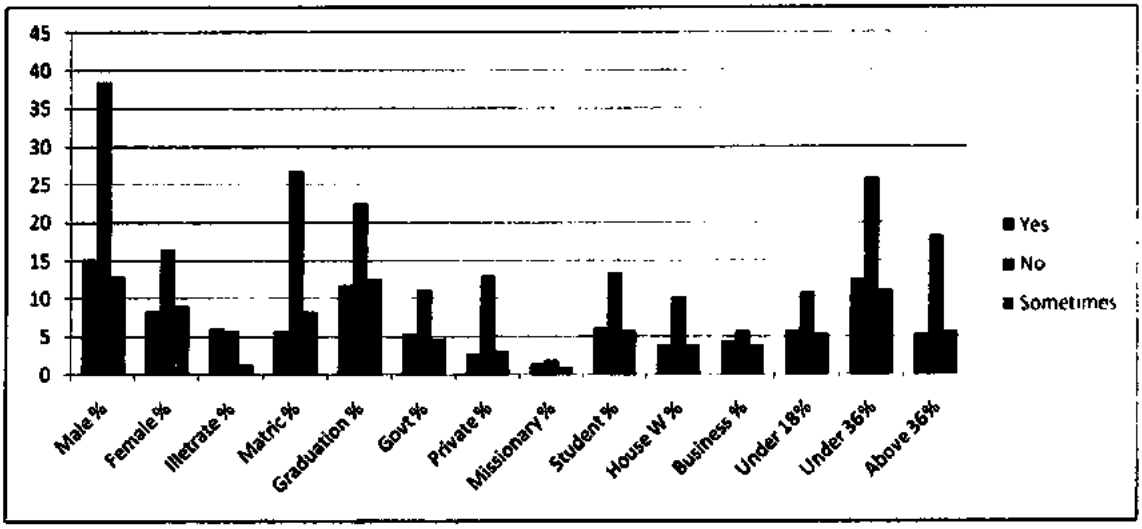


Graph 219: Results of the Question regarding debate on religion with teachers (C.R).

These results show that, not the administration, but the teachers themselves, allow the students to discuss religious matters. Female teachers normally avoid discussing religious matters in class but some of the male teachers discuss religious issues.

8. Do the Muslim students lose temper while discussing religion in the educational institutes run by the Christians?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:



Graph 220: Results of the Question regarding loosing of temper (C.R).

These result shows that 22.7% of the Muslim students lose their temper during discussions on religious issues with Christians. Although 54.5% of them do not lose their temper during a debate on religious issues and 22.7% of them lose their temper sometimes. It is also seen that the answer of graduate and literate people shows better relations than illiterate persons. Christians who respond to my questions during the questionnaire said that sometimes we face problems due to discussion on religion, especially after terrorist war in territory.

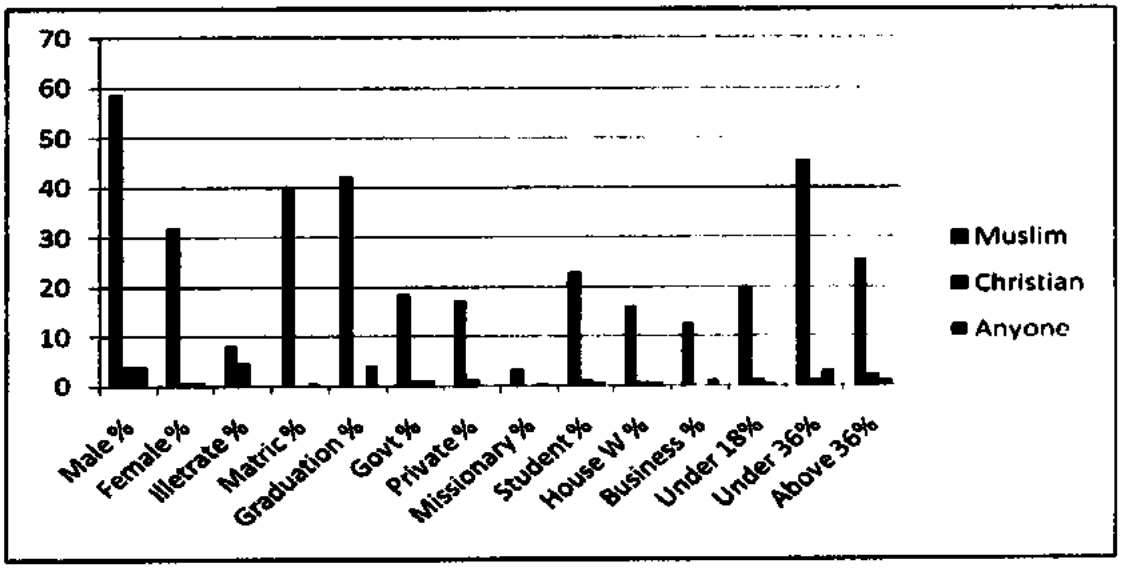
The Elite class of Sahiwal trusts upon Missionary institutes and they admit that their children in Missionary institutes where the attitudes towards Muslims are normal. In missionary institutes they introduce the students, to major religions of the world that creates a positive attitude towards other religions among students. Government institutes are very important when we discuss Muslim-Christian relations. Due to non-serious attitude of the government, many issues and problems arise here. The government needs to improve the education system of Pakistan which creates problems for the Christians. Although these issues are minor in some extent but some Christian leaders highlight these issues for getting sympathy of western countries.

Muslims Response

These were six questions which are given below with the results that clearly show the real scenario of educational environment of Christian Administrated Educational Institutes.

