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Sectarian Marriages: A critical analysis of religion and marital bond in a Pakistani Novel

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Sectarian Marriages: A critical analysis of religion and marital bond in a Pakistani Novel

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Abstract:

In the cultural scenario of Pakistan religion plays an integral role in believes, notions, attitudes, behaviors, and social interactions. Surprisingly, the marriages that are settled by the elders of the family are also finalized on religious grounds. A commonly observed practice in Pakistan is to arrange marriages within similar religious cast. The undertaken study deals with the conflict amid multi religious society of Pakistan. The debut novel of Shazaf Fatima Haider, *How It Happened* (2013) portrays the conventional and typical Pakistani society and the situations that are confronted especially in settling the matters and preparations for the matrimonial bonds. The study is based on the cultural theoretical framework by Schleicher (2007) and the Cultural Theory. For the data, the descriptive research utilized the novel's text. According to the themes of religion, sect and sectarian, and the biasness that confronts the issues of settling marital affairs are particularly focused. The findings on thematic comparative analysis of religion and matrimony exposed the occurrence of robust sectarian matters and biasness that existed amid people by influencing their opinions, customs, behavior and deeds. The comparative analysis also portrays that religion and matrimony are knitted and intertwined. The author additionally portrays the detailed conflict which existed amid two chief religious' sects that are Shias and Sunni's, also generating competitiveness amid them particularly in settling marriages. It is found that Haider (2013) identified the contrast of concepts in suitability and yielding space among the matters that included wide-ranging acceptability of granting liberty in sectarian matters to new generation particularly in issues of marriage agreement. The contrast highpoints the difference of viewpoints between older and younger generations regarding religion and matrimony within similar cultural scenario.

Key words: Culture, sectarian, biasness, marriages, Shia, Sunni

INTRODUCTION

Cultural studies focused on backgrounds and disagreement that existed within a certain culture in particular matters through the text that is culturally centered. Primarily, cultural studies aimed to reply to intrinsic and selected notions of culture and its implication. These ideas glaringly mixed in particular literary works. It is connected with the authenticity that the critical institutions of cultural studies made amid scholarly and socio theoretic issues. Initially, under the profound influence of the structuralism ideal, the multiple implications of the texts were not accessible. Thus, the reader was not granted the freedom to decode the text. Though the receivers or audience studying the text received an obvious and noticeable component of ethnic device. Newman¹ quoted Michel Butor who opined that, "We are part of complex of evolving cultures... one is never the sole source of a text... All this undermines the

walls put up by our society between author and reader...”. Thus, it is declared that rewriting is a source to independence, choice and reawakening. The cultural method is used cross global, multi-lingual and transcultural situations that are terrains that allow influential regional characteristics to hybrid.

The issue of inference of textual analysis with cultural studies is rationally a broader sphere. Several methods were declared responsible for lessening the method and level to approaches like, social and economic, Marxism, and numerous feminism approaches, the new historicism, and literature of comparative studies. Yet, in conventional and cultural studies, the context undertook profound differences based on various other strands. Genette² dealt with the association of critical approach between text and its context with the idea of completeness or contextually of inference. This turned out to be widespread and caused deterioration of discussions.

The cultural studies depict at a closer observation that each culture is replete with multiple norms and notions that influence the behavior, dealings and reactions and relations amid people. Mostly, the notions are based and driven from religion are the ones that effected the social links like in the realm of arranging marriages for any member in the family. The religious values are inscribed with individual comprehension of ideas, thus, emerging in multiple shades of experiences. Thus, for every individual, religion is a different phenomenon according to individual’s personal perceptions, issues, logic and reasoning. Besides, the innate self-defensive issue of advocating and adhering to one’s faith and disclaiming and denouncing the other sect is a common sight. The same situation is depicted in texts that could be culturally evaluated to depict the faith-based attitude of people in all spheres of life like settling marital affairs.

