



Attitudes about Interfaith Harmony: A Case Study of Muslims and Hindus social Relationship in District Swat

Vol. IV, No. III (Summer 2019) | Page: 397 – 402 | DOI: 10.31703/grr.2019(IV-III).44

p- ISSN: 2616-955X | e-ISSN: 2663-7030 | ISSN-L: 2616-955X

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Abstract

The position of the minority has been discussed in the context of contemporary developments. The interfaith harmony between majority and minority is much significant in Khyber Pakhtunkhwa, Pakistan. The study focused to assassinate the interfaith harmony between Muslims and Hindus in district Swat of Khyber Pakhtunkhwa. The main aim of the study is to investigate that either there exists harmony between both faith holders or not. Stratified random sampling was utilized as a strategy for information assortment. The sample size of 210 respondents was determined as per criteria design by Sekaran. The study carried out a univariate analysis to determine the interfaith harmony in frequency and percentage. The study helps to produce an environment conducive to the arrangement of equivalent financial, instructive and work openings. The study serves as a social gospel for the majority and minorities to mold their behaviors and increase their tolerance and thus to ensure a peaceful survival of both sides.

Key Words: Nice Nexus, Social Relationship, Interfaith Harmony, Interfaith Dialogue and Mutual Regards

Introduction

Minorities are a vital piece of a general public described by heterogeneous and multi-social gatherings. Each enormous society includes distinctive ethnic and religious groups. Each country has at least one than one minority bunches grounded on certain ethnic, social, religious, etymology properties which are not quite the same as that of the bigger populace of that nation. It represents an issue of conjunction amid multi-racial groups. For the tranquil and effective existence in such social orders, the individuals essential to create common getting, agreement, and accord on some mutual standards. Getting, resistance and the soul of concurrence are the key components driving towards flourishing and development of society. Interfaith harmony is a way of thinking which dependent on the view of living and lets others live in a harmonious environment. Researchers concur that solid societal, governmental and monetary connections of marginal with a dominant part in some random domain can ensure harmony and advancement in that country. Pakistan has numerous minority bunches in its various regions and their social change has gotten one of the basic issues in the present time. As opposed to minorities among various segments of the populace over the globe experience the ill effects of disparity in social, political, financial, social and strict circles of life (Paul, 2008; Yoay, 2008; Hussain, 2009).

Pakistan is the lone express everywhere throughout the globe engraved altogether based on Muslim attributes from the territory of India (sub-continent). Even though its populace's have diverse associations of race and religion, the state arrangement in Pakistan was with the ultimate objective that it all the time relied upon the forces of reactionary Islamists in the express that completed the arrangement for the ordinary and everyone. While, the subordinated cluster predominantly the Christian nondominant aggregate of the wide-open were underestimated and vilified institutionally and prohibited also, important in the limitation of social opportunity and benefits of the minority. The immense picture of the state as an Islamic state and the features of the Muslim Population explain the violence of structure in opposition to Christian and some other oppressed assembling and the current calamity of individual advantages encroachment in the state. The political updates of Pakistan ultra-

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Islamic and its fundamental Islamic setups have finished lifetime hopeless for the non-dominant groups, who are exposed to human assaults, characteristics of shame, institutional hardship, abuse and narrow mindedness (Riaz, 2014). The study conducted by Ayesha (1997) also expresses that the rise of Islamic radicalism put religious minorities under colossal social and political worry, now and again inciting brutality against their individuals. The relations which occur among the different kinds of religious followers as like as Islam, Christianity, and Hinduism are called interfaith harmony (Ayesha, 1997).

Ali (2007) stated that 57 countries' population is Muslim majority out of 193 over the globe. Muslims and Hindus have been lived together on the same piece of land for a few centuries. The future does not look better for this conflict; anxiety is on the rise, people not being educated to what is happening, and most of all, people are not understanding each other (Guston, 2009). Islam the religion of peace as Allah Almighty say's in Quran, "O people of the book, come to common terms as between us and you: That we worship none but Allah; that we associate no partner with Him; That we erect not, from among ourselves, lord and patrons other than, Allah". (Sure Al Imran chapter no 3, verse #64)".

