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قسم مقارنة الأديان

Socio- economic and religious outlook of Christian community in Islamabad

(A case study of G-7 Kachī Abādīs)

**Thesis submitted for the award of M.Phil degree in Islamic Studies
(Comparative study of Religion)**

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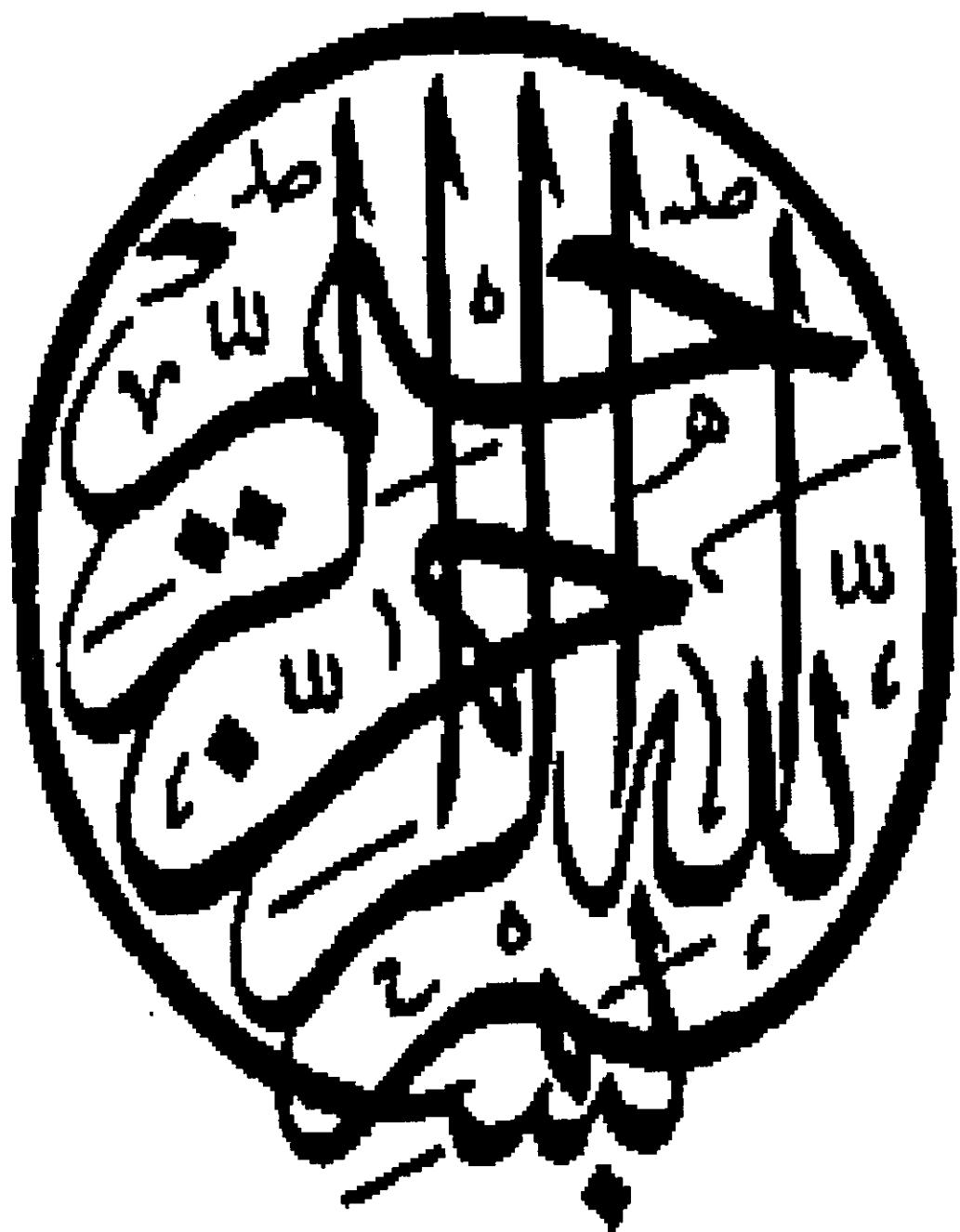
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Dedication

To Allah (S.W.A), the most merciful and to my parents for
their prayers, encouragement, support and guidance without
not be
~~who~~ I would at this stage today.

(May Allah give them long and healthy life)

Āmīn

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الخلاصة

هدف هذه الدراسة هو البحث عن "الوضع الاجتماعي والاقتصادي والديني للمسيحيين في إسلام آباد، باكستان". وتدور الباحثة في هذا البحث المشاكل التي يواجهها المجتمع المسيحي. قد يقال إن المجتمع المسيحي في باكستان ليس محروم من الحقوق الاجتماعية والدينية والاقتصادية فقط ولكنه يحددهم في قريتهم المستقلة. الهدف الرئيسي من هذه الدراسة هو استكشاف الحالة الاجتماعية والدينية والاقتصادية وهذه دراسة تتعلق بالمجتمع المسيحي في 7/7 إسلام آباد.

يشتمل البحث على مقدمة والبابين وخاتمة.

الباب الأول: يتكون من أربعة فصول: الفصل الأول يشتمل على الخلفية التاريخية للمسيحيين في باكستان عموماً، و على رأي "أب القوم"، القائد الأعظم عن مقام الأفلايات. والفصل الثاني يعطي تعريفاً موجزاً للمسيحيين في باكستان مع وضعهم الحالي الصحيح اجتماعياً واقتصادياً ودينياً. والفصل الثالث الذي هو يحتوي على المواد الرئيسية للبحث يتعرض للإحصادات التاريخية على المسيحيين الساكنين في إسلام آباد. والفصل الأخير يعطي تحليل الأحوال الاجتماعية والاقتصادية والدينية لهؤلاء المسيحيين الساكنين في منطقة 7G إسلام آباد.

الباب الثاني يشتمل على فصلين: الفصل الأول، يتضمن طريقة البحث التي تم بها تحديد مائة وخمسين شخصاً عشوائياً. كان هناك ثلاثون سؤالاً في كل استبيان لتحديد جميع جوانب المجتمع المسيحي وجمع المعلومات المطلوبة.

و الفصل الثاني، يتكون من تحليل البيانات. واندراجه في الجداول. هنا، تم حساب النسب المئوية واندرجت البيانات في شكل الجداول. وفي الأخير أتيت بخلاصة ونتائج والاستنتاجات والتوصيات (في ضوء هذه الدراسة).

نتيجة البحث: تنتج الدراسة أن المجتمع المسيحي يواجه المشكلات العديدة مثل السكونة الدينية والفرصة القليلة للتعليم والعمل. ومع ذلك، لوحظ أن الحرية الدينية متوفرة لهم وإنهم أحرار في أداء شعائرهم الدينية. ولكن المشكلاتهم، لا يمكن أن تُنسب إلى وضعهم كأقلية، إن حصلوا على الفرصة لتعليم أولادهم، فيمكن لهم أن يتطورووا الوضع ونمط حياتهم.

Transliteration

ا	a	ڈ	dh	ف	f	بھ
ب	b	ر	r	ک	q	پھ
پ	p	ڑ	ڑ	گ	k	ٹھ
ت	t	ز	z	ل	g	چ
ٹ	ṭ	ڙ	ڙ	م	l	ڇ
ث	th	س	s	ن	m	ڏ
ج	j	ش	sh	ڻ	n	ڏ
چ	ch	س	s	و	ڻ	ڏ
ھ	h	ض	ض	و	w/v	ڻ
خ	kh	ط	ط	ه	h	ڻ
ڈ	d	ظ	ظ	ی	y	کھ
ڏ	ɖ	ع	ع	ے		غ
		غ	غ			

LONG VOWELS

ا	ا
ئ	ئ
و	و
و	و (کو, دو)
ئ	ئ (کے, سے)

SHORT VOWELS

ا	ا
ئ	ئ
و	و

DIPHTHONGS

ا	aw Arabic (mawlānā)
ا	au Persian/Urdu (nau, naukar)
ئ	ay (shaykh)
ئ	ai (main, kaisē, maidān, nāirang)

DOUBLED

و	uwwa
ئ	iyya

Abbreviations

CDA	Capital Development Authority
HH	Households
MNA	Member of National Assembly
MUSH	Modern Urban Shelter Project
NGOS	Non-Governmental Organizations
PIMS	Pakistan Institute of Medical Science
PIEDAR	Pakistan Institute of Environment Development and Action Research

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Introduction

All praise to Allah, the undisputed Lord and the creator of this magnificent universe and all that exists in it. May His peace and blessings shower on His chosen and final Messenger the best of His creation Muhammad (Peace Be Upon Him), His family, Companions and all those who follow the path of guidance.

On August 14, 1947 an ideological state named Pakistan came into being. The main reason that became the impetus of Pakistan movement was to form a separate state for the Muslims of sub-continent in which they can freely practice their religion. For that reason, Islam is the declared religion of the state and majority of the people are Muslims. According to the Census of 1998, the total population of Pakistan is 132.35 million, with 96.3 percent Muslims and 3.72 percent non-Muslims. However, Pakistan was said to be an Islamic welfare state that accepted minorities as respected citizens and gave them equal respects, and rights as Muslims. A number of religious minority including Hindus, Christians, Buddhists, *Quādhyānīs* and other Scheduled Castes live within its boundaries. Among them Christians form the largest religious minority in Pakistan numbering 2.10 million.¹

According to the Census of 1998, in Islamabad, the total population of Christians is 32.7 thousand, with 92.08 percent living in urban areas like F-8, G-8, F-6, I-9, E-6 and 7.92 percent residing in rural areas. The majority of the Christians living in urban areas have their homes in slums that are mostly referred to as *Kachī Ābādīs*. One such locality of Christians is in G-7 sector. There are 7,113 housing units in it or 55 thousand individuals which mean 7.7 persons per household. They are living under poor socio-economic conditions. The total area

¹ This information is personally verified by M. Arif Chumā, D.G Federal Bureau of Statistics.

Source: Annual 2009. *Pakistan-2007* statistical pocket book Government of Pakistan, Statistics division, Federal Bureau of Statistics, p.329.

of the sector is 706 acres. In 1960, CDA designed and launched this sector. The socio-economic state of the Christians living there also varies. Some are financially stable, yet the majority lives from hand to mouth. It is also observed by many international Christian's organizations that most of the Christians living in Pakistan belong to lower strata of society and are facing numerous social and economical problems. On the contrary if we analyze the law of Pakistan which is mainly based on the teachings of Qur'ān and Sunnāh we find out that Islam gives them their due rights and does not discriminate them due to their religion. The following verses of Qur'ān manifest this fact in a clear way.

ا) لا إكراه في الدين قد تبيّن الرشد من الغي فمن يكفر بالطاغوت ويؤمن بالله فقد استمسك بالغروة الوثني لا انفصال لها
وَاللَّهُ سَمِيعٌ عَلِيمٌ [سورة البقرة الآية 256]²

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

ب) وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءْ فَلْيُؤْمِنْ وَمَنْ شَاءْ فَلْيَكْفُرْ إِنَّا أَعْذَنَا لِلظَّالِمِينَ نَارًا أَخَاطَ بِهِمْ سَرَادِقُهَا وَإِنْ يَسْتَغْفِرُوا
يَغْأَلُو بِمَنَعِ الْمُهَلَّ يَشُوِي الْوُجُوهَ بِشَنِ الشَّرَابِ وَسَاعَثُ مُرْتَفَقًا [سورة الكهف الآية 29]³

And say: "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.

ج) لَكُمْ دِينُكُمْ وَلِيَ دِينِ [سورة الكافرون الآية 16]⁴

For you is your religion, and for me is my religion.

² 2:256.

³ 18:29.

⁴ 109:6.

The Qur'ān also declares that Islam is against the concept of discrimination on the basis of race and creed:

(d) يَا أَيُّهَا النَّاسُ إِذْ قُوْلُوكُمُ الَّذِي خَلَقْتُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقْتُ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَأَتَقْوُا اللَّهَ الَّذِي تَشَاءُلُونَ بِهِ وَالْأَرْخَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا [سورة النساء الآية 1] ⁵

O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

The Prophet's regard for the principal of equality is reflected in the instructions he issued to protect and safeguard the rights of non-Muslims in an Islamic state. A large number of *Hadīth* proves that Islamic societies conceptually grant minorities the rights to live freely and work safely. They also assure to make the life of a non-Muslim equal to the life of a Muslim.

(a) عن رسول الله صلى الله عليه وسلم قال لا من ظلم معاهداً أو انتقصه أو كلفه فوق طاقته أو أخذ منه شيئاً بغير طيب نفس فانا حجيجه يوم القيمة ⁶

The messenger of Allah PBUH said beware; whosoever is cruel and hard on such people or curtails their rights, or burdens them with more than they can endure, or takes anything from them against their will, I shall myself be a complainant against him on the day of judgment.

(b) من كان له ذمتنا فدمه كدمنا و ديته كديتنا ⁷

*Whosoever is our *Dhimmī* (subject), his blood is as sacred as our own and his property is as inviolable as our own property.*

⁵ 4:1.

⁶ *Sunan Abī Dā'ūd*, Eng trans. Nāsiruddin Al- Khattab, 1st ed. (London: Darussalam, 2008), tradition No.3046, Vol.3, p.524.

⁷ *Ibn-i-Hazar Askalānī, Ādārīyā Fī Tahrez Ahadīth Āl Hadiyā*, ed. 'Abdullah Al Yamanī, (Baroot: Dar-l-Al-Marefā, without date), Vol.2, p.263.

These statements make clear that the Qur'ān and *Sunnah* stress upon the rights of non-Muslims.

The Constitution of Pakistan also declares the life, property and honour of non-Muslim citizens inviolable. Article 20 states:

- a) Every citizen shall have the right to profess, practice and propagate his religion.
- b) Every religious denomination and every sect shall have the right to establish, maintain and manage its religious institutes.⁸

However, in Pakistan, it is generally believed and observed through research that the Christians are victim to social, economic and religious discrimination. As a minority they are forced to remain on the periphery and consequently they are denied the opportunity of upward social mobility. This study therefore, seeks to examine the socio-material conditions of the Christian community of G-7 through an examination of their views about living in Pakistan.

The research chooses the *Kachī Abādī* in G-7 Islamabad as a study site and analyzes the socio-economic and religious status of Christians living there. The paper intends to explore the experience of living within separate spaces – Christian-only *Bastīs* – and social stereotyping of those lived spaces. This research concludes that the creation of inferiority complexes and segregation is evident within the population under study.

The study contains ~~two~~ chapters, in addition to the introduction. The introduction brings forth the Islamic rulings regarding the status of non-Muslims within an Islamic state and sets up the thesis question: an examination of the marginalized status of Christians in G-7 *Kachī Abādīs* Islamabad. Chapter 1 has four parts: part 1 describes the history of Christianity

⁸ Ḥamīd Khān, *Constitutional Rights and Political History of Pakistan*, (Karachi: Pakistan paperbacks, 2005), p. 277.

in Pakistan and opinion of Qua'id about minorities. Second section offers a summarized assessment of their social, economic and religious status. In addition, it describes the socio economic condition of Pakistan's Christian population. This description analysis the Christian community in terms of education, occupation and location and identifies the problems they face including not getting jobs according to their fixed quota, segregation and discrimination, oppression of women and marginalization. The economic indicators section offers insight into the sources of income and living standard of Christians and the employment problems they face. The religious indicators section lists Christian sects and their major religious centers within Pakistan and underlines the status of non-Muslims in an Islamic state. It would highlight the violence committed against Christians and Christian's institutions, the status of Christians in the constitution of Pakistan and the effects of an Islamic constitution on Christians. It would also examine the blasphemy law and its impact on the Christian community. Subsequently it deals with the problems of religious freedom in relation with the Christian community of Pakistan.

The third part explores a historical perspective of Islamabad's *Kachī Ābādīs*. It maps them and discusses attempts to upgrade them. Then finally fourth part moves to the social, economic and religious dynamics of the G-7 *Kachī Ābādī*.

The second chapter discusses in detail the methodological principles followed in this study and then compiles, tabulates and presents the data collected over the course of the research.

At the end there is conclusion of the research and offers recommendations. The discussion is summarized in a concluding note.

Now, the researcher move on to the state of the problem.

a. Statement of the problem

Generally, the Pakistani state and society have been accused of failing to provide religious minorities, especially Christians, their fundamental rights. These critiques are centered on the socio-economic and religious position of the Christian community. The question emerged why critics only spreading curiosity about Christians while in Pakistan there are other religious communities resides? The main motive behind this that western community's religion is Christianity and Pakistan an Islamic country and they have clash against Islam, so that's why they are spreading such kind of information. The objective of this study is to examine as to what extant this general perception holds true. For this purpose, the researcher has chosen a site and a particular community as the sample of his study. As a cross-community analysis is not being possible on a wide scale (practically), it has been decided to focus this research on the Christian community living in G-7 Islamabad.

Theoretically, Islamabad, the capital of Pakistan, should have more socio-economic opportunities and religious freedom for the Christian community as compared to the rest of the country. This idea shall be put to the test in this research to answer the following question: are Christians enjoying religious liberty as well as access to socio-economic opportunities in Islamabad or not?

Islamabad's Christians are centered in G-7's *Kachī Ābādīs*. The area is less-developed, and usually state policies are considered to be responsible for this lack of development. The study tries to explore the factors responsible for this disparity and underdevelopment. Thus, it focuses on discovering the socio-economic and religious status of Christian community in G-7 to offer a new understanding of the community's position in Pakistan.

b. Objectives of the study

- To suggest that the Holy Qur'ān and *Sunnah* guarantees and respected equal social rights to the minorities.
- To study and analyze the problems of Christians in Pakistan by using *G-7 Kachī Ābādī*. Islamabad as a case study.
- To determine whether Christians have equal facilities in employment, education and religious practices.
- To determine Christians' interest in their religious practices, including attending church and reading the Bible.
- To show both (negative and positive) sides of the picture about Christianity with a humble and unbiased balanced analysis.
- To suggest possible ways of removing/eliminating misconceptions about the Christian community in *Kachī Ābādīs*.

c. Significance of the topic

An independent research on the socio-economic and religious status of the Christian community living in Islamabad, the capital of Pakistan, is important to counter the motivated surveys, conducted by Christian organizations to depict a negative picture of Pakistan towards religious minorities. Generally, Christian literature suggests that the Christians living in Pakistan are not being facilitated in terms of the provision of housing, schooling, employment, legal aid, religious freedom, etc. This fact necessitates conducting an unbiased analytical research on such a topic which may help to understand the real issues.

Besides this, in an Islamic state, it is important to conduct research to analyze the problems of the Christians community and propose solutions based on that analysis.

d. Limitations of the study

The main limitation of the study is the inability to analyze the socio-economic and religious status of all the Christians living in Pakistan which is attributed to financial and time. So, this study focuses only on the Christian community living in G-7 *Kachī Ābādī* Islamabad.

e. Methodology

The study employs qualitative method of research primarily. It also uses descriptive, analytical, and comparative method. Information has been taken from both primary and secondary sources. The focus is on unbiased analysis which does not incline towards any specific side. In the introduction and chapter one, the status and rights of the minorities are underlined by comparing the ruling given by the Qur'ān and Ḥadīth with related articles of constitution of Pakistan. The same method and approach has been used to analyze the socio-economic and religious condition of the Christian community of the selected sample. The findings are explained using the descriptive method.

f. Literature review

This study is almost the first of its kind dealing with the socio-economic and religious problems of the Christian community inhabited in G-7 *Kachī Ābādī*, Islamabad. It aims to fill this gap in the existing literature regarding Christian's rights and problems in Pakistan. For this purpose, different libraries and Christian centers were visited to gather information on the socio-economic and religious status of Christians in Pakistan. The most closely related works to this study are given under below:-

There is a small project by Bruce Rasmussen, titled as *Development of Participatory Planning Model for Self Help Housing for Low Income Urban Dwellers, conducted in*

Islamabad, Pakistan. The author has analyzed the low-income housing problems in the world as well as in Pakistan, especially in Islamabad's low-income population that has no houses and is living in illegal slums.

Another study has been conducted by Freda M. Carey named as *Dalit Dhimmī or Disciple? The Importance of Pakistani Christian Identity for the Formulation Contextural Christian Theology in Pakistan*. The author has given the historical context of Christians in Pakistan, and factors of Christian identity.

Dr Amjād Alī has done a project titled as *Changing Realities in Pakistan and the Christian's Response*. He has described the circumstances of Pakistan, Christian's status in Pakistan and factors responsible for Christian identity. The research is based on the information in the Population Census of 1981; however, it does not use any academic reference. All the information used is almost first hand.

Dominic Moghāl and Jennifer Jiven have edited a book on *Religious Minorities in Pakistan: Struggle for Identity*. This book is based on various seminars conducted in the Christian study centre. In these seminars different scholars have debated on a number of issues such as the issue of Identity Cards, identity, Islamic laws, blasphemy law, and the role of Dia's regime in deciding the minorities' status.

One more book has been written by Pieter Steer with the title *The Sweepers of Slaughterhouse, Conflict and Survival in a Karachi Neighborhood 1979*. This book provides an analysis of the life of people working in slaughterhouses in Karachi. Moreover, it describes the problems confronting the Christians sweepers.

Yonās Khūshī has done a study on the topic of *A Phenomenology of Factionalism in a Bastī: A Case Study of the Christian Colony Liaquatpur Pakistan 1990*. The study explains

the socio-psychological factors of factionalism in the Christian colony *Liaquatpur*. This is a firsthand study, and is based on the visits in that area.

Chapter 1

The literature related to this study has been collected from previous research studies, books, magazines, internet, Pankh Institute, Christian Study Centre, CDA, National Institute of Population Sciences, and Federal Government's relevant statistical departments.

1.1 The History of Christianity in Pakistan

Christianity has a long history in Indo-Pakistan. Before 1947, the history of Christianity in this region was necessarily the part of church history.⁹ The origins of Christianity in Pakistan are not very much clear.¹⁰ the date on which the Christian faith first appeared in India has been the subject of endless debates and presents itself as a fascinating historical problem.¹¹ According to the historians, Saint Thomas, one of the twelve disciples of Jesus Christ, came to India after the resurrection of Lord Jesus Christ for the evangelical mission by a ship with the help of Arab sailors, following the sea routes discovered and made by Phoenicians and Greeks.¹² Christians in Pakistan believe that Christianity came to them at the very outset of the religion i.e., in the 1st CE through Saint Thomas, the apostle of well known in the Gospel as suspicious Thomas.¹³ The *Marthoma* church believes that (Thomas) he came to *Kerala*, India in 52 CE and they adduce proofs for his presence in *Kerala* after establishing a church in Pakistan. The *Taxila* cross which The Church of Pakistan has adopted as its icon, is an indication apparently of this ancient church in the vicinities of *Taxila* established by Apostle Thomas.¹⁴ All the historians are agreed that St Thomas reached *Taxila*, the capital of

⁹Emmanuel Zafar, *The Concise History of Pakistani Christians* (Lahore: Hamsoon khān publication, 2007), p. 25.

¹⁰Theodore Gabriel, *Christian citizens in an Islamic State: The Pakistani Experience*, (Aldershot: Ashgate publishing company, 2007), p. 9.

¹¹Mircea Eliade, ed. *The Encyclopedia of Religion* (New York: Macmillan Publishing Company, 1987), Vol. 3, p. 422.

