

## ***An Assessment of the Social Status and Religious Practice of Khwaja Saras in Pakistani Society in the light of Islamic Teaching: Preliminary Results***

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### **ABSTRACT**

Transgender persons in Pakistan are largely known as Khwaja Saras or Hijaras in different parts of the country. The term "Khwaja Sara" refers to a range of individual behaviors that tend to deviate from the society's mainstream culture. This study argues with the social status and religious practice of Khwaja Sara living in Karachi. The nature of this study is "exploratory" in which survey method was used as the research strategy. The population of the study was Khwaja Sara in the age bracket (14-70) living in Karachi. The result of the study showed that the societal chauvinism is too strong towards their presence. It was also revealed that a high number of study population among Khwaja Saras people, have a willing and they sought to get a formal religious education, but due to social prejudice, bad attitude in common people, they are unable to get an education as freely as others do. This study recommended that there is a need to take some practical step for improvement in Khwaja Sara status in society and especially for their religious education.

### **Key word**

*Khwaja Saras, Social Status, Islam, Religious Practices , Pakistan.*

### **Introduction**

Every human being is born with some hidden potential which is unexplored field and thus un-utilized. Every human being is a precious asset for its nation and society. The world has changed radically since last three decades. Similarly, there is a growing demand for people who are smart and can meet the expectations of the society. Khwaja Sara persons belong to subgroups in our societies, both sexual or gender basis. Khwaja Saras hold this title since as a child born with sexual deformities (1). Khwaja Saras are the most marginalized and socially excluded groups in Pakistani society.

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They face many social challenges like stigmatization and social rejection in their real world.

Khwaja Saras can be defined as the individuals, born as male physiology, but lived or played their role as female gender; usually dressed up with female cloths. Khwaja Sara has neglected people our society. Numerous of them, are living in a very bad condition and feel stuck and unaccompanied, humiliated and scared with the common man due to their different physical appearance. If we examine the general attitude of society towards the Khwaja Sara, it is revealed that there are various expressions and titles that are used to tag or allot to Khwaja Sara individuals as a reference term, and sadly, most of these terms or titles are considered as insulting.

### **Literature Review**

The word "Khwaja Sara" includes a varied arrangement of gender individualities and recognition. The term Khwaja Sara refers to male-to-female people who have breasts and other secondary sex characteristics typical of an adult female, but who have not undergone genital reassignment surgery. A Khwaja Sara, born a male, but identifies with the female class and most often has characteristics of a female. Identities include: male-to-female (MTF) transgender or Khwaja Sara women, assigned a male sex at birth and who identify as female/woman or on the transgender feminine spectrum; female-to-male (FTM) transgender men, assigned a female sex at birth and who identify as male/man or on the transgender masculine spectrum; people who live part-time in their gender appearance; and people who recognize themselves as neither male nor female, bi-gender or pan gender (both male and female) (2). In some cases, the Khwaja Sara has to undergo hormone replacement therapy and a breast implant to help with their life as a woman. This has a drastic effect on the life of the Khwaja Sara and they face many issues in society that can devastate their lives.

Khwaja Saras ordinarily usually utmost meet a varied variety of inequitable attitude, complication in obtaining their elementary requirements or in consuming their gender identity valued. (3)

Pakistan is among the few countries that constitutionally identifies them as 'third gender'. Therefore, in Pakistan; they are referred to as "*hijras*" or "Khawaja Sara" Other words like "*hijra*" or "*Khusra*" are also used for them. These people don't

get much respect, even within their own families. According to a research on the reaction of the families in Khyber Pakhtun khwa, being transgender or a Khwaja Sara was considered a source of family shame and dishonor.(4),(5).