1. Who teaches the discipline of Islamic studies to the Muslim students in the institutes run by Christians?

There were three options in reply to every question Christian Teacher, Muslim Teacher, and Other. The graph of these results is:

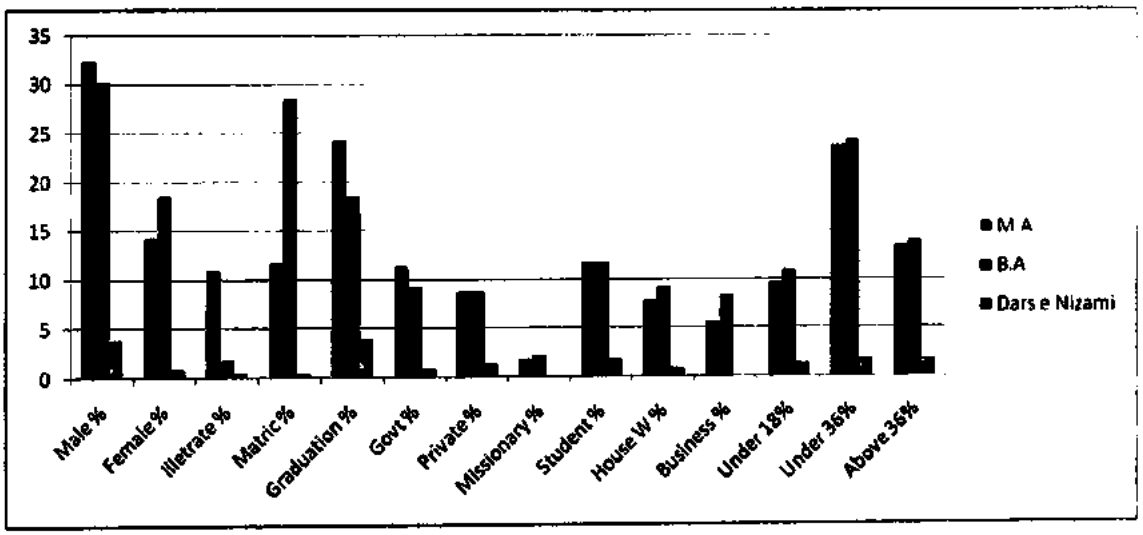


Graph 221: Results of the Question regarding Teacher of Islamic Studies (M.R).

This chart describes that 95.5% of Muslims said they were taught Islamic studies by Muslim teachers and of them narrates that Christian teachers or anyone in the absence of subject teacher.

2. What is the qualification of the teacher who teaches the subject of Islamic studies to Muslim students in educational institutes run by the Christians?

There were three options in reply of this question M.A *Islamiyat*, B.A and *Daras e Nizami*. The graph of these results is:

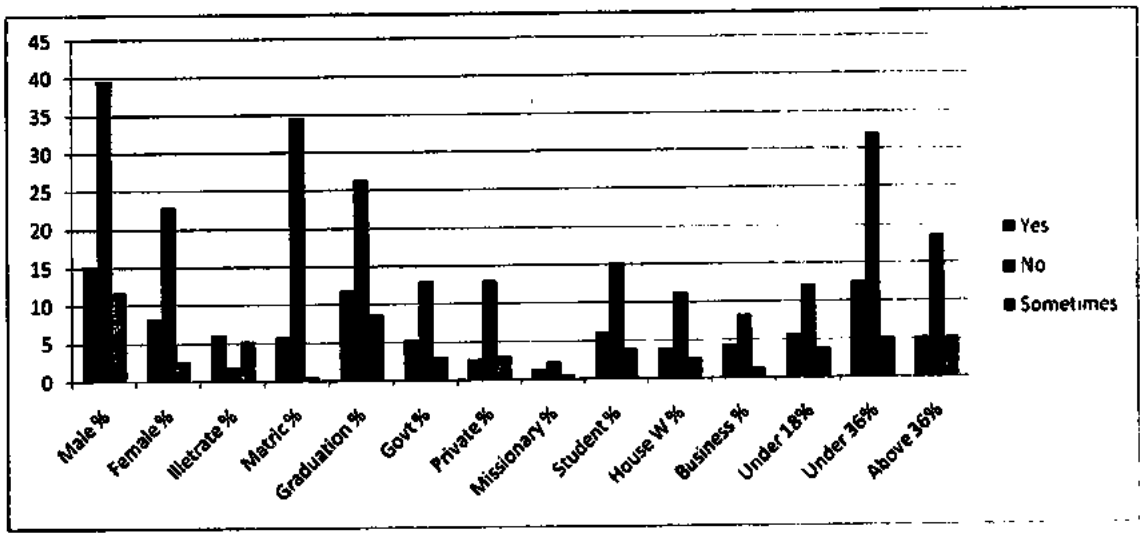


Graph 222: Results of the Question regarding qualification of Teacher of Islamic Studies (M.R).

These results shows that a higher number of the Muslim teaches of Islamic Studies, do not possess specialization in *Islamiyat* and there is only one teacher in four Christian's Administrated Institute of Sahiwal *Tehseel*, who has a degree in *Daras-e-Nizami* and other have done Master in *Islamiyat*.

3. Are Muslim students taught Christianity along with Islamic Studies in educational institutes which are run by the Christians?

There were three options in reply to this question; Yes, No, and Sometimes. The graph of these results is:

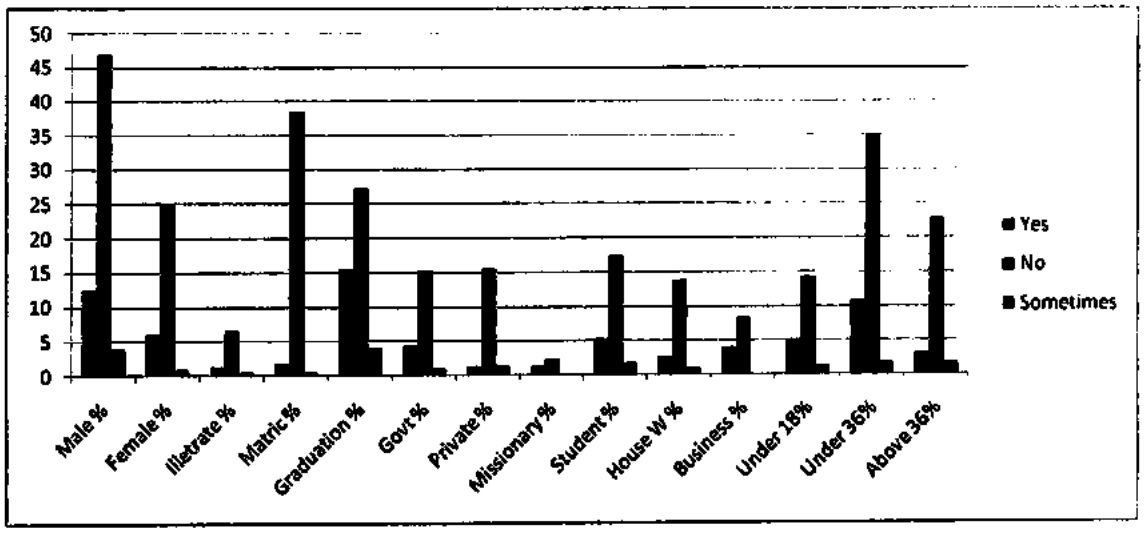


Graph 223: Results of the Question regarding Teaching of Christianity with Islamic Studies (M.R)

These results shows that Christianity is being taught in Christian Administrated institutes and some narrate that, on different occasions, when a special event is held then the students are provided with some written material on Christianity.