According to Rabia (2015) "the minorities of Pakistan confronted extreme and unrelenting intimidation, persecution and act of brutality throughout the reporting time from June 2013 to June 2014. More than 30 attacks of varying intensity under attack the community of Christians, at least seven places of their worships were destroyed and 13 persons of Christians were kidnapped. The kidnapping of a minority is ordinary and repeatedly went unrestrained by the state. In 2013 afire-raising attacks on a working group of Christians resolution of Joseph colony and a suicide attacks over the all saint churches in Peshawar resulted in the sensitive sense of uncertainty among the persons of christens community leading to an enhance in the members of Christians citizens in search of a place of safety out of the country. In 2014 an awful note when a poor couple of Christian, serving in a brick-kiln, was burnt alive by a hyperactive Muslim crowd due to assertion of blasphemy in the territory of Punjab. This procedure of maltreatment and violent behavior persistent in 2015 as two places of Christian worship were attacked in Lahore's Christian neighborhood of Youhanabad. The circumstances led to a common violent tumult when a crown of the Christian community supposedly killed two men of Muslim in the consequences of attacks on the church. Muslim extremist groups' targeted religious subordinated group in the response of their attacks, the police of Punjab displayed an obviously advanced level of undertaking in investigating alleged acts of assault by the members of a minority group. The security of the subservient group remained a low main concern. RIPP organized a round table on the difficulties faced by religious minorities in Pakistan" (RIPP 2014).

Literature Review

The minority is a second rate gathering and their kin have significantly less control over their life as opposed to the individual from a main and greater part gathering. This isn't confined to the scientific minority, for instance, ladies, dark in Mississippi and dark of South Africa. A subordinated or ward bunch in sociological nous doesn't have a civil, predominant and driving gathering in the public eye. In socio-financial matters, the word minority, for the most part, alludes towards subjection racial gathering in a social setting (that is acknowledged in respect of oral correspondence, individuals have a place with a nation, confidence, and societies). The individuals of other non-predominant gatherings comprise individuals with being handicap, exchange and modern cluster of subservient, age minorities, and sections of sexuality (sex personality varies from the standard of sociological) (Wahab and Ahmad, 2005). Faith-based minorities are a cluster of individuals who have very restricted faith held by the standard. Everywhere throughout the world, most nations have a strict subordinate gathering. Presently the world accepts that people ought to have the freedom to choose their religion for training or to maintain a strategic distance from it (secularism or free-thought), and they have an opportunity right now convert from one confidence to any more (Lyal, 2004). Zafar (2014) examined that the issues of the subjected bunch are widespread. The survey right now that not just creating a country on the planet is deceived by the issues of minorities yet created countries additionally confronted such sort of issues. Fouzia (2014) investigated that religious minorities are faced carelessness from state establishment and abused by radical gathering. A minority are monetarily denied and in reverse instructively. They have untalented employments, little pay an assortment of social issues looked to them in their everyday life. Occupations, advancement, and security are not given to

them because of bias and segregation. Sad to report, the administration of minorities has been distanced and fruitless to play out its part right now (Safia, 2015).

Interfaith Harmony

According to Mitra, (1992) Islam and Hindu live in the subcontinent over 1000 years. In light of the above conversation, it can undoubtedly be presumed that the conduct of some Hindu heads and the arrangements of the Congress assisted to extend the inlet among Hindus and the Muslims (Mahbob, 2009). They also spent some time in peace but now Muslims and Hindu do not indicate and reflect common comprehension and gratefulness for one another in their everyday life. There are some rare cases of deep friendship between individuals of Hindus and Muslims. There are even some cases of the conjugal relationship. Muslims, in general, consider Hindus god worshipper, misguided worshipers, and polytheists, and instructed Muslims are haughty (Scornful) of the imbalance of the Hindu station framework. Such a way Hindu stereotyped that Muslims are meat-eaters. Therefore both have their way of superiority and impropriety. Harmony and peace are used commonly for replacing each other. Interfaith harmony is the most important and essential for the progress and development world widely (Frances, 2009). This is to be noted that there shall be no disparity and discrimination against any community in the granting of the exemption. From above it is clear that security and safeguard for valid and legitimate rights and minorities are most important for the smooth running of society and nation (Akhtar & Azeez, 2012). Pakistan Muslim League wing, (2011) is committed to fully harness the potential and contribution of the Minorities in all walks of life. The post-9/11 circumstance has gotten a few elements in the world and there are champs and sprinters right now. This circumstance doesn't help in bringing worldwide harmony and thriving; rather, it makes more deterrents. It contends that the worldwide media is a significant wellspring of casual instruction. In any case, lamentably it is overwhelmed by major worldwide players and they use it to impact worldwide conclusion by accusing Islam and Muslims. This system isn't in favor of advancing worldwide harmony when on a few events Islam has been marked a fierce religion while Muslims are named as radical (Ahsan & Musteen, 2011). The subject of nexus between religions is very important nowadays. Religion is usually involved almost in every war between different nations. This is not only the primary cause but as a validating and intensifying factor.