LITERATURE REVIEW

When the targeted culture is reviewed, it upsurges the awareness of the readers and information of the unique texts with increasing fresh connotations, asserts Bazerman³. Further, Saibene⁴ states that intercultural exchange resulted in a broad traditional comparative criticism. The intercultural approach broadens the cross international, multi-lingual and transcultural surroundings, asserted Furutaka⁵. These sites allow the crossbreed of influential regional individualities. The research by of Peter Handke is one among some instances of a combined historical comprehension within a mutual environmental space, with connected cultural projects and communal codes of ethnography, as stated by Rayner et al.⁶. Juvan⁷ theorizes that the sovereignty in cultural conflicts among persons and literatures of multiple cultures needed to be explored. So, a culture is a myriad of cultures, each distinct and separate, reflecting multiple views, believes, and resulting conflicts. Clements⁸ stated that, “It is a fact of life that...is seen in... titles of many important literary journals and books... on every continent”. The cultural literatures, Hunter⁹ asserted never involved a hierarchy and required a discussion amid beliefs, tongues, writings, and disciplines while paying attention to the relegated others too. In globalization, Jensen and John¹⁰ perceive a cross-cultural intertextuality that existed amid cultures.

Marriages in Islam

The religion of Islam considers marriage as divine and deific contract that is to be recognized in the essence of the religion of Muslims, that is Islam. So, literally, a muslim wedding is a humble civil contract that involved a marriage offer or proposal of the woman by herself or her mother or father and acceptance from the man and his family or vice versa, opined Martin¹¹. Shari'a law includes some precise guidelines that are linked to succession, allowance, dowery and termination of marriage, declared Esposito¹². It also grants authority to the people and the involved parties a freedom to enhance and settle down clauses in accordance to their wishes, stated Esposito¹³.

Information on Sunni - Shia inter-religious marriages

Interestingly, among many, two large religious communities in Pakistan are the diverse groups of Shia and Sunni, according to Shaikh¹⁴. The groups differ in ethical values, praying manner, and cultural notions. Though, not uncommon, but still the intersect marriages amid the two groups is still a strange sight. A response by the Immigration and Refugee Board of Canada discussing Shia-Sunni inter-religious marriage¹⁵ states that at McGill University, a professor at the Institute of Islamic Studies stated that intermarriages between Sunnis and Shias are less challenging in Pakistan than weddings amid Muslims and Christians. Sunni and Shi'ite Muslims share faith and stand by the similar five basic principles of Islam, besides there does not exist a rule that could force a woman to accept her husband's specific division of Islam. Hence, a practical approach is the marriage agreement between both spouses that would decide if the woman willfully joins the religion and faith group of her husband and if the children would grow up in similar group too. Generally, the children born into Sunni-Shia intermarriages are usually taken after the father's sect, but cases are reported where the children are reared up in the religious group of the mother. The report also stated that an enlisted benevolent religious association, who is also an official imam in the Shia belief, asserted that in and in Pakistani context, Islam, anew wedded Sunni woman did not have to change to the Shia faith of her husband. The wife is free to make her own decision. The Chairman added that if a pressure is applied for the woman to change, it would be a different case and there would have been nothing that the law of either the Shi'a or Sunni tradition could have prohibited it. With regard to the religious education of the children, the matter had to be determined with the shared understanding of the couple.

Further, according to Research Directorate, the Human Rights Commission of Pakistan¹⁶ no lawful discernment resided against inter-sectoral religious couples or upon their children. The social and cultural situation depended on the opinions of their stretched family and the societal circle of their movement. Generally, the society is not found to differentiate against them. Another report presented that though the government usually did not hinder with the right to matrimony, the local officials at instance aided significant families in avoiding marriages which were opposed by the families. The government also unsuccessfully impeached cases where the families did not hesitate

to punish and rebuke the members, usually females for wedding or looking for a divorce in contradiction of the desires of other family members.

A report by the Refugee Documentation Centre¹⁷ the inter-religious marriage are prevalent in Pakistan. The mixed inter-religious pairs come across no problems linking to this, not even harassment, as compared to other countries. For instance, in Canada, the Sunni/Shi'a couples known as refugees, and were denied a solid identity. Thus, they do face problem.

