

Bridging The Divides: Understanding Social Interaction Between Christians and Muslims in Lahore

Ismail Ropari

PhD Scholar, Department of Comparative Religion

Faculty of Islamic Studies

International Islamic University Islamabad, Pakistan

Email: ismailropari@gmail.com

Dr Siddiq Ali Chishti

Assistant Professor Department of Comparative Religion

Faculty of Islamic Studies

International Islamic University Islamabad, Pakistan

Email: siddiq.ali@iiu.edu.pk

Abstract

This article discusses the social interaction among Christians and Muslims in the context of the second-largest Pakistani city of Lahore, using the Mixed Method approach. i.e. Qualitative and Quantitative. The qualitative analysis reveals a predominantly positive dimension of social interaction, characterized by mutual respect, participation in religious celebrations, and support for one another. However, the study showed some prejudices, discrimination, and challenges the Christian community faces. In comparison, the quantitative data explore interreligious knowledge, social interactions in various areas of life, and perceptions of safety. The findings suggest the importance of collaboration, understanding, and equal rights for all citizens. Finally, the study concludes with recommendations such as encouraging communication among Muslims and Christians following court recommendations and ensuring fair representation. Furthermore, addressing these recommendations can help to develop an enabling and more inclusive and harmonious society in Lahore.

Keywords: Social interaction, Christians, Muslims, Prejudices Collaboration

Introduction

Lahore, a prominent historical city, is a social, political and economic center. It is home to a majority Muslim population and Christian, Sikh and Hindu minorities.¹ Census data shows that Christians make up around 6% of the people of Lahore.² From the time of the Mughal emperor Akbar, Christian missionaries have played an essential role in Lahore's history. Formally, Protestant and Catholic missionaries began working in Punjab, including Lahore, in the 19th and early 20th centuries. Pakistan's Christian community, particularly in Punjab, is rooted in conversions from lower castes. Known as the *Churhas* of Punjab, they embraced Christianity because of their social and economic marginalization.³

There are many literary sources on the condition of minorities in Pakistan, especially the Christian community, which reveal the challenges they face due to persecution and social discrimination. However, there is a need for further investigation into the intricate dynamics of social interaction and cultural exchange between Muslims and Christians in Pakistan in general and in Lahore in particular. Understanding how these communities coexist, engage with one another, and navigate the challenges of religious diversity within the city is essential. This gap must be addressed by exploring the specific nuances of their interactions and the factors contributing to social cohesion and interfaith dialogue in Lahore. In this study, we employed a mix method research approach to gain a deeper understanding of the issue.

Our research design consists of a sequential transformative mixed-method design with qualitative and quantitative phases.⁴

In the qualitative phase, fifteen Christian and Muslim community participants were interviewed. In the quantitative phase, 500 respondents were asked to complete questionnaires equally divided between Christians and Muslims. We use purposeful sampling for the qualitative phase, identifying individuals who can provide specific insights, and convenience sampling for the quantitative phase. A comprehensive evaluation process involves supervisors, colleagues, scholars, and experts constructing and validating structured interviews and questionnaires. Questionnaires include sections on demographic information, interreligious and intrareligious understanding, and social interaction. This research methodology provides reliable and comprehensive data for analyzing and interpreting social interactions between Christians and Muslims in Lahore.

Qualitative Data Presentation;

Respondents for Qualitative Phase:

S#	Respondent ID #	Gender	Religion	Profession
1	Respondent # 1	Male	Islam	Religious Scholar
2	Respondent # 2	Male	Islam	Religious Scholar
3	Respondent # 3	Male	Islam	Religious Scholar
4	Respondent # 4	Male	Christianity	Religious Scholar
5	Respondent # 5	Male	Christianity	Religious Scholar

6	Respondent # 6	Male	Christianity	Religious Scholar
7	Respondent # 7	Male	Christianity	School Teacher
8	Respondent # 8	Male	Christianity	Social Scientist
9	Respondent # 9	Male	Christianity	Businessman
10	Respondent # 10	Male	Christianity	Politician
11	Respondent # 11	Male	Christianity	Member from Civil Society
12	Respondent # 12	Male	Christianity	Doctor
13	Respondent # 13	Male	Christianity	Student
14	Respondent # 14	Female	Islam	Motivational Trainer
15	Respondent # 15	Male	Christianity	Driver

Respondent # 1: (Islamic Religious scholar)

The Islamic faith promotes peace and equality and values the rights of minorities. According to Islamic law, every individual has five fundamental rights: religion, life, mind, progeny, and property. There is a strong emphasis on the freedom of religion in the Quran and a prohibition against forced conversion. According to Islam, the government must provide all citizens security, housing, food, and clothing. In Lahore, a predominantly Muslim city with a Christian minority, positive social interaction exists due to the influence of religion. Islam in Pakistan promotes peaceful coexistence between Muslims and Christians.