4. Are Muslim and Christian students allowed to debate on religion in the educational institutes run by the Christians?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:

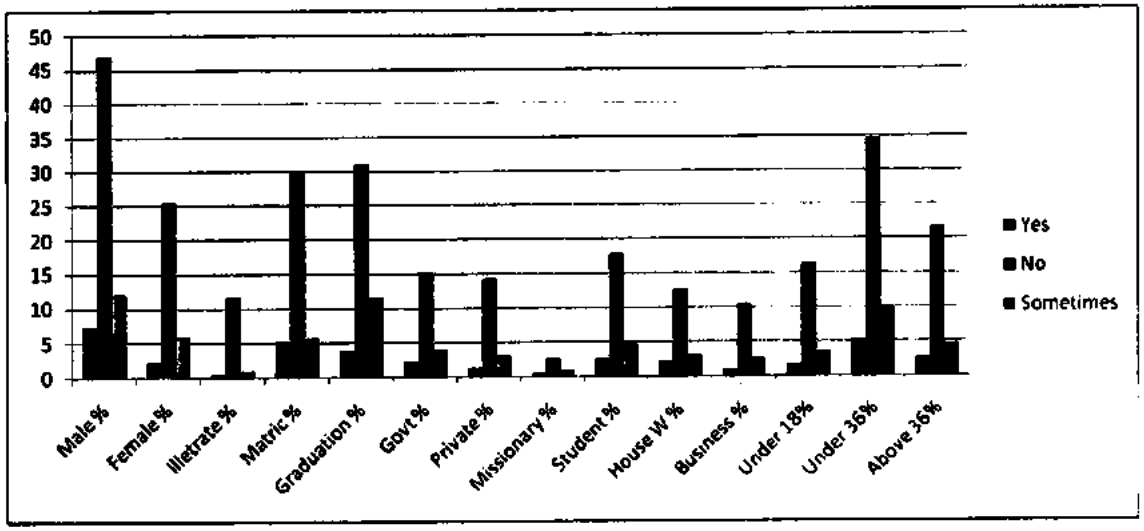


Graph 224: Results of the Question regarding debate on religion (M.R).

These results show that the students are not allowed to debate on religious matters. Some of them said it is allowed to debate on religious issues.

5. Are Muslim students allowed to debate on religion with their Christian teachers in the educational institutes run by the Christians?

There were three options in reply to this question Yes, No, and Sometimes. The graph of these results is:

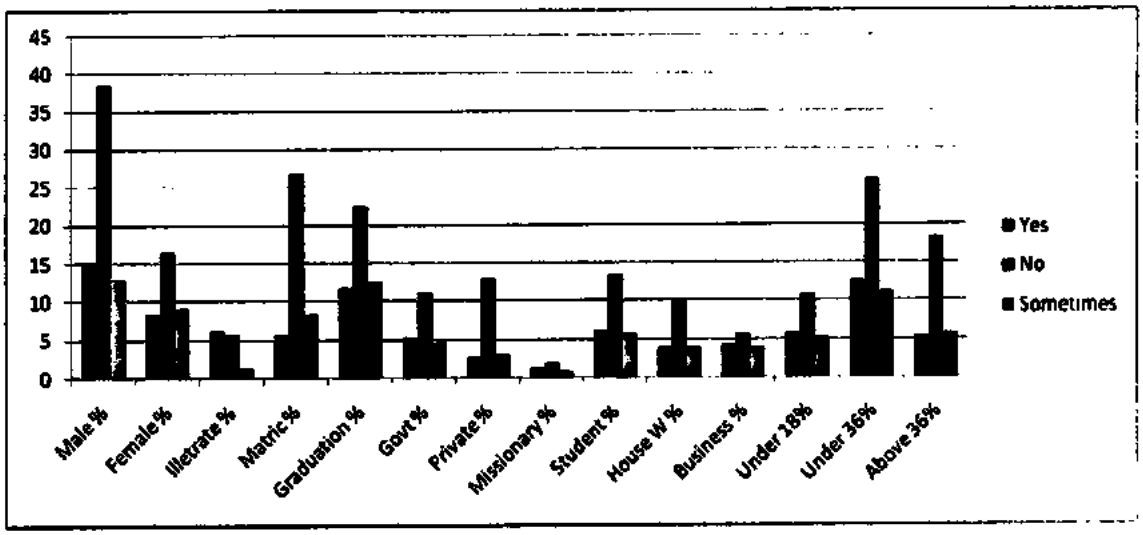


Graph 225: Results of the Question regarding debate on religion with teachers (M.R).

These results show that, not the administration, but the teachers themselves, allow the students to discuss religious matters. Female teachers normally avoid discussing religious matters in class but some of the male teachers discuss religious issues.

6. Do the Christian students lose temper while discussing religion in the educational institutes run by the Christians?

There were three options in reply to this question Yes, No and Sometimes. The graph of these results is:



Graph 226: Results of the Question regarding loosing temper (M R)