Furthermore, the United States Department of State International Religious Freedom Report¹⁸ declared that the Government recognized a marital bond only if both bride and groom belong to similar spiritual cluster, regardless of the sect, or if the groom is Muslim and bride belonged to any group that shared any of the divine revealed books.

Intersect marriages: Pros and cons

Abdul Rahman Qureshi, from Association Interculturelle des Pakistanais en France (AIPF) in Paris, strongly supported the idea of inter-sect marriages. He asserted that the tradition of inter-sect marriages was an optimistic means that brought broad-mindedness in the social order. He further declared that even stronger than sectarian differences, another plague that corrupted the society with a firm attitude was the resistance against marriages amid two people from sub-groups of the similar sect. Additionally, he disagreed with the term group to differentiate between Shias and Sunnis as the two groups believed and followed the similar fundamental principles of the similar faith and similar schools of thought, as noted by Fatema¹⁹.

Fatema²⁰ also discussed the education and rearing of young Muslims are strongly supported with the notion of promoting shared esteem and broadmindedness for individuals who belonged to varied religions clans and multiple schools of thought. Education began at home and later is promoted to various religious spheres until they reached the age of founding ideas founded on aim and acquaintance when time comes to make free choices.

Contrarily, Maulana Murtaza Karbalai elucidated his opinion that though there could be numerous shared reasons to explain that the two major sects could bond, as inter-sect marriage could not be the valid reasonable solution. As far as inter-sect marriages are concerned, the repetitive social and economic struggles of a married life was related to change of sects of the partners in marriage. He further opined that in case of an unpleasant involvement as the result of inter-sect wedding, a possibility existed for the groups to judge the entire faith group from the lens of hatred.

Inter-sect marriages: By Islamic rules

In Sunni law, a man could marry a muslim woman or a kitabiya (people of the book); but a Muslim woman is not allowed to marry anyone but a Muslim. The terms Kitabi is a man who believed in a divine book, as stated by Fyzee²¹. Similarly, kitabiya meant a woman believing in religion with a Divine Book, quoted Mulla²². Mostly, these terms are applied to Jews, and to Christians. Qur'an declared that the unbelievers would be prisoners of the fire, as stated in Holy Quran²³. Consequently, a muslim man is

constrained to marry the kitabiya woman only to enter into a valid marriage. The Holy Quran²⁴ further stated that the marriage of a muslim woman with a non-believer is avowed batil. The Shias follow strict rules. A Shia, a male or a female is prohibited to build a marital relationship through nikah. Moreover, a male shia possesses an option to contract a mut'a or temporary marriage with a kitabiya.

Although, Muslims from different sects are allowed to intermarry with their free will and consent in the muslim group. A variance between school of Shia or Sunni, Hanafi or Maliki did not matter and it is solely unimportant and irrelevant. Every spouse retained a particular position on marriage, proclaimed by Fyzee²⁵, and no rule of law compelled the wife to accept the sect of the husband. Thus, there is no emergence in the law of domicile. Moreover, there is no law in Sharia that negated the inter-sect marriages, asserted by Fyzee²⁶. These marriages are lawfully accepted and officially recognized.

The undertaken novel

How It Happened is a debut novel by Shazaf Fatima Haider²⁷ that depicted Karachi city in its background. The Karachi city could be blasting with political disturbances and hot themes of debates, but the drawing rooms are found to be overflowing with conversations and around rotating trays of drink and gossips, absorbed in discovering good Shia Syed ties for the youth of the family, and not allowing trespassing or permitting to ignore the limits of trust and faithfulness of a sect the one belonged to, is at the root of the story.

METHODOLOGY

The methodology for the undertaken research is as under:

Theoretical Framework

The undertaken study is founded on the cultural theory. Raymond Williams²⁸ and E. P. Thompson's²⁹ contributions in Cultural Studies and Cultural Text Analysis have been particularly important in the progress of cultural theory. The theory laid an unusual focus on parallel and contextual meaning that are contrary to the vertical and semantic links, as cited in Kovala³⁰. Concurrently, the theory also focuses on the need of providing a thought to special terminologies. Basically, along with cultural studies, the poststructuralist contextuality is also added to the argument.