In some cultures, people believe that they are blessed with some divine power (6). In Indo-Pak Sub-Continent culture, "hijras" is a unique and close-knit such group (7). In a study conducted in Karachi, it was discovered that because parents are dependent on children in old age, some are disinclined to seek medical attention for babies with disorders of sex development (DSD), and many are dying (Warne and Raza 2008).(8)

A study notices that university scholars are not well-informed about the range and diversity of "*hijra*" (Haider, 2008)(9). Warne and Raza, observed the problems pertaining to pre-natal testing for DSD, and the complications in obtaining formal education faced by children and adults with DSD with special reference to Pakistan. (10).They face a lot of tribulations including sociological, psychological, cultural, educational, political and individual. They consist of hermaphrodites who are usually incapable to live a usual life. They cannot marry or produce children. Most of them have manly characteristics, but they prefer to be recognized as female because they incline to lead their lives as women. Varying degrees of acculturation are important in understanding this community. Members of this community can be seen roaming the busy marketplaces and streets of Karachi with a mockup smile on their face, face donned with makeup, Kajal, and lipstick, and trying their best to imitate the feminine style to sustain them. (11).

Society does not have a good understanding of these individuals and they are often targets of cruel and harsh punishment. There are many jokes and issues of poking fun and very subservient treatment to Khwaja Sara. In a research Ahmed, Yasin & Umair (12) found that the language it usages to pronounce Khwaja Saras is problematic and discriminatory in itself.

The living situation becomes worst since Khwaja Sara as a citizen because their legal rights are still un- documented. This is the first time in the history of Pakistan that in the census of the year 2017, the Khwaja Sara data have also collected by the State. Under this situation, these vulnerable people are facing serious socioeconomic issues.

#### **Islamic Perspective about Khawaja Saras**

The Religion is the shared system of belief, Faith, and worship of God. Islam is not a religion alone for the Muslim as it provides a perfect way of life for its followers.

Allah the Almighty is the only creator of all human beings. Allah shapes us in different types and physiques. According to Qur'an:

He it is that fashions (shapes) you in the wombs as He please. There is no god save He, the Exalted in Might, the wise, (13)

The childbirth with a specific gender identity is the subject matter of Allah's will as in the Holy Qur'an Allah SWT clearly mentioned in the holy Qur'an in Surah Al-Shurah, Ayat 49-50 that :

“ To Allah belongs the kingdom of the heaven and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon He wills. 50 Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.(14)

In Chapter 49 verse 13 as well as Chapter 30 verse 22, it recognizes human diversity in using the words 'nations', 'tribes', 'colours' and 'tongues'.

The above- noted verse indicates that the determination of biological sex of an infant child is the will of Allah SWT and the believers should have to accept the gender of a child without any bias or discrimination. Although the Islamic doctrine clearly mentioned that every person is born male or female, and in verse 3 of the 13th Chapter of the noble Qur'an which refers to every kind of fruit being made in pairs and with the verses stated earlier from the 42nd chapter, it can determine that there is gender ambiguity in plants as well.

Islam as religion provides complete human rights to all as human beings. In the Arabic language, the term “**Mukhannathun**” is used to represent the gender of Khawaja Saras which means effeminate one or men who resemble women”. The word is diligently associated to the word *mukhannath*. Classical Islamic law, in terms of assigning legal rules, inter alia, explicitly recognizes four genders among human beings: male, female, DSD/intersex (khunsa), and the effeminate male (mukhannath) (15).

The khunsa is documented in Islam. In the book *Sunan Abu Dawud*, it is reported that “ the Prophet Muhammad (peace be upon him), according to the Sunnah, answered in an answer to the question about how to determine the sex of a child born with two

opposite sex organs, said that the determining factor in such a case was the organ from which the child urinates ".(16)

With reference to defining the sex and gender of Khunsa or Khwaja sara in Islam, classical jurists have divided the khunsa into two subdivisions:

1. Non-problematic/discernible (khunsa ghayr musykil/wadhih)
2. Problematic/intractable (khunsa musykil) (17)& (18)

Yet, for defining the sex of the khunsa ghayr musykil/wadhih in Islam, one was to look for signs of "maleness" or "femaleness" in their external genitalia or in the person's other somatic characteristics (19). These signs can be observed during childhood. The main sign, as decreed by the Holy Prophet (pbuh), is the organ from which the khunsa urinates. Whereas, a khunsa musykil is a person who cannot easily be categorized as either male or female, i.e., this person continues to urinate from both the penis and the vagina(20)

There are five major Schools of thought in the Islamic jurisprudence are: Hanafī, Mālikī, Shāfi'i, Hanbali, and Ja'fari (Shi'aa) and the scholars of both schools are unanimously agreed on fundamental rights of Mukhannath or Khwaja Saras as a human being. The discussion related to several Khwaja Saras or 'mukhannathun' reveals in some prophetic narrations. There are various situations to the mukhannathun, both directly and indirectly mentioned, in the Sunnah and hadith collections of Bukhari and Muslim (two major sources of prophetic tradition) For instance, in a hadith which is mentioned in Sunan Abu Dawud narrates that:

"A mukhannath who had dyed his hands and feet with henna was brought to the Prophet. He asked: What is the matter with this man? He was told: Apostle of Allah! he affects women's get-up. So He ordered regarding him and he was banished to an-Naqi'. The people said: Apostle of Allah! Should we not kill him? He said: I have been prohibited from killing people who pray. Abu Usamah said: Naqi' is a region near Medina and not al -Baqi"(21)



This means that the Prophet Muhammad PBUH evacuated a mukhannath from a disruptive mob and prohibits people from killing them. Another reference occurs in a book, in which Ummul Mu'minin Ayesha says:

A mukhannath used to enter upon the wives of the Prophet. They (the people) counted him among those who were free of physical needs. One day the Prophet entered upon us when he was with one of his wives, and was describing the qualities of a woman, saying: When she comes forward, she comes forward with four (folds of her stomach), and when she goes backward, she goes backward with eight (folds of her stomach). The Prophet Muhammad PBUH said: Do I not see that this one knows what here lies. Then they (the wives) observed the veil from him.(22)

The dealing of Prophet Muhammad's PBUH with them was different in various circumstances and was grounded on justice; occasionally prohibiting them from society due to misbehavior and sometimes leaving them alone as He recognized them as people who pray. Moreover, it was revealed from Islamic history that the Prophet Muhammad PBUH was assigned the high status as being "guardians of sacred boundaries" and had to give the privilege to protect the harem of women and also the most sacred "harem" in the holy city Makkah and Medina too. Hence, there is no any evidence that the Prophet Muhammad PBUH convicted to any Mukhannath based on sexual orientation or gender identity, or that he had to formally address sex between men and the Mukhannathun. Furthermore, it was also noticed that from the 12<sup>th</sup> century in Madinat, they were the honourable custodians of the grave of the noble Prophet Muhammad PBUH, a custom that held on until the end of Ottoman rule over the two sacred cities. Imām Abū Hanīfah (d.769 C.E.), a famous Islamic scholar, defined Fiqh (Islamic Jurisprudence) as:

"the understanding of a person's rights and obligations (which are directly related to his actions)" (23)

Islam is a religion which covers all aspects of human life and guides the followers (the Muslims) in the light of Qur'an and Sunnah. Many aspects of Islamic rituals, rights, or obligations are gender oriented according to Islamic jurisprudence also called as Al-Fiqh. The various schools of Islamic jurisprudence differ in their rulings on these matters in regard to the status of khunsa individuals.

Islam has five basic Pillars in which Namaz is compulsory for every Muslim to offer five times a day. According to Islamic jurisprudence, the khunsa's obligations with respect to the daily prayer are the same as those of the adult female, i.e., it is highly recommended that the khunsa pray at home.(24) &(25).

The khunsa's position in the prayer congregation is right in the middle, behind the adult males and the male children and in front of the female children and adult women. This is approved upon by all the Islamic schools of jurisprudence (26).