Aims and Objectives

The basic aim of the study was to search that either there exists harmony among Muslims and Hindus in there day to day activities. Also, the study investigates relationships and dependency in various aspects of life i.e social, economic, religious and educational activities. The twist of the study is to operationalize the harmony and interfaith dialogue between majorities and Hindu minorities. The participation in social, economic, religious, and educational reflects significant solidarity and harmony irrespective of their religions.

Methodology

District swat is situating in Malakand division and there are 65 Union councils and 5 tehsils in it. According to the 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 utilized as a way for the collection of data. The number of inhabitants in Muslims and Hindu was dissipated and it was unrealistic to contact each person. That is the reason the researchers utilized 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 Nazims, social workers, mullah, khans, and teacher. The entire populace sizes at that foundation remain at 400 genuinely circulated against every classification alongside relative example size through the strategy of proportional allocation. For the sack to collect relevant data the researchers selected those members who have taken part in day to day life with Hindu. It is relevant to refer to that a sample size of 210 was resolved according to criteria planed by Sekaran (2003). The study carried out a univariate analysis to determine the interfaith harmony in frequency and percentage.

Break up Sample Size

| S.No | Villagers | Population | Sample size |
|------|----------------|------------|-------------|
| 1 | Nazims/leaders | 65 | 36 |
| 2 | Khan/Malak | 45 | 24 |
| 3 | Mullah | 70 | 38 |
| 4 | S.Workers | 90 | 48 |
| 5 | Teachers | 120 | 64 |
| 6 | Total | 400 | 210 |

Source; social welfare department Mingora Swat

Uni Variate Analyses

According to qualities' of the inquiries fused in the tool, each respondent was met in the type of a progression of explanations inside each chose variable, ordered of two reactions (Yes and No). The respondents were solicited by the nature from the configuration of inquiries and put according to their reaction to each address as needs be. Asking about Interfaith harmony the study operationalized in light of cultural, religious, economical and religious activities.

Table 1. Showing Respondents Attitudes about Interfaith Harmony

| Statements | Total | Yes | No |
|---|----------|-----------|---------|
| Is harmony found in the living standard of minority and Muslim | 210(100) | 196(93.3) | 14(6.7) |
| Do the shared regard for religious exercises leads towards a fit and harmonized life. | 210(100) | 195(92.9) | 15(7.1) |
| Is there happened entrance into the intercultural qualities of Muslims and minorities? | 210(100) | 197(93.8) | 13(6.2) |
| Are harmony and amicability delivered by decent (Nice) nexus and well-mannered conduct approach b/w Muslims and minority? | 210(100) | 201(95.7) | 9(4.3) |
| Do combined education and economic activities bring about cohesion b/w Muslim and minority? | 210(100) | 199(94.8) | 11(5.2) |
| Is social solidarity occurring due to interfaith harmony? | 210(100) | 198(94.3) | 12(5.7) |
| Is congruity a key to social advancement and improvement? | 210(100) | 209(99.5) | 1(0.5) |
| Do you think that harmony produces security and freedom for the minority. | 210(100) | 203(96.7) | 7(3.3) |

Table qualities in every cell demonstrate recurrence while estimation of bracket showed rate.