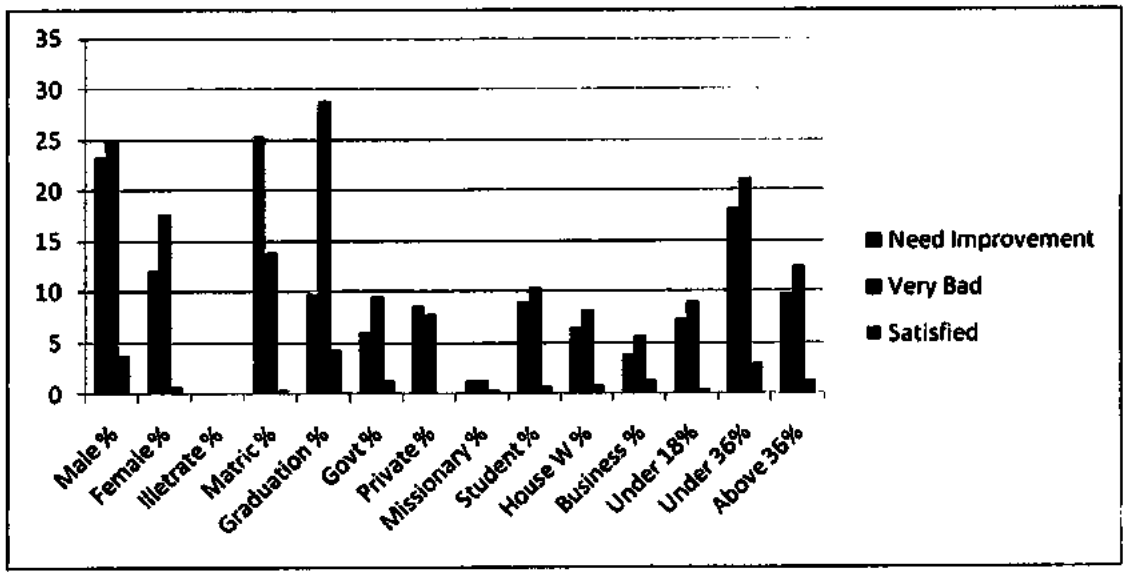
These result shows that majority of the Christian students do not lose their temper during discussions on religious issues with Muslims. It is also seen that the answer of graduate and literate people shows better relations than illiterate persons. Christians who respond to my questions during the questionnaire said that sometimes we face problems due to discussion on religion, especially after terrorist war in territory.

General Question

The researcher asked a general question about education from both communities in order to capture the real picture. Here, the researcher's emphasis was on the structure of education, setup of education, syllabus and different types of education. The question asked to understand rate of satisfaction from education system of Pakistan.

1. Are you satisfied from education system of Pakistan?

There were three options in reply to this question No, Need Improvement and Very Bad. The graph of these results is:



Graph 227: Results of the Question regarding education system of Pakistan.

These results show that more than 50% of the Christians are not satisfied with national education system. This system needs to be improved according to the necessities of people. The Christians who commented while answering this question stated that syllabus should revise after every five years. Some of them said, as a Christian there should be a book of Christianity just like there is "Islamic Studies" for the Muslim. Some stated that although we have an option of ethics, but this book of Ethics is based on Islamic Principles of Ethics. For the Christians it should be based on Christian Principles of Ethics. Some said we always select Islamic Studies because if we select Ethics we don't get marks in it. The Christians, who commented in reply to this question, stated that the education should be free for all. There should be the same and equal education system for all. Government policies of Education should be based on equality. Education in Sahiwal has many dimensions and normally, education is divided into different levels from Primary to University level. Another division of education is on the basis of institutions which are providing education. There are

three types of institutes, Government Institutes, Private Institutes run by Muslims and Missionary Institutes run by Christians. As a medium of instruction, our education system has three languages Urdu, English and Arabic. Here our concerns lie with those types of education, where Muslims and Christians interact with each other. During a survey of my work people pointed out in the answers that the basic problems are due to literacy rate, social division and prejudices which have a large impact on the society.

CONCLUSION

Muslim Christian relations, in a Muslim dominated society like Pakistan they have many issues in living together. The main reasons of their interaction with each other are their social relations and boundaries in which they live. The Muslims and the Christians have many festivals that they celebrate in the same society, a Muslim dominated society. Here Christians face many problems in celebrating their festivals which they celebrated in the boundary walls due to our social environment. During the celebrations of their festivals they are restricted but Muslims celebrate their festivals openly. Religious identity is still important issue, normally Christians like to select name of Muslims to save early childhood problems from majority of the country. The basic distinction in milieu during the celebration of Christian festivals is the limitation for them which is created by the local society. These difficulties created by two major factors illiteracy and extremism.

Education in Sahiwal has divided in various dimensions, medium of instruction and administration wise. In Christian administration institutes Christians feel confident and relax. During the survey of my work people pointed out in their answers that the basic problems are due to literacy rate and social stratification and prejudices which have deep impact on society. Government policies need to improve in education and health. Some extremist among the Christians propagate the Muslim attitude is very negative for their own cause. It was also seen that more than 70% native Christian males are related to Non Government Organization which are funded by west.

In industrial and official work Christian feels secure in private sector due to environment and proper check and balance. Government need to address issue of minority electoral system and syllabus of ethics. National councils of interfaith harmony playing good role, although the allocation of office barriers are based on political affiliations. The purposes of western funding and works of NGOs need to be checked. Muslims also need to work in the field of health and educations in the way of missionary institutes are working. Normally the relationship among Christians and Muslims are good but some scholars and politician highlight mishap to get attention of west. Government need to improve education and took some steps to remove extremism for better future.

Suggestions:

There are two types of suggestions—for further researchers and for official authorities. They are as follows:

Suggestion for further research:

I have felt during my research theses there are some fields in which future researcher should do their research. They are as follows:

- The relationship in literature and written documental approaches need to be worked out.
- Role of Christian NGOs is also very important to understand in the Pakistan. The research needs to be done in this field as well.
- The role of the church and mosque is very crucial in our Pakistani society. The researchers should research on the role of the mosque and church in Pakistan.
- Christian's educational institutes have their key role to play in Pakistani society. Researchers should do their research on its curriculum, teaching methodology and its objectives as well.
- Health institutes administrated by Christians are playing their role in the society. The research needs to be done in this field as well.

Suggestions for official authorities:

1. The issues of minorities need to be addressed properly. There must be taken some steps officially, to remove the boundaries among minorities and management.
2. The government of Pakistan should take steps similar as China has taken in 1980—the China banned all kind of Christian missionary activities in China. In 1994, a resolution was passed—according to this resolution, the established of theological institutions by foreign countries was banned.[53]
3. The Muslims should establish some organization and movements to Islamize non-Muslim people.
4. Churches and mosques are the best institutions to accumulate the public endowments, which can be spend to meet the needs of needy peoples.

