

**DOES INTERFAITH HARMONY EXIST BETWEEN MUSLIMS
AND HINDUS IN RELIGIOUS ACTIVITIES IN DISTRICT
SWAT, PAKISTAN**
(A CASE STUDY OF DISTRICT SWAT)

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ABSTRACT

This piece of research work explains some of preliminary finding of social interaction and positively in the harmony and cohesion between two different religion of Hindus and Muslims. The world of today is facing various kinds of problems. This is the cry of the hour to create a peaceful and harmonized life standard. The work makes an attempt to analyze the willingness in religious activities. And highlight the positivity of respondents towards other religions followers. The association result showed that social solidarity was non-significant (0.613) with the opinion that Hindu should celebrate their festivals and rituals publicly with out any obstacles. It is the probably the recent war of Talibanization, which has connected the sense of fear and anxiety among the locals. The relation between the Hindu participation in Muslim rituals was highly significant ($P=0.007$). The result concluded that there was peaceful and

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harmonized environment between Hindus and Muslims being living in the study area. The minority were fully enjoyed freedom and equality in Pakistan. On the bases of finding of study positive social interaction, mutual respect, positivity in thinking and positive role of media was recommended as policy guidelines.

Key words: *religious activities and Social cohesion (social solidarity).*

INTRODUCTION

According to Henslin, (1997) beliefs and practiced that isolated the profane from the sacred and the adherent into a sacred community. The Muslims came to the South Asian sub-continent as conquerors, their glory and superiority was occasionally blamed by the non-Muslims in one way or the other. According to Husain, (2009) it was against this background of uncompromised attitude of the Hindus that the Muslims raised to the occasion, affect themselves against the hatred and bad wishes of Hindu mind and threw off the Burdon of double chain of slavery, via, British superiority and Hindu dominance in the South Asian sub-continent. According to Inamullah (2010) interfaith harmony means to live and let to other for live. Ali (2007) stated that 57 countries population is Muslims majority out of 193 over the globe. Pakistan is come into being on 14th august, 1947 and a separate homeland for the Muslim of sub continents ensure with ideology of equality for all the caste and creed. Hindus and Muslims have been lived together on the same piece of land for more than one thousand years. The future does not look better for this conflict; anxiety are on the rise, people not being educated to what is really happening, and most of all, people are not understanding each other. Harmony is must and essential for the smooth running of life in the region. According to Kana Mitra, (1992) Muslims and Hindus live in subcontinent over 1000 years. During their living there is great violence, in the light of above discussion it can easily be concluded that the behavior of some Hindu leaders and the policies of the Congress helped out to widen the gulf between Hindus and the Muslims (Mahbob, 2009).

The world of today is engulfed by various kinds of dilemmas. The status of minority is much debated topic of this modern era. The interfaith harmony between the Muslim and Hindu is much significant in Khyber pakhtunkhwa. Flexibility exists in Islam regarding the rights of minorities. Unfortunately the mass media and the western countries misinterpret that the

minorities are deprived of their basic rights and freedom. The area of interest in this study will elaborate the relationship between Hindu and Muslim living together with peace and harmony. The study will also investigate the mutual respects, cooperation of both Muslims and Hindu in various ways of life.

MATERIALS AND METHODS

District swat is situating in Malakand division. There are 65 Union council and 5 tehsil in district swat. According to census of 1998 the total population was 1,257,602. District swat hosts some minority as like as Hindu and Christians. The numbers of Hindu in swat are 1581, which is 0.013% percent of the whole population. Hindu is living in the Union council of khwazakhela and local city. Purposive sampling was used as a method of data collection. The population of Muslims and Hindu was scattered and it was not possible to reach every individual. That is why the researcher used purposive sampling (Bailey 1987). The acquired populations according to criteria as we selected those members who had taken part in day to day life, like as Nazims, social workers, mullah, khans, and teacher. The total population size at that criterion stood at 400. It pertinent to mention that a sample size of 210 was determined as per criteria design by sekaran (2003). The relative sample size of distribution strata against each of the population.

$n = n \cdot \frac{N_1}{N}$ Chaudry and Kamal (1996)

N

A well thoughtont interveiw scheduale was used for both educated and uneducated respondents as tools of data collection. This comprised of almost every aspect of the study was served to collect the required information in light of specific objectives of the study. The data collected was analyzed with the help of suitable software (SPSS-20). For the simplicity the data was presented in percentage and frequencies. Chi-square (χ^2) test was used to test the hypothetical association between independent and dependent variables at bi-variate level. Following procedure was adopted to calculate chi-square as outlined by Tai (1978)

$$(\chi^2) = x^2 = \sum_{j=1}^j \sum_{i=1}^k \frac{(o_{ij} - e_{ij})^2}{e_{ij}}$$

Where

(χ^2) = Chi-square for two categorical variables

o_{ij} = the observed frequencies in the cross-classified category at *i*th row and *j*th column

e_{ij} = the expected frequency for the same category, assuming no association between variables under investigation.