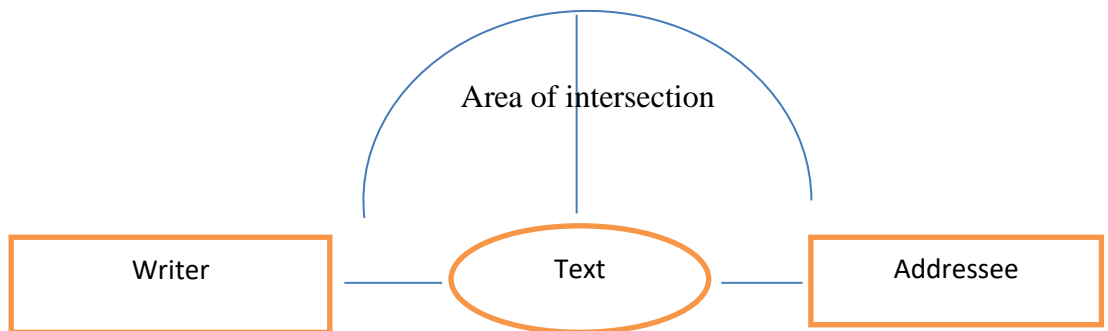
As a consequence of this expansion, the usual awareness of seeing and understanding as the indolent happenings for the inference of a text turns out to be uncertain. The alteration of emphasis from the examination of text to its connotations, is revitalized in 1980. As a consequence of this method, the *Cultural Studies* researchers found no exclusion of close textual readings in cultural works, as asserted by Juvan.³¹ The further emphasis was that the investigation of text in literary studies is laden with ideas linked to autonomy, self-sufficiency, canonicity, which fail to comprise as the elements of a cultural studies. Therefore, the textual analysis was yet an additional approach with ideological reinforcements still to contest with, as proclaimed by Kovala³².

Textual analysis

Additionally, the culture is depicted by aiming at text-centered analysis to alter the deep-seated concepts of culture and status for works of legendary standing, observed Kovala³³. The cultural studies are depicted through literary theories. The cultural fields targeted to observe an exact time and space, with contemplation for creative, old-style and unrestrained texts, declared by Grossberg³⁴. Therefore, under the framework of the cultural studies, the textual analysis gained ground too. Hermes³⁵ explicates that, “Text analysis assumes that texts offer a special scope of substances that cannot but be consumed up by readers. My position is that texts acquire meaning only in the interaction between readers and texts and that psychoanalysis of the text on its own is never enough to reconstruct these meanings” (p. 10).

The Schleicher’s Textual Analysis Model

Schleicher³⁶ devised this model to investigate intertextuality and rewriting in evaluating. In this model, the author, the addressee and the present and earlier contexts create the textual surfaces that bisect by making up a trio-dimension. In this space the language replaces the three organizes. The model is as below:



Adopted from Schleicher³⁷

The model depicted that vertically, the text diffuses with the historical context and the culture. However, horizontally, the text facilitates the writer and the addressee. On the other hand, the author and addressee linguistically share the ground too. This interceding role of the text shows up in intertextuality and rewriting.

DATA ANALYSIS

The audience certainly turned out to be the focus and assuredly possessed a protruding and noticeable place within the sphere of cultural studies. According to Schleicher’s model, Haider portrayed her social morals that are amalgamated of ancient and new; the colonial, colonized and the decolonized. It was the time when religion used to be transformed according to the notions and desires. The preliminary incidence was observed in the base of the structuralized model that proclaimed that texts consisted of implications and few among them were taken for granted and made-up, while the reader’s clarification of the text could be inconsistent to the tendency. Williams³⁸ additional took the idea of culture away from the mythical ideas while theorizing the culture and seeing it as a way of life, along with means of vulnerability, societies and

practice. Williams also stated that culture and society are integrally needed and without negating and denying the importance of media culture, an effort to overcome the variances amid different cultures could be made.