[53] Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon & Schuster, 1996). p. 99

Glossary:

Terms	Meanings.
Hijri	Term refers to the year in the Islamic lunar calendar, beginning from 622 ce, the year of the migration of Muhammad (S.A.W) and his followers from Mecca to Yathrib (later Medina).
Jagir	A type of feudal land granted by government in recognition of someone's' administrative and/or military service.
Al'am	Alam means "flag" or "sign" in Arabic.
Lower Bari Doab	Lower Bari Doab Canal (Lower Bāri Doāb Canal) is a canal (class H - Hydrographic) in Punjab.
Nili Bar	Geographical region in Punjab, which is between two rivers Ravi and Satluj.
Janj	A groom's wedding procession, it is customary for the bridegroom to travel to the wedding venue.
Sehra	A headdress worn by the groom during wedding.
Nikah	Marriage.
Aqiqa	An Islamic tradition of the sacrifice of an animal on the occasion of a child's birth.
Majalis	Arabic term meaning "a place of sitting", used in the context of "council", to describe various types of special gatherings among common interest groups be it administrative, social or religious.
Matam	The act of self-flagellation during the Shia Remembrance of Muharram.
Chishtis	Sufi order within the mystic Sufi tradition of Islam
Syeds	An honorific title denoting males accepted as descendants of the Islamic Prophet Muhammad through his grandsons.
Mandi	A spacious hall or suite of rooms for the sale of goods or an exchange, marketplace, or assemblage of shops where goods are exposed for sale.

Ta'ziya	One form of mourning is the theatrical re-enactment of the Battle of Karbala. In Theatrical groups that specialize in taziya are called taziya groups.
Ashura	The tenth day of Muharram in the Islamic calendar and marks the climax of the Remembrance of Muharram.
Jalus	Rally
Sunni	A sect of Muslims, primarily contrasts with Shi'a Islam, which holds that Muhammad's son-in-law and cousin Ali ibn Abi Talib, not Abu Bakr, was his first caliph.
Shiyah	A branch of Islam which holds that the Islamic prophet Muhammad's proper successor as Caliph was his son-in-law and cousin Ali ibn Abi Talib.
Paharrian	A ceremonial stall displayed on Milad.
Aftaar	Evening meal when Muslims end their daily Ramadan fast at sunset.
I'tikaf	Consisting of a period of retreat in a mosque for a certain number of days in accordance with the believer's own wish.
Jama'at	Literally means "congregation or group".
Jami' masjid (mosque)	Refers to a musjid in which the jumu'ah salaat is offered. It is generally the main musjid in a town or city.
Chand Rat	
Kafir	Literally means "a disbeliever". In Isl┐m it refers to one who rejects All┐h and who does not believe in Mu┌ammad (*Peace and Blessings of Allah be upon him*) as the final messenger of All┐h.
Sheer Khurma	A type of sweet locally prepared specially on Eid.
Sabeel	A water stall displayed during Muharram in remembrance of Karbla.
Qurbani	Sacrifice of animal on Eid-ul-Adha.

Mas'ala	Literally means "an issue, problem or question". In Islamic jurisprudence. it refers to a rule or regulation.
Mimbar	Refers to the pulpit on which the imam stands and delivers the khutbah on Fridays and the days of Eid.
Ramzan	It refers to the ninth month of the Islamic calendar. It is in this month that the fast is observed. This is the most sacred month of the Islamic calendar.
Salam	Literally means "peace".
Surah	Refers to a chapter of the Quran. There are 114 surahs in the Quran.
Ulama	Plural of 'Alim. An Aalim is a scholar who has attained a considerable amount of Islamic knowledge.
Ummah	Literally means "community or nation". Here it refers to the Muslim community or nation.
Ash Wednesday	A day of fasting, is the first day of Lent.
Barzakh	Al-Barzakh is generally viewed as the barrier between the physical and spiritual world.
Protestant	Term now used for the Western churches that broke with Roman Catholicism beginning with the 16th-century Reformation, including Lutherans, Reformed, and Anabaptists. The term does not refer to any kind of protest against the church, but to a formal protest lodged by Lutheran princes against an unfavorable decision made by the imperial Diet of Speyer in 152.
Matric	Also known as Secondary School Certificate or High School education.
BISE	Board of Intermediate and Secondary Education.
Jashan	A celebration process of festivals.
Bahar	Spring.
SSC	Secondary School Certificate or High School education.

HSSC	Higher Secondary School Certificate or Intermediate education.
Reformation	A 16th-century movement for church reform beginning with Luther in Germany and Zwingli in Switzerland, from which arose the protestant churches.
Resurrection	In Christianity, the doctrine that God will bring the dead to life and has done this already with Jesus.

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Questionnaires:

Two types of questionnaires were prepared for the respondents, the Christians and the Muslims of Sahiwal respectively and two kinds of methodologies were used to ask answers of these questionnaires. Some Christians and Muslims had internet access I mailed them the questionnaire and they answered the questionnaire. I personally interviewed some Christians and Muslims. Moreover, some of the questionnaire was distributed in villages and towns so they gave me back the week after the distribution. The questionnaires are as follows:

Questionnaire to the Christians of Sahiwal:

Name _____ Father Name _____ Occupation _____ Sect _____

Qualification _____ Age _____ Marital Status _____ Area _____ Cell Number _____

1. Have you ever participated in ceremonies of *Muharram ul Haram*?

Yes No Some Time

2. Do you participate in ceremonies of *Muharram ul Haram* with your Muslim Friends?

Yes No Some Time

3. Do you participate in *Majaalis* during the course of *Muharram ul Haram*?

Yes No Some Time

4. Do you participate in *Jalus* of *Muharram ul Haram*?

Yes No Some Time

5. Do you put on a black garb during the course of *Muharram ul Haram*?

Yes No Some Time

6. Do you do anything as a token of sympathy with your Muslim friends in *Muharram ul Haram*?

Yes No Some Time

7. Do you participated in *Ta`ziya* of *Muharram ul Haram*?

Yes No Some Time

8. Do your Muslim friends invite you to the meetings gatherings and processions during *Muharram ul Haram*?

Yes No Some Time

9. Do you distribute anything on *Muharram* as set up *Sabeel* on *Muharram ul Haram*?

Yes No Some Time

10. Do you send anything to your Muslim friends or neighbor`s during *Muharram ul Haram*?

Yes No Some Time

11. Have you ever participated in ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W)?

Yes No Some Time

12. Do you participate in ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W) with your Muslim Friends?

Yes No Some Time

13. Do you participate in *Jalus* of *Eid-Milad-ul-Nabi* (S.A.A.W)?

Yes No Some Time

14. Do you decorate your house, street or *Mohallah* with bunting or lights on the eve of *Eid-Milad-ul-Nabi* (S.A.A.W)?

Yes No Some Time

15. Do you set up any ceremonial display stall on *Eid-Milad-ul-Nabi* (S.A.A.W)?

Yes No Some Time

16. Do you participate in ceremonial stalls of *Eid-Milad-ul-Nabi* (S.A.A.W)?

Yes No Some Time

17. Do your Muslim friends invite you to the ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W)?

Yes No Some Time

18. Have you ever participated in the ceremonies of *Shab-e-Mi'raj*?

Yes No Some Time

19. Do you send sweets and cakes to your Muslim friends or neighbors on *Shab-e-Mi'raj*?

Yes No Some Time

20. Do your Muslim friends or neighbors sent sweets and cakes to you on *Shab-e-Mi'raj*?

Yes No Some Time

21. Have you ever participated in the ceremonies of *Shab-e-Barat*?

Yes No Some Time

22. Do you illuminate your house on *Shab-e-Barat*?

Yes No Some Time

23. Do you cooperate with Muslims during the month of Holy *Ramzan*?

Yes No Some Time

24. Do you hold *aftar* parties for your Muslim friends?

Yes No Some Time

25. Do you celebrate *Chand Ra`at*?

Yes No Some Time

26. Do you go to Market for shopping on *Chand Ra`at*?

Yes No Some Time

27. Do you celebrate *Eid-ul-Fitar*?

Yes No Some Time

28. Do you meet your Muslim Friends on *Eid-ul-Fitar*?

Yes No Some Time

29. Do you send sweets and cakes to your Muslim friends and neighbors on *Eid-ul-Fitar*?

Yes No Some Time

30. Do you greet and embrace your Muslim friends on *Eid-ul-Fitar*?

Yes No Some Time

31. Do your Muslim friends and neighbors send sweets, Cakes or *Sheer Khurma*?

Yes No Some Time

32. Do your Muslim friends or neighbors greet and embrace you on *Eid-ul-Fitar*?

Yes No Some Time

33. Do you celebrate *Eid-ul-Adha*?

Yes No Some Time

34. Do you greet and embrace your Muslim friends on *Eid-ul-Adha*?

Yes No Some Time

35. Do your Muslim friends send you meat on *Eid-ul-Adha*?

Yes No Some Time

36. Does your Muslim neighbor greet you on *Eid-ul-Adha*?

Yes No Some Time

37. Do you invite your Muslim fellows to the Christmas celebrations?

Yes No Some Time

38. Do your see your Muslim friends on the eve of Christmas?

Yes No Some Time

39. Do your send sweets or cakes to your Muslim friends home?

Yes No Some Time

40. Do you invite your Muslim fellows to the New Year celebration?

Yes No Some Time

41. Do your see your Muslim friends on the eve of New Year?

Yes No Some Time

42. Do your send sweets or cakes to your Muslim friends home?

Yes No Some Time

43. Do you invite your Muslim fellows to the Lent ceremonies?

Yes No Some Time

44. Do your meet your Muslim friends on the eve of Lent?

Yes No Some Time

45. Do your send sweets or cakes to your Muslim friends home?

Yes No Some Time

46. Do you invite your Muslim friends to Holy Feast?

Yes No Some Time

47. Do you see your Muslim friends on the eve of Holy Feast?

Yes No Some Time

48. Do your send sweets or cakes to your Muslim friends home?

Yes No Some Time

49. Do you invite your Muslim fellows to the Washing Foot ceremony?

Yes No Some Time

50. Do you invite your Muslim fellows to Good Friday celebration?

Yes No Some Time

51. Do your see your Muslim friends on the eve of Good Friday?

Yes No Some Time

52. Do you exchange edibles with the Muslims on Good Friday?

Yes No Some Time

53. Do you send invitation to your Muslim friends on Easter?

Yes No Some Time

54. Do you see your Muslim fellows on the occasion of Easter?

Yes No Some Time

55. Do you exchange edibles with the Muslims on Easter?

Yes No Some Time

56. Do you meet your Muslim friends in daily life?

Yes No Some Time

57. Do your Muslim friends avoid meeting you?

Yes No Some Time

58. Do you go for outing with your Muslim Friends?

Yes No Some Time

59. Do you do *hoteling* with your Muslim friends?

Yes No Some Time

60. Do you discuss the religious matters with your Muslim friends?

Yes No Some Time

61. Do your Muslim friends discuss religious matters with you?

Yes No Some Time

62. Do you visit your Muslim friends` home?

Yes No Some Time

63. Do your Muslim Friends like to visit your home?

Yes No Some Time

64. Do you visit your Muslim neighbor's home?

Yes No Some Time

65. Do your Muslim neighbors exchange eating stuff with you on different occasions?

Yes No Some Time

66. Do you exchange eating stuff with your Muslim neighbors on different occasions?

Yes No Some Time

67. Do you exchange the articles of daily use with your Muslim neighbors?

Yes No Some Time

68. Do your Muslim neighbors exchange the articles of daily use with you?

Yes No Some Time

69. Do your Muslim friends invite you to their family functions?

Yes No Some Time

70. Do you ever go for outing with your family and your Muslim friends?

