

**DOES INTERFAITH HARMONY EXIST BETWEEN MUSLIMS
AND HINDUS 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 positivity 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 economic transaction and business. And highlight the positivity of respondents towards other religions followers. The association result showed that that relationship of social solidarity was significant ($P=0.003$) with the opinion of that respondents have relation with Hindu. Similarly significant relationship ($P=0.020$) was found between Hindus participation in economic activities leads interfaith harmony. This result concluded that there was peaceful and 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 were recommended as policy guidelines.

Key words: economic activities and Social cohesion.

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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)

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

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

Explanation of the Economic Aspect in light of interfaith harmony

Economic institution is a backbone in the development and progress of a nation. It plays a very important role in bringing solidarity and cohesion. The table 1.1 showed the out of 100 % respondents 99.5 % respondents said that they taking part in the economic activities of Hindu and some 0.5 % of respondents are not take part in their economic activities. Asking about the participation of Hindu in economic activities out of 100 % respondents, majority i.e., 99 % Muslim were willing for their participation in economic activities while 1% respondents opposed it. Regarding another statement of either their participation leads harmony was supported as 95.2 % of respondents were in the fever that their participation in economic activities leads harmony and solidarity , while the rest i.e. 4.8 % respondents responded in negation. One of the statements was that positive relation can be built through economic transaction and relation. Similarly, 97.1 % respondent's claims that favorable and positive relation can be built on economic relation and business transaction between the two faith holders. In contrast of it 2.9 % of respondents showing negativity in this regard. Clearing about the difficulties with Hindu out of total 99% respondents described that there is no difficulty in economic transaction with minority. This was discussed by Inamullah (2009), that the minority group worker face wage discrimination and other economic exploitation in Pakistan. To judge the relation of Muslims with Hindu in economic sector 71% of respondents indicated economic relations with Hindu in the area and 29% did not support. This is concluded from above finding that solidarity amongst various sects/faith holders living in a common prosperity had to stable economic relationship. This is to ensure a home of activities hand and provision of employment and prosperity as subsequent order

Table 1.1 Showing Respondents Attitudes about economic activities

SATMENT	TOTAL	Yes	No
Do you participate in the economic activities of Hindu?	210(100)	209(99.5)	1(0.5)
Do you want the Hindu to participate in all economic activities?	210(100)	208(99.0)	2(1.0)
Do you think that the Hindu participation in economic activities leads interfaith harmony?	210(100)	200(95.2)	10(4.8)
Can positive and favorable relation be built up by mutual economic and	210(100)	204(97.1)	6(2.9)

business transactions?			
Do you have economic relation with Hindu?	210(100)	149(71.0)	61(29.0)
Is there any difficulty in the economic transaction and relation with Hindu	210(100)	2(1.0)	208(99.0)
Are you willing with Hindu in economic transaction and relationship?	210(100)	210(100)	0

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

BI-VARIATE ANALYSIS

Association between economic activities and social solidarity

Economic activities between Hindu and Muslims play a key role in social solidarity and harmonized life. It includes the participation of each other in economic activities, which could become a herbing to the own of property through government of employment and empowerment in life standard. These findings fully support the view of Ahsan (2002) that economic deprivation, isolation and sanction leads frustration and anxiety among the members of society.

The association result at table no 1.2 showed that relationship of social solidarity was significant ($P=0.003$) with the opinion of that respondents had relation with Hindu. This finding supported the view of Afshain (2012) that Hindus are loyal citizens of Pakistan. They have their own property and business which maintain their bondage to this country. Similarly, a significant relationship ($P=0.020$) was found that the Hindu participation in economic activities leads towards solidarity. These results were attributed able to the facts economic hand have keen vital for social solidarity. The result further showed a non-significant ($P=0.823$) relationship was found in the participation of Muslim in the economic activities of Hindu and social solidarity. Similarly a non-significant ($P=0.751$) relationship was found in Hindu participation in all economic activities and social cohesion. A non-significant ($P=0.165$) relationship was found between positive relation be build up by mutual economic and business transaction with social solidarity. Moreover a non-significant ($P=0.751$) relationship was also found with difficulties facing in the economic transaction and relation with Hindu with social solidarity. Economic activities are the basic requirement of life. Through economic activities one can easily mould the

existing million towards social cohesion and social solidarity. A harmonized and peaceful environment can be create and build up by economic transaction and economic relation.

Table 1.2 Association between educational activities and social solidarity

STATEMENTS	attitude	Social solidarity		TOTAL	STASTICS
		Yes	No		
Do you participate in the economic activities of Hindu?	Yes	199(95.2)	10(4.8)	209(99.5)	$\chi^2 = 0.050(P=0.823)$
	No	1(100)	0(.0)	1(0.5)	
Do you want the Hindu to participate in all economic activities?	Yes	198(95.2)	10(4.8)	208(99.0)	$\chi^2 = 0.101(P=0.751)$
	No	2(100)	0(.0)	2(1.0)	
Do you think that the Hindu participation in economic activities leads interfaith harmony?	Yes	192(96.0)	8(4.0)	200(95.2)	$\chi^2 = 5.376(P=0.020)$
	No	8(80.0)	2(20.0)	10(4.8)	
Can positive and favorable relation be built up by mutual economic and business transactions?	Yes	195(95.6)	9(4.4)	204(97.1)	$\chi^2 = 1.930(P=0.165)$
	No	5(83.3)	1(16.7)	6(2.9)	
Do you have economic relation with Hindu?	Yes	146(98.0)	3(2.0)	149(71.0)	$\chi^2 = 8.544(P=0.003)$
	No	54(88.5)	7(11.5)	61(29.0)	
Is there any difficulty in the economic transaction and relation with Hindu	Yes	2(100)	0(.0)	21.0)	$\chi^2 = 0.101(P=0.751)$
	No	198(95.2)	8(4.8)	208(99.0)	

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 prevaliant hare in economic cooperation 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 community in business and rituals. A vibrant media needs to play its role through focussing the cohesion objectives, along with religious scrupture indoctrinating through the idea of proxmity.

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