Haider³⁹ depicted the religious operation for criticizing dance and melody, as Zainab Phopo professed and claimed by looking at Zeba when she was dancing that Alam should not, “waste his attentions on dancing girls”. She further claimed that as dancing was the Hindu tradition and should have been evaded by the Muslims. For Hall⁴⁰ textualization dealt with founding the impact and strategies as powerfully as verbal relating materials and resolute that just textuality was not adequate. Haider recognized the inherent culture rested on the political biasness of the people who were driven by their religious faith, trusts and considerations to claim verdicts upon the people. Zeba, however, answered that the tradition of dancing belonged to Lucknow and was shared by both Shia and Sunni. Zainab Phuppo reacted to this reply and declared it a shameful activity for Muslim girls. The author, while smiling with sarcasm, stated the view of mothers that essentially Mehndi was the most suitable event to show off girls and, “it has nothing to do with Islam and everything to do with henna, dancing, singing and other revelry⁴¹”. It was observed here that the inconsistency amid text and context constantly recurred within numerous elaborations and the subject was not the center of text and context but, “something else⁴²”, asserted Kovala.

Haider depicted numerous occurrences of religious grounds and presented her own regional ethnicity too. Dadi justified, “shopping for girls” for Haroon and said that it was inappropriate for girls to, “go around dating shating, bringing shame on the family. This process, in the only way respectable Muslim girls can get married⁴³”. On Zeba’s decision to meet Gullan in person, Dadi frowned in distress and uttered that, “the Bandian family whose women are known for their purdah and modesty...your modern ways have corrupted your daughters!⁴⁴”. On the other hand, Dadi thought that meeting, “with your entire family as chaperone⁴⁵” was suitable for decent girls. The religious handling is at the highest in *How It Happened*. Religious faith grants the certificate to seduce. Saleha considered about her primary affection that, “...if he was a Shia...I would have a sanction to flirt with him, but I found out...that he was a Sunni⁴⁶”. On the occasion of catching Zeba when she was committing the crime of going on date, Dadi caught her red handed and encroached, “route to fight a valiant jihad to protect the virtue of her wayward granddaughter⁴⁷” also, “these Sunni’s want to sabotage our ways” and further that, “are we Syeds!⁴⁸”. She additionally deployed her son and uttered that, “Hussain, have you considered that Zeba’s children will be Sunni?⁴⁹”. Fati Phupps denial to obey and observe the conventional cultural customs that were merged with religious rules, when she uttered, “I lived my life my way, not according to some archaic formula drawn by a palsied old man with a frown on his face and a fatwa on his lips!⁵⁰”. Dadi seldom gave up on the religious and emotional forcing particularly when she did not have the proper replies with reason to reply. At this point it is witnessed that the understanding of the text had orthodoxly been allotted the

vigorous share and exclusively the ideas and trusts of the precise earnest crowd. In short, the cultural studies basically aided profound intersection amid context or contexts over text and textual analysis. When Fati Phupps gossips of ‘gays’ Dadi lacked an appropriate disagreement, thus injected religion, “What haram living are you earning... Hai Allah! Forgive us all!⁵¹”. On the day of milad, a lady reprimanded Saleha for talking and disturbing the gathering by saying, “The Prophet’s family is here in this room... Do you want to go to hell?⁵²”. When Dadi witnessed Zeba on date with Omer, she could not stop to yell that, “If you stopped watching Amreekan movies and started reading the Quran, you would realize what a sin you are committing!⁵³”. Dadi’s prime objection was that Omer was a Sunni and when Fati Phupps tried to rationalize the dispute, Dadi had no response to give, but sobbed, “Fatima, show some respect! What does the Quran say about the rights of the parents? You’re not allowed to even say, “uff” to me!⁵⁴”. Fornäs⁵⁵ presented a diverse defiance to the culture by accenting on textuality and mediation. He stated that it was impossible for cultural studies to escape interpretation of textual connotations. He also evaluated that the lifespan and presence of a text depended on four interrelated stages that are: considerable, form-relations, implication and everyday procedure. Therefore, it is the responsibility of cultural education to understand and put on the overhead stated stages together with the connotations.