Yes No Some Time

71. Do you feel any difference in relations with Muslims after 9/11?

Yes No Some Time

72. Do you feel any difference in relations after blasphemy cartoon issue?

Yes No Some Time

73. Do the incidents happening in Pakistan affect your relations?

Yes No Some Extent

74. Do you invite your Muslim friends on child birth?

Yes No Some Time

75. Do you send something to your Muslim friends' home on child birth eve?

Yes No Some Time

76. Do you invite your Muslim friends on functions like birthday etc?

Yes No Some Time

77. Do your Muslim friends invite you the occasion of child birth or Aqiqa ceremony?

Yes No Some Time

78. Do you invite your Muslim friends on weddings?

Yes No Some Time

79. Do you send something to your Muslim friend's home on weddings?

Yes No Some Time

80. Do your Muslim friends invite you on their weddings?

Yes No Some Time

81. Do you attend your Muslim friends' funerals?

Yes No Some Time

82. Do you attend your Muslim friends' "*Qul*", "*Sata*" & "*Chaleeswan*"?

Yes No Some Time

83. Do your Muslim friends attend the funerals of your relatives?

Yes No Some Time

84. Do you take part in the *Jashan-e-Baharan* Festival held in Sahiwal?

Yes No Some Time

85. Do you visit *Jashan-e-Baharan* Festival with your Muslim Friends?

Yes No Some Time

86. Do you set up any stall on *Jashan-e-Baharan* Festival in Sahiwal?

Yes No Some Time

87. Do you go to National Industrial and Cultural Festival held in Sahiwal?

Yes No Some Time

88. Do you visit National Industrial and Cultural Festival with your Muslim Friends?

Yes No Some Time

89. Do you setup any stall on National Industrial and Cultural Festival?

Yes No Some Time

90. Do you participate in Independence celebration?

Yes No Some Time

91. Do you hoist National Flag on 14th August?

Yes No Some Time

92. Do you take part in procession and rallies on Independence Day?

Yes No Some Time

93. Do you hold any Independence celebration on the eve of 14th August?

No Yes in School Yes in Church

94. Do you celebrate Defense Day?

Yes No Some Time

95. Do you celebrate Air Force Day?

Yes No Some Time

96. Do you celebrate Iqbal Day?

Yes No Some Time

97. Do you celebrate *Quaid* Day?

Yes No Some Time

98. What is your occupation?

Govt. Job Private Job Missionary Job

Business Student House Wife

99. Do you perform your duties with the Muslims?

Yes No Some Time

100. Did Muslims criticized or irritate you during your work?

Yes No Some Time

101. Are you satisfied from conduct of your Muslim colleagues?

Yes No Some Time

102. Do your Muslim colleagues ignore you?

Yes No Some Time

103. Do you eat or drink with your Muslim colleagues?

Yes No Some Time

104. Do you have the economic freedom?

Yes No Some How

105. Are you satisfied with the economic policies of Pakistan?

Yes No Some Extent

106. Are you satisfied with the performance of police department in Pakistan?

Yes No Some Extent

107. Are you satisfied from the judicial Laws of Pakistan?

Yes No Some Extent

108. Are you satisfied from the Blasphemy Law of Pakistan?

Yes No Some Extent

109. Do you think that the Blasphemy Law is rightly enforced in Pakistan?

Yes No Some Extent

110. Are you satisfied from the judicial setup of Pakistan?

Yes No Some Extent

111. Are you satisfied from the minority laws of Pakistan?

Yes No Some Extent

112. Does administration listen and solve your problems?

Yes No Some Time

113. Are you satisfied with the system in vague in Pakistan?

Yes No Some Time

114. Are you satisfied with the electoral system of Pakistan?

Yes No Some Extent

115. From where do you get yourself treated?

Government Private Missionary

116. Are you rendering any health services to the country and nation?

Yes No Some Time

117. Have you ever faced any difficulty at hospitals on the basis of religious discrimination?

Yes No Some Time

118. Are you satisfied with the health services provided by the Government?

Satisfied Not Satisfied Very Bad

119. Are you satisfied with the health policies of the Government?

Satisfied Not Satisfied Very Bad

120. From where do you get yourself treated?

Government Private Missionary

121. Have you ever faced any difficulty at hospitals on the basis of religious discrimination?

Yes No Some Time

122. Are you satisfied with the health services of private health centre?

Satisfied Not satisfied Very Bad

123. Have you ever faced any mishap during your primary school education?

Yes No Some Time

124. Do you face any problem during your primary school education due to your religion?

Yes No Some Time

125. Have you ever faced any mishap during your Middle and SSC education?

Yes No Some Time

126. Do you face any problem during your Middle and SSC education owing to your religion?

Yes No Some Time

127. Have you ever faced any mishap during your HSSC education?

Yes No Some Time

128. Do you face any problem during your HSSC education due to your religion?

Yes No Some Time

129. Have you ever faced any mishap during your University education?

Yes No Some Time

130. Do you face any problem during your University education due to your religion?

Yes No Some Time

131. What is the conduct of Muslim students in Educational Institutes running under Christians?

Serious Non Serious Bad

132. How is the conduct of Parents of Muslim students in the educational institutes run by Christians?

Serious Non Serious Bad

133. Who teaches the discipline of Islamic studies to the Muslim students in the institutes run by Christians?

Christian Teacher Muslim Teacher Other

134. What is the qualification of the teacher who teaches the subject of Islamic studies to Muslim students in educational institutes run by the Christians?

M.A *Islamiyat* B.A *Daras e Nizami*

135. Are Muslim students taught Christianity along with Islamic Studies in educational institutes which are run by the Christians?

Yes No Some Time

136. Are Muslim and Christian students allowed to debate on religion in the educational institutes run by the Christians?

Yes No Some Time

137. Are Muslim students allowed to debate on religion with their Christian teachers in the educational institutes run by the Christians?