Respondent # 2: (Islamic Religious Scholar)

Islam promotes mercy and equal rights for all, regardless of religious affiliation. In all his dealings with Muslims and non-Muslims, the Prophet Muhammad (peace be upon him) exemplified kindness. Islamic law prohibits discrimination based on religion, which allows minorities to practice their faith and resolve disputes according to their religious teachings. The city of Lahore, which is a multicultural city, has a significant Christian population. Despite incidents such as the Joseph colony attack, where a mob targeted Christians, there has been a peaceful interaction between the two communities. Religion plays an essential role in maintaining this harmony. As a Muslim scholar, the individual has

witnessed positive relationships between Muslims and Christians and emphasizes the importance of religious teachings in fostering peaceful social relationships.

Respondent#3 (Islamic Religious Scholar)

As a religion, Islam emphasizes love, peace, and equality. Due to the guidance of the Islamic faith, the outcome is that individuals and societies are encouraged to achieve their best potential, emphasizing the promotion of equal rights for all members, regardless of their religious affiliation. All citizens of Lahore, Pakistan, including minorities, enjoy equal rights. Despite false propaganda and discrimination against Pakistani minorities, Muslims and Christians have worked together to address challenges and promote peace and equality in the country. As a head of a religious madrasah, the individual actively supports the rights of Christians and fosters a peaceful coexistence. Positive social interaction is strengthened through gatherings and resolving issues as a family. Pakistan's reality differs from what is portrayed in international media, with Christians holding higher government and civil society positions. It cannot be proven that Christians in the country are subjected to prevalent discrimination and persecution.

Respondent # 4 (Christian Religious Scholar)

The history of Christianity in Pakistan dates back to the first century AD. Even though Christians are a minority in a predominantly Muslim country, they have enjoyed certain liberties and have interacted with the Muslim majority in Lahore. However, President Zia-ul-Haq's introduction of separate electoral systems led to a division among minorities and discrimination against Christians—the leader of a Christian seminary and organization advocates for peaceful interactions and communication between Christians and Muslims. The behaviour of religious representatives and the general public towards Christians is generally friendly and tolerant, despite challenges in the political sphere. Several initiatives are underway to invite well-known Muslim scholars to engage in interfaith discussions about promoting peace.

Respondent # 5 (Christian Religious Scholar)

The Quran and the Holy Bible emphasize the importance of love, peace, and equality for Christians. Both religions promote respect, fairness,

freedom, and a friendly environment. In Lahore, religion is essential in facilitating positive and peaceful interactions between Christian and Muslim communities. Despite past tragic incidents, the current situation has improved as a result of increased education and an increase in tolerance among individuals. In Lahore, Christians feel safe and enjoy equal rights from society and government. The assertion that minorities are unsafe is condemned, as Christians feel safe and enjoy equal rights from society and the government. As a result, religious freedom is safeguarded, allowing Christians to practice their faith, celebrate festivals, and exchange greetings with their Muslim neighbours without fear of discrimination or intolerance. Various groups from both communities meet regularly to discuss mysticism, theology, morality, peace, justice, and social issues, indicating a positive interreligious relationship and collaboration.

Respondent # 6: (Christian Religious Scholar)

In response to social interaction between Christians and Muslims in Lahore, the respondent intends to pray for peace. There are two major Christian denominations in Pakistan, Roman Catholic and Protestant, and various Protestant churches are present in the country. In addition, they note that there are Roman Catholic orders in the country. According to the respondent, there is uncertainty regarding the exact number of Christians in Lahore due to the government's failure to disclose precise numbers, which may result in Christians being unable to receive adequate government services. In contrast to reports and articles on the internet regarding the condition of Christians in Lahore, the respondent argues that the community is well-off and well-educated, with many employed in numerous sectors. The respondent highlights the importance of mutual respect and understanding between Muslims and Christians in Lahore, fostering a positive relationship. As part of their efforts, both communities recognize the efforts of individuals from both communities in promoting interreligious dialogue for peace and condemn the actions of extremists. They believe they share common challenges as Pakistanis, regardless of their religious affiliation.

Respondent # 7: (School Teacher)

According to the respondent, a school teacher in Lahore, the Christian community is actively involved in many aspects of society, including education and healthcare. Several renowned educational institutions established by Christian missionaries provide quality education in the city. According to the respondent, Christians and Muslims are integral parts of the city's fabric, living peacefully together as neighbors, friends, colleagues, and students. The respondent has gained advice and support from their Muslim neighbours due to their positive relationships. Overall,

they believe that the Christian and Muslim communities have excellent and positive interactions while recognizing that society has good and bad individuals.