Haider depicted that when Fati Phupps directed Dadi not to be afraid and, “just like that-thup goes the conversation⁵⁶” and, “As Fati Phupps had predicted, such open support to the match resulted in the general loss of interest⁵⁷”. Haider integrates her ethical opinion related to the people by conversing the unusual behavior of the people. The behavior of Fati Phupps declared that she did not believe in observing conservative lamentation on her husband’s death. Fati, “had caused a scandal by not waiting for the body of her husband” and, “refused to allow any condolences at the home⁵⁸”. The violation of a cultural custom turned out to be a disgrace for the family as Qurrat taunted Dadi that, “But sometimes women have demons inside them!⁵⁹”. Here, the textual examination depicted that the effective purpose of the textual inspection proved that the texts were integral groundwork of viewer to lay their rights about communal structures, links and progresses. John B. Thompson rightly focused that the investigation of philosophy could be mentioned back to the detailed characteristics of the text, as cited in Fairclough⁶⁰.

Norman Fairclough explicated that the analysis of the text can prove to be beneficial and concurrently important during the study of the communal background. The theoretical goal is that the social structures included attention of numerous societal researchers, and the texts comprised of an indispensable technique of societal act. Likewise, Haider displayed that Qurrat’s son married an Afro-American by breaching the earliest custom of arranged marriages. Dadi did not escape to taunt that, “luckier are those who arrange good matches for their sons⁶¹”. On the revelation of Zeba’s engagement to a Sunni, Qurrat could not stop crying, “...not announcing that it was a love marriage! And to a Sunni!” to which Dadi replies, “you are right; we never had a

Sunni...African American Christian, yes, but no Sunni⁶²”. Haider vividly portrayed the incorporation of the view of Fairclough⁶³ that the verbal employment was extensively misjudged and professed as unbiased. Moreover, the intermingling of social and philosophical work prognosticated the purposes of language, “in producing, reproducing or transforming social structures, relations and identities”, which are commonly ignored. The prime reason of analysis of text was that the texts profoundly indicated the societal measures, quantity and diversity by offering primary reputable pointers towards community alteration.

The textual analysis faced and confronted by presenting the extremely obstinate and schematizing social examinations through techniques in the visions of societal and social modification. Similarly, Haider portrayed the interventionism of Dadi, who raised an allegation on Zeba while she dated with Omer. Dadi yelled and used her specialist insight of a religious and moral transcriber that, “After all those years of respectability, where we lived segregated lives and never looked at a na-mehram, my own granddaughter is acting like a prostitute behind my very back!⁶⁴”. Dadi blamed a Sunni girl who entrapped her son, “First my Fareed taken away by that red-lipped Sunni! Now Zeba as well⁶⁵”. Consequently, Haider depicted that the textual analysis was frequently founded on a context and thus, cultural as Fornäs stated that, “We are never not in a situation⁶⁶” and dragging in specific and common circumstances in taking sanction in interpretation and empathy. Haider further depicted the views of her characters that portrayed and reflected the individuality of the culture under examination. But a certain contextual approach aids to determine the relevant context. The text analysis chiefly brought out the social and cultural changes long with its influential links. Grossberg stated that the, “cultural studies is... a context-specific theory/analysis of how contexts are made, unmade and remade as structures of power and domination⁶⁷”. Haider portrayed the power of the traditional standards and cultural trusts in certain environmental context along with the authoritative values that were based on sectarian politics and cultural standards. She described Iraj’s elopement and as its consequences, her parents, “could never look anyone in the eye again” and she earned the disgrace, “upon that family! Three unmarried sisters...all remained unmarried. Who would give a proposal to a family...with such dishonor?⁶⁸”. The society is enwrapped within the religious values to such an extent that there seemed no chance to pardon the immorality of falling in love.