¹²Emmanuel Zafar, *The Concise History of Pakistani Christians*, p.25.

¹³Ibid., p .25.

¹⁴Theodore Gabriel, *Christian citizens in an Islamic State: The Pakistani Experience*, pp. 9-10.

Gandarah state on 40 AD where the Buddhist king *Gonophores*¹⁵ was the ruler. They believed that St Thomas evangelized in indo-Pak sub-continent for 32 years. Hindu Brahmins martyred St Thomas in 72 AD at a place called *Mylapore* near Chennai India. Now the mausoleum of Saint Thomas is situated there. The mausoleum of Saint Thomas gives evidence of the existence of Christianity in the first century A.D.¹⁶

Muhammad bin Quasim the first Muslim invader of the region in 711-712 CE found the native population to be non-Muslim Hindus and Christians.¹⁷ Primarily, Francis brothers who were catholic missionaries came to India for preaching Christianity in 1500 CE.¹⁸ In the Akbār's reign a church had existed in Lahore used by Armenian Christian traders. Akbār was sympathetic to others faiths and in his court Syrian and Roman Catholic priests had spent time in theological discussion with Akbār and Hindu scholars.¹⁹ The *Moghāl* emperors, except for *Aūrangzāb*, were tolerant and ecumenically minded and thus did not pose any problems for the preaching of Christianity in northern India.²⁰

The real growth of Christianity came in the 1858 when the British Government took over rule in India from the East India Company.²¹ It was the result of the missionary movement of that era in the Europe and USA.²² It comprised all denominations. The missionary zeal and fervor in Europe and America resulted in relaxation of the British Government towards its step-motherly attitude for Christian's missions. Moreover, the Charter Act in 1813 permitted missionary activity in British India. The Church Missionary

¹⁵ Thomas P, *Christians and Christianity in India and Pakistan* (London: George Allen& Unwin Ltd, 1954), p.2. He was the founder of the Indo-Parthian kingdom. His name was well known in Syria and Mediterranean regions of Asia and Africa and it was to kingdom that Apostle Thomas came to preach Christ.

¹⁶ Emmanuel Zafar, *The Concise History of Pakistani Christians*, p.26.

¹⁷ Ibid., p.26.

¹⁸ Āmrān Gill, *Pakistan Qālīsā Tarakī Kī Rah par* (Lahore: Dar-Nejat, 2010), pp. 22-23.

¹⁹ Gabriel Theodore, *Christian citizens in an Islamic State: The Pakistani experience*, p.10.

²⁰ Ibid., p.18.

²¹ Mircea Eliade, ed. *The Encyclopedia of Religion*, p. 423.

²² Linda. S Walbridge, *The Christians of Pakistan: The Passion of Bishop John Joseph* (London: Rutledge Curzon, 2003), p.15.

Society and United Society for the Propagation of the Gospel were evangelistic wings of the official church of India, Burma and Ceylon.²³

So, Christianity spread in almost every corner of India except in those areas where independent Indian rulers refused permission for any kind of Christian's propaganda in their provinces.²⁴ The main source of religious education was the missionaries' schools which initially targeted the high caste Hindus and Muslims.²⁵ In the start, Christian missionaries were reluctant to convert people from low social status but after sometime they started a mass conversion movement of untouchables and people with low social standing. However, when low caste people became Christians, it was felt that this would repel others from joining the Christian fold, since the caste system and its prejudices were so deeply ingrained in the Indian sub-continent. For instance, member of a weaver caste had decided not to convert when the *Chūhrās* became Christian in substantial numbers.²⁶ It is to be noted that *Chūhrās* engaged in cleaning streets and toilets were at the bottom of the caste ladder.²⁷

So, a large number of conversions gave benefit to the Christianity and three features of this period deserve special mention. *First*, the immense educational effort of the missionaries, aided by financial support from the government, produced a large Christian middle class. They were educated and professional which prepared the way for the development of independent Indian churches. *Second*, the unprivileged outcastes seeing no hope of a better future under the Hindu system began to press into Christian churches. This movement was disapproved by many missionaries and also by the majority of educated Indian Christian leaders, but they did not succeed in lowering down the conversion rate. *Third*, many among the aboriginal people having no wish to be incorporated into Hindu caste

²³ Gabriel Theodore, *Christian citizens in an Islamic state: The Pakistani experience*, pp. 18-19.

²⁴ Eliade Mircea, ed. *The Encyclopedia of Religion*, p.423.

²⁵ Gabriel Theodore, *Christian citizens in an Islamic state: The Pakistani Experience*, p. 20.

²⁶ Walbridge Linda S, *The Christians of Pakistan: The Passion of Bishop John Joseph*, p. 16.

²⁷ Ibid., p.16.

system saw greater freedom in Christianity than they could hope to enjoy elsewhere. A large number of people became Christian and others greatly Christianized.²⁸ American missionaries especially the United Presbyterian Mission decided to aim their evangelization not only for higher society but for all function of the society. As a result, many *Chūhrās* and outcastes adopted Christianity, as they viewed it a socially liberating force.²⁹ They also saw Christianity as an avenue for escaping caste-based discrimination. These converts were known as *Naseri* and *‘Isāī* (from the Arabic term Nazarene and Jesus). In Lahore, conversion became a mass movement in 1889 and it continued till 1930.³⁰ Different low caste *Mazhābī* turned the Christianity to escape discrimination.³¹

During the colonial days, up to some extent Christianity was identified with the ruling power, the British, and to become a Christian was thought to confer some of the reflected glory of the rulers on the converts.³²

After the partition in 1947, both India and Pakistan emerged as two independent countries. At that time, it was thought that there were 516,000 Christians living in Pakistan³³. This was a difficult time for the churches in Pakistan. The missionaries were helpless in the face of the disasters inflicted on people because of partition. Children were separated from their parents, husbands from their wives.³⁴ The Anglo-Indian Christians mostly left for other countries, leaving behind the poor, indigenous Christians who were unemployed after the founding of the new state. The financial condition of the rural Christians worsened/exacerbated. Majority of them migrated to cities but their quality of life did not improve. Apart from poverty, they often had no title to the land where they were living. The

²⁸ Mircea Eliade,ed. *The Encyclopedia of Religion*, p.423.

²⁹ Theodore Gabriel, *Christian citizens in an Islamic state: The Pakistani experience*, p.20.

³⁰ Ibid., p.21.

³¹ John O'Brien, *The construction of Pakistani Christian identity* (Lahore: Research Society of Pakistan, 2006), p.547.

³² ‘Anginīr Asghar Ali, *The Minorities in the Freedom Struggle* (Delhi: Ajanta Publications, 1986), pp.158-171.

See : Theodore Gabriel, *Christian citizens in an Islamic State: The Pakistani experience*, p.21.

³³ John O'Brien, *The construction of Pakistani Christian identity*, p.591.

³⁴ Linda. S Walbridge, *The Christians of Pakistan: The Passion of Bishop John Joseph*, p. 47.

migrant Muslims also faced the same situation. Christians migrating from rural to urban areas settled in *Bastīs* (*Kachī Ābādīs*).³⁵ These *Bastīs* became fertile grounds for a number of problems such as gambling, drinking, drug addiction, etc.³⁶

In Pakistan, Christians are mainly populated in Karachi, Islamabad, and almost in all the districts of Punjab. In the province of Punjab they had deep roots as they are not refugees from the East, but are the part of the indigenous population.³⁷ While describing the history of Christianity in Pakistan it is indispensable to know the point of view of the founder and the leader of Pakistan. The next section describes *Qua'id -i-Azām*'s view about the non-Muslims in the Islamic republic of Pakistan.

1.2 Jinnah's vision of minorities

Pakistan was visualized as a progressive, democratic and tolerant society which while preserving a Muslim majority would give equal rights to its non-Muslims citizens. Without calling it a secular state Jinnah and his colleagues assumed that Pakistan would improve its people's socio-economic conditions, and that people of all faiths and practices would continue to live as equal citizens.³⁸ On 11 August 1947 in his speech to the first constituent assembly of Pakistan Jinnah said:

".....You are free; you are free to go to your temples, you are free to go to your mosques or to any place to worship in the state of Pakistan. You may belong to any religion creed or caste that has nothing to do business to the state..... We are standing with the fundamental principle: that we are all citizens and equal citizen of one state. Now, I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims ceased to be Muslims, not so in the religious sense because that is the personal faith of each individual, but in the political sense as citizens of the state."³⁹

So, this is the motto of the *Qua'id* which is considered to be the charter of Pakistan and summation of Jinnah's views on the role of religion and the state. In the light of this

³⁵ John O'Brien, *The construction of Pakistani Christian identity*, p. 601.

³⁶ Ibid., p.48.

³⁷ Ibid., pp.37-40.

³⁸ Aftikhār H. Malik, *Religious Minorities in Pakistan* (without place of publication, 2002), p.10.

³⁹ Sardār Gil Masīh, *Nazriā Pakistan and Āqleyatī*, (Lahore: Tazala Media Foundation, 1993), pp. 277-286.

See : Leonard D. Souza, *Violence, Memories and Peace Building: A Citizen Report on Minorities in India and Pakistan* (Islamabad: SARCC: 2006),pp.26-29.

announcement one can clearly deduce that in Pakistan non-Muslims have equivalent rights to go to their religious places and centers, and there is no discrimination on the basis of religion.

The next section describes the current situation of minorities in Pakistan.

1.3 The current situation of the Pakistani Christian community

About two to three million Christians live in Pakistan. Ninety eight percent of them are Punjabis hailing from the province of Punjab with 60 percent living in the rural areas of Punjab. The rest of the population consists of *Goans*, *Anglo-Indians* and people of the other Indian origins. Some Hindus have recently converted to Christianity from the lower tribal Hindu castes such as the *Kutchis*, *Pakaris*, *Kholis* and *Marwaris* in the interior Sindh.

Most of the Christians in the Punjab were converted from the lower caste Hindus and were poor, illiterate and exploited. However, even after century (approx) of missionary aid and development, the condition of the Christians did not reflect any major progress.⁴⁰ Though, they played an important role in the creation of Pakistan during 1940s and have a fundamental role in the economic, political, cultural and social development of Pakistan their efforts are not recognized by the state. It is misfortune of the Christians in Pakistan that they are confronting troubles socially, economically and religiously.⁴¹ The next sections discuss socio-economic and religious problems of Christians in Pakistan.

1.3.1 Social outlook of Christian community in Pakistan

This section elaborates the social status of Christians in Pakistan which is very low; they mainly constitute the oppressed class of sweepers. In the upcoming passages, the study discusses various aspects of the social status of Christians in Pakistan such as the total population of Christian community in Pakistan, their main occupations and educational

⁴⁰ Dominic Moghāl, *Human Person in Punjab Society: A Tension between Religion and Culture*, pp.10-11.

⁴¹ Emmanuel Khokhar, A Study of Mission As Christian Social Concern for Evangelization and Discipline ship in Pakistan (Dissertation for the Degree of Doctor of Philosophy in Missiology at Kukje Theological University and Seminary South Korea: Seul, 2009), pp.57-58.

qualifications. Their problems related to job opportunities, educational facilities and discrimination are also discussed in detail.

a) Population

The adherents of Christianity are the largest⁴² religious minority in Pakistan. According to the Census of 1998, the total population of Pakistan is 132.35 million, including 4.92 million non-Muslims accounting for 3.72 percent of the total population. Among non-Muslims, Christians form the largest religious minorities in Pakistan numbering 2.10 million.⁴³ A large number of Christians live in the province of Punjab with majority inhabited in rural areas. Besides the Christians living in urban areas, some of them have migrated to the other countries like Middle East and Europe etc.

⁴² Ashtiaq Hüssin, *Religious Minorities in Pakistan: Mapping in Singh and Baluchistan*, (Quetta: Centre for Peace and Development Baluchistan, 2008), p.16.

⁴³ This information is personally verified by M. Arif Chimbā, D.G Federal Bureau of Statistics.

Population in Pakistan by age, sex and area, 1998 Census

Age group	Total			Urban			Rural		
	Total	Male	Female	Total	Male	Female	Total	Male	Female
Pakistan all ages	129,175,948	67,221,639	61,954,304	42,950,931	22,705,444	20,245,487	86,225,017	44,516,195	41,708,822
0-4	19,118,132	9,761,275	9,356,857	5,584,155	2,853,842	2,730,313	13,533,977	6,907,433	6,626,544
5-9	20,215,016	10,570,613	9,644,403	6,003,891	3,104,873	2,899,018	14,211,125	7,465,740	6,745,385
10-14	16,731,599	8,909,137	7,822,462	5,625,260	2,935,498	2,689,762	11,106,339	5,973,639	5,132,700
15-19	13,399,612	6,909,333	6,490,279	4,846,276	2,513,595	2,332,681	8,553,336	4,395,738	4,157,598
20-24	11,587,769	5,814,957	5,772,812	4,186,197	2,204,749	1,981,448	7,401,572	3,610,208	3,791,364
25-29	9,521,220	4,878,521	4,642,699	3,429,369	1,854,154	1,575,215	6,091,851	3,024,367	3,067,484
30-34	8,039,581	4,232,271	3,807,310	2,956,478	1,628,479	1,327,999	5,083,103	2,603,792	2,479,311
35-39	6,166,621	3,254,204	2,912,417	2,320,382	1,270,188	1,050,194	3,846,239	1,984,016	1,862,223
40-44	5,745,473	2,930,509	2,814,964	2,085,927	1,118,773	967,154	3,659,546	1,811,736	1,847,810
45-49	4,563,233	2,360,081	2,203,152	1,568,575	848,525	720,050	2,994,658	1,511,556	1,483,102
50-54	4,148,255	2,200,655	1,947,600	1,371,764	741,981	629,783	2,776,491	1,458,674	1,317,817
55-59	2,777,184	1,505,344	1,271,840	909,223	504,493	404,730	1,867,961	1,000,851	867,110
60-64	2,637,178	1,418,158	1,219,020	798,738	430,670	368,068	1,838,440	987,488	850,952
65-69	1,554,008	849,919	704,089	478,330	264,816	213,514	1,075,678	585,103	490,575
70-74	1,408,171	777,588	630,583	385,912	213,517	172,395	1,022,259	564,071	458,188
75 and above	1,562,896	849,074	713,822	400,454	217,291	183,163	1,162,442	631,783	530,659

Source: Annual 2009. Pakistan-2007 statistical pocket book Government of Pakistan, Statistics division.

Federal Bureau of Statistics, p.316.

Population in Pakistan by religion, 1998 Census

Region/province		Total	Muslim	Christian	Hindu (<i>jātī</i>)	Quādyānī (Ahmādī)	Scheduled Castes	Others
Pakistan	Total	132,352,279	127,433,409	2,092,902	2,111,271	286,212	332,343	96,142
	Urban	43,036,404	41,248,230	1,112,646	500,468	123,746	24,834	26,480
	Rural	89,315,875	86,185,179	980,256	1,610,803	162,466	307,509	69,662
Islamabad	Total	805,235	769,279	32,738	178	2,757	27	256
	Urban	529,180	496,528	30,146	173	2,133	20	180
	Rural	276,055	272,751	2,592	5	624	7	76
Punjab	Total	73,621,290	71,574,830	1,699,843	92,628	18,142	23,782	48,779
	Urban	23,019,025	22,156,189	753,132	14,738	85,116	2,524	7,326
	Rural	50,602,265	49,418,641	946,711	77,890	96,312	21,258	41,453
Sindh	Total	30,439,893	27,796,814	294,885	1,980,534	43,524	300,308	23,828
	Urban	14,839,862	14,049,176	273,213	457,135	24,713	21,085	14,540
	Rural	15,600,031	13,747,638	21,672	1,523,399	18,811	279,223	9,288
NWFP	Total	17,743,645	17,644,999	36,668	4,498	42,162	592	14,726
	Urban	2,994,084	2,946,835	31,767	3,355	9,169	337	2,621
	Rural	14,749,561	14,698,164	4,901	1,143	32,993	255	12,105
FATA	Total	3,176,331	3,163,481	2,306	1,046	6,541	875	2,082
	Urban	85,473	83,916	998	272	84	6	197
	Rural	3,090,858	3,079,565	1,308	774	6,457	869	1,885
Baluchistan	Total	6,565,885	6,484,006	26,462	32,387	9,800	6,759	6,471
	Urban	1,568,780	1,515,586	23,390	24,795	2,531	862	1,616
	Rural	4,997,105	4,968,420	3,072	7,592	7,269	5,897	4,855

Note: All the population data is personally verified by M. Arif Chima, D.G Federal Bureau of Statistics.

Source: Annual 2009. Pakistan-2007 statistical pocket book Government of Pakistan, Statistics division, Federal Bureau of Statistics. p.329.

b) Occupations

In Pakistan, a majority of the Christians are uneducated and unskilled and as a result are engaged in low profile jobs. For instance, about one-fourth of them are working as a sweeper in urban and rural areas. However, there are few Christian families whose forefathers are from the higher caste like of Sikh or other respected backgrounds; they are either professionals or businessmen. The *Anglo Indians* and *Goans* are usually employed in the commercial, clerical and services sectors.

Most of the Pakistani Christians perform menial and labouring jobs. In rural areas, most of them work as labourers unskilled labourers in brick kilns or repair shoes on building sites. In urban areas, they are employed in lowly jobs such as municipal cleaners, domestic servants, factory workers and unskilled labourers. The majority of the Christians employed in the public sector, in federal or local government or with semi-autonomous bodies, hold jobs of low occupational status, with minimum educational requirements. For instance, in Pakistan, about 87 percent of the Christians employed in the public sector are working in the lowest three levels of the government pay scale. In conclusion, Christians are mainly doing menial jobs; most of them are cleaners, sanitation workers, labourers or peons. This is attributable to the lack of education and technical skills of the Christian community.

c) Educational problems

Educational organizations, standards and patterns play a key role in formulating the attitudes of citizens. Therefore, it is important for teachers and researchers to promote correct attitudes such as inter-religious harmony, sensitivity to others, empathy and avoidance of prejudice and biases. According to some scholars, the education system of Pakistan creates religious intolerance.⁴⁴ Christians believe this is an outcome of the escalating *Islamization* of the state

⁴⁴ Theodore Gabriel, *Christians Citizens in an Islamic State: The Pakistan Experience*, p.48.

that got momentum during the regime of *Dia-ul-Haq*. Moreover, the Justice Commission and Roman Catholic Churches of Pakistan have pointed out that academic syllabus in Pakistan is not based on democratic values and is discriminatory to non-Muslim students.⁴⁵

In some educational institutions, Christian students can take Civics or Ethics as optional subjects, as a substitute of Islamic Studies. However, in many schools, they have to study Islamic studies. There is a common perception among Christians that they are facing the same problem in other subjects like Urdu, English and Pakistan Studies.⁴⁶ As far as the relationship of Christianity and Islam is concerned, the only issue discussed is the crusades and the colonial era, both not conducive to promotion of inter-faith harmony. Besides general education, Christians have to study Islamic Studies as a compulsory subject in other fields such as CSS exams, police training institutes, etc. Christian bishops recommend that topics on Christianity in the textbooks should either be written by Christian scholars or omitted altogether. Also, they suggest that syllabus must include topics related to human rights, social issues, social justice, change, development and positive human values.⁴⁷

Apparently, the minister of education has given guarantee that hated material will be taken out and non-Muslims will not be forced to study irrelevant material.⁴⁸ *Aftihār Mālāk* writes in his book “Islam Nationalism and West: Issues of Identity in Pakistan”:

“By reverting to the tunnel view of the history in an aura of exaggeration, the old age religious tensions between Christianity and Islam are frequently cited to substantiate alarmist hypotheses of a so called clash of civilizations.”⁴⁹

There is a need to facilitate the non-Muslim students and any material that creates intolerance towards them should be immediately removed. In educational Institutes, they must have the option to study Ethics and Civics, instead of Islamic Studies. Muslims should

⁴⁵ The Christian voice(25July2004)

⁴⁶ Āftāb Alexandar Moghāl, *Religious Bigotry in Curriculum*, Al Mushir No: 4(Rawalpindi Christian Study Centre, 2004), Vol.46, p.113.

⁴⁷ Ibid., pp.119-120.

⁴⁸ Gabriel Theodore, *Christens Citizens in an Islamic State: The Pakistan Experience*, pp.49-50.

⁴⁹ Malik Aftihār Hūssīn, *Islam Nationalism and the West: Issue of Identity in Pakistan* (London Macmillan, 2001),p.xvi.

know, according to the Constitution of Pakistan as well as Islamic *Shari'ah* that non-Muslims have full religious freedom and thus they cannot be forced to study courses on Islam.

d) De-nationalization of schools and colleges

In 1972, Zūlafqār Alī Bhuttū's government nationalized all the educational institutions including some of the well known Christian educational institutions such as Forman Christian College, Lahore Godon College, Rawalpindi, Marry College Sialkot, etc. According to some Christians there have been allegations against these institutes that they promote Christianity. However, they think that this is only propaganda as generations of outstanding Punjābī Muslim administrators, intellectuals and statesmen have passed out of these colleges.⁵⁰ For instance, according to a study, in Pakistan protestant colleges were so successful that many of their graduates were able to migrate to the West for well paying jobs. However, in 1970s this trend changed due to the nationalization of educational institutes.⁵¹ So, over time education standard in these institutes deteriorated instead of improving.⁵² Christians also assume that the act of nationalization left majority of Christians jobless. Moreover, plenty of Christian children were deprived from education, as most of the Christians belonged to the poor class and were getting special concessions for tuition fee and grants for uniform and school books.⁵³

e) Quota system

Non-Muslims usually protest that they face religious discrimination and bigotry in finding employment. During the early days of the existence of Pakistan, 5 percent quota was allocated to the religious minorities as an affirmative action to bring them at par with the rest

⁵⁰ Kalūm Bahādūr, *Democracy in Pakistan: Crises and Conflict*, (New Delhi: Har-Anand Publications Pvt Ltd, 1998), p.320.

⁵¹ Linda S. Walbridge, *The Christians of Pakistan: The Passion of Bishop John Joseph*, p.113.

⁵² Dominic Moghāl, Jennifar Jag Jivan, *Major Issues Confronting The Minorities Epically Christians in Pakistan*, Al Mushir No: 2(Rawalpindi: Christian Study Centre, 2000), Vol.42, p.80.

⁵³ Harūn Nasīr, *Islamic Shir'ah and the constitution of Pakistan: A Pakistani Christian Perspective* (A Dissertation in Partial Fulfillment of the Degree of Master of Theology: The Centre for the study of Christianity in the non Western World, September 2000), p.54.

of the society. However, Zulfiqar Ali Bhutto's government reduced this quota to only 3 percent. It was suggested that in order to have a more just and human system, quota should be raised to the previous 5 percent level. Moreover, it was recommended to apply quota system with transparency in government jobs, higher education, armed forces, housing schemes; etc. Also, it was demanded to allocate quotas on the basis of population for all religious minorities.⁵⁴

The present Government of Pakistan has allocated a 5 percent quota⁵⁵ for the religious minorities and the Prime Minister, Yoūsāf Rāzā Gallānī has guaranteed that Christians can get jobs according to their qualification. However, the Christians criticize that they are not getting jobs according to their quota.

f) Societal harassment and discrimination

In Pakistan, Christians including other minorities suffer from societal harassment and discrimination.⁵⁶ Although, Christians have played an important role in the development of Pakistan, their role is not part of the official national ideology which generally sees non-Muslims as unfavourable to Pakistan and their role is therefore suppressed.⁵⁷ Mostly, Christians are forced to eat on separate tables in public areas, homes, schools, etc. They feel difficulty in finding jobs other than those involving menial labour. They also find themselves disproportionately represented in the country's most oppressed group bonded labourers. In the context of religious education *Emmanuel KhoKhar* says:

“The Christian students must be given the opportunity to study the book of their own religion. The Holy Bible should be added in the syllabus for the Christian students”.⁵⁸

⁵⁴ Moghāl Dominic and Jennifer J. Jivan, *Molar Issues Confronting The Minorities Especially Christians in Pakistan*, pp.84-85.