RESULTS AND DISCUSSION

Respondents' Attitudes about religious activities

This is described in article of religion that some scholars claims that religious freedom in Pakistan is impossible, Kemble (2009). Religion is a key in the development of harmony to life the table given below (4.2.1) indicated that out of 100% respondents 97.6 % of the respondent described that Hindu should celebrate their festivals publicly. While the rest of 2.7% respondents responded negativity this finding is in total negative to Kemble (2009) that religion freedom is impossible in Pakistan. Another statement to ask something that either Hindu take part of religious activities in Muslim festivals. Some 91% respondent's responded that Hindu should takes part in Muslim religious festivals. While the rest of 9% response negatively. In addition upon the participation of Muslims with Hindu.i.e 58.6 % of respondents showed willingness upon their participation in Hindu religious festivals while 41.4 % were not take any interest in Hindu religious rituals. Hindu in Pakistan has suffered badly since the division of united India in 1947. In the province of sindh, a Hindu man was accused of blasphemy law and beaten to death by his co-workers (Ali, 2009).

Similarly the acceptability of Hindu religious festivals among Muslim out of total some 98.6% opined that Hindu festivals are acceptable among Muslim while the rest of i.e1.4 % respondents rejected their festivals celebrations. Regarding the affects of Hindu practices upon Muslims some i.e. 96.2% respondents responded that our life is not affected by Hindu religious celebration while 3.8% strongly claimed that our life is clearly affected by their celebration. One of the statements that to identify the views of Hindu 98.1 % respondents said that Hindu has positive approach towards Muslim religious celebration. This is totally against the view of Amir (2002) that Islamic society such is in Pakistan, non-Muslim hardly enjoy equality of social and religious status.

Table 1 Respondents Attitudes on religious activities

SATMENT	TOTAL	Yes	No
Do you like that the Hindu should celebrate their festivals publicly?	210(100)	205(97.6)	5(2.4)

Do you want Hindu to participate in Muslim rituals/festivals?	210(100)	191(91.0)	19(9.0)
Have you ever participate in Hindu religious rituals/festivals?	210(100)	123(58.6)	87(41.4)
Are the rituals/festivals celebrations of Hindu permissible/ acceptable in Muslims society?	210(100)	207(98.6)	3(1.4)
Is your smooth life affected by Hindu celebration and religious activities?	210(100)	8(3.8)	202(96.2)
Does Hindu have positive approach towards Muslim festivals?	210(100)	206(98.1)	4(1.9)

Table values in each cell indicate frequency while value of parenthesis indicated percentage.

BI-VARIATE ANALYSIS

Association between Religious Activities and Social Solidarity

Social solidarity and harmonized life is disturbed now a day in all over the world. Understanding of religious activities and practices of each other could leads towards a stabilized environment from disclosed sects to living together. Thus the result help to conclude that harmonized life and environment between Hindu and Muslims were found. This is the need of the day and the responsibility of government to promote and appreciate such a kind of relationship between both religious followers.

Table no 4.3.1 showed the relationship of solidarity was non-significant (0.613) with the opinion that Hindu should celebrate their festivals and rituals publicly with out any obstacles. It is the probably the recent war of Talibanization, which has connected the sense of fear and anxiety among the locals. The relation between the Hindu participation in Muslim rituals was highly significant (P=0.007). It is afraid from the result that people understand participation as a key towards social cohesion and solidarity. However non significant (P= 0.452) relationship was found in the participation of Hindu festivals by Muslims along with a non-significant (P=0.696) relationship was found in regard the Hindu rituals celebration is acceptable among Muslim society. It is due to prevalent threats to law and order situation while, commoners have few to publicly away festivals.

Furthermore the result showed the relationship of solidarity was non-significant (P=0.519) with respect to the Muslims life is affected by Hindu celebration. Here, it is depicted that a sense of accommodation was prevalent for both sects to perform. Similarly, relationship between the Hindu positive approach towards Muslims festivals was non-significant (P=0.652). Moreover a non-significant (P=0.652) relationship was found in the restriction upon Hindu rituals and religious practices. It is indicated towards complete freedom of expression for minorities