Respondent # 8 (Social Scientist)

In response to a question about the Christian-Muslim relationship in Lahore, the respondent notes that it was more peaceful in the past; however, it has been challenged by discriminatory measures introduced by former President General Zia. There has been increased intolerance, extremism, and discrimination due to the separate electoral system for minorities. Rather than reserving seats in political parties for minorities, the respondent advocates implementing a dual electoral system for the Christian community. The government should address these issues and ensure that minorities elect minority representatives.

Respondent #9 (Businessman)

During the interview, the respondent stressed the longstanding peaceful coexistence between Christians and Muslims in Lahore. Strong bonds are formed through various interactions, such as between doctors and patients, teachers and students, and retailers and customers. The respondent attributes the harmonious relationship to the cultural values of Punjab, which emphasize respect and fair treatment for all people, including minorities. Furthermore, they acknowledge that education plays a significant role in fostering positive interactions between communities, as well as the reputation of the city as an educational hub. The respondent emphasizes the importance of mutual understanding and the positive impact of education in promoting harmony in Lahore.

Respondent # 10 (Politician)

The Christian political representative discusses the political and social challenges the Christian community faces in Lahore. There is a lack of representation in the National Assembly and provincial assemblies from Christian-majority areas, resulting in feelings of discrimination and fear among Christians. Churches and areas with a high Christian population also face security concerns. There have been some positive developments, including action taken by the government against hate speech, the establishment of a task force for the security of minority worship places, and the implementation of a 5% quota for minorities in the workforce. As a result of ongoing challenges, the respondent acknowledges the positive trend of social interaction and government initiatives aimed at supporting the development and protection of the Christian community.

Respondent # 11 (Member from Civil Society)

According to the respondent, Christians in Lahore are peaceful and contribute significantly to society, especially in education and healthcare. Love and respect for Pakistan, emphasizing that their Muslim friends and neighbours are not a threat. The Christians raise specific concerns, like the lack of recognition of religious education at the academic level and the issuance of alcohol permits on Christian names, even though it is banned in both religions. In addition, they support blasphemy laws while emphasizing the need to prevent them from being misused. Finally, they desire to be treated as Pakistani citizens instead of minorities.

Respondent # 12 (Medical Doctor)

The respondent explains how the Christian community in Lahore is helping advance health and human resources. Education provided by missionaries has contributed to the development of skilled professionals in the public and private sectors. United Christian Hospital in Gulberg III has excellent medical services. In his job as an eye specialist at an Islamic NGO-run hospital, the respondent does not experience discrimination from Muslim patients. Despite minor incidents in every country, Christians in Lahore feel safe and comfortable. In Lahore, Christians and Muslims interact with respect and prayers, showing a positive relationship.

Respondent # 13 (Student)

Respondent, a sociology graduate, discusses his experiences growing up as a Christian in Lahore. In addition to praising his Muslim teachers and neighbors, and expresses concern about Christian biases and discrimination. The respondent recounts instances in which they have felt excluded or mistreated due to their religion, such as not receiving greetings during Christian holidays and experiencing difficulties during job interviews despite a minority quota. Rather than categorizing themselves based on their religious beliefs, they strive to compete based on merit as Pakistani citizens.

Respondent # 14 (Motivational Trainer)

The respondent shares his observations about the social interaction between Christians and Muslims in Lahore. While Lahore has better interaction than other parts of the country, issues still must be addressed.

Many Christians work as sanitary workers and are from the lower class. Also, the respondent talks about how they feel respected and accommodated at work. He mentions occasional bias from some Muslims in the community and Christians' fear of extremism. Islam and Christianity promote love and humanity, so intolerance should not be associated with them.

Respondent #15 (Driver)

Christian communities in Lahore express their love for their Muslim neighbors and friends but face numerous challenges in achieving peace and protection. They feel marginalized because no Christian candidates are considered for top political spots, so they think the country is exclusively Muslim. The authors highlight the sacrifices made by Christians during Pakistan's creation and development and concerns about kidnapping and forced conversion. They struggle because of unemployment and discrimination. Even though some excellent, moderate Muslims exist in Lahore, the overall behaviour is viewed as unfavourable, with bias and intolerance towards Christians and their fundamental rights.

Quantitative Data Presentation

The quantitative data presented in this article provide a comprehensive overview of the social interaction between Christians and Muslims in Lahore. Five hundred questionnaires were distributed, equally divided between Christians and Muslims (250 each). We analyzed 430 respondents after removing 42 non-returned and 28 non-qualifying questionnaires. The questionnaires included three sections:

- 1) biographical, demographic, and professional information.
- 2) interreligious and intrareligious understanding.
- 3) social interaction between Christians and Muslims in different spheres of life.