⁵⁵ This information is personally verified by M. Arif Chimbā, D.G Federal Bureau of Statistics.

⁵⁶ Emmanuel KhoKhar, *A Study of Mission As Christian Social Concern for Evangelization and discipline in Pakistan*, p.63

⁵⁷ Charles Amjāl Alī, *Changing Realities in Pakistan and Church's Response* (Rawalpindi: Christian Study Centre, 1991), pp.58-59.

⁵⁸ Emmanuel KhoKhar, *A Study of Mission As Christian Social Concern for Evangelization and discipline in Pakistan*, p.64.

In short, practically the situation is absolutely repugnant; the Christian students are compelled to study Islamic Studies. Some societal factors including terrorists, extremist groups and individuals target their religious congregations.⁵⁹

g) Marginalization

About 90-95 percent of Pakistani Christians are of the *Chūhrā* background. In the traditional Hindu caste system the *Chūhrās* of the Punjāb were the lowest of the untouchables. They were probably descendants of Dravidians, the original inhabitants of India many of whom adopted some form of Hinduism as their religion, and who were called outcastes by Hindus as they were outside the four castes of Hinduism. *Chūhrās*'s work is to remove dead animals from fields and premises and skinning them, and removing excreta from latrines. They were used to live outside the villages or towns where they converted to other religion such as Islam, Christianity and Sikhism. The Muslims called them *Musalī* and Sikhs called them *Mazhbī*. However, *Chūhrā* converts did not lose the stigma of untouchability by accepting Christianity, perhaps it was due to the involvement in their traditional occupation, sweeping. Thus, much of the social discrimination and prejudice Christians face is due to their professional background and not due to their religious beliefs.

Muslims in Pakistan tend to seek two kinds of Christians: firstly the *Chūhrās*, low caste and despised; secondly western Christians. The latter carry some degree of prestige.⁶⁰

h) Segregation of Christians

The founding of Christian villages by the various missions has been seen as the cause of segregation of Christians but their segregation did not begin there. Even where Christians live in the Muslim villages they are segregated in their own section of the village. The majority of the Punjābi Christians in the town continue to work as sweepers and live together in ghetto-

⁵⁹ Ibid., p.65.

⁶⁰ Fredā M. Carrey, *Dalit, Dhimmī or Discipline? The Importance of Pakistani Christian Identity For The Formation of Contextual Christian Theology in Pakistan* (A Dissertation of Master in Theology: University of Edinburgh, 1999), pp.25-28.

like *Bastis* or urban slums. There is little interaction between sweeper Christians and Muslims. Muslims eat and drink in separate plates. do not share the *Huqa* pipe with sweepers and nor do they use the same water tap.

Christians are often refused services in tea houses and hotels because the dishes they use will be rendered unclean for Muslims.⁶¹ Such attitude keeps them separate from Muslims and encourages them to move in their own community. This process never allows the Christians a chance to mix with their fellow citizens. So, there is need to reduce this gulf by developing mutual friendship. This process may take place in schools, colleges, job places, etc.⁶² Also, Muslims should adopt tolerant attitude towards non-Muslims and should not discriminate them on the basis of religion.

i) Separate electorates

In 1978. General Dia-ul-Haq introduced a separate electorate system for non-Muslims, dividing voters into Muslim and non-Muslim voters; it was contrary to the Constitution of Pakistan.⁶³ An amendment (clause 4a) was added into Article 51 of the Constitution which is as follows:⁶⁴

“The member to fill the seats referred to in clause (2a) shall be elected, simultaneously with the members to fill the seats referred to clause (1) on the basis of separate electorates by direct and free vote in accordance with law.”⁶⁵

In the Presidential Order No. 8 of 1984 the law on separate electorates and communal representation was further elaborated:

“At an election to a Muslim seat or a non-Muslim seat in the national or the provisional assembly only such persons shall be entitled to vote in a constituency as are prepared in

⁶¹ Marryam Francis, *Christianity in Pakistan*, p.68.

⁶² Freda M. Carrey, *Dalit, Dhimmī or Discipline? The Importance of Pakistani Christian Identity For The Formation of Contextual Christian Theology in Pakistan*, pp.31-33.

⁶³ Aftihār H. Malik, *Religious Minorities in Pakistan*, p.19.

See : Dominic Moghal, Jennifar Jag . Jivan, *Molar Issues Confronting The Minorities Especially Christians in Pakistan*, p.72.

⁶⁴ Aftihār H. Malik, *Religious Minorities in Pakistan*, p.19.

⁶⁵ Ibid., p.19.

accordance with law on the principles of separate electorate for any electoral seat in that area.⁶⁶

Prior to this amendment the elections of the assemblies were held under the joint electoral system. All eligible voters jointly elected their representatives irrespective of their religion. However, after the Amendment in 1985 the separate electorates system became part of the Constitution. According to the analysts this form of election was a political and religious apartheid, as it cut off religious minorities from their main stream of politics, turning religious minorities into second class citizens which was a violation of the Universal Charter of Human Rights. Both Muslim and non-Muslim activists campaigned against separate electorates.⁶⁷ On 4th September 1993, the national commission for Pakistan justice and peace commission offered the following vital objections:

- They (separate electorates) only incite religious prejudices.
- They create disorder within the nation.
- They segregate minorities from national policies.
- They downgrade minorities to third class citizens.
- Separates electorates favour individuals instead of communities.
- They further divide and disintegrate minorities causing more feuds and strife.⁶⁸

Separate electorates system remained unchanged during the elected governments of *Bynāzir Bhuttū* and *Nāwaz Shārif* between 1988 and 1999. However, in early January 2002 General *Pervāz Mushārraf* abolished this system.⁶⁹ And as a result non-Muslim votes were

⁶⁶ Ibid., p. 19.

⁶⁷ Dominic Moghāl and Jennifer Jag Jivan, *Major Issues Confronting The Minorities Especially Christians in Pakistan*, pp.73-75.

⁶⁸ Ahmad Salīm, *Pakistan and Minorities* (Karachi: Mktaba Dānyāl, 2000), pp.181-203.

⁶⁹ Aftiḥār H. Maṭlīk, *Religious Minorities in Pakistan*, p.20.

valued equally important and powerful as Muslim votes during the elections of 2002 and afterwards.⁷⁰

Under the joint electorate system the minorities won respect and honour; they felt that they regained their right and strength. For instance, the Muslim political parties had campaigned for their national and Punjab assembly candidates in *Shāntī Nāgār*—a Christian village with 6,000 votes, attacked, burnt and looted by Muslims on February 6, 1997. The joint electorate system was welcomed by minorities, however, some opportunist and selfish non-Muslim leaders claimed that such a non-discriminatory electoral system would prove to be a setback for religious minorities. For instance, a study showed that joint system in fact shattered the dream of those minority leaders that had set up parties for their own vested interests.⁷¹ The restoration of this system deprived them from thousands of dollars that they were using to revive joint electorate system in Pakistan.

There is a need to improve this system to make it more effective and address the concerns of non-Muslims. In this context two steps are important. First, government should revise and improve the system and procedure. Second, all political parties ought to give importance to their minority members and encourage them whether they contest election for national assembly or provisional assembly.⁷²

j) The oppression of women

Women, both Muslims and non-Muslims face discrimination and exploitation in Pakistani society. They are socially and economically marginalized. Women discrimination takes its worst shape in the form of violence on women. There are many cases reported every year in which they are beaten and their faces are burnt with acid. They are considered the property of

⁷⁰ Ahmad Salim, *Separate vs Joint Electorates System in Pakistan* (Rawalpindi: Christian Study Centre, 2008), p.2.

⁷¹ Ahmad Salim, Politics of Joint and Separate Electorates, Al Mushir No: 1(Rawalpindi: Christian Study Centre, 2004), Vol.46, pp.1-19.

⁷² Ahmad Salim, *Separate vs. Joint Electorates System in Pakistan*, pp.3-4.
For detail see chapter 8, election 2008, pp.51-64.

males and face various form of oppression. Khushūnd 'Azariah, a Christian woman has highlighted the discrimination of women especially of the Christian women and the unjust treatment that they receive from Muslims and Christians and even from their parents. She writes:

"All oppressed communities in Pakistan face exploitation in different forms. Since Christians are heavily represented in low income groups, obviously they have to face the brunt of the problems. One such problem is sexual exploitation and sexual abuse. Christian girls forced to work as domestic servants doing the most demeaning work are particularly at risk. Although no empirical studies are available on the subject, it is feared that the proportion of sexual exploitation of this class is particularly high. A pressing social problem is that of early marriages or child marriages. In our set up girls are generally considered to be a burden. In their haste to marry off girls and get rid of this problem, parents often make wrong decisions. Some parents due to poverty pressure or greed demand money or a loan from bridegroom and in return give their daughters in marriage. This is a form of slavery where young girls and women are auctioned to old but rich land owners."⁷³

According to the Census of 1998, literacy rate among Christians was 34 percent compared to national literacy rate of 46.6 percent. It is even low and hopeless among minority women. Legally, the *Hadīd* Law is equally applicable to males and females non-Muslims and Muslims. However, according to the Right of Evidence non-Muslims as well as women have not been considered trustworthy or reliable witnesses.⁷⁴

Minority women are not only subjected to discrimination and disapproval by mainstream and Muslim laws but are also faced with domestic violence as well as subdued and humiliated by the customs, laws and patriarchal attitude of the followers of their own faith. They have to do dirty work as sweepers and low paid domestic work in their localities. They are victims of violence of their own males; domestic violence is widespread among them. Moreover, they are denied their right of succession to the property as well as free choice in marriage and separation. They are also socially condemned by Muslim society at large.

⁷³ Jerald Mall, *Teaching of Amos on Social Injustice with Special Application to Pakistan*, (A Thesis submitted to The Faculty of Torch Trinity Graduate School of Theology For M.A in Old Testament, Korea: Seoul, 1999), pp. 71-72.

⁷⁴ Kajsa Ahlrtr and Goran Gunner, *Non Muslims in Muslim Majority Societies with Focus on the Middle East and Pakistan*, Eugene, Oregon: Pickwick Publications, 2009),p.10.

Muslims do not sit with them at the same table. They offer them food in separate dishes. In addition to this, they do not allow them to work as cooks but hire them only for cleaning toilets or sweeping floors.⁷⁵

Kajsa and Gunner (2009) have suggested various steps to overcome this situation:⁷⁶

- Inter-faith dialogue and inter-faith activities should be promoted at grass root level.
- Minorities may be exempted from the application of Islamic laws which create discrimination.
- Women should be provided opportunities for education, technical skills and better employment.
- A quota should be reserved for women within minority quotas in all the electoral bodies.

k) Problems in legal sphere

The law is a final source for redress of grievances, especially for the minorities and such marginalized communities whose economic and political powers are minimal. In a democratic society, the judicial system should ensure the abolition of laws that are prejudicial to the safety standing and dignity of the minorities. All organs of law, the legislators, police, judges and lawyers should ensure that the rights of the minorities are protected as much as the rights of the majority community.

It has been proposed that the human rights of the minorities should not be determined by a single international code but by the appropriate specific minority rights in each country. In Pakistan, the rights of the non-Muslims have been conferred by the *Shar'iyah*. The establishment of council of Islamic ideology which does not have any non-Muslim interpretation has been designed to bring all laws into conformity with the *Shar'iyah*. The

⁷⁵ Ibid., p.115.

⁷⁶ Ibid., p.116.

enforcement of *Shari'ah* Act of 1991 has been provided for the *Islamization* of the judicial system. The Federal Shari'ah Court was established by General Dia ul Haq with all judges to be Muslims. The Supreme Court that can review the *Shari'ah* judgments also has no non-Muslim judges but could have two 'Ulamā as judges.

On 15 June 1988, Dia declared in an ordinance that the *Shari'ah* was to be the supreme law of the land, and 'Ulamā could be appointed as judges and challenge all existing laws of the nation.

Christians have demanded that cases involving Christian marriages and divorce issues should be heard by Christian judges. Moreover, they consider some Islamic laws discriminatory.

- a) Blasphemy Law 295C
- b) *Hadūd* Ordinance
- c) Law of Evidence
- d) Law of *Qisās* and *Diyāt*

a) Blasphemy Law 295C

The law was added to the criminal law act (iii) of 1986 and was used for charging against the use of derogatory remarks in the honour of the Holy Prophet (PBUH):

“Whoever by words, either spoken or written or by visible representation or by any imputation innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet (PBUH) shall be punished with death.”⁷⁷

The condition of life imprisonment came to an end in 1990. Now if some person will be involved in blaspheming the Holy Prophet (PBUH), he/she will be given the penalty of death. So far a number of Muslims as well as non-Muslims have been penalized under this law. According to the Human Rights Monitor 2000, between 1987 and 1999 Muslim, Hindu

⁷⁷ Ashtiaq Hüssin, *Religious Minorities in Pakistan: Mapping in Sindh and Balochistan*, pp.34-36.

and Ahmadi lawbreakers were recorded to be 35, 2 and 32 respectively.⁷⁸ The minorities and civil society organizations are hopeful that the misuse of the Blasphemy Law can be minimized through tough registration procedure of such cases.

A report in Daily "The News" states that:

"An administrative procedure has been instituted to ensure that an FIR is registered only after a preliminary investigation and scrutiny by the concerned deputy commissioner to prevent the abuse of the Blasphemy Law."⁷⁹

b) Hadūd Ordinance

Hadūd Ordinance is the part of criminal law. It fails to make a distinction between rape and adultery and makes the religious law and punishments applicable to non-Muslims, which is against their belief system. This law was promulgated on 22 February 1979 and covered theft, drunkenness, adultery, rape and bearing false witness. The minorities are afraid of its misuse. As Dominic Moghūl has stated that it is easy to accuse women, at times even falsely of adultery.⁸⁰

c) Law of Evidence

The Law of Evidence 1984 reduces the value of court testimony of Muslim women and non-Muslim citizens to half of that of a Muslim male, in the cases constituted under Islamic laws. Section 3 of this ordinance says: the court shall determine the components of the witness in accordance with the qualification, prescribed by the injunctions of Islam, as laid down in the Holy Qur'ān and *Sunnah* for witness, and where such witness is not forthcoming, the court may take the evidence of the witness who may be available.⁸¹

⁷⁸ *Human Rights Monitor 2000: A Report on Religious Minorities in Pakistan* (Lahore: National Commission for Peace and Justice, 2000), p.42.

⁷⁹ *The News*, 30 April, 2000.

⁸⁰ Dominic Moghūl and Jennifar Jag Jivan, *Major Issues Confronting The Minorities Especially Christians in Pakistan*, p. 78.

⁸¹ *Human Rights Monitor 2008: A Report on Religious Minorities in Pakistan* (Lahore: National Commission for Peace and Justice, 2008), p.40.

d) Law of *Qisās* and *Diyāt*

The Law of *Qisās* and the *Diyāt* is a part of Pakistan Penal Code since 1990. Even though, it has been criticized by eminent jurists and human activists, it is still applicable for non-Muslims.⁸²

Qisās literally means retribution with the logic of an eye for an eye while *Diyāt* is a blood money for murder, or financial compensation for physical injury in lieu of retribution. It provides punishment for murder and injury but is discriminatory towards women in term of their number of witnesses in order to testify in the court of law. Only two male witnesses can testify for awarding lesser punishment. Evidence of a non-Muslim is only acceptable if the accused is also a non-Muslim. *Diyāt* is meted out with discrimination as blood money awarded for women to the aggrieved party is only half to that of a man while women are liable to the same punishment as men.⁸³

I) Inflaming hatred through media

The representation of Pakistani minorities has always been minimal in the electronic media, as it mostly controlled by the government. The minorities do not get more than a routine item of half an hour on radio and TV to celebrate their religious events. The National Commission for Justice and Peace stated in its eighth human rights report on the situation of minorities of Pakistan that the historical serials of the PTV were misinterpreting the beliefs of non-Muslims.

Ahmād Sālīm writes in his article titled, "Non-Muslims in an Islamic State" that there was news that in Myānwālī a Christian pastor, Peter Robertson, associated with the Correspondence School had been involved in converting Pakistani Muslims to Christianity since 1995. He had converted 17,000 Muslims all over Pakistan. Just within 22 days after this

⁸² Ibid., p.40.

⁸³ Dominic Moghāl and Jennifer Jag Jivan, *Major Issues Confronting The Minorities Especially Christians in Pakistan*, p.79.

news, churches and properties of the Christians were burnt in Sānglā Hūl, Faīsalābād. He also writes that this happened without investigation.⁸⁴

Moreover, he states that some Muslim scholars use derogatory terms for minorities in debates and speeches such as *Mārzhī* or *Quādīyānī* for *Ahmādī*, and *‘Isāī* for Christians.⁸⁵ In this situation it is the duty of the media to present accurate and unbiased analysis based on reality and not on perceptions. Also, Media should play its role to harmonize the different religious communities.

⁸⁴ Ahmad Salim, *Non Muslim in an Islamic State: a Case Study for Pakistan*, Al Mushir, No: 02, (Rawalpindi: Christian study centre, 2009), Vol.51, pp.61-62.

⁸⁵ Ibid., p.63.

Conclusion

In Pakistan, Christians are the second main religious minority of the country, accounting for 1.6 percent of the total population. Christians are the view that they have to face discrimination due to their religion. Muslims do not like to sit or share their food with them and employ them only for sweeping and sanitary work. They are not well-educated and are without technical skills. Majority of them is inhabited in the villages (small houses) and engaged with menial works. Most of them are poor and deprived from all the basic facilities of life. The main reason of their deprivation is their background and not religion. They were from low class of Hindus, Sikhs etc. At the time of conversion they were doing menial work and they are still engaged in sweeping, sanitation, brick kilning, labouring etc. The social status of Christians is not as bad as the international media indicates. If we analyze the social status of Muslims in Pakistan they are also facing problems such as poverty, food insecurity and lack of access to education, health, clean water and proper sanitation facilities. Christians are not working to improve their condition. They have to work collectively to improve their status by demanding their rights and by improving their educational status. The most important element is that the religious communities should be tolerant towards each other. There must be crystal clear investigation to resolve the problems without protecting any one particularly due to his/her religion.

1.3.2 Economic outlook of Christian community in Pakistan

There is not much statistical information available about the economic status of Christians in Pakistan; however, the available evidence shows that their status is very poor. Christians are one of the Asians communities whose economic condition is terrible. This section explains their economic outlook by using various indicators such as sources of income, financial problems, living standards and problems at the work places.

a) Source of income and living standard

In Pakistan, majority of the Christians are poor; this may be due to ethnic and social factors rather than religion, as Christians are usually illiterate. It must be remembered that most of the Christians are the descendants of mass movement converts, many of whom were poor and illiterate and came from the most depressed part of the society.⁸⁶ Today, their position in the society is relatively better than in the past.⁸⁷ However, still they are very poor and engaged in low paying jobs.

According to Patricia Jeffery, in Pakistan 12 percent of the Christian women are nurses and mid wives. Moreover, Christian teachers account for three percent of the total teachers. In addition to this, Christians make up nearly 2.4 percent of physicians, surgeons, dentists and medical specialists, and 0.56 of lawyers, judges and magistrates. The most striking figure however is in the category of care takers, cleaners and related occupations, as Christians constitute 59 percent of this category. Christians are either landless or hold very little land as Muslims hold 99.2 percent of the land in Pakistan.⁸⁸

Pieter H. Streefland says that one fourth of the Christians earn their income from sweeping in urban areas of Pakistan. The remaining includes non-sweeper Punjābi Christians

⁸⁶ Patricia Jeffery, *Migrants and Refugees: Muslim and Christian Families in Briston* (Cambridge: Cambridge University Press, 2010), p.41.

⁸⁷ Emmanuel Khokhar, *A Study of Mission As Christian Social Concern for Evangelization and discipline in Pakistan*, p.60.

⁸⁸ Patricia Jeffery, *Migrants and Refugees: Muslim and Christian Families in Briston*, p.41.

whose forefathers were high caste Sikhs or Hindus from outside the Punjab. they also included Anglo-Indians, *Goans* and tribal Christians of *Sindh* and Punjab. The well off families are either professionals or businessmen. the Anglo-Indian and *Goans* are usually employed in the commercial, clerical and services sectors.⁸⁹

Most Pakistani Christians work in menial and labouring jobs. In rural areas, they usually work as farm labourers, and unskilled labourers in brick kilns and repair shops or building sites. About 21 percent have their own small farms of less than 15 acres. In urban areas, many are employed in menial jobs such as municipal cleaners, domestic servants, factory workers and unskilled labourers. The majority of the Christians working in the public sector are employed in federal or government jobs or in semi autonomous bodies; they hold jobs of low occupational status with minimum educational requirements.

Approximately, 87 percent of Christians employed in the public sector are working on the lowest three levels of government pay scale.⁹⁰ However, In Karachi some Christians are involved in running small businesses or are self-employed craftsmen, artisans and transportation workers.⁹¹ *Pieter Streefland* has analyzed the employment status of Punjabi community, living in a slum area of Karachi. He states most of the Christians are earning by sweeping either as sanitation workers with the municipality or in the private sector. The work involves sweeping the streets and collecting refuse, cleaning blocked sewers, emptying toilet boxes, and dredging waste pits for private houses where there is no sewer system. In conclusion, most Christian slums are characterized by poverty, overcrowding, unsanitary surroundings, inadequate drinking water supply and waste disposal system.⁹²

⁸⁹ Pieter H. Streefland, *The Sweeper of Slaughterhouse: Conflict and Survival in a Karachi Neighbourhood*, pp.20-22.

⁹⁰ Freda M. Carrey, *Dalit, Dhimmī or Discipline? The Importance of Pakistani Christian Identity For The Formation of Contextual Christian Theology in Pakistan*, pp.21-22.

⁹¹ Ibid., pp.22-23.

⁹² Pieter H. Streefland, *The Christian Punjabi Sweeper: Their History And Their position in Present Day Pakistan* (Rawalpindi: Christian Study Centre, 1974), p.2.

b) Employment problems

Government sources state that Christians do not face any discrimination on the basis of religion; however, Christians claim that they face discrimination in finding jobs and feel insecure.⁹³ They face a number of difficulties and injustice in job recruitment. For instance, they are often discriminated in the civil service and other government offices. In Pakistan, gaining employment is often a matter of influence if not outright bribery and Christians with low socio-economic status are the most disadvantaged in this process.⁹⁴ As Bishop *Mūmwār* describes the situation of Pakistani Christians:

“We live a constant feeling of socio-economic strangulation. There is massive employment discrimination both in the public and private sector. Usually the most menial jobs are available to Christians. In my own diocese north-west Pakistan, eighty five percent of the Christians are severely deprived; they usually work as sweepers, removing human excrement from the streets. We are being socially paralyzed simply from sin of being Christians.”