Table 2 Associations between Religious Activities and Social Solidarity

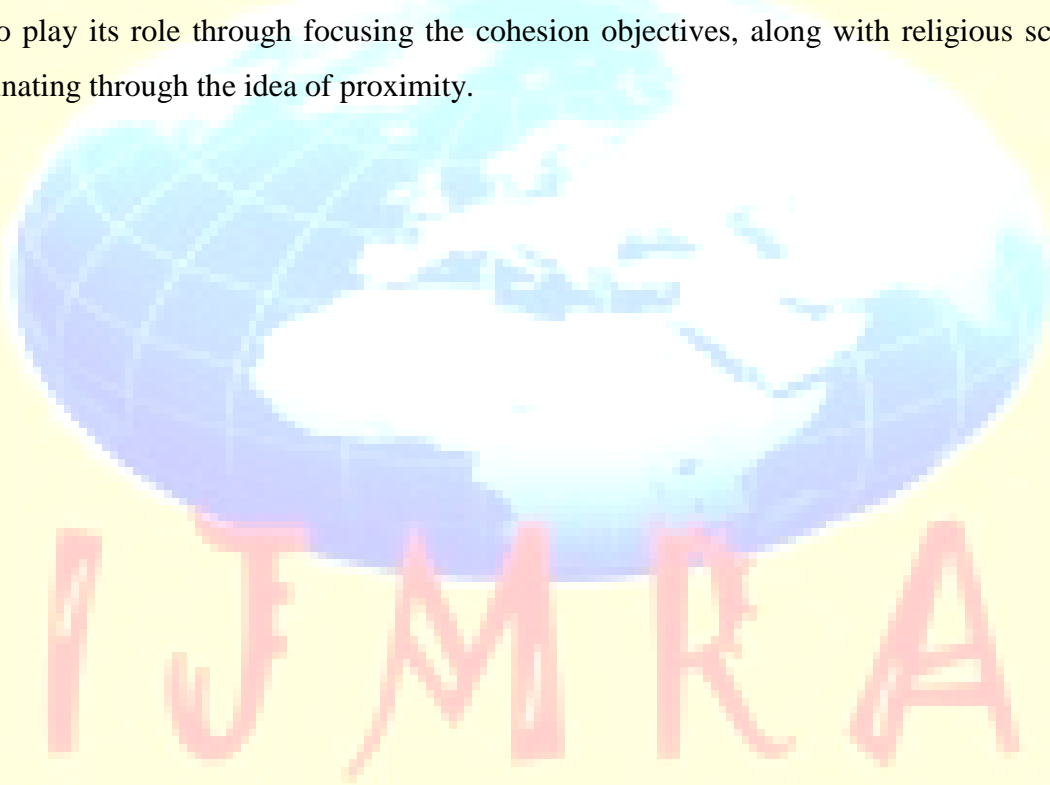
STATEMENTS	Attitude	Social solidarity		TOTAL	STASTICS
		Yes	No		
Do you like that the Hindu should celebrate their festivals publicly?	Yes	195(95.1)	10(4.9)	205(97.6)	$\chi^2 = 0.256(P=0.613)$
	No	5(100.)	0(.0)	5(2.4)	
Do you want Hindu to participate in Muslim rituals/festivals?	Yes	182(95.3)	10(4.7)	192(91.0)	$\chi^2 = 9.876(P=0.007)$
	No	18(100)	0(100)	18(9.0)	
Have you ever participate in Hindu religious rituals/festivals?	Yes	116(94.3)	7(5.7)	123(58.6)	$\chi^2 = 0.565(P=0.452)$
	No	84(96.6)	3(3.4)	87(41.4)	
Are the rituals/festivals celebrations of Hindu permissible/ acceptable in Muslims society?	Yes	197(95.2)	10(4.8)	207(98.6)	$\chi^2 = .152(P=0.696)$
	No	3(100)	0(.0)	3(1.4)	
Is your smooth life affected by Hindu celebration and religious activities?	Yes	8(100)	0(.0)	8(3.8)	$\chi^2 = 0.416(P=0.519)$
	No	192(95.0)	10(5.0)	202(96.2)	
Does Hindu have positive approach towards Muslim festivals?	Yes	196(95.1)	10(4.9)	206(98.1)	$\chi^2 = 0.204(P=0.652)$
	No	4(100)	0(.0)	4(1.9)	
Restriction upon Hindu rituals	Yes	4(100)	0(.0)	4(1.9)	$\chi^2 = 0.204(P=0.652)$
	No	196(95.1)	10(4.9)	206(98.1)	

Table values in each cell indicate frequency while value of parenthesis indicated percentage.

SUMMARY, CONCLUSION AND RECOMINDATIONS

The study titled interfaith harmony was conducted in swat to determine the level of interfaith harmony with special focus to Hindus and Muslims relationship. It is concluded that a congenial atmosphere was prevalent here in religious freedom and participation i.e., trade and reciprocal activities along with co-sharing educational system. Muslims were fond to be participation in all cultural/ rituals practices of the Hindus irrespective of their minority status.

According to conducted research both of the communities had a smooth and peaceful environment of mutual respect, . Sustainability in their relationship is recommended hereby- maximum level of participation from both communities in religious freedom. A vibrant media needs to play its role through focusing the cohesion objectives, along with religious scriptures indoctrinating through the idea of proximity.



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