Section one:

Section one includes detailed information about the age, religion, gender, marital status, occupation, monthly income and the duration of stay in Lahore city.

Religion:*Table 1 Religion*

Religion	Frequency	Percent	Valid Percent	Cumulative Percent
Christianity	217	50.5	50.5	50.5
Islam	213	49.5	49.5	100.0
Total	430	100.0	100.0	

Table 1 and provide information about the respondents' religion: 50.5% (n=217) are Christians, while 49.5% (n=213) are Muslims.

Age :*Table 2-Age*

Age	Frequency	Percent	Valid Percent	Cumulative Percent
18-24	112	26.0	26.0	26.0
25-30	165	38.4	38.4	64.4
31-39	110	25.6	25.6	90.0
40 and above	43	10.0	10.0	100.0
Total	430	100.0	100.0	

Table 2 shows that the majority of the respondents from both communities were 25-30 years of age, with a percentage of 38.4% (n=165), while others were 18-24 years old, with a percentage of 26.0% (n=112), 31-39 years old are with a percentage of 25.6% (n=110), 40and above are 10% of the total population of the respondents (n=43).

Gender:*Table 3-Gender*

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	320	74.4	74.4	74.4
Female	110	25.6	25.6	100.0
Total	430	100.0	100.0	

Table 3 shows the gender of the participants; the majority of the respondents are male, with a percentage of 74% (n=320), while the female respondents are 25.6% (n=110)

Education:

Table 4 Education

Education	Frequency	Percent	Valid Percent	Cumulative Percent
Uneducated	20	4.7	4.7	4.7
Primary	53	12.3	12.3	17.0
Matric	166	38.6	38.6	55.6
Higher Education	191	44.4	44.4	100.0
Total	430	100.0	100.0	

Table 4 show that 4.7% are uneducated (n=20), 12.3% (n=53) are of primary education, and 38.6% (n=166) of the respondents are metric pass. In comparison, 44.4% (n=191) have higher education.

Marital Status:

Table 5 Marital Status

Marital Status	Frequency	Percent	Valid Percent	Cumulative Percent
Married	242	56.3	56.3	56.3
Unmarried	188	43.7	43.7	100.0
Total	430	100.0	100.0	

Table 5 shows that the majority of the respondents, 56.3% (n=242), are married, and 43.7% (n=188) are unmarried.

Occupation:

Occupation	Frequency	Percent	Valid Percent	Cumulative Percent
Government Employ	42	9.8	9.8	9.8
Private Job	150	34.9	34.9	44.7
Student	163	37.9	37.9	82.6
Business	75	17.4	17.4	100.0
Total	430	100.0	100.0	

Table 6 Occupation

Table 6 and majority of the respondents from both communities are students, with a higher percentage of 37.9% (n=163), 34.9% (n=150) are the ones with private jobs, 17.4% (n=75) respondents have their business, government employees are 9.8% (n=42).

Duration of stay in Lahore:

Table 7 Duration of Stay in Lahore city

Duration of Stay	Frequency	Percent	Valid Percent	Cumulative Percent
Less than two years	44	10.2	10.2	10.2
11-20 years	81	18.8	18.8	29.1
21-30 years	121	28.1	28.1	57.2
30 years and above	184	42.8	42.8	100.0
Total	430	100.0	100.0	

Table 7 shows the duration of the stay of the respondents in Lahore city majority of the respondents, with a higher percentage of 48.8% (n=184), have been residing in the city for over 30 years, 28.1% (n=121) were there in the community for about 21-30 years, 18.8% (n=81) have been there for 11-20 years, while 10.2% (n=44) have been there in the community for less than two years. This is the evidence that the majority of the population from both communities have been there in the community for more than Thirty years. This evidence rejects international media reports because the majority live without problems with other communities and have positive social interaction.

Monthly Income:

Table 8 Monthly Income

Monthly Income	Frequency	Percent	Valid Percent	Cumulative Percent
10 and less	121	28.1	28.1	28.1
11000-30000	123	28.6	28.6	56.7
30000-50000	78	18.1	18.1	74.9
51000-70000 and above	108	25.1	25.1	100.0
Total	430	100.0	100.0	

Table 8 shows the financial conditions of the participants, 28.1% (n=121) were earning ten thousand and less, 28.6% (n=123) were earning between eleven thousand to thirty thousand, 18.1% (n=78) of the total population of the sample were earning 30000-50000, 25.1% (n=108) were earning 51000-70000. This result indicates that most people were from the lower middle and lower classes.