In Pakistan, 9.2 percent of the Christians workers are self-employed compared to the national average of 38 percent.⁹⁵ *Aḥmād Sālīm* says in his book “Religious fundamentalism and its effect on non-Muslims” that the majority of the community is involved in some form of bonded labour, primarily in *Sindh* province. Bonded labour is most common in the brick glass, carpet, and fishing industries. In rural areas particularly in *Thar parker* district of *Sindh*, bonded labour in the agricultural and construction sector is fairly widespread. Although police has arrested violators of the law against bonded labour, many such individuals bribe the police to release them.⁹⁶ Pakistani Christian women work as sweepers,

See Pieter H. Streefland, *The Sweeper of Slaughterhouse: Conflict and survival in a Karachi Neighborhood*, pp.49-55.

⁹³ Patricia Jeffery, *Migrants and Refugees: Muslim and Christian Families in Briston*, pp.40-41.

⁹⁴ *Ibid.*, p.15.

⁹⁵ Fredā M. Carrey, *Dalit, Dhimmī or Discipline? The Importance of Pakistani Christian Identity for the Formation of Contextual Christian Theology in Pakistan*, p.23.

⁹⁶ Aḥmad Salīm, *Religious Fundamentalism and its Effect on Non Muslims*, p.24.

nurses, teachers etc., but they also face problems like Muslims do not allow them to work as cooks but just hire them for the dirty work of cleaning toilets or sweeping floors.⁹⁷

⁹⁷ Kajsa Ahlstrand and Goran Gunner, *Non Muslims in Muslim Majority Societies with Focus on the Middle East and Pakistan*, p.115.

Conclusion

The economic status of Christians is very low; majority is living below poverty line. Religion is not the main cause of poverty and deprivation rather their social background is the most important factor behind this. Basically, they were converted to Christianity from low castes. engaged in menial works. And they did not change their occupation after conversion.

In rural areas, they live in small houses. In cities, they live in illegal *Bastīs* where they have no basic facilities of life. Most of the Christians have no technical skills, if someone has some skill or education, then he or she faces a number of problems in finding jobs. Although five percent quota is allocated to non-Muslims, but they are not getting jobs according to that quota. The second main issue is regarding the system which is corrupt where without paying-off one cannot get job. Christians are largely poor, and hence cannot pay money to get jobs. So most of the time they rely on small jobs like peons, clerks etc. According to a survey, almost 87 percent of the Christians are working on the lowest three levels of government pay scale which is distressing.

Government should take steps to giving bribery the things and give equal opportunities to the Christians in jobs and housing schemes. It should also provide incentives and opportunities for them to do small businesses, and improve their skill and education.

1.3.3 Religious outlook of Christian community in Pakistan

This section explains the religious status of Christians in Pakistan. Religion is very essential for every human being as it nourishes one's soul. This section explores the following ideas: religious sects, religious centers, the status of non-Muslims in an Islamic state, violence against Christians and Christian's organizations, role of churches, the status of Christians in the constitution of Pakistan, effect of Islamic constitution on Christians, *Zakāt* and *'Ushar*, blasphemy law and its impact on Christianity and problems in religious freedom. The beginning of the section is related to religious sects of Christians in Pakistan.

a) Religious Sects

In Pakistan, there are two main sects of Christians. Among the Christian population, there is an almost 50-50 divide between the Catholic and protestant denominations.⁹⁸ According to the religious report of Asia, in Pakistan there is an umbrella protestant group; the second largest group belongs to Catholic Church.⁹⁹

The rest are from different evangelical and church organizations, like Church of Pakistan, Salvation Army, Lahore Church Council, Full Gospel Assemblies, the Indus Christian fellowship, the Pakistan Mission of International Foreign Mission Association etc.¹⁰⁰

b) Religious centers/organizations

Religious centers are the main resource for the religious awareness amongst nations. They give them religious and sacred education and purity their hearts. Like all religious communities, Christians have many religious centers and institutes in Pakistan to educate Christians religiously and spiritually. The main and prominent Christian centers in Pakistan are as follow:

⁹⁸ Ashtiaq Hūssīn, *Religious Minorities in Pakistan: Mapping in Sindh and Balochistan*, p.16.

⁹⁹ Lipton Edward. P, *Religious Freedom in Asia* (New York: Nova Science Publications, Inc, 2002), p. 40.

¹⁰⁰ Nādar Razā Siddquī, *Pakistan Ma Masiheyat* (Lahore, Muslim Academy, 1979), p.502.

- The Anglican Centre
- The Sialkot Church Council
- Karachi Arch Diocese
- Hyderabad Diocese
- Lahore Diocese
- Lyallpur Diocese
- Multan Diocese
- Rawalpindi Diocese¹⁰¹
- The Methodist Church Of Pakistan
- The Lahore Church Council
- The Evangelical Alliance Mission
- The Salvation Army
- The National Council Of Church In Pakistan
- Christian Study Centre
- Two Major Seminaries
- Gujranwala Theological
- Christ the King Seminary
- Bible Correspondence Schools
- The Pakistan Lutheran Church¹⁰²

c) The status of non-Muslims in an Islamic state

Islam gives real status and dignity to a person and raises him higher in his own esteem.

Before the advent of Islam, honour, status and dignity were reserved for certain classes on the

¹⁰¹ Ibid., pp.456-461.

¹⁰² Nadim 'Abbass, *Activities and Techniques of Christian Missionaries in Pakistan, A thesis for the fulfillment of the degree of Masters in Comparative Religion, 1993*), pp.10-11.

For detail see: M Nādar Razā Siddquī, *Pakistan Ma Masiheyat*, pp.427-440.

basis of power, birth and class, but Islam diminished all differences.¹⁰³ In an Islamic state, non-Muslims have same rights as Muslims. No Muslim has any legal right to limit or reduce their rights. They enjoy the civil rights, and their lives, honour and property are as sacrosanct as those of the Muslims.¹⁰⁴ Islamic constitution divides non-Muslims under three categories.

- i. *Dhimmīs* (protected people)
- ii. *Mu'ahid* (people of contract)
- iii. *Maftoheen* (defeated)

Different Islamic jurists have explained the status of non-Muslims in different ways. For instance, *Maulana Maududi* says that Pakistani Christians are *Dhimmīs*. Christians say that they are not *Dhimmīs*, they are the citizens of Pakistan as they have been living in the Sub-Continent for thousands of years. Christians have equal rights as they are citizens of an Islamic state. The rulings of *Shari'ah* about the status of non-Muslims in an Islamic state are now discussed.

i) Criminal law

Non-Muslims enjoy the same rights as those of the Muslims and their lives are also equally sacred. During the early days of Islam, a Muslim killed a *Dhimmī*; the Prophet (PBUH) ordered his execution and said:

“I am responsible for obtaining redress for the weak.”¹⁰⁵

During the rule of caliph Omar, a person from the tribe, *Bakr ibn wa'il* killed a non-Muslim. The Caliph ordered that the murderer be handed over to the kith and kin of the deceased. This was done and the successors of the assassin executed him.¹⁰⁶

¹⁰³ Afzalur Rahmān,ed. *Encyclopedia of Seerah* (London: Seerah Foundation, 1988)Vol.6,p.315.

¹⁰⁴ Mohammad Salāhuddīn, *Bonyādī Haqūk*, (Lahore: Adara Tarzamanul-Quran, 1978), pp.319-320.

¹⁰⁵ Sayyid. Abul A'la Maududi *Islami Rayasat* (Lahore: Islamic Publications, 2006), p.604.

¹⁰⁶ Yahya M. A Ondigo, *Muslims Christian Interactions: past present & future*, p.210.

Thus, under criminal law, a *Dhimmī* is treated like a Muslim, both in reward and punishment, and in compensation.

ii) Civil law

Under the civil law non-Muslims are treated as Muslims and are absolutely equal. In cases like, *riḥa*, rape, robbery, but in case of food and drink the non-Muslims are not obliged to abstain from food and drink, such as pork and wine which are unlawful to Muslims.¹⁰⁷.

iii) The protection of honour and life

An Islamic state protects the honour and life of all non-Muslims as Muslims. Dr Khalīd 'Alvī writes in his book "Islam Aur Aqleyāty" about the status of non-Muslims in an Islamic state "The blood of non-Muslim is sacred as Muslim's blood and his property is as respectable as Muslim's property".¹⁰⁸

The messenger of Allah [Prophet (PBUH)] said beware, whosoever will be cruel and hard on such people or curtails their rights, or burdens them with more than they can endure, or takes anything from them against their will, I shall myself be a complainant against him on the day of judgment. Another saying of the Prophet (PBUH), reported by *Abū Dā'ūd* is: "Whoever oppresses the non-Muslim subjects shall find me to be their advocate on the day of resurrections"¹⁰⁹

iv) Personal law

In an Islamic state, the non-Muslims are given liberty in personal matters, which is decided by themselves in accordance with their law. Their disputes relating to marriage, dowry,

¹⁰⁷ Afzalur Rahmān, ed. *Encyclopedia of Seerah*, p.374.

¹⁰⁸ Khalid 'Alvī, *Islam Aur Aqleyāty* (Islamabad: Dawah Academy, 2005), pp. 63-65.

¹⁰⁹ Dr Hamid Ullah, *Status of Non Muslims in Islam* (Islamabad: Dawah Academy, 1989), p.7.

divorce, guardianship of children, etc.. are judged by the courts according to their own law, and Islamic law is not enforced upon them. This has been the practice of all the Muslim governments since the early period of Islamic history.

This question was once referred by *Hazrāt Omār ibn 'Abdul 'Azīz* to *Hassān of Baṣrā* in these words: "how is it that the caliph left the *Dhimmīs* free in the matter of marriage, regardless of consanguinity, and in the matter of drinking wine and eating pork?" Hassan replied: "the *Dhimmīs* have agreed to pay *Jizyah* only because they want to be free to live in accordance with their own law. You have only to follow what your predecessors did; you are not to deviate or to innovate."

However, if non-Muslims themselves request on some matter that it should be decided according to the Islamic law then their case can be judged by the Islamic *Sharīyah*.

¹¹⁰

v) Religious practices

Non-Muslims are free to practice and observe their own religion and religious rites in towns where they are in majority. However, in places where they are in small number, they can practice their beliefs, but have to confine the observance of their rights to the religious places of worship within their own locality.

Ibn 'Abbas explaining their (minorities) religious rites, said:

In towns founded by the Muslims, the *Dhimmīs* have no right to build new places of worship or to blow conches in the market place or on roads or to sell wine or pork openly. However, in cities originally established by the non-Muslims they were completely at par with Muslims in the enjoyment of human rights. They enjoyed complete equality in law with the Muslims

¹¹⁰ Afzalur Rahmān, ed. *Encyclopedia of Seerah*, p.349.

in all respects and their rights were inviolable and guaranteed by law like those of the Muslims; there was absolutely no discrimination in this matter between non-Muslims and Muslims. This equality is not theoretical, for, from the 1st CE of *Hijrah*, we find states like 'Abbāsīdes, *Moghāl* etc. have no distinction among their subjects on the bases of religion. If the treatment of non-Muslims in Islamic countries is compared with that of non-Christians living under European governments, it will be found that the balance of humanity and generosity, in general, inclines in favour of Islam.¹¹¹

vi) There is no compulsion in religion

Islam teaches absolute tolerance in matters of religion and leaves up to the conscience of a man to follow any religion. Islam says there should be no compulsion in religion and people of other faiths must not be converted to Islam by force.¹¹² Even the Holy Prophet (PBUH) was not empowered to interfere with some one's belief except that his function was to convey the message to a person and give good news of paradise, if one believes, and bad news of hell if one disbelieved. This argument clarifies that no one can force any person to change his/her religion.

So, it is clear from the Qur'ān, covenants of the Holy Prophet, His successors and conduct of the other rulers in history that non-Muslims enjoyed such concessions in those days which were not provided by the colonialists to their subjects in some countries till recently. In fact, such rights have not been provided by many states to their citizens.¹¹³

¹¹¹ Afzalur Rahmān, ed. *Encyclopedia of Seerah*, p.348.

¹¹² Yahya M.A Ondigo, *Muslims Christian Interactions: Past Present & Future* (Nairobi: Abu Aisha Store, 2005), p. 212.

¹¹³ Bashīr M. A, *Quādyanīs are not Muslim* (Islamabad: Dar-ul-'Ilm, 1987), pp.136-143.

However, if a non-Muslim will commit some dreadful and grave crime, he will be punished.

And if he will be involved in anti-state activities, he will be treated as a traitor.¹¹⁴

d) Violence against Christians and Christian's institutions

Violence is becoming a feature of Christian-Muslim relations in Pakistan. It has been on the use though the present government is strongly opposed to such activities.¹¹⁵ The Blasphemy Law and some incidents in the western world has become a tool for persecution of Christians in Pakistan.

Joshua states that minor officials had been harassing Christians in Pakistan and openly asking them to leave Pakistan.¹¹⁶ This state of mind though not openly expressed in recent times, may still be extant in the minds of some obscurantist and bigoted Muslim citizens. Christian's scholars believed that Qur'ān has a respectable place for religions like Christianity. However, the main problem is the history of Christian-Muslim relations and the fact that many Muslims associate Christians with the colonial command or the West and thus feel uncomfortable with their presence in Pakistan.¹¹⁷ There have been many instances of violence against Christian institutions such as churches; cited below are some examples:

Place of worship	District-province	Date	Atrocities committed
i. St Paul's Church	Kašūr, Punjāb	8 February 2004	A gunman disrupted the church, fired three rounds and threatened to demolish the church. ¹¹⁸
ii. Catholic Church	Marri, Punjāb	25 December 2007	...
iii. Apostolic	Gowindh-Lahore, Punjāb	11 October 2007	Attacked and desecrated by a mob.
iv. Church	Faiṣalābad, Punjāb	17 June 2007	Attacked the building and harassed the Christian

¹¹⁴ Dominic Moghāl, *The Right of Dual Vote for Non Muslims*, Al Mushir, No:2 (Rawalpindi: Christian Study Centre, 1997), Vol.39, p.78

¹¹⁵ Theodore Gabriel, *Christens citizens in an Islamic state: The Pakistani experience*, pp.45-46.

¹¹⁶ Joshua Fazl-ul-Dīn, *The future of Christians in Pakistan* (Lahore: Punjabi Durbar Publishing House, 1949), p.68

¹¹⁷ Theodore Gabriel, *Christens Citizens in an Islamic State: The Pakistani Experience*, p. 46.

¹¹⁸ The Christian voice(25April2004)

			community.
v.	Church	Qūettā. Balūchistān	17 March 2007 Attacked, insulted and injured the worshippers.
vi.	Pray Community Centre	Āttok, Punjāb	January 2007 Demolition of building. ¹¹⁹
vii.	St Dominic Church	Bahālpūr, Punjāb	28 October 2008 Five militants sprayed bullets on the congregation, killing 16 worshippers included eight children. ¹²⁰
Place of worship	District-province	Date	Atrocities committed
iii.	St Paul's Church	Kasur, Punjāb	8 February 2004 A gunman disrupted the church, fired three rounds and threatened to demolish the church. ¹²¹
ix.	Catholic Church	Murree, Punjāb	25 December 2007 ...
x.	Apostolic	Gowindh-Lahore, Punjāb	11 October 2007 Attacked and desecrated by a mob.
xi.	Church	Faīsalābād, Punjāb	17 June 2007 Attacked the building and harassed the Christian community.
xii.	Church	Quetta. Baluchistan	17 March 2007 Attacked, insulted and injured the worshippers.
iii.	Pray Community Centre	Āttok, Punjāb	January 2007 Demolition of building. ¹²²
iv.	St Dominic Church	Bahālpur, Punjāb	28 October 2008 Five militants sprayed bullets on the congregation, killing 16 worshippers included eight children. ¹²³

Such attacks on Christian's institutions have created a climate of fear among the Christian community. This distressing situation can be improved. Some suggestions are given below:

- The government needs to implement a forceful security plan to protect the religious places including churches in Pakistan.
- This issue should be discussed in the National Assembly and Senate.

¹¹⁹ Ahmad Salīm, *Religious Fundamentalism and its Effect on Non Muslims*, p.26.

¹²⁰ Theodore Gabriel, *Christens Citizens In An Islamic State: The Pakistan Experience*, p. 49.

¹²¹ The Christian voice(25april2004)

¹²² Ahmad Salīm, *Religious Fundamentalism and its Effect on Non Muslims*, p.26.

¹²³ Theodore Gabriel, *Christens Citizens In An Islamic State: The Pakistan Experience*, p. 49.

- Christian leaders need to take initiative and should condemn such incidents in the National Assembly.
- Much of the hatred spread by fanatic Muslims can be wiped out by Christian-Muslim dialogue.¹²⁴

e) Role of churches in the development of Christian community

In Christian community churches play a very important role by fostering their moral spiritual and physical selves.¹²⁵ Churches are present in almost every Christian community in Pakistan. Usually, Christians visit churches weekly where different priests give lectures on religious topics as well as moral values.

f) The status of Christians in the Constitution of Pakistan

The status of any minority can be examined by the constitution of any country. Article 18 of the Universal Declaration of Human Rights explains:

“Everyone has the right of freedom of thought, conscience and religion, the right includes freedom to change his religion or belief, and freedom to either alone or in community with others and in public or private to manifest his religion or belief in teaching, practice, worship and observance.”

This was the first attempt in human history to write a bill of human rights for the whole world. The constitution of a country fully reflects the impact of this declaration by including fundamental rights and liberties in it. In 1947, Pakistan came into existence, as an Islamic state. Since 1947, there have been four constitutions in Pakistan; all addressed the rights of minorities.

Objective resolution 1949

The first piece of legislation introduced in Pakistan was the objectives resolution; it was passed by the constituent assembly in March 1949. This resolution was a guideline to the

¹²⁴ Ahmad Salim, *Religious Fundamentalism and its Effect on Non Muslims*, pp.27-28.

¹²⁵ Nadim 'Abbass, Activities and Techniques of Christian Missionaries in Pakistan, p. 63.

constituent assembly to frame the constitution of Pakistan.¹²⁶ This constitution was opted to delegate to the state the responsibility to promote Islamic way of life, strengthening Pakistan's identity as a multi-religious society.¹²⁷ The Constitution gave minorities full freedom to profess their religion and culture and safeguard their rights. All the citizens were provided all fundamental rights.¹²⁸

1956 constitution

The second constitution was promulgated on 23 March 1956. The Constitution was short lived as it was abrogated on 7 October 1958 by General M Ayub Khan. In this Constitution Pakistan was called the Islamic republic of Pakistan. The objectives resolution was put in as a preamble to the Constitution. Except for a desire there was no concrete method suggested for much of an Islamization in the country.

1962 constitution

This Constitution remained enforced till it was abrogated in 1969 Martial Law of General M Ayyub Khan. It retained the objectives resolution in the preamble but dropped the word Islamic from the name of the country. It called Pakistan a republic of Pakistan as against the Islamic republic of Pakistan. This constitution also did not reflect any religious aspirations.¹²⁹

1973 constitution

This constitution was made by the elected representatives and was unanimously agreed upon by all the political forces of the country. In Pakistan still this constitution is working. The main articles of the constitution are cited below:

Article 20: freedom to profess religion and to manage religious institutions

Subject to law, public order and morality are:

¹²⁶ Ahmad Salim, *Non Muslims in an Islamic state*, Al Mushir, No: 02, Vol.51, p.48.

¹²⁷ Ibid., p.51.

¹²⁸ Professor 'Abdullah Malik, *History of Pakistan* (Lahore: Qurashī brothers publishers, without date), p.181.

¹²⁹ MalikZafar, *Religious Minorities in The Historical Context of Pakistan* (Rawalpindi: Christian Study Centre, 1996), p.13.

- A) Every citizen shall have the right to profess, practice and propagate his religion.
- b) Every religious denomination and every sect shall have the right to establish, maintain and manage its religious institutions.¹³⁰

Article 21: safeguard against taxation for purpose of any particular religion

No person shall be compelled to pay any special tax the proceeds of which are to be spent on the propagation or maintenance of any religion other than his own.¹³¹

Article 22: safeguard as to educational institutions in respect of religion

Clause(1): no person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own.

Clause (2): in respect of any religious institution there shall be no discrimination against any community in the granting of exemption or concern in relation to taxation.

Clause (3): a) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination if any educational institution is maintained wholly by that community or denomination; b) No citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground only of race, religion, caste or place of birth.

Clause (4): nothing in this article shall prevent any public authority from making provision for the advancement of any socially or educationally backward class of citizens.¹³²

Article 25: equality of citizens

Clause (1): all citizens are equal before law and are entitled to equal protection of law.

Article 26: non-discrimination in respect of access to public places

¹³⁰ Ḥamīd Khān, *Constitutional Rights and Political History of Pakistan* (Karachi: Pakistan paperbacks, 2005), p.277.

¹³¹ Charles Amjad Ali, *Constitutional Rights for Minorities and Women in Pakistan*, Al Mushir, No: 4 (Rawalpindi: Christian Study Centre, 1991), Vol.33, p.117.

¹³² Charles Amjad Ali, *Some Important Material and Data Relevant for Issues Dealing with the Minorities of Pakistan*, (Rawalpindi: Christian Study Centre, 1995), p.4.

In respect of access to places of public entertainment or resort not intended for religious purposes only there shall be no discrimination against any citizen on the ground only of race, religion, caste, sex, residence or place of birth.¹³³

Article 33: parochial and other similar prejudices to be discouraged

The state shall be discouraging parochial, racial, tribal, sectarian and provisional prejudices among the citizens.¹³⁴

Article 36: protection of minorities

The state shall safeguard the legitimate rights and interests of minorities including their due representation in the federal and provisional services.¹³⁵

Article 38: The state shall

a) Secure the well-being of the people, irrespective of sex, caste, creed or race by preventing the concentration of wealth and means of production and distribution in the hands of a few to the detriment of general interest and by ensuring equitable adjustment of rights between employers and employees and landlords and tenants.

b) Provide basic necessities of life such as food, clothing, housing, education and medical relief, for all citizens, irrespective of sex, caste, creed or race, as are permanently or temporarily unable to earn their livelihood on account of infirmity, sickness or unemployment.¹³⁶

These are the main articles according to which minorities have all the freedom to practice their religion. These laws provide them religious freedom, equal social rights and ensure the safety of their religious centers.

¹³³ Ibid., p. 5.

¹³⁴ Charles Amjad Ali, *Constitutional Rights for Minorities and Women in Pakistan*, p.118.

¹³⁵ Ibid., p.118.

¹³⁶ M Aslam Khaki, *Islamization of Law in Pakistan* Al Mushir, No: 01, (Rawalpindi: Christian Study Centre, 2009), Vol.51, p.26.

g) Effect of Islamic constitution on Christians

The constitution of Pakistan provides equal rights to religious minorities of Pakistan. Yet the Christian community is of the view that these laws are not put into practice and they are marginalized in all the fields of life. The researcher shall address the main concerns one by one:

- Christian's first concern is about president who shall be Muslim. They claim that president may be from other religion. As mentioned in the constitution of Pakistan.

Article 41 reads:

A person shall not be qualified for selection unless he is a Muslim of not less than 45 years of age and is qualified to be elected a number of national assemblies.