As far as to the compulsory Jumaat prayer, it is not obligatory for the khunsa to perform this prayer together with Muslim men in the mosques, unless the khunsa's gender has been determined to be male(27).

Concerning the khunsa's Aurat during prayer, if it is still uncertain to which gender the khunsa belongs, the khunsa should wear female attire (i.e., be fully covered except for the face and hands); however, if the gender has been determined, the khunsa should follow that gender's attire accordingly (28). Similarly, in the Islamic Sahriah, there are clear guidelines regarding inheritances rights of 'khunsa' or Khawaja sara (29,30,31) .

Social classification is necessary to social recognition. (Hewstone, Hantzi,&Johnston,1991). In a patriarchal society like Pakistan the Khwaja Saras social position is constructed of many biases and obstetrical as our society is not accepting Khwaja Sara wisely and treated them differently. Although they exist in our society, but still their rights are denied in our country. Although there are no specific data about their numbers, estimates suggest that Pakistan has a population of around 800,000 transgender people. Still the number is not sure, since many khuwaja sira are registered as male or female in the national identity database. But ironically the decisions made by the Supreme Court to give them rights, unrestricted education, health benefits, skill training and 2% employment quota is still not implemented. Pakistan has recently recognized the legal status of *hijras* as third gender category executed in January 2011 (see National Data Base Registration Authority [NADRA, Dec 16, 2010) after the Supreme Court gave a momentous decision on the petition when a few policemen tortured and raped a group of *hijras*. Supreme Court of Pakistan ordered to exercise fair behaviour with *hijras* (32) and to create employment opportunities to which various organizations complied (Economic Times, Dec 23, 2009; NADRA, Dec 16, 2010) . Mainstreaming of *hijras* is evident in Pakistani electronic media through talk shows, dramas, so as, that might lead towards their acceptance in the changing scenario. For the first time, *hijras* also participated as candidates and voters in general body elections

for the National and Provincial Assembly held on 11th May 2013 in Pakistan with their third gender status (see e.g., Burke, May 9, 2013)<sup>31</sup>. Regardless of such an historic action, in Pakistani law, no legal provision is present for *hijras* to go for changing sex or related rights and obligations (33).

Karachi is the city where a large number of Khwaja Sara is residing. Due to socio-political situation of the city, the people of Karachi are facing serious problems range from lack of job opportunities, poor health care facilities, unclean drinking water, polluted environment, a high number of crimes. The impact of the miserable lifestyle situation equally distributed to all people living here, including Khwaja Sara residing in this mega city.

This research is poised to contribute to investigate, that pushes forward our understanding of Khwaja Sara, their problems by taking into account the social, cultural and economic environment that influences their behavior, and the social process through which these forces exert their influences on them in Karachi, Pakistan. Through this research, an attempt is made to understand the impact of socio-economic and religious factors on their empowerment and will also focus on probing the role of certain factors (influencers) in affecting the lifestyles of Khwaja Sara.

#### **PURPOSE:**

The aim of the research is to collect the basic information about the lifestyle and their religious practices in Pakistani society and to examine their attitudes towards the religion. The researcher selected 128 Khwaja Sara as respondents. In this study, the researcher designed a survey questionnaire for each respondent.

The purpose of the present research study was to determine the current status of the Khwaja Sara population in Karachi; a thorough exploration of their social-cultural, religious, educational and economic context, their problems and to make recommendations for improvement in their situation. The specific objectives of the present study were: To describe the socio-demographic characteristics of Khwaja Sara living in Karachi; to determine the religious background of the respondent, and to identify the perspective about religion of Khwaja Saras in their life;

#### **Research Questions:**

1. What is your socio-economic status?



2. How do you describe your religious identity?
3. How do you people perform your religious practices?
4. In your opinion, how important is to follow religious practices and what are your main problems in offering religious practices?