Showing Respondents Attitudes about Interfaith Harmony's

Interfaith harmony means deep understanding and positive interaction between different religious followers. Harmony is a basic foundation to improve the standard of living and get the achievement. Traditionally in Islamic culture, for example, Pakistan, non-Muslim scarcely appreciate equity of social and religious status (Amir, 2002). The aforesaid table declared that the majority 93.3 % of respondents claimed that there was harmony in the living standard of minority and Muslims while the remaining 6.7 % discussed that there is a lack of harmony in their living standard. It is probably due to segregation of facts disclosed by Amir (2002) that out of 100% of respondents

92.9 % of respondents said that mutual respect for religious activities leads interfaith harmony and only 7.1 % showed negativity in the sense of harmony and prosperity. Social and cultural aspects is another variable that could lead to solidarity and cohesion. Socio-cultural variable includes legal rights, social cohesion, equal status religious and cultural freedom, security, violence, and inequality. In addition to asking about that intercultural activity and characteristics i.e. 93.8 % of respondents claimed that penetration occurred in their intercultural characteristics of Muslims and minority with 6.2 % in negation. This is in total to the curriculum.

Ayesha (1997), the rise of Islamic radicalism put religious minorities under colossal social and political worry, now and again inciting brutality against their individuals. Similarly, 95.7 % of respondents responded that a polite behavioral approach and nice nexus between each other produced harmony and a peaceful environment. Regarding asking about education and solidarity out of 100 % respondents 94.8 % of respondents disclosed that combined education and economic activities bring cohesion and solidarity with 5.2 % of respondents were opposed to it. Collaboration among majority and minority bunches in monetary exercises give the establishment to certainty working among the gatherings. Making sure about occupation creates trust in the public arena and gives an opening to exchange on other cultural issues like instructive and recreational issues. The aftereffect of such positive connections is in general harmony working in the general public. Nazir (2017) depicted that minorities played out a key and viable job in harmony and union alongside varying backgrounds. They are assuming a crucial job for the thriving, development and improvement of the nation. Typically they are notable regarding instructing, legal executive, social hirelings, writer and exchange.

The majority i.e 94.3 % of respondents claimed that social solidarity occurred due to interfaith harmony and social interaction between majorities and minorities. While only 5.7 % of respondents rejected the statement in respect of social interaction and solidarity. Social connection is the procedure by which individuals and gatherings act and respond with one another. Sociologically different social association forms are extending from participation, rivalry, convenience and osmosis on one side, to war, viciousness, and struggle on the opposite side. Some of the social procedures are integrative and others are dis-integrative for the general public. The general cultural endeavors are to advance integrative social collaboration forms and conquer the dis-integrative social procedures and their results (Farley, 1988). Asking upon about progress and development majority i.e. 99.5 % of respondents depicted that harmony is key for social progress and development. And the rest of 0.5 is in this fever. Security and freedom is the need of the hours as per as security is concerned out of 100 % respondents majority 96.7% respondents disclosed that interfaith harmony produced security and freedom for minority, with 3.3 stood otherwise. The positive social connection gives the premise of seeing each other's issues, helping one another, improvement of social attachment and accomplishment of cultural objectives of harmony and advancement. The contribution of minorities in financial exercises opens the roads for their monetary satisfaction and vocation support. A financially steady minority is increasingly certain to work for the advancement of society and examine their other cultural needs like instruction, recreation and strict opportunity to the larger part bunches with certainty. The connection planned on these grounds makes interfaith congruity among strict gatherings and dishearten brutality and its premise to occur.

Conclusions

The study was conducted in swat to determine the level of interfaith harmony with special focus to Hindus and Muslim relationships. The study concluded that a congenial atmosphere based economic cooperation of trade and a reciprocal activity was prevalent along with the co-sharing educational system. Muslims show willingness to participate in all cultural/ rituals practices of Hindus irrespective of their minority status. Status differentiation and religious attachment were negligible. Moreover, curriculum practices were although owned by both of the faith holders, however separate curriculums based on religious attachment was surfaced as the demand of the situation. This is recommended based on findings that religious scripture must be indoctrinated with the idea of their proximity in the real world. So to do this, the idea of misconception in their mind whereby making them capable of understanding each other

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