- Second main concern is that all the judges of *Shari'aht* court shall be Muslim. Article 203(2) of the constitution provides that all the judges of the *Shari'aht* court shall be Muslims.¹³⁷
- The Christian community is also concerned that law of Pakistan should be applicable according to the religion of a citizen. They say that on the contrary of this *Hadūd* laws defined by Islam are applicable to non-Muslims.
- Christian community is also against the misuse of blasphemy laws whereby extreme penalty of death has been provided by section 295c.¹³⁸
- Christians claim that in Islamic constitution Christian's basic rights are negated and they are treated as second class citizens in terms of rights and limited opportunities of participation in the government. Article 31 deal: with this specific issue:
 - a) Steps shall be taken to enable the Muslims of Pakistan individually and collectively to order their lives in accordance with the fundamental principles and

¹³⁷ Rochi Ram, *The Status of Religious Minorities in the Various Constitutions of Pakistan* (Rawalpindi: Christian Study Centre, 1996), pp.38-39.

¹³⁸ Ibid., p. 39.

basic concepts of Islam and to provide facilities whereby they may be enabled to understand the meaning of life according to Holy Qur'ān & Sunnah.¹³⁹

- Dr Charles Amjād Alī says that in the constitution a paragraph which deals with minorities has been changed, so that it now reads:

"Where in adequate provisions shall be made for minorities (freely) to profess and practice their religion and develop their culture"¹⁴⁰

Here the word "freely" is dropped from the original text. Christians say the state is bent on not letting the minorities be free even in the matter of profession and practice of their faith, nor in the development of their culture.¹⁴¹

- Christians say that although *Hadīd* laws are equally applicable to both Muslims and non-Muslims, the right of evidence in these cases has been limited to trustworthy reliable Muslim witnesses. Section 8 of the offence of *Zanā* ordinance 1979 provides proof of this contention.

b) At least four Muslim adult male witnesses, about whom the court is satisfied regarding to the requirements of *Tazkiyah Al-Shuhūd* that they are truthful persons and abstain from major sin, give evidence as eye-witnesses of the act if penetration necessary to the offence.

In a nutshell, Christian community of Pakistan says that they, as a minority, are treated as second class citizens by the law and the constitution of the country. The conduct of the Muslim Pakistanis and customs of the society demean Christians and do not give them respect which is their fundamental right. According to them, there exists a frail possibility to see Muslim and Christian elders sitting in the same hotel, sharing one community hall, or dinning on the same table or using the same utensils.

¹³⁹ M Aslam Khātī, *Islamization of Law in Pakistan*, p. 27.

¹⁴⁰ Charles Amjad Alī, *Constitutional Rights for Minorities and Women in Pakistan*, p. 12.

¹⁴¹ *Ibid.*, p. 121.

See : Charles Amjad Alī, *Some Important Material and Data Relevant for Issues Dealing With the Minorities of Pakistan*, pp. 1-2.

h) Zakāt and 'Ushr

The non-Muslims who belong to the poor sections of the society are deprived from *Zakāt* and *'Ushr* fund. Christians demand that arrangements should be made to help the deprived and the needy from the *Zakāt* and *'Ushr* fund. About this *Dr M Akhtār Saīd Saddqī* says:

“Zakāt fund were also spent on non-Muslims beneficiaries by virtue of their being destitute. (Masūkīn)”¹⁴²

Dominic Moghāl says in this regard:

“Alternative arrangements should be made to help the poor non-Muslims in the country if not possible to help them from *Zakāt* and *'Ushr*”¹⁴³

It must be compulsory for Muslims to give charity to non-Muslims as considering them human beings. Now the blasphemy law and its impact on the community of Pakistan will be analyzed/ explored in detail.

i) Blasphemy law and its impact on the Christian community

The concept of blasphemy is as old as religion itself. Throughout the history, blasphemy law has been introduced in the constitution of the various countries. Many Western countries have developed law against blasphemy as early since 17th CE. In the recent history of Pakistan blasphemy laws have been introduced. In spite of the fact that blasphemy law is already in practice in the West, the liberals have strongly reacted to this blasphemy law. This law has provided the Western media with another tool for maligning the already spoiled image of Islam.

For instance one of the existing misconstructions about this blasphemy law of Pakistan in the west is that only the Christian minority is suffering under

¹⁴² Mohammad Akhtar Saīd Siddquī, *Early Development of Zakāt Law and Aljihad* (Karachi: Islamic Research Academy, 1983), p.98.

¹⁴³ Charles Amjad Alī, *Some Important Material and Data Relevant for Issues Dealing with the Minorities of Pakistan*, pp.83-84.

this law. In fact Muslims, Christians and *Ahmadi* have been convicted of this crime. The researcher shall talk about the literal, allegorical meaning of this law, history of the sections of this law and will finally elaborate the impact and misuse of this law.

i) Literal meaning of blasphemy

Blasphemy originates from the Greek world *Blaptein*, meaning to injure, and *Pheme*, meaning reputation. According to the oxford dictionary blasphemy means behavior or language that insults or shows a lack of respect for God or religion.¹⁴⁴ The word is also used in inter-human relations in the sense of speaking ill or the prejudice of one, defamation or slander, its original meaning namely speaking in a profane and ignominious manner about God.¹⁴⁵

ii) Technical meaning

The classical definition of blasphemy involves disparaging remarks about God but in common parlance in the west blasphemy has come to mean any indifferent or irreverent act, word or attitude to anything that is generally considered sacrosanct or inviolable. In European and American law acts, saying or attitudes which violate the sanctity of God or the other member of the Holy trinity are considered blasphemous.

Blasphemy could also occur if someone claimed to be God or possesses powers similar to God. Indeed the 1st Sufi martyr *Mansur Al Hallāj* was executed in 922ce by the caliph for claiming to be God. His famous statement *ANA AL HAQQ* (I am the truth, God) was alleged to have threatened the security If the state due to his theological adventurism.¹⁴⁶ In Islam, a man may be a Muslim or non-Muslim say something against the Prophet and the Qur'an comes under the category of blasphemer. As *Hājrāh Sāhūr* cited a quotation in his thesis:

¹⁴⁴ Oxford Advanced learner's Dictionary, 6th ed, (Oxford: Oxford University Press, 2000), p. 112.

¹⁴⁵ Willem Janse, *Divine injection or manmade Law? Blasphemy in the context of Pakistan*, Al Mushir No: 04(Rawalpindi: Christian Study Centre, 1998), Vol. 4, p.143.

¹⁴⁶ Theodore Gabriel, Christens *Citizens in an Islamic State: The Pakistan Experience*, 59.

She said that

“The various schools of thought are unanimous that punishment of blasphemer is death. A consensus had developed among Muslim jurists that someone who insults the Prophet (Peace Be Upon Him) or by extension, one of his companions had apostatized and committed an act of infidelity for he or she should be executed”¹⁴⁷.

All the jurisprudents like *Imām Shāfi‘ī*, *Imām Taymīyā*, *Imām Aḥmad Āshāq*, *Imām Malik* etc and religious scholars are agreed upon this.¹⁴⁸ There are number of terms for blasphemy in Qur’ān like *la‘n*(cursing, malediction), *ta‘n*(accusing, attacking), *iddhā*(harming, hurting) etc to deal with blasphemy and its perpetrators:

“O you who have attained to faith, do not say [to the Prophet], listen to us, “but rather say have patience with us and hearken [unto him]. since grievous suffering awaits those who deny the truth.”¹⁴⁹

Linda S Walbridge says in his book “The Christians of Pakistan”:

Pakistan is an Islamic country and that Islam takes a harsh view of anyone who insults the Prophet and the Quran. She takes the example entitled “Verdict of Islamic law on blasphemy and apostasy” *M Asrār Madhī* writes:

“There are specific acts, utterances or writings to which the term blasphemy applies under Islamic law. Any or all the following fall under this category. Reviling or insulting the Prophet(horrific in Arabic) in writing or speech, speaking profanely or contemptuously about Him or His family. His: attacking the Prophet’s dignity an honour in an abusive manner; vilifying Him or making ugly face when his name is mentioned; showing enmity or hatred towards Him. His family, His companions and the Muslims accusing or slandering the Prophet and his family; defaming the prophet; refusing the Prophet’s jurisdiction or the judgment in any matter; rejecting the *Sunnah Al Nabawiyyā*; showing disrespect, contempt for or rejection of the right of Allah and His Prophet. Including anyone of the above would constitute blasphemy under Islamic law.” So this is the proper definition of blasphemy under Islam.¹⁵⁰

iii) A brief history of sections on blasphemy law

In Pakistan blasphemy laws refers to sections 295,296,297 and 298 of the penal code and addresses offenses relating to religion.¹⁵¹ There has always been a law since 1885 to prevent

¹⁴⁷ Hajrah Sabūr, *Blasphemy and Freedom of Speech: The Islamic Perspective*, A Thesis submitted of the requirement of the degree of Master and Law in international Islamic university Islamabad, p.20.

¹⁴⁸ M Fārūq Khān, War and Jehad in Islam, Awareness for Moderation, Mardān, 2010.pp:146-147.

¹⁴⁹ 2:104.

¹⁵⁰ Linda. S Walbridge, *The Christians of Pakistan: The passion of bishop john Joseph*, pp.96-97.

¹⁵¹ Emmanuel Khokhar , *A Study of Mission As Christian Social Concern for Evangelization and discipline in Pakistan*, p.60.

hurting the religious feelings of others. The law 295 was part of Indian penal code and now is included in Pakistan penal code. The sections of blasphemy law are given below in detail:

295section:

Injuring or defiling places of worship with intent to insult. This is colonial era provision. The punishment of this is 2 years.

295a section:

It deals with deliberate acts that outrage others religion's feelings. This section was promulgated in 1981.the punishment of this violation is 10 years.¹⁵²

295b section:

Whoever willfully defiles damages or desecrates a copy of the Holy Quran. This section was added in 1982.The punishment of this is life imprisonment.¹⁵³

295c section:

Derogatory remarks to the Holy Prophet. Punishment is death or life in prison. This was added in 1986 by Dia Ul Haq.¹⁵⁴

296 section:

It deals with the disturbing religious assembly. Punishment is one year.

297section:

It talks about trespassing or indignity on burial places. There is one year punishment for this.

298 section:

It is about uttering words that injure religious feelings. One year punishment is given under this section.

298a section:

Derogatory remarks about Holy persons entails has 3 year punishment.

¹⁵² Ibid., p.60.

¹⁵³ MalikZafar, Religious Minorities in Te Historical Context of Pakistan, pp.17-18.

¹⁵⁴ Jerald Mall, *Teaching of Amos on Social Injustice with Special Application to Pakistan*, p. 64.

298b section:

It deals with the Misuse of the Holy epithets or titles. There is 3 years punishment.¹⁵⁵

298c section:

Ahmadi claiming to be Muslim. 3 year punishment.¹⁵⁶

So, after describing the sections of blasphemy laws, the researcher shall describe the impact of blasphemy laws.

iv) Implementation of blasphemy law and its misuse in Pakistani society

The sections of blasphemy laws are laudable because if people know the punishment of violating any rule regarding religion and still commit such a crime, then they are punished according to the law. *Emmanuel Khokhar* says in his dissertation, that blasphemy laws were routinely used to harass religious minorities and liberal Muslims. They were exploited to settle personal scores or business rivalries also.¹⁵⁷ Christians say that since the blasphemy law was promulgated, not even a single case has been proven to be true against a Christian. This law has been misrepresented since its formation. The people use it for taking revenge of their personal disputes .It is a nude hanging sword on the neck of the Christians. Many schools, Churches, hospitals are burned under this law. The government has failed to control the misuse of this law. By lettering the impact of blasphemy laws, the next table shall indicate the list of victims of this law. Following lines describes the detailed list of Christian victims.

v) Number of Christians charged under this law

Christians convicted under blasphemy law

Accused	Allegations	Year	Consequences
1. <i>Marryam Bibi</i>	295-b	1987	Acquitted after seven years of trial.
2. <i>Yaqub Masih</i>	295-b	1987	Acquitted

¹⁵⁵ Saīd 'Abdullah and Saīd Hassan, *Freedom of religion Apostasy and Islam*, (Aldershot: Ashgate Publishing limited, 2004), pp.184-185.

¹⁵⁶ Ahmad Salim, *Religious Fundamentalism and its Effect on Non Muslims*, p.15.

¹⁵⁷ Emmanuel Khokhar, *A Study of Mission As Christian Social Concern for Evangelization and discipline in Pakistan*, p. 61.

3.Barkat Masīh	295-b	1987	Acquitted
4.Emmanuel Luther	295-c	1989	Exile
5.Tāhar Aqbāl	295-b,c	1990	Murdered in jail
6.Gul Masīh	295-c	1991	Condemned/acquitted/exile
7.Chānd Barkat	295-c	1991	Acquitted, two years in jail for trail.
8.Naimāt Āhmār	295-c	1992	Murdered by a youth
9.Bantū Masīh	295-c	1992	Died due to injuries after murder attempt.
10.Sarwar Masīh	295-b	1992	Acquitted after 2 years 5 months detention for trail.
11.Nāsīr Masīh	295-b	1992	Sentenced to life imprisonment.
12.Salāmt Masīh	295-c	1992	Condemned/acquitted/exile
13.Rehmāt Masīh	295-c	1992	Condemned/acquitted/exile
14.Manzūr Masīh	295-c	1992	Murdered during trail
15.Ānwer Masīh	295-b	1993	Acquitted after 5 years/exile
16.Habīb Masīh	295-b	1993	Out on bail
17.Catherine Shaheen	295-c	1995	Hiding
18.Carol Dalfine	295-c	1995	Allegation withdrawn
19.Sādiq Masīh	295-c	1995	Allegation not proved, a relative killed in police custody
20.Āyūb Masīh	295-c	1996	Death sentence
21.Peter Michael	295-c	1996	Compromised by sum of RS.3500
22.Nasrīn Bibī	295-b	1997	Released on bail
23.Pro Peter John	295-c	1996	Transferred to another place no case registered
24.Nadīm Masīh	295-c	1997	Expelled from village for 5 years
25.Nelson Mumawār	295-b,c	1997	Released on bail
26.Faqīr Masīh	295-c	1997	Released/lost job
27.Bābā Raji& others	295-c	1997	Burning of Christian properties
28.Five Christians	295-c	1997	Allegation not approved
29.Ranjhā Masīh	295-c	1998	Under investigation
30.Shafique Masīh	295-c	1998	Under investigation
31.Āshiq Masīh	295-b	1998	Under investigation
32.Cornelium	295-c	1998	Threats /transferred
33.Nazīr Masīh	298-a	1998	Under investigation

Source: National commission for justice& peace. Lahore, Pakistan

(pg@jp.edunet.sdnpk.undp.org)

Apart from these Christian victims of the blasphemy law there are Hindus, Muslims and who have been convicted under this law.¹⁵⁸ Since 1986-2007 people of different religions are charged under this law. For instance here the researcher quotes a list of victims of blasphemy laws:

Religion	# of victims	# of cases
Christians	106	82
Muslims	439	211
<i>Ahmadi</i> s	305	113
Hindus	12	07
Religion not known	10	07
Total	872	420 ¹⁵⁹

Still, in 2010 there was a Christian woman by the name of *Asia Bibi*. She also committed a blasphemy law. Supreme Court gave her the punishment of hanging till death. Now blasphemy is the hottest issue of Pakistan. Some people, especially western are trying to bring some amendments in the blasphemy laws of Pakistan. But according to me in spite of introducing some amendments, the state should try to implement this law fairly and if someone tries to misuse this law for her/his personal conflicts and then there must be severe punishment for him/her. So no one in future blamed on others. After discussing the blasphemy law and its impact the next step is to delineate upon the religious freedom of Christians in Pakistan.

j) Problems in religious freedom

In Pakistan minorities have all type of religious freedom. People are free to visit their churches, temples and synagogues. The Constitution of Pakistan says the following in this regard.

¹⁵⁸ Jerald Mall, *Teaching of Amos on Social Injustice with Special Application to Pakistan*, p. 70.

See: Chitkara M. G, *Human rights in Pakistan* (New Delhi: APH publishing Corporation, 1997), p.143.

¹⁵⁹ Human Rights Monitor 2008: *A Report on Religious Minorities in Pakistan*, National Commission for Peace and Justice (Lahore: Pakistan Catholic Bishops' Conference, 2008), p.62.

A) Every citizen shall have the right to profess, practice and propagate his religion.

B) Every religious denomination and every sect therefore shall have the right to establish, maintain and manage its religious institution. (Article 20, constitution of Pakistan)

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. (Article 18, Universal Declaration of Human Rights)¹⁶⁰

So the constitution provides freedom of religion and states that adequate provisions are to be made for minorities to profess and practice their religions freely. But Christians have some reservation about it. They say that in practice, the government imposes limits on freedom of religion. The law and order situation requires development of police and private armed guard to protect people during prayers and religious gatherings. National Commission for Peace and Justice says that places of worship were attacked by organized mobs, either on pretext of blasphemy for intimidating the masses and land grabbing. Education and media policies continue to provide favourable environment for the promotion of embedded intolerance especially for religious minorities. Conversion of the non-Muslims to Islam portrayed a trend of massive assimilation and peer pressure. However many conversion have been noted due to economic pressures, targeted influence and intolerance created by the blasphemy laws.¹⁶¹ Christians claim that all this is due to the fact that this country is an Islamic republic; Islam is the state religion and Islam is also core element of national ideology; the country was created to be home land for Muslims, although its founder did not envisage it as an Islamic state. The law of the country is consistent with Islam and imposes some elements of *Qur'anic* law on

¹⁶⁰ Human Rights Monitor 2007: *A Report on Religious Minorities in Pakistan*, (Lahore, National Commission for Peace and Justice, 2007), p.27.

¹⁶¹ Ibid., p.28.

both Muslims and non-Muslim minorities.¹⁶² Christians say that in the presence of *Hadīd Ordinances*, *Qisās*, *Dīyāt* and blasphemy laws etc being part of the penal law and the constitution of Pakistan, it is difficult to even imagine about any religious freedom in Pakistan.¹⁶³

¹⁶² *Annual report of International religious Freedom*, (Senate (U S) Committee on Foreign Relations, 2004), p.657.

¹⁶³ Human Rights Monitor 2008: A Report on Religious Minorities in Pakistan (Lahore: National Commission for Peace and Justice, 2008), p.28.

Conclusion

In this chapter the researcher discussed at length the following issues: the Christian sects, religious centers, the status of non-Muslims in an Islamic state, violence against Christian institutes, role of churches in Christian's life, the status of Christians in the constitution of Pakistan, effect of Islamic constitution on Christians, blasphemy law and its impact on the Christian community, *Zakāt* and *'Ushr* and problems in religious freedom. After the detailed discussion it can be said that Pakistani Christians have a number of sects and a lot of religious organizations. Churches are playing an important role in grooming them mentally, morally, physically and spiritually. *Islamically* and according to the constitution of Pakistan Christians have all type of freedom to practice and profess their religion. But sometimes due to the misuse of laws like blasphemy law and some religious incidents in the west, Christians have to face problems. For example, without any investigation some biased people burn their houses and churches. So, if some incident occurs then there must be transparent investigation to solve the problem. Western media and scholars should portray the exact picture of the Christian condition without exaggeration. They are just showing one side of the picture. Recently, in Pakistan, an investigation was conducted which shows that the attacker on churches is British man. So instead of blaming Muslims or any one, a proper impartial investigation must be done to know reality. Practically, Pakistani Christians are celebrating their religious festivals freely and any time they can go to their religious centers. If we compare it with other non-Muslims countries of the world like India, France, Australia and rest of the European countries, then we come to know how they are behaving with minorities. In Pakistan, Christians have sometimes face insult when people call them *Chūhrā*, *Bhāngī* etc. It may be due to their background and not due to religion because elite Christians are not facing such type of discrimination in the society. This discrimination can be

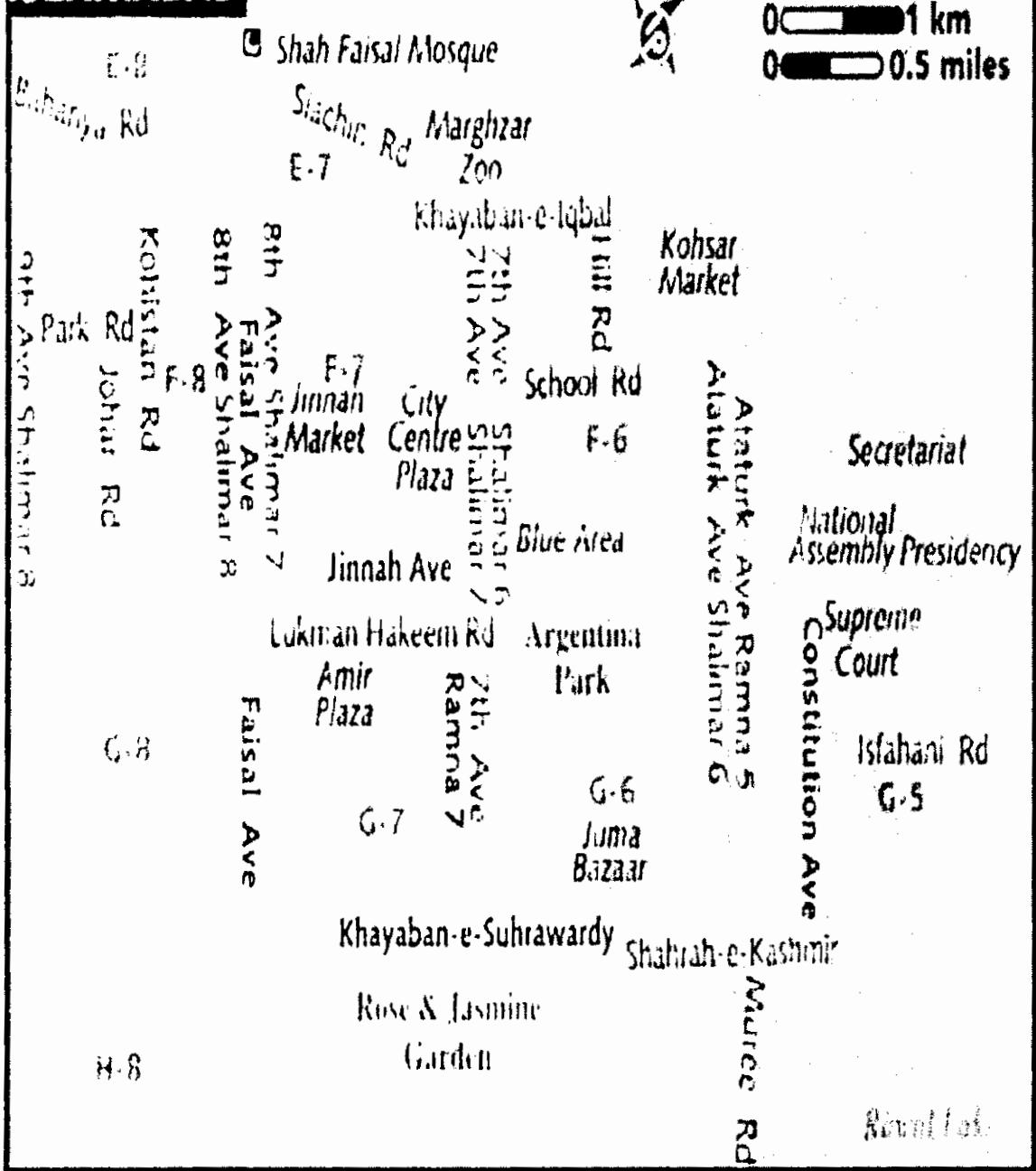
eradicated if we do not pass such kind of derogatory statements and treat Christians as human beings.