### **Hypothesis**

There is a relation between the religion of the respondents and their social adjustment problems.

### **Results & Discussions**

In this study, the researcher has tried her level best to highlight the issue of Khwaja Saras. This study is based on questions people frequently ask about the social status of Khwaja Saras and their religious practices. All of the participants interviewed were khawja Saras by birth. The results of the study show that the majority of the respondents' age is in between 32-36 years of age which constitutes 26.5% and most of them are Punjabi-speaking, which constitutes 41.4% the highest number of respondents belong to a rural area, which constitutes 49.2%. It is viewed that the majority of respondents did not able to get the formal education, which constitutes 60.9 %. This data indicates that most of them belong to the uneducated group of people. The highest level of respondents' qualification is Primary which constitutes 45.3%.

**Table No.1****Frequency and percentage distribution of respondents by Social Status**

<b>Age</b>	<b>Frequency</b>	<b>Percentage</b>
14-18 years	5	3.9
19-22 years	18	14.0
23- 26 years	14	10.9
27-31 years	12	9.3
32-36 years	34	26.5
37-41 years	12	9.3
42-46 years	22	17.1
47-51 years	7	5.4
52- 56 & above	4	3.1
<b>Total</b>	<b>128</b>	<b>100%</b>
<b>Language</b>	<b>Frequency</b>	<b>Percentage</b>
Sindhi	18	14.0
Pashto	7	5.4

Punjabi	53	41.4
Balochi	12	9.3
Urdu	32	25
Any other	6	4.6
<b>Total</b>	<b>128</b>	<b>100%</b>
<b>Area background</b>	<b>Frequency</b>	<b>Percentage</b>
Urban	57	44.5
Rural	63	49.2
Don't know	8	6.2
<b>Total</b>	<b>128</b>	<b>100%</b>
<b>Academic education</b>	<b>Frequency</b>	<b>Percentage</b>
No formal education, but can read and write only	18	14.0
Primary	58	45.3
Secondary	32	25.0
Intermediate	11	8.5
Graduate	6	4.6

Any other	3	2.3
<b>Total</b>	128	<b>100%</b>
<b>Nature/ Type of Family</b>	<b>Frequency</b>	<b>Percentage</b>
Nuclear	14	10.9
Combined/Joint	37	28.9
Broken/disorganized	77	60.1
<b>Total</b>	128	<b>100%</b>
<b>Family Size</b>	<b>Frequency</b>	<b>Percentage</b>
Less than 5members	86	67.1
Less than 8members	26	20.3
More than 8 members	16	12.5
<b>Total</b>	128	<b>100%</b>
<b>Depending family member</b>	<b>Frequency</b>	<b>Percentage</b>
Male members	34	26.5
Female members	94	73.4
Total	128	100%
<b>Income</b>	<b>Frequency</b>	<b>Percentage</b>

PRs 6000- 10,000	10	7.8
PRs 10,001-14000	21	16.4
PRs 14001-18000	14	10.9
PRs 18001-22000	26	20.3
PRs 22001- and above	57	44.5
<b>Total</b>	<b>128</b>	<b>100%</b>
<b>Job Status</b>	<b>Frequency</b>	<b>Percentage</b>
Labor	13	10.1
Private service	10	7.8
Pan Handling	30	23.4
Professional Dancer	39	30.4
Housewife	9	7.0
Daily Wage	20	15.6
Other, please specify	7	5.4
<b>Total</b>	<b>128</b>	<b>100%</b>
<b>Type Of Accommodation</b>	<b>Frequency</b>	<b>Percentage</b>



Own house	31	24.2
Rented	84	65.6
Other	13	10.1
Total	128	<b>100%</b>
<b>Standard Of Living</b>	<b>Frequency</b>	<b>Percentage</b>
Good	18	14%
Average	43	33.5
Poor	67	52.3
Total	128	<b>100%</b>
<b>Live And With Whom</b>	<b>Frequency</b>	<b>Percentage</b>
Living in the Family	30	23.4
In the transgender community	76	59.3
Living separate from the family	16	12.5
Any Other (please specify)	6	4.6
Total	128	<b>100%</b>