Mikko Lehtonen presented a model of textual analysis by aiming on the expansions in culture studies by focusing on meaning and comprehension. He further opined that the cultural analysis depended on three levels of text, context and the readers, through consumption of divergent methodologies, like the text poetics, the related hermeneutics and the ethnographic worth of inferences, quoted Lehtonen⁶⁹. With this explanation, Haider was found to depict a past colonized culture that pulled themselves together by hiding under the protection of religious expansionism. The text depicted Dadi’s opinion of girls who tried to settle their marriage as, “They have no sense of shame⁷⁰”

(p. 55). Dadi criticized as Zeba went to meet the man who was her prospective candidate for marriage, “Is my granddaughter, the little girl I changed and fed and raised with good Muslim values ACTUALLY OUT ON A DATE?⁷¹”, “like a prostitute⁷²” (p. 196). This depicted that indeed the texts, backgrounds and connotations are together multi-layered, compound and perspective-dependent existences. Haider further elaborated the cultural notions by supporting Kellner⁷³ in the opinion that by using perceptions and available options, the prospects of building a comprehension of the critical investigation of the texts. Thus, by overseeing one-sided, reduced and limited readings the experience of improvement could not be achieved, until an elaborated depiction is presented with a neutral approach.

CONCLUSION

The study is concluded with the assertion that a rigorous prejudice in the affairs of religious particularity for specific religious sects while dealing and confronting and settling matters of daily life especially the issues of settling and arranging matrimony affairs of the family members. that still prevailed in the people of South Asian Pakistan. Tötösy⁷⁴ precisely elucidated that the actions that rested on culture were to be transformed into texts. These texts are needed to be explored, and Haider correctly decided to focus on readers and on the empirical work of providing textual evidence. The method portrayed a culture that was an integral part of the religious community. Haider high pointed the enquiry that the participants perceive during marriage arrangements by assuring that the marital bond is made within the clan and chiefly within religious group. The differences among the religious groups create pride along with the societal position and family name amid the people of this region. The declaration of Ferguson and Golding seemed an honest approach in cultural studies that numerous symbols and multitude of the textual dispositions, along with the change of cultural inspection are diverted from its administrative, social and extensive roots, as cited in Kovala⁷⁵.

Thus, for the purpose of recovering the sociological methods and reconsidering the aims and practices of studies pertaining to culture, Haider revived the cultural analysis by concentrating on the fact that behind every norm was a religious justification, where people tried to tie a bond with religion by promising to a breach and disconnection with another sect. The analysis further depicted a stiff arrogance of the first generation in developing bond and association with the specific spiritual group and further urging the matrimonial ties to be established inside and never allowing a contrary situation. Thus, it is progressively through texts that societal regulator and power are depicted to be experienced.

The textual examination is also traced to be influenced under some political source, as declared by Fairclough⁷⁶, but Haider does not seem to involve in the political means, rather described the politics of prejudices and religious partialities of common people to arranging marital matters. Hence, the religious bias became the context of sectarian option and justification for marital companion too, although Quran Pak stated, “*Today*

*all 'clean' things are made lawful for you. And the food to whom the Book was given is lawful to you and your food is lawful to them. And (lawful for you are) the chaste women of the believers and the chaste women from among the People to whom the Book is given, when you give them their dowers, and (with the condition that) you desire chastity not lewdness nor becoming secret paramours. And they who reject faith shall gain nothing from their deeds and in the world to come they will be among the losers.*⁷⁷". Thus, Mikko Lehtonen rightly asserted that the types and level of contextualization required in textual examination could not be assumed in advance, as they depended on the portrayal of context, as cites Kovala⁷⁸.

Thus, Haider portrayed a social context, in a distinctive cultural situation by propagating that the cultural standards and customs turn out to be a radical marvel, and the progress constantly takes place with the altering contexts. She also depicted the religion and rites that run side by side and a contrast amid these represent that these constructs are under constant intertwine with each other and could not be parted. Though the Quran Pak clearly stated the logic and reason of inter sectarian marriages that, "*Believers, when believing immigrant women come to you, test them. God knows best about their faith. If you recognise them as believers, then do not return them to the infidels. They (i.e. believing women) are not lawful for them (i.e. infidels) and those (i.e. infidels) are not lawful for them (i.e. believing women)*"⁷⁹".

In the end, it is asserted that nothing could be predicted in favor or against the situation as the results are inevitable. Though, it is hoped that culture could play an improved role in diminishing the religious denominationalism prevailing within the country. This could lead to a more caring and easygoing society with a reduced biasness. This could fortify acceptance and shared esteem amid the people belonging to dissimilar sects.

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