1.4 Sketch of *Kachī Ābādīs* in Islamabad

Having discussed the socio- economic and religious outlook of Christians in Pakistan, the next section describes the situation of Christians living in Islamabad, the capital of Pakistan.

Primarily the researcher will deal with the following: *Kachī Ābādīs* in Islamabad city, Overview of Christians in Islamabad's Ābādīs, the historical perspective of Christians in Islamabad, list of *Kachī Ābādīs*, clan and creeds of *Kachī Ābādīs*, attempts to upgrade the *Kachī Ābādīs* and the people of *Kachī Ābādīs*.

ISLAMABAD



a) What is *Kachī Ābādī*

Kachī Ābādī or squatter development is predominantly unauthorized settlements form by illegal occupation on vacant urban land and characterized by mud or timber construction. unhygienic conditions and without having appropriate municipal/civic facilities. Kachī Ābādī ¹⁶⁵ residence consists of huts containing one to two rooms.

b) Sketch of *Kachī Ābādīs* in Islamabad

The Islamabad, Pakistan's new capital nestles against the *Margalla* hills, the foot hills of the Himalayas in northern Punjāb. Modern, spacious and carefully planned, Islamabad is a city of wide, tree lined streets, large houses, elegant public buildings and well organized bazaars. Roses, jasmine and bougainvillea fill the parks, and scenic viewpoints show the city to its best advantages.¹⁶⁶ The decision to replace Karachi with a new Capital in the centre of the country near the hills was made in 1958. Doxiadis Associates, a Greek firm, drew up plans for a huge triangle with its apex towards the *Mārgāllā* hills. Within the triangle is a grid divided into eight zones designated governmental, diplomatic, residential, commercial, and educational, industrial and so on. The city has no real centre and is widely spread out, each sector having its own shopping area and its own open place.¹⁶⁷

Over all, Islamabad spread over the area of 906 square Kilometers, with various zones for residential and other purposes. The total population of Islamabad in 1998 was 805235 where male population was 434239 and female population was 370996.¹⁶⁸ The capital development authority, the specialized Government agency; is responsible for ongoing development of Islamabad in accordance with the master plan.¹⁶⁹ It includes the plan for the development and construction of low cost single or multi unit

¹⁶⁵ The Punjab *Kachī Ābādīs* Act, 1992 (Published. Act viii of 1992)

¹⁶⁶ Isobel Shaw, *Introduction to Pakistan* (Odyssey Hong Kong: The Guide Book Company Ltd, 1991), p.107.

¹⁶⁷ Ibid., pp.108-109.

¹⁶⁸ M. Hanif Razā, *Islamabad & Environs* (Islamabad: Best Books Publishers, 2003), p.21.

¹⁶⁹ CDA, *Islamabad Guide Map.* (Islamabad: The Directorate of Public Relations, 1996)

dwellings to luxury houses and flats for public sectors. The availability of houses for laborers and other low income people has never been sufficient for example in F-7 and G-7 etc. because population of Islamabad has been increasing steadily and there are now thousands of people who are living along with every dirty *Nāllāh*. They have developed huge colonies, which are flooded with people of shady backgrounds and characters. All these colonies are well known as *Kachī Ābādīs*.¹⁷⁰ Unfortunately, in Islamabad the *Nāllāhs* move in a serpentine manner and pass through many sectors. So, there is profusion of *Kachī Ābādīs* which have increased rapidly straight away before the eyes of CDA.¹⁷¹ No government took notice of these illegal Ābādīs, they kept on growing and creating problems and lawlessness of every sort.¹⁷² It is a known fact that such places are considered as safe haven for criminals of all sorts.

c) An overview of Christians in Islamabad's *Kachī Ābādīs*

Islamabad, capital city, was established after 1959 and all the residents of *Kachī Ābādīs* have migrated to Islamabad from various regions of Pakistan. In Islamabad almost all-Christians households migrated from the province of Punjab (98.5 percent). Only 1.5 percent Christian households migrated from other areas of Pakistan. Punjab, NWFP and Azad Kashmir are close to Islamabad and as such they have contributed more migrants of these poor segments of Pakistan whereas Sindh and Baluchistan being far away contributed very few migrants.¹⁷³ Before the establishment of Islamabad few Muslims households were living in *Kachī Ābādīs* but most of the migrants' household in *Kachī Ābādīs* migrated during 10 year's period of 1985-95. Among them there were 53.74 percent Christians households prior these 41.27 households migrated to *Kachī Ābādīs* during 20 years period. In 1996, 3.65 percent Christian

¹⁷⁰ M Hanif Razā, *Islamabad & Environs*, pp.69-71.

¹⁷¹ Ibid., p. 71.

¹⁷² Ibid., p.81.

¹⁷³ 'Abdul Hakim and M Saqib Khan, *Survey of Kachī Ābādīs in Islamabad* (Islamabad: National Institutes of Population Studies, 2000), p.11.

households migrated to this city. So this shows that *Kachī Ābādīs* in Capital city are still increasing for better economic opportunities.¹⁷⁴ Now in Islamabad mostly Christians are living in *Kachī Ābādīs*. Their current status is that 50.3 percent are residing in one room house and 40 percent of Christian households occupy 2 room houses. Almost 9.2 percent Christian's households consist of having more than 2 rooms. About 36.7 percent Christians reside households which have *Pākkā* structure. The 25% of Christian households are semi *Pākkā* while 37 percent are living in *Katcha* house.¹⁷⁵ The average household size in *Kachī Ābādīs* is 6.4.¹⁷⁶ Almost 41.4 percent Christians are living in *Kachī Ābādīs* and the mean age at marriage for boys would be 22 year compared to 18 years for girls.¹⁷⁷

National Institute of Population Studies conducted a survey in which they tried to find out the level of facilities of both Muslims and Christians. In this study the researcher just cites the status of Christians to shed light on whether much they are educated and how they have basic facilities of life like drinking water, fuel place, latrine system, of house etc.

¹⁷⁴ Ibid., p.14.

¹⁷⁵ Ibid., p.12.

¹⁷⁶ Ibid., p.15.

¹⁷⁷ Ibid., pp.47-49.

Population of aged 10 and more by education and religion, *Kachī Ābādīs*, Islamabad

Age group	Education			
	No Education	Up to Primary	Up middle	secondary
10-14	22.1	55.7	21.1	1.0
15-19	39.9	15.4	25.5	19.2
20-24	51.9	10.6	14.4	23.1
25-29	66.5	9.9	7.7	15.8
30-34	64.4	15.6	9.3	10.7
35-39	63.3	17.3	8.0	11.3
40-44	87.6	3.1	52	4.1
45-49	74.4	13.4	6.1	6.1
50-54	84.1	12.5	3.4	-
55-59	83.1	8.3	-	8.3
60-64	89.3	3.4	1.7	5.1
65-69	94.4	-	5.6	-
70+	93.8	2.1	-	4.2
Total	55.5	20.3	13.2	11.0

Source¹⁷⁸

Percentages distribution of work status by sex and religion, *Kachī Ābādīs* Islamabad

Work status	Sex		number
	Male	Female	
Christian full time employment	53.7	16.2	725
Part time employment	6.3	4.6	112
Self employee	1.7	.6	24
Unpaid family worker	1.2	2.6	39
Looking for work	6.9	3.1	104
Not looking for work	6.0	50.6	584
Student	21.6	19.6	427
Student +worker	-	.1	1
Others	.3	-	3
Not applicable	2.4	2.6	52
Total	100.0	100.0	2071 ¹⁷⁹

¹⁷⁸ Ibid., p. 61.

¹⁷⁹ Ibid., p.62.

Percentages distribution of population by housing structure and place of fuel used for cooking fuel *Kachī Abādīs* Islamabad

Structure of housing unit	Place of fuel used for cooking food			Number
	Kitchen	Living room	Open places	
<i>Pākkā</i>	39.3	17.8	42.9	191
<i>Semi pākkā</i>	28.9	133	57.8	135
<i>Kachā</i>	20.0	11.4	68.4	193
Tent	-	-	100.0	2
Total	29.4	14.2	56.4	521 ¹⁸⁰

Percentage distribution of population by housing structure and latrine system

Structure of housing unit	Latrine system			number
	Flush system	Traditional latrine	Open places	
<i>Pākkā</i>	83.8	11.0	5.2	191
<i>Semi pākkā</i>	72.6	20.0	7.4	135
<i>Kachā</i>	63.7	21.2	15.0	193
Tent	-	-	100.0	2
Total	73.1	17.1	9.8	521

Percentages distribution of population by housing structure and source of drinking water *Kachī Abādīs* Islamabad

Structure of housing unit	Source of drinking water					Number
	Tap in house	Community tap	Well	Tanker	Hand pump	
<i>Pākkā</i>	70.7	26.7	1.0	16	-	-
<i>Semi Pākkā</i>	63.0	33.3	3.0	0.7	-	-
<i>Kachā</i>	591	36.3	2.1	2.1	0.5	-
Tent	-	-	50.0	-	-	50.0
Total	64.1	32.1	1.9	1.5	0.2	0.2 ¹⁸¹

¹⁸⁰ Ibid., p.63.

¹⁸¹ Ibid., p.64-65.

d) Historical perspective of *Kachī Ābādīs* in Pakistan

Pakistan is the world's sixth populous country with 33 percent urban population and estimated 4 percent annual growth rate. It is generally believed that *Kachī Ābādī* emerged in Pakistan for the first time in 1947 as settlements of Indian refugees. At the time of independence, housing was a major problem for millions of people migrating to a new state. As the state was unable to provide adequate housing for its population, squatter settlements soon appeared and were largely tolerated by the government.¹⁸² Later on 1960 increasing industrialization and urbanization accentuated the situation with refugees and rural migration contributing to the growing number of urban poor. In Pakistan slums and squatter settlements can be divided into two types: "settlements established through unorganized invasions of state lands" which happened at the time of partition and most of these have been regulated in the 1960s, and the other "informal subdivisions of state land (ISD)." ISDs are further subdivided into two categories: the notified *Kachī Ābādīs* that have been earmarked for regulation and can obtain a 99 year lease and development of infrastructure, and the non-notified *Kachī Ābādīs* also referred to as slums, that will not be regularized because the state either wants the land back for development or deems the land to be ecologically unsafe. Most of these lands are owned by the different departments of government which are reluctant to transfer this land to *Kachī Ābādīs*. The phenomenon of unplanned urban slums has been on an unprecedents rise in Pakistan over the past 3-4 decades. This increase is a direct consequence of population growth, rural urban migration and non-provision of built houses for the low income classes. According to March 23, 1985 policy, they were to be regularized having a population of 5.10 million living over an area of 36,022 acres in Pakistan. A review of the causes of the proliferation of *Kachī Ābādīs* reveals that the main contributing factor to this phenomenon is the inability of the city management agencies to cater to the increased

¹⁸² Akthar Hamid Khan Centre: Poverty Alleviation Policy Paper Series Monograph No.1, *Shelter for poor: Legislation and Enforcement A Case Study of Islamabad* (Islamabad: Akthar Hamid Khan Centre, 2010), p.10.

demand for shelter. Most city planners associate the phenomenon to increased urbanization which is true to a great extent. However, with the size of our cities, mere natural growth of population, the pace of transition from joint to nuclear families especially in the low income group, largely contribute to the formation of *Kachī Ābādīs*. In smaller cities, however, the main cause of the formation of *Kachī Ābādīs* is urbanization, a development phenomenon, to be addressed and not to be condemned. It must be noted that people migrate to urban settlements as a last resort for a better future, more for their future generations than for themselves. These migrants cannot afford to buy a conventional shelter for themselves¹⁸³ and neither are the city management agencies. Hence, the migrant population has to make their own arrangements. Urban squatters which generally do not have legal rights of ownership, conceal considerable overcrowding, hunger, and some very desperate economic situations.¹⁸⁴ So such settlements contain poverty which cripples the family.¹⁸⁵

i) Emergence of *Kachī Ābādīs* in Islamabad

Islamabad the capital of Pakistan is the 10th largest city of Pakistan with an estimated population of 0.8 million people. According to the estimate about 30 percent live in the *Kachī Ābādīs* with the start of the development of the city, there was a huge demand for labour over all extended period. In order to meet the demand, government and contractors encouraged labour from small cities and rural areas to come to Islamabad. As a result, during the early days of city development hundreds of people migrated to the capital looking for livelihood. It is also said that it was CDA that first developed hundred quarters in sector F-6/3 followed by Chiasat (sixty six) quarters in F-7/4 sector. The allotters sold these quarters to others and

¹⁸³ Bilqūs Faiz and Shahnaż Hamid, *A Socio Economic Profile of Poor Women in Kachī Ābādīs: Report of a Survey in Rawalpindi* (Islamabad: Pakistan Institute of Development Economics Islamabad, 1989), p.xi.

¹⁸⁴ Perwīn Rahmān, *Kachī Ābādīs of Karachi: A Survey of 334 Kachī Ābādīs existing situation, problems and solutions related to sewage disposal, water supply, health and education* (Karachi: Orangi Pilot Project Research Institute, 2004), pp.5-6.

For detail see: Narīn Sheīkh, *Slums, Security and Shelter in Pakistan* (Islamabad: Vanguard Sustainable Development Policy Institute Islamabad, 1998), pp.35-83.

¹⁸⁵ Akthār Hamid Khan Centre: *Poverty Alleviation Policy Paper Series Monograph No.1, Shelter for poor: Legislation and Enforcement A Case Study of Islamabad*, p.11.

moved to the adjacent pieces of land all along the *Nāllah*. They firstly build straw huts which were gradually converted into mud houses. That is how these *Kachī Ābādīs* developed and spread fast. By and by the situation slipped out of the CDA's hands because its own corrupt mafia jumped into the game as well. The circus is now in full swing and the situation is extremely explosive.¹⁸⁶ Most of the workers and labour class were brought in from other cities to support construction work, but there was no plan devised for their residence. Initially two places were selected for establishing labour camps. The labour setup temporary housing in the shapes of tents, and mud and bush structures near the existing population of *Bari Imam* in *Nirpiur Shāhān*, which was later named Muslim colony. Later on, another location for labour camp was nominated in G8/3(PIMS area) which was closer to the place where most construction work was in process.¹⁸⁷ Rapid growth of construction activities created increased demand for labour resulting in more populous labour camps at both locations. The dwellers of these labour camps lived there without any interruption for almost a decade. With the start of the construction of PIMS hospital in 1976-77, as the government required land for construction purposes, it started the evacuation process. This was the first time that the eviction approach was carried with enforcement by the CDA and people were forced to evacuate labour settlements G-8/3. The dwellers resisted this eviction, which caused a clash between dwellers and law enforcement agencies which took some of the dweller's lives (reported number are 3-5). Later on, with the failure of the forceful eviction process, CDA by means of dialogue and discussions with the community, offered relocation to the suitable nearby places where the construction process was going on. CDA carried out a quick appraisal and the dwellers were given a certificate of relocation to designed alternative places. This eviction resulted in initiation of establishment of new squatter settlements in sector F-7, F-6, G-7/1, G-2/2 and G-8/1 as well at the designated space for F-9 in Dia's

¹⁸⁶ M Ḥanīf Razā, Islamabad & Environs, (Islamabad: Best Books Publishers, 2003), p.70.

¹⁸⁷ Ibid., p.11.

regime. The settlements were located on neglected land(near drains). Some of the people shifted around the locations of 66-Quarters, 48-Quarters and 100 Quarters, which gradually turned these quarter schemes into big squatter settlements. At the time of development of sectors I-11 and I-12, the CDA started land acquisition process one after another. During 1980s a large *Kachī Ābādī* appeared in the area near fruit and vegetable market which served as one of the biggest Afghan refugee camps commonly known as *Afghān Bastī*. In addition other *Kachī Ābādīs* appeared in sector I-11, I-12 area on the land owned by railway carriage factory. Environment department of CDA initiated a low cost housing project in 1980-81 in order to relocate the people evicted from the *Kachī Ābādīs* located at sensitive areas. Dwellers of *Kachī Ābādīs* in F-9 park area in 1991-92 were resettled in *Alī Pūr Frāsh*. Unfortunately; this project to date remains neglected and has no proper facilities.¹⁸⁸ The phenomenon of *Kachī Ābādīs* still continues and according to a recent mapping exercise carried out by national child protection sector, 34 *Kachī Ābādīs* are present in Islamabad capital territory as the following locations.¹⁸⁹

e) Mapping of *Kachī Ābādīs* in Islamabad

The capital development authority has registered 11 *Kachī abides* in different locations of Islamabad but in actual there are total of 34 *Kachī Ābādīs* in centre as well as peripheries of Islamabad.

Sr. #	Area(sector)	#of <i>Kachī Ābādīs</i>	#of HHs	Population
1	Diplomatic enclave area	2	3900	2322
2	E-sector	2	2568	17976
3	F-Sector	6	1898	13286
4	G-Sector	9	1877	13139
5	H-Sector	5	263	1652
6	I-Sector	10	1804	12628
Total		34	12283	85981 ¹⁹⁰

¹⁸⁸ Ibid., p.12.

¹⁸⁹ Ibid., p.13.

¹⁹⁰ Ibid., p.38.

Out of these CDA has recognized 11 *Kachī Ābādīs* which are mapped below along with their location.

i) **Mapping of 11 recognized *Kachī Ābādīs* in Islamabad**

Sr#	Area Sector	Name of <i>Kachī Ābādīs</i>	# of households
1	G-8/1	Charles/ <i>Hansa Colony</i>	575
2	F-6/2	Around 100 quarters	300
3	F-7/4	France colony	418
4	G-7/1	Tent/Faisal colony	308
5	G-7/2	Around 66 quarters	475
6	G-7/3	Around 48 quarters	98
7	I-9	'Isa Nagrī	213
8	I-10/4	<i>Dhoke Najū</i>	182
9	I-11/1	<i>Maskīnābād/Afghān Bastī</i>	1000
10	I-11/4	<i>Hāq Bāhū/Benārzir Colony</i>	243
11	Diplomatic Enclave	Muslim Colony	993
Total			4805 ¹⁹¹

The process of *Kachī Ābādīs* is yet not over as recently developed and relocated *Kachī Ābādī* of *Shahzād Town* faced eviction on 18th May 2009, the dwellers first started to live on the green belt of G-7/2 and later moved to a place close to H-11 graveyard.

f) **Clan and Creeds of *Kachī Ābādīs***

The *Kachī Ābādīs* of Islamabad have people from all over the country. Majority of the population of *Kachī Ābādīs* comprised of Christian community originating from central Punjab. The number of Punjabi communities like *Phtohārīs*, *Sheīks*, *Awāns* and other communities has jointly constituted the population of *Kachī Ābādīs* in Islamabad. Afghan refugees, *Pakhtoons* from *NWFP* as well as some of the families from Baluchistan are also part of the population.¹⁹²

¹⁹¹ As per surveys conducted by CDA in 2009

Note: This information is personally verify by CDA 2-8-2011

¹⁹² Akthār Ḥamīd Khān Centre: Poverty Alleviation Policy Paper Series Monograph No.1, *Shelter for poor: Legislation and Enforcement A Case Study of Islamabad*, p.38.

Data of Clans and Creeds in *Kachī Abādīs*

Sr#	Clans and Creeds	No. of households	Percentage
1	Punjabi(Phothohari)	3424	27.88%
2	Kashmirī	771	6.28%
3	Hazarā	135	1.10%
4	Pakhtūn-NWFP	1478	12.03%
5	Afghan refugee	1222	9.95%
6	Christian	4522	36.81%
7	Saraikī	613	4.99%
8	Northern Area	96	0.78%
9	Baloch	22	0.18%
Total		12283	100% ¹⁹³

Family size in *Kachī Abādīs*

Most of the families residing in *Abādīs* have big family size and out of the sample 1086 households only 17 percent has family members which are less than 4.

Sr #	# of family members	No. of respondent	Percentage
1	1-4	192	17.68%
2	5-8	663	61.05%
3	9-12	183	16.85%
4	12 plus	48	4.42%
Total		1086	100%

Age of earning hands

Sr #	Age of earning person	No. of persons	Percentage
1	11-15		22.09
2	16-18		34.80
3	Above 18 years		43.11
Total			100%

Monthly income of families

As similar to the other *Kachī Abādīs* in the country the dwellers of *Kachī Abādīs* of Islamabad has also very low income in spite of the contribution from most of the family members including children as well.¹⁹⁴

¹⁹³Ibid., p.38.

Average monthly income in *Kachī Abādīs*

Sr#	Monthly income	No. of respondents	Percentage
1	Rs.1000-2000	163	15%
2	Rs.3000-5000	573	52.76%
3	Rs.6000-8000	309	28.45%
4	Rs.9000-15000	39	3.59%
5	Rs.16000-20000	2	0.20%
Total		1086	100%

g) Focus on eight homogeneous Christians *Kachī Abādīs*

In Islamabad there are 8 Christian *Kachī Abādīs* that have homogenous community by people of ethnic, religious and socio economic status. They are inter-related by family ties, church affiliations and other factors and they face a common set of problems.¹⁹⁵ A report by St. Thomas community health network, 1994, shows the following demographic overview of these settlements:

Population of eight Islamabad *Kachī Abādīs*

Sr#	Community(sector)	No of households	Population
1	Sādpūr(E-6)	161	964
2	100-Quarters(F-6/2)	388	2,341
3	France Colony(F-7/4)	365	2,273
4	Tent Colony(G-7/1)	202	1,381
5	66-Quarters(G-7/1)	578	3,547
6	48-Quarters(G-7/3)	221	1,332
7	<i>Hansā/Charles Col .(G-8/1)</i>	611	3,590
8	<i>'Issā Nagrī(1-9)</i>	185	1,115
Total		2,711	16,583
Average number of persons per households :			6.1

¹⁹⁴ Akthār Hamīd Khān Centre: Poverty Alleviation Policy Paper Series Monograph No.1, *Shelter for poor: Legislation and Enforcement A Case Study of Islamabad*, p.39.

¹⁹⁵ Bruce Rasmussen, *Development of a Participatory Planning model for The Self help housing for low income urban dwellers in Islamabad*, (A Research project for public Health School,1999), p.22.

Income and housing characteristics of eight Islamabad *Kachī Abādīs*

		<u>Percentage</u>
Household income(<i>Pak. Rupees/month</i>):	<1000	4.9
	1-2000	59.9
	2-3000	26.3
	>3000	8.9
Type of housing	<i>Kachā</i> (Mud/brick)	93.6
	<i>Pākkā</i> (Cement/brick)	6.4
	One	52.5
Number of rooms per household	Two	38.1
	>Two	9.2

Estimates for 1998 indicate that the number population may have increased since 1993 by 20 percent or more, so that overall there may be more than 3,300 households with a population over 20,000. community members of most households are earning in the range of Pak. Rupees 2,500-4,000 per month.¹⁹⁶

h) Attempts to upgrade the *Kachī Abādīs*

There are several attempts to upgrade the *Kachī Abādīs*:

i) Up gradation of *Kachī Abādīs* at present site in existing form:

In the process of formulation of polices to address the issues of 11 recognized *Kachī Abādīs*, it was agreed that in order to rehabilitate the *Kachī Abādīs* of F-7/4, G-7/1, G-7/2, and G-7/3 under the policy dimension of upgrading at existing site in the present form, CDA has issued the application form to the bona fide dwellers complying with the decision of providing the dwellers with the three Marla plots in these *Abādīs* and awarding them with proprietary rights. Out of 1299 housing units, 782 have received application forms and 509 have submitted application forms with down payment. It was decided that after security of application forms and compellation of formalities, propriety rights will be awarded; physical

¹⁹⁶ Bruce Rasmussen, *Development of a Participatory Planning model for The Self help housing for low income urban dwellers in Islamabad*, pp.22-23.

infrastructure will be awarded i-e. Door to door water supply connections, protection measures along with *Nālā* sides, sanitary and sewerage systems per site position and pavement of existing street network. gas and electricity will be provided to eligible dwellers of *Kachī Ābādīs* as per CDA's list.