Section Two:

This section of the questionnaire focuses on interreligious and intrareligious understandings. This survey is designed to gather information about the participants' relationship with their respective religious institutions, such as the Church for Christians and the Mosque for Muslims. The study examines their level of involvement in religious ceremonies and events and their understanding of their religion and the counterpart religion. As a result of this section, we will shed light on the dynamics and perceptions surrounding religious beliefs and practices among the participants.

How often do you visit Church/ Mosque?

Table 9 Visiting Church

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Every Sunday	184	84.8	84.8	84.8
Sometimes	32	14.7	14.7	99.5
Never	1	.5	.5	100.0
Total	217	100.0	100.0	

Table 10 visiting Mosque

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Five times	120	56.3	56.3	56.3
Sometimes	76	35.7	35.7	92.0
Never	17	8.0	8.0	100.0
Total	213	100.0	100.0	

Table 9 indicates that 84.8% (n=184) of Christian respondents said they visit the church every Sunday, 14.7% (n=32) said they visit church sometimes, and 5% (n=1) never visit the church. While Table 10 shows that 56.3% (n=120) visited their Mosque Five times daily, while 35% said sometimes. 8% of Muslims never visited their Mosque. Muslims participants who never visited mosques were Muslim females because, in Islam, women do not need to visit mosques for prayer.

How often do you participate in religious festivals?

Table 11 Participating in Religious Festivals/ Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Always	182	83.9	83.9	83.9
Sometimes	34	15.7	15.7	99.5
Never	1	.5	.5	100.0
Total	217	100.0	100.0	

Table 12 Participating in Religious Festivals/Muslims Response

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Always	209	98.1	98.1	98.1
Sometimes	4	1.9	1.9	100.0
Total	213	100.0	100.0	

Table 11 and 12 shows Christian and Muslim response of 83.9% (n=182). Christians said that they always participate in their religious festivals. The Muslim ratio was 98.1% (n=209). 15.7% (n=34) Christians answered sometime, and 1.9% (n=4) Muslims said sometimes. Christian's answers never were just .5% (n=1), and Muslims who responded never participated in their religious festivals were 0% (n=0).

Do you know about your religious teachings?

Table 13 Knowledge about Religious Teachings/Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
All	69	31.8	31.8	31.8
Some of them	144	66.4	66.4	98.2
Nothing	4	1.8	1.8	100.0
Total	217	100.0	100.0	

Table 14 knowledge about Religious Teachings/Muslims Response

Muslim Response	Frequency	Percent	Valid Percent	Cumulative Percent
All	62	29.1	29.1	29.1
Some of them	139	65.3	65.3	94.4
Nothing	12	5.6	5.6	100.0
Total	213	100.0	100.0	

Table 13 and 14 shows the level of knowledge of respondents about their religion 31.8% (n=69) Christians reported that they know all of their religious teachings they have excellent knowledge, and 29.1% (n=62) Muslims respondents reported that answering all teachings means they have excellent knowledge about their religion. 66.4% (n=144) of Christians responded with the answer some of them, and 65.3% (n=139) of Muslim respondents answered some of them. While 1.8% (n=4) Christians responded with nothing, 5.6% (n=12) answered that nothing means they know nothing about their religion.

Where do you find yourself about religious knowledge?

Table 15 Religious Knowledge/Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	44	20.3	20.3	20.3
Good	140	64.5	64.5	84.8
Average	33	15.2	15.2	100.0
Total	217	100.0	100.0	

Table 16 Religious Knowledge/Muslims Response

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Excellent	23	10.8	10.8	10.8
Good	180	84.5	84.5	95.3
Average	10	4.7	4.7	100.0
Total	213	100.0	100.0	

Table 15 shows the Christians' response to religious knowledge. 20.3% of Christians responded that they excellently knew about their

religion, while 64.4% were good and 15.2% average. Table 16 shows that Muslims responded that 10.8% have excellent knowledge while 84.5 % have good religious knowledge and 4.7% have average knowledge.

Do you know something about Islam/Christianity?

Table 17 Knowledge about Islam/Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
A lot	66	30.4	30.4	30.4
Little bit	137	63.1	63.1	93.5
Nothing	14	6.5	6.5	100.0
Total	217	100.0	100.0	

Table 18 Knowledge about Christianity/Muslims Response

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
A lot	20	9.4	9.4	9.4
Little bit	162	76.1	76.1	85.4
Nothing	31	14.6	14.6	100.0
Total	213	100.0	100.0	

A participant's understanding of the other religion was asked in this question. According to Table 17, 30.4% of Christians (n=66) knew many things about Islam, 63.1% had little knowledge, and 6.5% (n=14) did not. The results of Table 18 indicate that 9.4% of Muslims (n=20) had much knowledge about Christianity, 85.5% (n=162) had a small amount of knowledge, and 14.6% (n=31) did not. Christians demonstrated a higher level of knowledge about Islam, likely due to their regular interactions with the Muslim community and exposure to Islamic practices. In summary, Christian understandings of Islam were greater than Muslim understandings of Christianity.