Furthermore, data indicate that majority respondents belong to a disorganized family system, and their average size of a family is lesser than 5 family members or siblings in their family which constitute 67.1 %. , having female depending family members which constitute 73.4%. The highest number of respondents' household monthly income is PRs, 22001- and above income brackets, which constitutes 44.5%. The above table revealed that the highest number of respondents' standard of living (according to them) is poor which constitutes 52.3%. The results also showed that the job of the respondents is a professional dancer and pan handling respectively, this result is quite similar to other studies conducted (34) &(35) which reveal that sex work and begging are the key choices for Khwaja Saras ; and the majority of them are living in a rented house, which constitutes 65.6%.The Majority of the respondents are living with their specific Khwaja saras community, which constitutes 59.3%. This confirms the fact that most of the Khawaja Saras escape from their home because they feel they can't fit with their family. The data revealed that Khwaja Saras are facing communal bad experiences of discrimination in our society. Indeed, many of the Khwaja Saras are socially excluded from families, schools and getting lucrative jobs in the markets. In short, Khwaja Saras are being stigmatized in Pakistani society.

In response to a question regarding the selection of mate for marriage, a large majority of the participants reported that they have many difficulties in initiating, or offering marriage proposal in common or normal person, especially in maintaining inter-religious relationships as there are a number of complications in dealing with their marriage and parental or guru approval or disapproval of such relationships. Since in Islam and the social custom of Pakistan, marriage is not considered to be legitimate without parental approval, many Muslim Khwaja Saras feels impossible to get a marriage with a common person (other than khawja Saras) as they are forced to choose between their partner within their specific social group. In a similar study conducted by Khan,(36) observed that in Pakistan, the social relations involved in love, sex and relationships are perceived and accepted simply within the domain of 'state-recognized, family-approved and religiously-sanctioned' hetero-sexual marriage and such relations and hierarchies are surrounded by a hetero-normative male/female gender binary, and the supremacy of hetero- sexuality as the single standard and lawfully approved sexual orientation (37).

**Table No.2****Frequency and percentage distribution of respondents by Religious Practices**

<b>Religious Practices</b>	<b>Frequency</b>	<b>Percentage</b>
Not offered	12	9.3
Less institutions	26	20.3%
Unable to offer due to economical struggles & work pressure.	45	35.5
Embarrassed	27	21.0
Easily perform	18	14%
<b>Total</b>	<b>128</b>	<b>100%</b>

The reason for less inclination towards religion, in their point of view is that 35.5% respondents have faced great economical burden, wears make-up and feels reluctant to offer prayers or religious practices at a public place, while 20.3% blamed less institution for Khwaja Saras .

**Table No. 4****Frequency and percentage distribution of respondents by Hindrance in performing Religious Prayers**

<b>Main Hindrances In Religious Practices</b>	<b>Frequency</b>	<b>Percentage</b>
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Less interested in offering Religious practices	34	26.5
Too much time consumes	21	16.4
Embarrassment	43	33.5
Disgusted by people	30	23.4
<b>Total</b>	<b>128</b>	<b>100%</b>

The above table shows that the highest numbers of respondents are those who feel an embarrassment in offering religious practices when they required or needs to offer at a public place, which constitutes 33.5%. They are not feeling comfortable to enter any religious place like masjid m church or Mandir. While, in the light of Islamic teaching all human beings have equivalent rights and chances. Yet, certain limitations are enforced on those who contravene and interrupt the conjunctions defined in Quran or Hadith.