Up gradation of *Kachī Ābādīs* at present site in existing form

Sr#	Name of Ābādī	No of HH
1	G-7/1	308
2	G-7/2	475
3	G-7/3	98
4	F-7/4	418
Total		1299 ¹⁹⁷

But as a matter of fact, none of the dwellers of these Ābādīs has received property rights. There has been no progress in term of water supply, 100 percent of electricity and gas connections. In order to widen the lanes to 8 feet, many houses were pushed back.

ii) Up gradation of *Kachī Ābādīs* in the form of planned plots:

To cater the issue of 11 *Kachī Ābādīs*, it was agreed that one *Kachī Ābādīs* G-8/1 would be taken up for up gradation on a self-finance basis. Upgrading consist of improving the existing infrastructure, e.g. water supply, sanitation, storm drainage and electricity etc.¹⁹⁸

***Kachī Ābādīs* to be upgraded at existing site in form of planned plots**

Sr #	Name of Ābādī	No of HH
1	G-8/1	575
2	F-6/2	300
	Total	875

Here, out of 575 eligible dwellers, 400 heads of houses were allocated plots in improvements/up gradation scheme of *Kachī Ābādīs* G-8/1, about 460 were shifted to the allocated plots in the same Ābādī at the different location and remaining allotments started construction of their

¹⁹⁷ Akthār Hamīd Khān Centre: Poverty Alleviation Policy Paper Series Monograph No.1, *Shelter for poor: Legislation and Enforcement A Case Study of Islamabad*, p. 22.

¹⁹⁸ Ibid., p.23.

houses. But still this project is deprived of the basic facilities which the CDA claims to have provided, such as electricity, gas, sewerage, water supply etc.¹⁹⁹ The dwellers are still struggling to lobby the CDA to include the missing houses, arguing that there is enough space to accommodate them. As far as the decision to include F-6/2, *Kachī Ābādī* in the up gradation and rehabilitation program is concerned, 95 percent work on physical survey, housing numbering, house count survey and socio economic survey was completed and the draft list of the residents was put out. However, the survey had to be cancelled due to a cancelation of the allotment letter to the NGO concerned. The NGO headed by George Clement former MNA, after an agreement with CDA, announced a scheme of constructing three Marla houses in the Colony and collected RS.55, 000 each, in advance, from the residents. The total estimated cost of the houses was RS. 325,000. It turned out, however, that once a substantial amount had been collected, the NGO started selling off plots to outside parties other than those who had paid for it. CDA intervened and after investigation, canceled the NGO's allotment letter. Since then there has been no progress on the project.²⁰⁰

iii) Relocation of *Kachī Ābādīs* of to *MUSH Farāsh* Islamabad

One measure to prevent the spread and expansion of *Kachī Ābādīs* was to relocate the residents to sites located outside the city. However moving the people or replacing their physical facilities did not work well. The ministry of environment, local Government and rural development constituted a "National Committee on *Kachī Ābādī*, Urban Renewal and slum up gradation" in April 2000 to propose a long term solution to the problems of the *Kachī Ābādīs*. in this committee it was decided that Islamabad would finalize a model urban shelter project (MUSP) for the relocation of one of the *Kachī Ābādīs* by the end of April 2001. Earliar in 1992 around 1,200 households from F-9 park located were allotted squatter plots in *Ali Pur Farāsh*. Same site of *Ali Pur Frāsh* was identified for relocation under this

¹⁹⁹ Ibid., p.24

²⁰⁰ Ibid., p.24.

pilot project. Initial data collection and development work at *Frāsh*, started in February 2001 on an urgent and immediate basis. This area was basically launched for Muslim colony but due to flood civic agency also included three more areas like *Dhok Najju* in I-10/4, *‘Isā Nagrī*, I-9/1 and *Hāq Bāhū* in I-11/4 in the project. But relocation project was never welcomed by the dwellers of *Kachī Ābādīs* and Government demolished their houses. Unfortunately due to corruption some people sold and returned their houses and returned their houses. Except the Ābādī of *Dhok Najju* which was properly demolished, rest of the Ābādīs falling under the policy dimension of the demolition and relocation to *MUSP Alī Pūr Frāsh* still exist in some shape. The growth trends provide the implementers with clear proofs of their failure.

Shifting position of the *Kachī Ābādīs* to MUSP

Sr #	Name	No of housing units	No of plots allocated in MUSH	Shifting position
1)	<i>Dhok Najju</i>	182	170	100%
2)	<i>‘Isā Nagrī</i>	213	69	17%
3)	<i>Hāq Bāhū</i>	243	239	82%
4)	Muslim colony	993	753	61%

Although CDA has given many notices and has identified many times the increasing incidents of development of structures in these four Ābādīs, the enforcement department did not carry out any anti enforcements drive against them due to unexplained reasons. So this shows the negligence of the enforcement department and lack of coordination between two departments of CDA permitting *Kachī Ābādīs* to mar the face of the capital and taking no steps towards possible solutions.²⁰¹

j) The people of *Kachī Ābādīs*

In *Kachī Ābādīs* mostly people are Christians. They have to face a number of problems:

²⁰¹ Ibid., pp.24-25.

People face problems in getting their kids admissions in schools as they are dwellers of *Kachī Ābādīs*. Also the expenses are unbearable which ultimately contribute to the addition of illiterate people.

They have to face sanitation problems, discrimination and exploitation in different social settings which restrict the mainstreaming and squeeze opportunities for the dwellers of the *Kachī Ābādīs*.

1.5 The case study of *Kachī Abādīs* of G-7 Islamabad

G-7 is a residential area. The total housing units are 7113. The estimated population is 55030. Persons per unit are 7.7. Total area is 706 Acres. This sector is designed by CDA and was launched in 1960.²⁰²

a) Information about the *Kachī Abādīs* of G-7 Islamabad

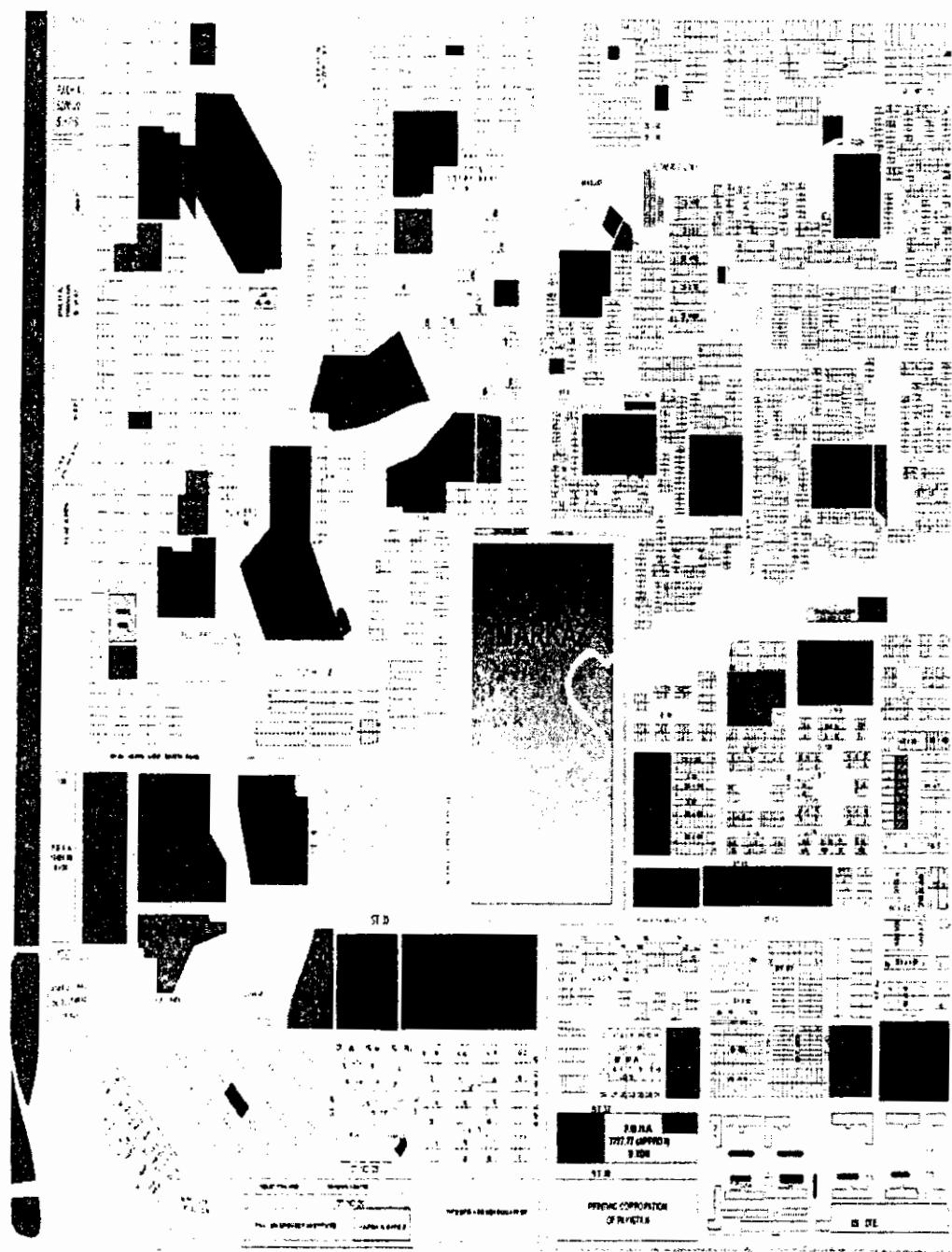
In G-7 there are mainly three sub sectors where Christians have *Kachī Abādīs* like G-7/1, G-7/2 and G-7/3. Among these three sectors, G-7/1 consists of 308 houses; G-7/2 covers 475 houses, whereas G-7/3 has 98 houses.²⁰³ CDA estimated population of Christians in G-7 is 6237. In the main reasons quoted for shifting to the urban area of Islamabad; unemployment was the most frequently reported reason. The monthly income of the people is various some earn 2000-6000 while others earn 8000-9000, but the ratio of the people who earn 8000 plus is very low. They mainly throw garbage in *Nāllāh* and other open places. Their modes of transportation for going to work are wagons, cycles, motor cycles and taxies respectively. This main source of income is sanitary work others also work as drivers, house servants, labourers, mechanics, shopkeepers, gardeners, tailors, *Nāib Qāsids* sweepers etc. Majority of the people living here migrated from Punjab and NWFP. About 80 percent of the people are from Punjab and the rests are from NWFP, Muzaffarābād and other cities.²⁰⁴ There are churches of different denomination in every locality. Most of the people are protestant, *bhai* mission and catholic and they often visit the church on Sunday.

²⁰² Source of information is CDA (researcher personally visited CDA to collect relevant information)

²⁰³ Akthār Hamīd Khān Centre: Poverty Alleviation Policy Paper Series Monograph No.1, *Shelter for poor: Legislation and Enforcement A Case Study of Islamabad*, p. 7.

Also: This information is verified by CDA 2-8-2011

²⁰⁴ Ibid., pp.40-41.

SECTOR G-7²⁰⁵ http://www.alnoorpakistan.com/Maps/G-7_Islamabad.htm

Conclusion

Islamabad was established in 1959 and then a large number of population (Muslim and non-Muslims) migrated to this city for the sake of better employment. But, they did not have proper shelter, so they found slums and started living there. Among non-Muslims, Christians were in a great number and almost 98.5 percent Christians are from Punjab while rests of the Christian are from others area of Pakistan. Presently, most of the Christians are living in *Kachī Ābādīs* in one room and the average house hold size in *Kachī Ābādī* area is 6.4. In Islamabad there are eight Christian Ābādīs that have homogenous communities including people of all ethnic, religious and socio economic status.

G-7 is residential area. In G-7 there are mainly three sub sectors where Christians have *Kachī Ābādīs* G-7/1, G-7/2 and G-7/3. Among these three sectors, G-7/1 consists of 308 houses; G-7/2 covers 475 houses, whereas G-7/3 has 98 houses.²⁰⁶ CDA estimated population of Christians in G-7 is 6237. *Kachī Ābādīs* of Christians have a lot of problems like:

People face problems in getting admission in schools being dwellers of *Kachī Ābādīs* and also expenses are unbearable which ultimately contribute to the addition of illiterate people. They have to face hygiene problems, prejudice and exploitation in different social settings is which confines the mainstreaming and squeezes opportunities for the resident of the *Kachī Ābādīs*. To solve these problems, the Government should give them proper place to live, it should build separate schools for Christians and Muslim community must treat them in a human manner.

²⁰⁶ Akthār Hamīd Khān Centre: Poverty Alleviation Policy Paper Series Monograph No.1, *Shelter for poor: Legislation and Enforcement A Case Study of Islamabad*, p. 7.
Also: This information is verified by CDA 2-8-2011

Chapter 2

Procedure and methodology

Document analysis

This chapter explains the procedure and methodology that is used for this research. Methodology can be defined, as a system of principals and method of organization, constructing the theoretical and practical activity, and also the teaching about the system.

Relevant information and data is collected by using certain methods and procedures and then reliable conclusions are drawn. The method to study the research problem is influenced by many factors such as the nature of the problem, the plan according to which research is to be conducted and other resources available to the researchers. The following procedure has been adopted for the study under investigation.

Type of the study

The study has been designed to evaluate the socio-economic and religious outlook of Christians in G-7 Islamabad. For this purpose a survey has been conducted in G-7, Islamabad.

Population

The population of the study consists of the Christian community of G-7 Islamabad—a residential area. There are 7,113 housing units in it or 55 thousand individuals which mean 7.7 persons per household, living under poor socio-economic conditions. The total area of the sector is 706 acres. This sector was launched in 1960 and designed by CDA. Within this

sector. Christians are mainly populated in G-7/1, G-7/2 and G-7/3, and occupy about 1,476 slums in G-7.

Sample of the study

The sample consists of 150 people, selected randomly, with 50 people from each sub sector of G-7.

Tools of the research

The relevant and selected literature was studied to prepare the questionnaire and to conduct interviews. The supervisor of the thesis was also consulted during this process.

Data collection

In order to collect data questionnaires were distributed and received personally.

Data analysis

The data has been analyzed in the light of the objectives of the study. Percentage has been used for the analysis of the data.

Part 2

Presentation and Analysis of Data

This chapter deals with presentation and analysis of the data collected from G-7 Islamabad.30 questions were prepared in the light of the review of the related literature and with the consultation of the supervisor. To study the problem 30 questions were asked from each of the 150 respondents. The data collected through the Questionnaire about the various aspects of the study was tabulated in the percentage form by means of different tables. Then the result was interpreted. Findings on the basis of analysis are derived and conclusion is drawn in the light of findings.

Analysis of the questionnaire developed for the Christians living in G-7 Islamabad

Table 1

Serial no.	Question	Responses			
		Yes	%	no	%
1	Do you have equal job opportunities as Muslims?	47	31	103	69

Table 1 reveals that 31 percent of the respondents agree that Christians have equal job opportunities as Muslims while 69 percent disagree.

Table 2

Serial no.	Question	Responses			
		Yes	%	no	%
2	Are you facing economic problems in domestic life?	110	73	40	27

Table 2 indicates that 73 percent of the respondents agree that Christians are facing economic problems in domestic life while 27 percent disagree.

Table 3

Serial no.	Question	Responses			
		Yes	%	No	%
3	Are you paid equally for your services as Muslims are paid?	54	36	96	64

Table 3 shows that 36 percent of the respondents agree that Christians are paid equally for their services as Muslims are paid while on the other hand 64 percent disagree.

Table 4

Serial no.	Question	Responses			
		Yes	%	No	%
4	Do you adopt jobs of sweeping, sanitary or nursing happily like?	50	33	100	67

Table 4 highlights that 33 percent of the respondents agree that they like to adopt jobs of sweeping, sanitary work or nursing happily while 67 percent disagree.

Table 5

Serial no.	Question	Responses			
		Yes	%	No	%
5	Do you have an equal part in country budget?	40	26.6	110	73.4

Table 5 reveals that 26.6 percent of the Christians agree that they have an equal part in country budget while 73.4 percent disagree.

Table 6

Serial no.	Question	Responses			
		Yes	%	No	%
6	Does government plan equally for you in welfare plans?	82	54.6	68	44.4

Table 6 reveals that 54.6 percent of the respondents agree that government allocates equal share for them in welfare plans while 44.4 percent disagree.

Table 7

Serial no.	Question	Responses			
		Yes	%	No	%
7	Do you easily afford your family expenditure?	67	45	83	55

Table 7 reveals that 55 percent of the Christians disagree that they can easily afford their family expenditure while 45 percent agree.

Table 8

Serial no.	Question	Responses			
		Yes	%	No	%
8	Do you need loans for your family expenditure?	107	71	43	29

Table 8 reveals that 71 percent of the respondents agree that they need loans for their family expenditure while 29 percent disagree.

Table 9

Serial no.	Question	Responses			
		Yes	%	No	%
9	Do women equally contribute to support your family?	97	64.6	53	34.4

Table 9 reveals that 64.6 percent of the respondents agree that their women equally contribute to support their family while 34.4 percent disagree.

Table 10

Serial no.	Question	Responses			
		Yes	%	No	%
10	Is country responsible for your economic condition?	92	61	58	39

Table 10 reveals that 61 percent of the respondents agree that their country is responsible for their economic condition while 39 percent disagree.

Table 11

Serial no.	Question	Responses			
		Yes	%	No	%
11	Does Pakistan is safe land for minorities?	130	86.6	20	13.4

Table 11 reveals that 86.6 percent of the Christians agree that Pakistan is a safe land for minorities while 13.4 percent disagree.

Table 12

Serial no.	Question	Responses			
		Yes	%	No	%
12	Do you like good relations with Muslims?	140	93	10	17

Table 12 reveals that 93 percent of the Christians want good relations with Muslims while 17 percent do not.

Table 13

Serial no.	Question	Responses			
		Yes	%	No	%
13	Do you have equal rights to express your views in Pakistan?	92	61	58	39

Table 13 reveals that 61 percent of the Christians agree that they have equal rights to express their views in Pakistan while 39 percent disagree.

Table 14

Serial no.	Question	Responses			
		Yes	%	No	%
14	Do you face problems as minority in getting jobs and admissions in schools, colleges or universities?	95	63	55	37

Table 14 reveals that 63 percent of the Christians agree that they have to face problems as minority in getting jobs and admissions in schools, colleges or universities while 37 percent disagree.

Table 15

Serial no.	Question	Responses			
		Yes	%	No	%
15	Do you have equal right in casting votes?	129	86	21	14

Table 15 reveals that 86 percent of the Christians agree that they have equal right in casting votes while 14 percent disagree.

Table 16

Serial no.	Question	Responses			
		Yes	%	No	%
16	Do you feel any hatred by the Muslims?	82	54.6	68	44.4

Table 16 reveals that 54.6 percent of the Christians agree that Muslims feel hatred toward them while 44.4 percent disagree.

Table 17

Serial no.	Question	Responses			
		Yes	%	No	%
17	Do you have equal opportunity in using electricity, gas, water and housing?	132	88	28	12

Table 17 reveals that 88 percent of the Christians agree that they have equal opportunity in using electricity, gas, water and housing while 12 percent disagree.

Table 18

Serial no.	Question	Responses			
		Yes	%	No	%
18	Do you feel in Pakistan a great percentage of Christians are illiterate due to poverty, lack of facilities and unjust attitude of the society?	116	77	34	27

Table 18 reveals that 77 percent of the Christians agree that they feel in Pakistan a great percentage of Christians are illiterate due to poverty, lack of facilities and unjust attitude of the society while 27 percent disagree.

Table 19

Serial no.	Question	Responses			
		Yes	%	No	%
19	Are you treated equally in hospitals, and welfare institutes?	99	66	51	24

Table 19 reveals that 66 percent of the Christians agree that they are treated equally in hospitals and welfare institutes while 24 percent disagree.

Table 20

Serial no.	Question	Responses			
		Yes	%	No	%
20	Are Christians respected in society and have freedom to get high jobs in society?	145	96.6	5	3.4

Table 20 reveals that 96.6 percent of the Christians agree that they are respected in society and have freedom to get high jobs in society while 3.4 percent disagree.

Table 21

Serial no.	Question	Responses			
		Yes	%	No	%
21	Do you visit church occasionally?	139	92.6	11	7.4

Table 21 reveals that 92.6 percent of the Christians agree that they visit church occasionally while 7.4 percent disagree.

Table 22

Serial no.	Question	Responses			
		Yes	%	No	%
22	Do you have freedom in visiting church?	148	98.6	2	1.4

Table 22 reveals that 98.6 percent of the Christians agree that they have freedom in visiting church while 1.4 percent disagree.

Table 23

	Question	Responses			
		Yes	%	No	%
23	Do you have freedom in performing religious festivals and observances?	130	86.6	20	13.4

Table 23 reveals that 86.6 percent of the Christians agree that they have freedom in celebrating religious festivals and performing their rites while 13.4 percent disagree.

Table 24

Serial no.	Question	Responses			
		Yes	%	No	%
24	Have you ever forced by the Muslims to accept their religion?	58	38.6	92	61.4

Table 24 reveals that 38.6 percent of the Christians agree that they are insisted by the Muslims to accept their religion while 61.4 percent disagree.

Table 25

Serial no.	Question	Responses			
		Yes	%	No	%
25	Do you feel your religion is affected by the religion of the state?	45	30	105	70

Table 25 reveals that 30 percent of the Christians agree that they feel their religion is affected by the religion of the state while 70 percent disagree.

Table 26

Serial no.	Question	Responses			
		Yes	%	No	%
26	Do you feel your religion is affected by the laws of Pakistan?	65	43	105	57

Table 26 reveals that 43 percent of the Christians agree that they feel our religion is affected by the laws of Pakistan while 57 percent disagree.

Table 27

Serial no.	Question	Responses			
		Yes	%	No	%
27	Does the Christian society live their life in accordance with bible?	123	82	27	18

Table 27 reveals that 82 percent of the Christians agree that the Christian society live their life in accordance with bible while 18 percent disagree.

Table 28

Serial no.	Question	Responses			
		Yes	%	No	%
28	Do you think that your churches are playing an important role for the religious grooming of the Christians?	128	85	22	15

Table 28 reveals that 85 percent of the Christians agree that their churches are playing an important role for the religious grooming of the Christians while 15 percent disagree.

Table 29

Serial no.	Question	Responses			
		Yes	%	No	%
29	Do you like to perform your religious rites in gathering?	132	88	28	12

Table 29 reveals that 88 percent of the Christians agree that they like to perform their religious rites in gathering while 12 percent disagree.