Yes No Some Time

138. Do the Muslim students lose temper while discussing religion in the educational institutes run by the Christians?

Yes No Some Time

139. Are you satisfied from education system of Pakistan?

No Need Improvement Very Bad

Questionnaire for Muslims

Name _____ Father Name _____ Occupation _____ Sect _____

Qualification _____ Age _____ Marital Status _____ Area _____ Cell Number _____

1. Do you participate in ceremonies of *Muharram ul Haram* with your Christian Friends?

Yes No Some Time

2. Do you invite your Christian friends to participate in ceremonies of *Muharram*?

Yes No Some Time

3. Do your Christian friends participate in *Jalus* or *Tazia* of *Muharram*?

Yes No Some Time

4. Does your Christian friend do anything as a token of sympathy with Muslims in *Muharram ul Haram*?

Yes No Some Time

5. Do you send anything to your Christian friend's home during *Muharram ul Haram*?

Yes No Some Time

6. Do you invite your Christian friends to take part in ceremonies of *Eid-Milad-ul-Nabi* (S.A.A.W)?

Yes No Some Time

7. Do you send sweets and cakes to your Christian friends or neighbors on *Shab-e-Mi'raj*?

Yes No Some Time

8. Do you send sweets and cakes to your Christian friends or neighbors on *Shab-e-Barat*?

Yes No Some Time

9. Do your Christian friends show sympathy with Muslims during *Ramzan*?

Yes No Some Time

10. Do your Christian friends hold *Aftar* parties for the Muslims during *Ramzan*?

Yes No Some Time

11. Do you go to Market with your Christian friends for shopping on *Chand Ra'at*?

Yes No Some Time

12. Do you meet your Christian Friends on *Eid-ul-Fitar*?

Yes No Some Time

13. Do you send sweets and cakes to your Christian friends and neighbors on *Eid-ul-Fitar*?

Yes No Some Time

14. Do you greet and embrace your Christian friends on *Eid-ul-Fitar*?

Yes No Some Time

15. Do your Christian friends and neighbors send sweets, Cakes or *Sheer Khurma*?

Yes No Some Time

16. Do you greet and embrace your Christian friends on *Eid-ul-Adha*?

Yes No Some Time

17. Do you send meat to your Christian friend's home on *Eid-ul-Adha*?

Yes No Some Time

18. Do you take part in the ceremonies of Christmas?

Yes No Some Time

19. Do your see and meet your Christian friends on the eve of Christmas?

Yes No Some Time

20. Do your Christian friends send sweets or cakes to your homes?

Yes No Some Time

21. Do you attend the ceremonies of New Year celebration?

Yes No Some Time

22. Do your see and meet your Christian friends on the eve of New Year?

Yes No Some Time

23. Do you send sweets or cakes to your Christian friend's home on the eve of New Year?

Yes No Some Time

24. Do you attend Lent ceremonies?

Yes No Some Time

25. Do your meet your Christian friends on the eve of Lent?

Yes No Some Time

26. Do you send sweets or cakes to your Christian friend's home?

Yes No Some Time

27. Do you attend ceremonies of Holy Feast?

Yes No Some Time

28. Do you see your Christian friends on the eve of Holy Feast?

Yes No Some Time

29. Do your Christian friends send sweets or cakes to your home on the eve of Holy Feast?

Yes No Some Time

30. Do you attend the Washing Foot ceremony?

Yes No Some Time

31. Do you attend ceremonies of Good Friday?

Yes No Some Time

32. Do your see your Christian friends on the eve of Good Friday?

Yes No Some Time

33. Do you exchange edibles with the Christians on Good Friday?

Yes No Some Time

34. Do you attend ceremonies of Easter?

Yes No Some Time

35. Do you see your Christian fellows on the occasion of Easter?

Yes No Some Time

36. Do you exchange edibles with the Christians on Easter?

Yes No Some Time

37. Do you meet your Christian friends in daily life?

Yes No Some Time

38. Does your Christian friend avoid meeting you?

Yes No Some Time

39. Do you go for outing with your Christian Friends?

Yes No Some Time

40. Do you do *hoteling* with your Christian friends?

Yes No Some Time

41. Do you discuss religious matters with your Christian friends?

Yes No Some Time

42. Do your Christian friends discuss religious matters with you?

Yes No Some Time

43. Do you visit your Christian friend's home?

Yes No Some Time

44. Do your Christian Friends like to visit your home?

Yes No Some Time

45. Do your Christian neighbors exchange eating stuff with you on different occasions?

Yes No Some Time

46. Do you exchange eating stuff with your Christian neighbors on different occasions?

Yes No Some Time

47. Do you exchange the articles of daily use with your Christian neighbors?

Yes No Some Time

48. Does your Christian friend invite you to their family functions?

Yes No Some Time

49. Do you go for outing with your family and your Christian friends?

Yes No Some Time

50. Do you feel any difference in relations with the Christian Families after 9/11?

Yes No Some Extent

51. Do you feel any difference in relations with the Christian families after blasphemy cartoon issue?

Yes No Some Time

52. Do the incidents happening in Pakistan affect your relations?

Yes No Some Extent

53. Do you invite your Christian friends on child birth?

Yes No Some Time

54. Do you send anything to your Christian friend's home on child birth eve?

Yes No Some Time

55. Do you invite your Christian friends on the functions like birthday etc?

Yes No Some Time

56. Do you invite your Christian friends on weddings?

Yes No Some Time

57. Do you send something to your Christian friend's home on weddings?

Yes No Some Time

58. Do your Christian friends invite you on their weddings?

Yes No Some Time

59. Do you attend your Christian friends' funerals?

Yes No Some Time

60. Do your Christian friends attend the funerals of your relatives?

Yes No Some Time

61. Do you visit *Jashan-e-Baharan* Festival with your Christian Friends?

Yes No Some Time

62. Do you visit National Industrial and Cultural Festival with your Christian Friends?

Yes No Some Time

63. Do you participate in Independence celebration with your Christian friends?

Yes No Some Time

64. Do you participate in Defense Day celebrations with your Christian friends?

Yes No Some Time

65. Do you participate in Air Force Day celebrations with your Christian friends?

Yes No Some Time

66. Do you participate in Iqbal Day celebrations with your Christian friends?

Yes No Some Time

67. Do you participate in Quaid Day celebrations with your Christian friends?

Yes No Some Time

68. Do you perform your duties with the Christians?

Yes No Some Time

69. Have you ever faced any problem during working with the Christians?

Yes No Some Time

70. Are you satisfied with the behavior of your Christian colleagues?

Yes No Some Extent

71. From where do you get yourself treated?

Government Private Missionary

There were three options in reply to every question Government, Private and Missionary Health Center. The graph of these results is:

72. In Christian Hospital how do they behave with you?

Good | Normal | Bad

73. What difference you found between Christians` and other Health care centers?

Better | Same | Poor

There were three options in reply to every question Better, Same and Poor. The graph of these results is:

74. Did you provide any preaching material in Christian Hospital?

Yes | No | Some Time

75. From what kind of institute you got your Primary Education?

Government Institute | Private Institute | Christian Institute

76. How were your relations with your Christian fellows during the period of primary education?

Good | Normal | Bad

77. How were your relations with your Christian fellows during the Middle and Secondary school education?

Good | Normal | Bad

78. How were your relations with your Christian fellows during HSSC education?

Good | Normal | Bad

79. How were your relations with Christian fellows during University education?

Good | Normal | Bad

80. Who teaches the discipline of Islamic studies to the Muslim students in the institutes run by Christians?

Christian Teacher | Muslim Teacher | Other

81. What is the qualification of the teacher who teaches the subject of Islamic studies to Muslim students in educational institutes run by the Christians?

M.A *Islamiyat* | B.A | *Daras e Nizami*

82. Are Muslim students taught Christianity along with Islamic Studies in educational institutes which are run by the Christians?

Yes | No | Some Time

83. Are Muslim and Christian students allowed to debate on religion in the educational institutes run by the Christians?

Yes | No | Some Time

84. Are Muslim students allowed to debate on religion with their Christian teachers in the educational institutes run by the Christians?

Yes | No | Some Time

85. Do the Christian students lose temper while discussing religion in the educational institutes run by the Christians?

Yes | No | Some Time

86. Are you satisfied from education system of Pakistan?

No | Need Improvement | Very Bad