**Table No. 5**

**Frequency and percentage distribution of respondents by Learning Religious Knowledge**

How and whom you learn Religious Education?	<b>Frequency</b>	<b>Percentage</b>
Learn from parents at home	20	15.6
Get knowledge from religious teacher or Guru	64	50

From Deni Madarsa ,Church or Mandir	26	20.3
Others	18	14.0
<b>Total</b>	<b>128</b>	<b>100%</b>

There are many misconceptions that the Khawja saras have less spiritual knowledge, which is completely wrong. About 50% learnt the concepts from their guru, 15.6% from their homes, 20.3% from Deeni Madrasa, church or Mandir accordingly and rest 14% of respondents got from other sources. Get knowledge from Guru or *chehla*s.

**Table No. 6**

**Frequency and percentage distribution of respondents by Hindrance in performing Religious Festivals or Rituals**

Main Hindrances In Religious Rituals or festivals Practices	<b>Frequency</b>	<b>Percentage</b>
Religious Rituals easily followed at the time of death and do not face any discrimination from public	64	50
Religious Rituals does not easily followed at the time of death and do face	48	35.3



discrimination from public		
Other	16	14.6
<b>Total</b>	<b>Total</b>	<b>100%</b>
Enjoy religious festivals like Eid/Christmas / Diwali?	<b>Frequency</b>	<b>Percentage</b>
Enjoy religious festivals like Eid/Christmas / Diwali enjoy as common person	46	35.9
We have our own rituals and we enjoy with in our community of same people.	64	50
Other	18	14.0
<b>Total</b>	<b>128</b>	<b>100%</b>

They celebrate religious occasions and 46 % of them do not have any religious conflicts with the society, while 50% of them said that they enjoy rituals with their guru and other chellas.

In response to a question regarding the practices, it was disclosed that the funeral is simply like a Muslim or if it's Christian the rituals are followed as told by each religion. In Islam, Khwaja saras buried in a graveyard and Namaz-e-Janaza is offered before God.

**Frequency and percentage distribution of respondents by Hindrance in getting Religious Education**

Main Hindrances In getting Religious Education	Frequency	Percentage
Does not have an opportunity to get admission in Religious institution.	21	16.4
Discrimination & Social Harassment of common people	43	33.5
Biased attitude of Religious teachers	34	26.5
Other	30	23.4
Total	<b>128</b>	<b>100</b>

The results of the study endorse that Khwaja saras are same as other ordinary people and follow the similar religious beliefs & practices and patterns as the rest of the society.

### Hypothesis

Personality Affect religious Responsibilities	Offer Religious Practices		Total
	Yes	No	
Yes	43 <sub>(44)</sub>	40 <sub>(39)</sub>	83
No	25 <sub>(24)</sub>	20 <sub>(21)</sub>	45
Total	68	60	128

$X^2 = 0.12$  ,  $df = 1$  , Table value at 1 df at 0.05 level of significance = 3.841.

As calculated value is lesser than tabulated value, we reject our hypothesis and accept our null hypothesis. The result of the present study has clearly indicated that there is an important responsibility lies on the shoulder of policy makers, and religious scholars to change the perception of the common man towards Khawja saras and adjust them in to mainstream culture of society as mentioned in the study of Habib& themina (38).In Pakistani society, the challenging attitudes towards Khwaja Sara require a multifaceted approach. There is a demand that the Government of Pakistan should undertake legislative, financial and administrative measures in order to overcome these barriers.

### **Conclusions & Recommendations**

Religion and social relations both played a powerful role in defining the social position of human beings in society. Through this research, it was noticed that Religious stigmatization adds to low levels of self-esteem amongst Khwaja sara in Pakistani society and they viewed as inferior, which is totally against the teaching of the Holy Quran and Sunnah. Moreover, this research finds that there are no references of discrimination to Mukhannath or Khwaja Saras in the Hadith collections, and no Hadith at all reporting an actual occasion in which the Prophet responded to discriminate them in any way.

Through this research, an attempt has been made to disclose some of the fundamental concepts in the purview of social status and Islamic teaching with reference to Khwaja saras.

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