Table 30

Serial no.	Question	Responses			
		Yes	%	No	%
30	Have women equal rights in religious observance?	133	89	27	11

Table 30 reveals that 89 percent of the Christians agree that women have equal rights in religious observance while 11 percent disagree.

Summary

In Pakistan, Christian community is the biggest religious minority, accounting for 1.6 percent of the total population (2008). Pakistan is considered to be a safe place for minorities as Islam provides equal rights to minorities also in the Islamic Republic of Pakistan the Constitution provides equal rights to all citizens of Pakistan.

The study investigates the socio-economic and religious outlook of the Christians in Islamabad, the Capital of Pakistan. It highlights various problems faced by the Christian community. They are not only deprived of social, religious and economic rights but are also confined to their separate *Bastīs*. This segregation is a manifestation of their marginalized status and also shows that the law of Pakistan for minorities is not properly implemented.

The main objectives of this study are as follows: to explore the fact that the Christian community has equal rights as prescribed by the Holy Qur'ān and *Sunnah*; to study the problems and analyze the situation of Christians generally in Pakistan and specifically in G-7 *Kachī Ābādīs*, Islamabad; to improve the previous research on this topic; to show both sides of the picture about Christianity with a humble and unbiased, balanced analysis; to suggest possible solutions regarding misconceptions about the Christian community in *Kachī Ābādīs*; to evaluate whether they have equal rights in the provision of employment, education, and in religious practices; and to find out how many Christian people take interest in religious practices, believe in visiting religious institutions, and read the Bible.

This research project is a case study of the Christian community living in G-7 *Kachī Ābādīs*, Islamabad. For this purpose a questionnaire was developed in both English and Urdu under the guidance of my research supervisor, and was used to collect valid data from the Christian community of G-7, randomly. There were 30 questions in the questionnaire that covered all relevant aspects of the Christian community and gathered desired information.

The questionnaire was distributed among 150 Christians, living in G-7/1, G-7/2, and G-7/3 sub-sectors. After collecting the relevant information from 50 respondents of each sub-sector, the data was analyzed on the basis of tabulated information.

The study concludes that Christian community faces numerous problems such as a) unhygienic residential conditions, b) lack of educational facilities, c) and fewer job opportunities. However, they have adequate religious freedom and they are free to perform their religious rituals. The problems, however, cannot be attributed only to their status as a minority. If they provide education to their children, they can improve their life style as well as social status. Moreover, the efficient and well-off Christians of the Pakistani society should try to help and patronize those Christians who are not financially stable. They should initiate welfare projects for their community so that they progress socially and materially.

Findings

The significant findings of the study are given as under:

1. Most (69 percent) of the respondents do not agree with the fact that Christians have equal job opportunities as Muslims.
2. Most (73 percent) of the respondents agree that Christians are facing economic problems in domestic life.
3. Most (64 percent) of the respondents say that Christians are not paid equally for their services as Muslims are paid.
4. Most (67 percent) of the respondents are of the view that they don't like to adopt jobs of sweeping, sanitary work or nursing happily.
5. Most (73.4 percent) of the Christians argue that they do not have an equal part in the country budget.
6. Most (54.6 percent) of the respondents agree that government plans equally for them in welfare plans.
7. Most (55 percent) of the Christians do not agree that they can easily afford their family expenditures.
8. Most (71 percent) of the respondents maintain that they need loans for their family expenditures.
9. Most (64.6 percent) of the respondents agree that their women equally contribute to support their families.
10. Most (61 percent) of the respondents assert that their country is responsible for their economic condition.
11. Most (86.6 percent) of the Christians agree with the fact that Pakistan is a safe land for minorities.

12. Most (93 percent) of the Christians express their desire to have good relations with Muslims.
13. Most (61 percent) of the Christians agree that they have equal rights as that of Muslims to express their views in Pakistan.
14. Most (63 percent) of the Christians contend that they have to face problems as minority in getting good jobs and admissions in schools, colleges or universities.
15. Most (86 percent) of the Christians agree that they have their equal due right in casting votes.
16. Most (54.6 percent) of the Christians complain that Muslims do not have a friendly attitude toward them.
17. Most (88 percent) of the Christians agree that they have equal opportunities as that of Muslims in acquiring electricity, gas, water and housing facilities.
18. Most (77 percent) of the Christians state that they feel a great percentage of Pakistani Christians are illiterate due to poverty, lack of facilities and unjust attitude of the society.
19. Most (66 percent) of the Christians agree that they are treated fairly/justly in hospitals and welfare institutes.
20. Most (96.6 percent) of the Christians agree that they are respected in society and have freedom to get high profile jobs in society.
21. Most (92.6 percent) of the Christians say that they visit church occasionally.
22. Most (98.6 percent) of the Christians concede that they have freedom in visiting church.
23. Most (86.6 percent) of the Christians agree that they have freedom in celebrating their religious festivals and ceremonies while 13.4 percent disagree.

24. Most (61.4 percent) of the Christians acknowledge the fact that they are not forced by the Muslims to convert to Islam.
25. Most (70 percent) of the Christians are of the view that they feel their religion is affected by the religion of the state.
26. Most (57 percent) of the Christians do not agree with the fact that their religion is affected by the laws of Pakistan.
27. Most (82 percent) of the Christians agree that the Pakistani Christian community live their life in accordance with the teaching of Bible.
28. Most (85 percent) of the Christians agree that their churches are playing an important role for the religious grooming of the Christian community.
29. Most (88 percent) of the Christians agree that they like to perform their religious rites in gathering.
30. Most (89 percent) of the Christians agree that women have equal rights in religious observance.

Conclusion

On the basis of the findings of the study, following conclusions are drawn:

- Most (69 percent) of the Christians disagree that they have equal job opportunities as Muslims. This is the view point of the Christians living in G-7, and may not be generalized for living all over Pakistani Christians. The foremost reason they told is whenever they go for job, the Muslim employers prefer Muslims for job. Nevertheless, they hire them mostly as sweepers and the Christians have to continue with that job to earn their daily bread. They also claim that their educated personnel do not have references and money to get goods.
- Most (73 percent) of the Christians agree that they are facing economic problems in domestic life. The main reason behind this is poverty, and can be attributed to lack of interest in education and ignorance of their parents. Consequently, they have to adopt menial jobs such as sanitary work, sweeping etc., and from these occupations, they do not earn enough to fulfill their expenditures properly.
- Most (64 percent) of the respondents disagree that they are paid equally for their services as Muslims. According to them, they are illiterate and have no technical skills, so they have to do manual work. When they go for jobs, most of the time employers prefer Muslims over Christians, or are given lowest salaried jobs. Thus, their income never exceeds their expenditures.
- Most (67 percent) of the respondents disagree that they like to adopt jobs of sweeping, sanitary or nursing happily. They say they have no option because they are poor, illiterate and unskilled, and have no references to get good jobs.

- Most (73.4 percent) of the Christians disagree that they have an equal part in the country budget. They have no separate government schools or any kind of housing schemes.
- Most (54.6 percent) respondents agree that government plans equally for them in welfare plans. Here they give the example of basic facilities like gas, electricity and water that they have.
- Most (55 percent) of the respondents agree that they need loans for their family expenditure. They think that government should provide loans for their education, housing, marriage and medication.
- Most (64.6 percent) of the respondents agree that their women equally contribute to support their family. In Christian colonies mostly women are doing sweeping jobs in different houses and schools.
- Most (61 percent) of the respondents agree that the government of Pakistan is responsible for their economic condition. They think that they have five percent quota in government jobs but are not given jobs according to the quota and also there are no government policies for giving them houses on lease.
- Most (86.6 percent) of the Christians agree that Pakistan is a safe land for minorities. According to them, they can practice their religion without any fear or do their business freely in the country. They do not have such religious freedom in other Asian and European countries.
- Most (93 percent) of the Christians agree that they want to have good relations with Muslims, as they have equal rights to express their views in Pakistan, and have equal rights in casting votes.
- Most (63 percent) of the Christians agree that they have to face problems as a minority in getting jobs and admissions in schools, colleges or universities. Christians

say when their children go to schools, students and teachers call them *Chūhrā* and do not include them in their social circle. So, Christian children develop psychological problems.

- Most (54.6 percent) of the Christians agree that they are being marginalized by the Muslims. This is because when they visit public places, Muslims do not like to eat with them in same dishes or if they sell something, Muslims do not purchase from them.
- Most (77 percent) of the Christians agree that they feel in Pakistan a great percentage of Christians are illiterate due to poverty, lack of facilities and unjust attitude of the society. Most of the Christians in Islamabad are poor. They do not have enough money to fulfill their basic needs such as food, shelter, clothes, etc. In such a situation it is difficult for them to send their children to schools. That is why Christians cannot get high level jobs; they have to do laborious jobs. This negligent attitude is not only due to government polices but also due to the inefficiency of the Christians' leaders.
- Most (66 percent) of the Christians agree that they are treated equally in hospitals and welfare institutes and they have equal opportunity in using electricity, gas, water and housing.
- Most (96.6 percent) of the Christians agree that they are respected in Pakistani society and have freedom to get high level jobs if they are eligible for them. They are of the view that if Christians have higher education and skills, they can get jobs and respect in society.
- Most (92.6 percent) of the Christians agree that they visit church occasionally, and have freedom in visiting church and observing their religious festivals and ceremonies.

- Most (61.4 percent) of the Christians disagree with the fact that they are forced by the Muslims to accept Islam. They think Muslims just invite them towards Islam but they do not insist them to become Muslims.
- Most (82 percent) of the Christians agree that the Christians pass their lives in accordance with the teachings of the Bible. According to them, in the past most of their elders had no religious education but now they are very much aware with the Bible and are reverting towards their religion. This is mainly due to the strenuous efforts of priests and frustration that they have in.
- Most (85 percent) of the Christians agree that their churches play an important role in providing them the religious grooming and education. They said that these days churches are present in every Christian locality and Christian priests are calling people towards religion.
- Most (88 percent) of the Christians agree that they like to perform their religious rites in the public gatherings and women participate equally in observing their religious ceremonies. Most of them serve their religion as nuns.

Recommendations

Following are the recommendations of this study: they are based on findings and conclusions:

- Western media should highlight the unbiased picture of the socio-economic and religious status of the Christian community in Pakistan.
- Christians' organizations must take effective steps to educate their community as there is lack of religious education among Christians.
- An inter-faith council ought to be established to bring the people of all religious communities with each other.
- Christians themselves have to try to improve their status in society, and for that they should educate their children.
- An independent commission for ethnic, religious and gender equality should be set up to collect and examine complaints.

This study is not the last word or the final word on this topic. It is a gateway to initiate a debate about the topic and previous motivation for further detailed research. There are many aspects which cannot be covered due to the limitation of time and space, the researchers can work to find out, that whether it is the pure community stance of Western media or do they want to obtain other objectives through their criticism on minorities living in Pakistan?

- Researchers can use this study for comparative analysis of the status of Pakistani Christians with other countries that have the Christian minority.
- Various research studies can be conducted to analyze the socio-economic and religious status of other minorities in Pakistan.
- Role of Christian missionaries in the development of Christian society can also be explored.

- It can also be analyzed that whether in Pakistan, Muslims from lower class also face the same problems as the Christians do.

However, for the above mentioned research areas, the researchers must maintain their objectivity while analyzing their own or any other community.

Glossary

Achut	Unclean, untouchable
Ahl-ul-ketāb	People of book: Jews, Christians and Muslims.
Bhangī	One addicted to hemp, a sweeper
‘Isāī	Islamic term for Christians
Khakrūb	Sweepers
Mazhābī	Member of Chūhrā caste who adopted the Sikh religion.
Musalī	Member of Chūhrā caste who adopted the Islam religion.
Chūhrā	Member of the lowest untouchable caste of scavengers in the Punjāb.
Zakāt	Alms-tax required to be paid by all Muslims for the relief of a poor.
‘Ushr	Islamic land tithe.
Qisās	Punishment identical to the crime; eye for an eye, tooth for tooth.
Zinā	Adultery
Ābādī	Settlement
Kachī Ābādīs	It refers to temporary settlement of squatters.
Diyāt	Blood money
Ijadūd	Islamic punishment
Baha’i	A follower of one called Baha’u’llah.
Parsī	A follower of Zoroastrism.
Shari’ah	Islamic law
Dhimmī	Protected people
Jizyah	Poll tax on non-Muslims
Dalit	Sanskrit word meaning broken, torn, crushed, adopted by the untouchables of India.
Anglo Indians	An English person who lives or has lived for a long time in India.

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Appendix-1



Topic: Socio -economic and religious outlook of Christian community in G-7 Islamabad
(A case study of sector G-7 Kachī Abādī)

Questionnaires for the people of Kachī Abādī Islamabad

Name.....Sector.....

Status.....Sex.....

Age Education

Please tick the relevant answer

Economic status

Sr. No	Questions	Yes	No
1	Do you have equal job opportunities as Muslims have?		
2	Are you facing economic problems in domestic life?		
3	Are you paid equally for your services as Muslims are paid?		
4	Do you like to adopt jobs of sweeping, sanitary work or nurses happily?		
5	Do you have equal part in country budget?		
6	Does government plan equally for you in welfare plans?		
7	Do you easily afford your family expenditures?		
8	Do you need loans for your family expenditures?		
9	Do women equally contribute to support your Family?		
10	Is country responsible for your economic condition?		

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Social status

Sr. No	Questions	Yes	No
1	Is Pakistan a safe land for minorities?		
2	Do you like good relations with Muslims?		
3	Do you have equal rights to express your views in Pakistan as that of Muslims?		
4	Do you face problem as a minority in getting jobs and admissions in schools, colleges or universities?		
5	Do you have equal right in casting votes?		
6	Do you feel any hatred towards you by the Muslims?		
7	Do you have equal opportunity in acquiring electricity, gas, water and housing facilities?		
8	Do you feel in Pakistan a great percentage of Christians are illiterate due to the poverty, lack of facilities and unjust attitude of the society?		
9	Are you treated fairly in hospitals, and welfare institutes?		
10	Are Christians respected in society and have freedom to get high profile jobs in society?		

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Religious status

Sr. No	Questions	Yes	No
1	Do you visit church occasionally?		
2	Do you have freedom in visiting church?		
3	Do you have freedom in celebrating religious festivals and ceremonies?		
4	Have you ever been forced by the Muslims to accept their religion?		
5	Do you feel your religion is affected by the religion of the state?		
6	Do you feel your religion is affected by the laws of Pakistan?		
7	Do the Christians pass their lives in accordance with bible?		
8	Do you think that your churches play an important role for the religious grooming of the Christians?		
9	Do you like to perform your religious rites in gathering?		
10	Have women equal rights in religious observance?		

If you want to give any suggestion related to your issues and community please write down:

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Appendix -2

List of Respondents

G-7/1 Islamabad

No	Name	Age	Education
1	Shazād	18	Primary
2	Emanuel	20	FA
3	Georage Būtā	30	Matric
4	Waslm	22	7 th
5	Victor	27	Matric
6	Sunil	19	i.com
7	Arshad	35	Middle
8	Peter Georage	40	Matric
9	Shroon Arif	25	ACCA
10	Samson Sohail	28	BA
11	Sūnia Jāvīd	26	BBA
12	Nomān	23	B.COM
13	Imrān Habīb	24	B.COM
14	Joel	23	I.COM
15	Yāsir	25	Primary
16	Asif Sadiq	20	Matric
17	Roban Anwār	21	B.COM
18	Kalīm	30	Primary
19	Basharal	25	B.COM
20	Tanwīr	25	MBA
21	Nadīm	23	B.COM
22	Khālid Sajād	36	Matric
23	Amar Yaqūb	17	9 th
24	Keran bībī	19	FA
25	Andān	16	Primary

26	Sabā	16	Matric
27	Anosh	19	5 th
28	Tawwīr	31	No education
29	Samual	25	Middle
30	Shahīd	21	Matric
31	Imrān	25	Matric
32	Samīna	18	Matric
33	Yasmīn	16	9 th
34	Shāñ Mashtāq	18	No education
35	Mashtāq	43	No education
36	Munavar	26	No education
37	Murād	31	Matric
38	Samīna	20	No education
39	Roban Sahar	25	BA
40	Shazād	23	MBA
41	Sahar Yaqūb	18	Matric
42	Patras Gul	25	Matric
43	Shabāz Parvīz	27	Middle
44	Rāfiq	41	FA
45	Hohar Javīd	16	O Level
46	Samia Arīf	21	B.COM
47	Saba Arīf	16	Matric
48	Saloom Arīf	18	ICS
49	Shamīm	28	No education
50	Irfān	24	7 th

List of respondents

G-7/2 Islamabad

No	Name	Age	Education
1	Samūra	18	Primary
2	Majīd	43	Primary
3	Ijāz	24	Primary
4	Parvīz	38	Middle
5	Shabāz	19	Matric
6	Sārā	22	i.com
7	Jāvīd	26	BA
8	Akram	30	Middle
9	Shazād	24	Matric
10	Faryād	27	Matric
11	Parvīz	50	No education
12	Shanāz	40	No education
13	Rasīdā	60	No education
14	Sārā	22	No education
15	Sūjad	25	No education
16	Sūbia	22	Primary
17	Zīshān	25	F.S.E
18	Waqās Nayanat	20	Matric
19	Sarmīd Manzūr	21	Matric
20	Azīm Dūn	19	Matric
21	Arslān Asīf	17	Matric
22	Chād Būtā	19	Matric
23	Zīshān Sūkat	24	Matric
24	Maryam	25	ICOM

25	Rabaqa	19	BA
26	Rahīla Salīm	22	B.A
27	Dānyal	22	Middle
28	Samoon	19	Matric
29	Awas	23	MBA
30	Amārā Afzal	26	5 th
31	Sabītā	24	No education
32	Būshra	50	No education
33	Sārā	24	No education
34	Lūbna	22	Matric
35	Amār	18	Matric
36	Iāqbl Bībī	60	No education
37	Sīma	35	No education
38	Nasīm	24	9 th
39	Rāhela	30	No education
40	Rūnī Balqīs	40	No education
41	Sūmia	30	Middle
42	Nūrīn	25	No education
43	Nagma	25	Primary
44	Kaūsar Salīm	28	No education
45	Zīshān	17	I.COM
46	Hamīda	45	Middle
47	Shahla	38	Middle
48	Iram	31	Matric
49	Hamda bibi	60	No education
50	Safya N'iamat	19	FA

List of respondents

G-7/3 Islamabad

No	Name	Age	Education
1	Rahīl	17	Matric
2	Sumbal	18	Matric
3	Bābar	32	Matric
4	Rāzāq	65	Matric
5	Shanāz	30	Primary
6	Dorthy	65	Middle
7	Tanzīla	24	BA
8	Samoon Patras	18	Matric
9	Satefan	31	FA
10	Roze Sādiq	25	FA
11	Parvīn	25	No education
12	Nargīs	35	No education
13	Magarleen	28	No education
14	Fauzia	28	No education
15	Sharis	20	Middle
16	Farzāna	26	No education
17	Salmān	23	Matric
18	Arshad	24	Middle
19	Javīd	25	Middle
20	Shamshād	25	Middle
21	Shadīa	30	No education
22	Zarīna	40	7 th
23	Nasrīn	40	Primary
24	Farzāna	30	No education

25	Keran Manzūr	23	Matric
26	Sumāil Battī	20	Matric
27	Sūria	50	No education
28	Payari Bībī	60	No education
29	Sabā Felap	22	FA
30	Madīha	23	Matric
31	Shamūm	30	No education
32	Angela	28	No education
33	Vektoria	45	No education
34	Soūria	50	No education
35	Hinā	20	No education
36	Sanā	20	FA
37	Fauzia Tabasam	28	Matric
38	Ḩarūn Ḥimrān	33	No education
39	Mahtara Bībī	50	No education
40	Samarā	22	No education
41	Sardār	55	No education
42	Naṣīd	23	BA
43	Arfān	23	No education
44	Sanā Yoūnas	22	9 th
45	Fārān Malík	30	Matric
46	Ambrān	19	9 th
47	Mosaral	30	Primary
48	Rasīda	23	Primary
49	Sūnia	22	Primary
50	Nasrān	44	No education

Some snapshots of G-7 Kachī Ābādīs



An overview of G-7 Kachī Ābādī



A deserted street of Kachī Ābādīs



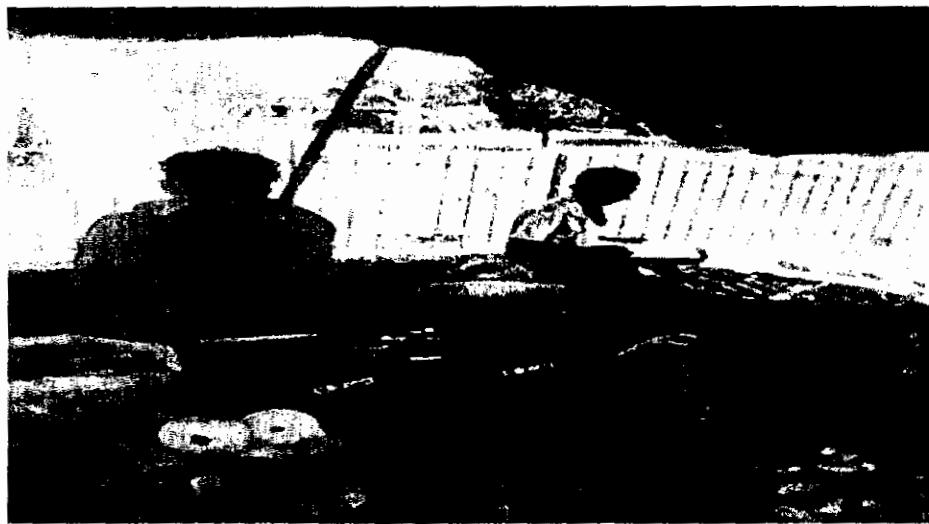
Few sweepers at work in a garden



A barber attending his customer



A shopkeeper setting up his shop



Two vegetable vendors waiting for customers



Bicycle repair shop



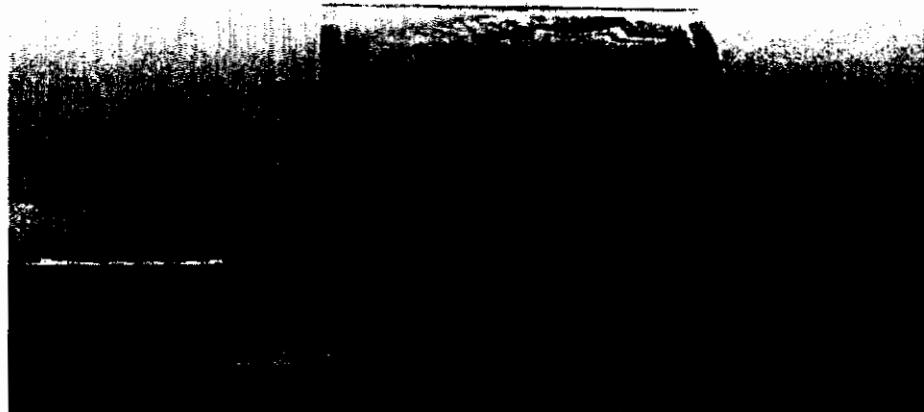
A photo of Jesus Christ inside a house



Selling floor mats on bicycle



Outside view of a church



A poster having biblical verses written over it



Inside view of the Christian School



Some children playing in the street



Inside view of a classroom



A Christian adult passing his time