Have you ever read about Islam/Christianity?

Table 19 Study of Islam

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Mostly	73	33.6	33.6	33.6
Basic things	122	56.2	56.2	89.9
Nothing	22	10.1	10.1	100.0

Total	217	100.0	100.0
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Table 20 Study of Christianity

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Mostly	20	9.4	9.4	9.4
Basic things	150	70.4	70.4	79.8
Nothing	43	20.2	20.2	100.0
Total	213	100.0	100.0	

Approximately 33.6% of Christian respondents had studied Islam extensively, while 56.2% had a basic understanding of its teachings. About 10.1% of Christians reported not reading anything about Islam. According to Table 20, 9.4% of Muslim respondents have read extensively about Christianity, while 79.4% have a basic understanding of its principles. However, 20.2% have not read anything about Christianity.

5.4 Section Three:

The third section explores the social interactions between Christians and Muslims. It examines neighbourhood relationships, exchanging Christmas and Eid greetings, visiting each other's houses, participating in weddings and funerals, and interacting at work.

Do you know your Christians/Muslims neighbors?

Table 21 - Relationship with Muslim Neighbors

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
All of them	143	65.9	65.9	65.9
Some of them	65	30.0	30.0	95.9
None of them	9	4.1	4.1	100.0
Total	217	100.0	100.0	

Table 22 Relationship with Christian Neighbors

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
All of them	129	60.6	60.6	60.6
Some of them	66	31.0	31.0	91.5
None of them	18	8.5	8.5	100.0
Total	213	100.0	100.0	

According to Table 21, 65.9% of Christian respondents knew all their Muslim neighbours, 30% knew some, and 4.1% knew none. According to Table 22, 60% of Muslim respondents knew all of their Christian neighbours, 31% knew some, and only 8.5% did not.

Do you feel that Muslim/ Christian neighbors hate you?

Table 23 Hate your Muslim Neighbors

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	21	9.7	9.7	9.7
some times	74	34.1	34.1	43.8
Never	122	56.2	56.2	100.0
Total	217	100.0	100.0	

Table 24 Hate your Christian Neighbors

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	16	7.5	7.5	7.5
some times	21	9.9	9.9	17.4
Never	176	82.6	82.6	100.0
Total	213	100.0	100.0	

According to Table 23, 9.7% of Christian respondents felt that their Muslim neighbours hated them, 34.15% sometimes felt hate, and the majority (56.2%) never felt hate from their Muslim neighbours. As shown in Table 24, only 7.5% of Muslim respondents from Lahore reported feeling hate from their Christian neighbours. The majority (82.6%) said

they never felt hate from their Christian neighbours, while 9.9% said they sometimes felt hate from them.

Do your Muslims/ Christian neighbors greet you on Christmas/ Eids?

Table 25 Greetings on Christmas

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	114	52.5	52.5	52.5
some times	82	37.8	37.8	90.3
Never	21	9.7	9.7	100.0
Total	217	100.0	100.0	

Table 26 Greetings on Eid

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	155	72.8	72.8	72.8
some times	36	16.9	16.9	89.7
Never	22	10.3	10.3	100.0
Total	213	100.0	100.0	

52.5% of Christian respondents (n=114) reported that their Muslim neighbours frequently wished them a Merry Christmas. Most respondents (n=82) said they sometimes receive Christmas wishes, while 9.7% (n=21) said they never do. According to Table 26, 72.8% of Muslim respondents (n=155) received greetings from their Christian friends on Eid frequently. 16.9% (n=36) reported receiving greetings from Christian friends occasionally, while 10.3% (n=22) said they never received any greetings.

Do you visit your Muslims/Christian neighbor's home?

Table 27 Visiting Muslims Neighbors' home

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	89	41.0	41.0	41.0
some times	56	25.8	25.8	66.8
Never	72	33.2	33.2	100.0
Total	217	100.0	100.0	

Table 28 Visiting Christian Neighbors' home

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	95	44.6	44.6	44.6
some times	89	41.8	41.8	86.4
Never	29	13.6	13.6	100.0
Total	213	100.0	100.0	

In Table 27, 41% of Christian respondents (n=89) often visit their Muslim neighbors' homes, while 25.8% (n=56) do so occasionally. The number of Muslims who do not visit their neighbors is 33.2% (n=72). According to Table 28, 44.6% of Muslim respondents (n=95) visit their Christian neighbors often, while 41.8% (n=89) visit occasionally. The number of Christians who never visit their neighbors is only 13.6% (n=29).

Do you invite your Muslim/Christians neighbors/friends on your marriage ceremonies?

Table 29 - Inviting Muslim Neighbors/Friends on your Marriage Ceremonies

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	85	39.2	39.2	39.2
some times	50	23.0	23.0	62.2
Never	82	37.8	37.8	100.0
Total	217	100.0	100.0	

Table 30 - Inviting Christian Neighbors/Friends on your Marriage Ceremonies

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	136	63.8	63.8	63.8
some times	54	25.4	25.4	89.2
Never	23	10.8	10.8	100.0

Total	213	100.0	100.0
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Among Christian respondents, 39.2% (n=85) invite their Muslim friends to their wedding ceremonies, while 23.0% (n=50) invite them occasionally. However, 37.8% (n=82) do not invite their Muslim friends. According to Table 30, 63.8% (n=136) of Muslim respondents invite Christian neighbors and friends to their wedding ceremonies, while 25.4% (n=54) invite them occasionally. Only 10.8% (n=23) never invite their Christian friends and neighbors to their marriage ceremonies.

Do you participate in your Muslim neighbor/friend's funeral prayer?

Table 31 Participating in Funeral Prayer/Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	76	35.0	35.0	35.0
some times	51	23.5	23.5	58.5
Never	90	41.5	41.5	100.0
Total	217	100.0	100.0	

Table 32 Participating in Funeral Prayer/Muslims Response

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	108	50.7	50.7	50.7
some times	58	27.2	27.2	77.9
Never	47	22.1	22.1	100.0
Total	213	100.0	100.0	

The results of Table 31 indicate that 35.0% (n=76) of Christian respondents often attend the funeral prayers of their Muslim neighbors, 23.5% (n=51) occasionally attend, and 41.5% (n=90) never attend. As

shown in Table 32, 50.7% of Muslim respondents attend the funeral prayers of their Christian neighbors, compared to 27.2% (n=58) who sometimes attend and 22.1% (n=47) who never attend.

Have you ever feels that your Muslim/ Christians neighbors/friends avoid you?

Table 33 Feelings of Avoiding/ Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	22	10.1	10.1	10.1
some times	71	32.7	32.7	42.9
Never	124	57.1	57.1	100.0
Total	217	100.0	100.0	

Table 34 Feelings of Avoiding / Muslims Response

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	43	20.2	20.2	20.2
some times	32	15.0	15.0	35.2
Never	138	64.8	64.8	100.0
Total	213	100.0	100.0	

According to Table 33, 10.1% (n=22) of Christian respondents feel that their Muslim neighbors avoid them, whereas 32.7% (n=71) sometimes feel this way. 57.1% of respondents (n=124) never felt that their Muslim friends avoided them. On the other hand, Table 34 shows that 20.2% (n=43) of Muslim respondents feel that their Christian friends avoid them, while 15.0% (n=32) sometimes feel this way. Among the 138 respondents, 64.8% never felt that their Christian neighbors avoided them.

Have you ever face problem in dealing with your Muslim/Christian friends on work place?

Table 35 Facing Problem in Dealing with Each Other/Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	27	12.4	12.4	12.4
some times	82	37.8	37.8	50.2
Never	108	49.8	49.8	100.0
Total	217	100.0	100.0	

Table 36 Facing Problem in Dealing with Each Other/Muslims Response

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	1	.5	.5	.5
some times	23	10.8	10.8	11.3
Never	189	88.7	88.7	100.0
Total	213	100.0	100.0	

According to Table 35, 12.4% (n=27) of Christians have problems dealing with Muslims at work, while 37.8% (n=82) have experienced such issues. The majority, 49.8% (n=108), never encounter problems with their Muslim colleagues. In contrast, Table 36 shows that only 0.5% (n=1) of Muslims experience problems dealing with Christians at work, while 10.8% (n=23) sometimes do., 88.7% of respondents (n=189) have never encountered any problems interacting with their Christian colleagues at work.

Have you ever think that your Muslim/Christian neighbors/friends consider you as untouchable?

Table 37 Muslims Consider you as Untouchable

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	11	5.1	5.1	5.1
some times	64	29.5	29.5	34.6
Never	142	65.4	65.4	100.0
Total	217	100.0	100.0	

Table 38 Christians Consider you as Untouchable

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
some times	10	4.7	4.7	4.7
Never	203	95.3	95.3	100.0
Total	213	100.0	100.0	

As shown in Table 37, 5.1% (n=11) of Christian respondents believe their Muslim friends consider them untouchable, whereas 29.5% (n=64) answered sometimes. Of the 142 respondents, 65.4% (n=142) had never experienced such feelings from Muslim friends. Table 38 shows no Muslim respondents (0%, n=0) feel their Christian friends consider them untouchable, while 4.7% (n=10) answered sometimes. 95.3% (n=203) never felt such sentiments from their Christian friends.

Do you hate your Muslim/Christian neighbors/friends because of their religion?

Table 39 Hating due to Faith /Christians Response

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	6	2.8	2.8	2.8
some times	33	15.2	15.2	18.0
Never	178	82.0	82.0	100.0
Total	217	100.0	100.0	

Table 40 Hating due to Faith/Muslims Response

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
some times	1	.5	.5	.5
Never	212	99.5	99.5	100.0
Total	213	100.0	100.0	

The results of Table 39 reveal that 2.8% (n=6) of Christian respondents hate their Muslim neighbours/friends because of their religion. In comparison, 15.2% (n=33) answered sometimes. In general, 82.0% of people (n=178) have no hatred for Muslim neighbours/friends because of their religion. In Table 40, no Muslim respondents (0%, n=1) confessed to hating their Christian neighbours/friends because of their religion, while only 0.5% (n=1) answered sometimes. Most Muslim respondents (n=212) do not harbour hatred for Christian neighbours or friends based on their religion.

Do you feel safe among Muslims/Christians?

Table 41 Feeling Safe among Muslims

Christians Response	Frequency	Percent	Valid Percent	Cumulative Percent
Sometimes	22	10.1	10.1	10.1
Never	18	8.3	8.3	18.4
Always	177	81.6	81.6	100.0
Total	217	100.0	100.0	

Table 42 Feeling Safe among Christians

Muslims Response	Frequency	Percent	Valid Percent	Cumulative Percent
Sometimes	1	.5	.5	.5
Always	212	99.5	99.5	100.0
Total	213	100.0	100.0	

According to Table 41, 13.8% of Christian respondents (n=30) reported feeling safe among Muslims sometimes, while 25.3% (n=55) said they never felt safe. Most Christians, 60.8% (n=132), feel safe among Muslims. As shown in Table 42, only 0.5% (n=1) of Muslim respondents said they sometimes felt safe among Christians. In comparison, none (0%, n=0) said they never felt safe among Christians. According to 99.5% (n=212) of Muslim respondents, Christians always make them feel safe.

Conclusion and Recommendations:

Based on qualitative and quantitative data, the social interaction between Christians and Muslims in Lahore city is complex and nuanced. The qualitative phase revealed a positive dimension of social interaction, with respondents expressing mutual respect, participation in religious celebrations, and support for one another in times of joy and sorrow. Moreover, the qualitative findings demonstrate the importance of religion in fostering peaceful relations and unity between the two communities. In addition, the Christian community is also subject to bias, intolerance, and discrimination, particularly in the areas of employment and political representation. Furthermore, the quantitative phase emphasizes the importance of collaboration and understanding between Christians and Muslims. Data indicate varying levels of interreligious experience and knowledge, with Christians demonstrating greater awareness of Islam due to regular contact and exposure. Furthermore, the findings shed light on social interactions in various spheres of life, including neighborhood relationships, greetings during religious occasions, visits to one another's homes, and participation in social events such as weddings and funerals.

Although there are positive instances of social interaction, some respondents reported feeling excluded or experiencing difficulties in their interactions with individuals from the other community. These issues and concerns must be addressed and enhance all citizens' understanding, tolerance, and equal rights.

This study suggests the following recommendations:

- 1) Promotion of interfaith dialogue among Christians and Muslims.
- 2) Implementation of decisions taken by the Supreme Court in this regard.
- 3) Handling the Blasphemy laws correctly, and
- 4) Provision of equal opportunity for religious minorities in the political and professional sphere.

Accordingly, the social interactions between Christians and Muslims in Lahore are a mixture of positive and negative experiences, so that needs to handle wisely. Through dialogue, promoting equality, and timely addressing issues, Lahore can strive to become a more peaceful and inclusive society where all citizens, regardless of their religious background, can thrive and coexist harmoniously.

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- ¹ SYAD MUHAMMAD LATIF, *LAHORE ITS HISTORY , ARCHTECTURAL REMAINS AND ANTIQUITIES, WITH AN ACCOUNT OF ITS MODERN INSTITUTIONS, INHABITANTS, THEIR TRADE, CUSTOMS,&c.* p 4-6
- ² "Final Results of Census-2017." <https://www.pbs.gov.pk/content/final-results-census-2017-0> (Accessed date May 31,2023)
- ³ Khaista Rehman, "Social Interaction among Christians and Muslims in Peshawar City a Qualitative and Quantitative Analysis (Ms Thesis).".p 27
- ⁴ Teddlie, *Handbook of Mixed Methods in Social & Behavior al Research.* P 228

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