



Pakistan's Religious Minorities: Constitutional Inclusion and Exclusion: An Appraisal

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ABSTRACT

This research deals with dual dynamics of inclusion and exclusion of religious minorities in Pakistan's constitutional framework. Despite formal recognition and protection for religious minorities enshrined in 1973 Constitution, practical and systemic challenges persist that undermine these guarantees. This research delves into historical evolution of constitutional provisions, highlighting key amendments and judicial interpretations that have shaped the current legal landscape. It explores the tension between Islamic identity of state and secular principles necessary for minority rights protection. Case studies of specific minority communities, such as Christians, Hindus and Ahmadis, illustrate the lived realities of constitutional promises versus on-ground implementation. This article argues that while constitutional inclusion provides a foundational layer of protection, exclusionary practices rooted in socio-political contexts and legal ambiguities continue to marginalize religious minorities. Recommendations for legal reforms and policy measures to enhance effective inclusion of religious minorities are proposed, emphasizing the need for a more robust enforcement mechanism and greater societal awareness to foster an inclusive national identity.

Keywords: Muslims, non-Muslims, Minorities, exclusion, inclusion, religious, representation, seats.

INTRODUCTION

Pakistan is an abode of many religious communities like Christians, Hindus, Sikhs, Qadianis and others though Pakistan has a prominent population belonging to Islam but religious minorities also live with the Muslims in all the provinces of Pakistan.

POPULATION BY RELIGION

| Administrative Unit | Muslim | Christian | Hindu | Qadiani | Scheduled Others | Others |
|---------------------|--------|-----------|-------|---------|------------------|--------|
| Pakistan | 96.28 | 1.59 | 1.60 | 0.22 | 0.25 | 0.07 |

Source: Census Report of 2023, Department of Statistics,

The constitutional landscape of Pakistan presents a complex interplay of inclusion and exclusion for its religious minorities. The 1973 Constitution, a pivotal legal document, articulates principles of equality and non-discrimination, theoretically providing a safeguard for rights of all citizens, irrespective of their religious affiliations. However, practical enforcement of these principles often diverges from constitutional ideals, revealing a dichotomy between written law and its application. Pakistan's identity as an Islamic Republic introduces inherent challenges in balancing religious precepts with secular needs of a pluralistic society. This duality is reflected in constitutional provisions that, on one hand, promise protection and equal rights to minorities, while on the other hand, embed certain exclusions through amendments and interpretations that prioritize Islamic character of state. This research aims to dissect these constitutional dynamics by tracing historical evolution of legal provisions concerning religious minorities. It will explore key amendments and landmark judicial decisions that have either bolstered or undermined minority rights. By examining experiences of specific communities—Christians, Hindus and Ahmadis—analysis will highlight gap between constitutional inclusion and practical exclusion. The discussion will extend to socio-political and legal mechanisms that perpetuate these disparities, questioning efficacy of constitutional protections in absence of robust enforcement and societal commitment to pluralism.

Constitutional Inclusion and Exclusion:

After making of Pakistan, it appears to be that a deliberate attempt was made by state to adopt policy of exclusion for minorities from Pakistan future decision making. which had genuinely harmed national unity among Pakistanis. “And many critics consider Objectives Resolution as first step towards minorities” exclusion from Muslims “dominated Pakistani state.” (Butt, 2019). However, a “Committee on Fundamental Rights of Citizens and Minorities of Pakistan” was selected to investigate and exhort Gathering on issues connecting with principal privileges of residents, especially minorities, with plan to enact on these issues fittingly, on 12th August 1947. On 11th September 1948, death of Quaid-i-Azam also brought a great decline to his vision of liberal Pakistan, which he outlined in his famous speech before Pakistan First Constituent Assembly on 11 August 1947. In 1949, a year after Jinnah's demise, the Committee attempted to pacify Muslim Ulemas and similarly attempted to lay out Pakistani nationhood on standard of strict congruity. As needs be, standards and guidelines were introduced in compatibility with Islam, permitting more noteworthy job for Ulemas, who felt encouraged by this more noteworthy acknowledgment. A

twenty-four member committee of Fundamental Standards Council was comprised to make first Pakistan Constitution in light of Objective Resolution. After death of Liaqat Ali Khan, Khawaja Nazim-ud-din took over as State leader on 17th Oct. 1951. The last Constitutional draft was ready in 1954. And Muhammad Ali Bogra became as Head of state. After disintegration of First Constituent Assembly by General Ghulam Muhammad on 24th October 1954 made ready for making of 2nd Pakistan's Constituent Assembly on 28th May 1955. This Constitution of 1956, enforced on 23rd March 1956, abrogated different Constituent framework for Minorities. Under 1962 Constitution, an Official type of government with an organization were presented. On 25th March 1969, General Yahya Khan presented his famous Legal Framework Order (LFO), which was a break established plan to meet more extensive political goals. Under LFO, no due share was given to minorities. Another Constitution, known as Constitution of Islamic Republic of Pakistan 1973, enforced on 14th August 1973. Giving a parliamentary type of government, this constitution gave a joint electoral system and reserved 6-Christian seat in Pakistan's National Assembly. The subsequent change (1974) pronounced Ahmadis as non-Muslim minority, which they never acknowledged as Muslims. Notwithstanding, they turned into primary focal point of exploitation at various levels and in the end numerous Ahmadis began leaving Pakistan for American and European continents.

According to Article 2, 1973 Constitution, 'Islam shall be state religion' and article 2-A postulates that standards of majority rule government, opportunity, correspondence, resistance and civil rights, as articulated by Islam, will be completely noticed. While Article 227 appoints that no regulation, repulsive to Islamic orders, may be upheld in Pakistani society. Article 41 (2) expresses that state head shall be a Muslim having a complete confidence in irrevocability of Prophet-hood as specified under article 91 (3). Martial Law was forced by Zia-ul-Haq on 5 July 1977. On 24th December 1981, a Presidential Order was issued and a Majlis-e-Shoora was introduced by President. On 2 March 1985, revival of Constitution Order was given in which an enormous number of revisions were made in Constitution. The Article 228 laid out Gathering of Islamic Philosophy in a regulated job to manage regulation. According to article 203 (A-J), a Sharia Court was established by General Zia having extraordinary powers. Under article 203-D, Sharia Court now can declare any law un-Islamic and repugnant if it thinks it is. Later Sharia Act (1991) introduced by Nawaz Sharif empowered Pakistan's Sharia court more influencing in society.

Article 31 approaches government for advancement of Islamic lifestyle, in spite of the fact that Article 20 guarantees every citizen right to propagate religion and to protect their religious places. The Article-33 and 36 make Pakistani state responsible to safeguard their representative rights of minorities in national as well as in provincial civil services without giving any clear procedure. The Constitution also closed the doors of Presidents and Prime Ministers to minorities suggesting them second-class citizens. General Zia brought many changes into Penal Code resulting into severe punishments like death penalty to blasphemous. In 1860, British introduced Blasphemy law by including Section 295 in Indian Penal Code by granting maximum two-year imprisonment to the accused if proved guilty. General Zia-ul-Haq brought

changes in blasphemy law in 1980, 1982 and 1986 by additions in sections 298-A, 295-B and 295-C of Pakistan Penal Code respectively, disturbing the Pakistan harmonious society. Now the accused person would receive life imprisonment and later death penalty from 1986. General Zia devastated the entire society and polity by introducing many steps like Islamic Shariat Court, Islamic penal code, changes in electoral process for non-Muslim and Blasphemy laws, converting state into repressive Islamized state. (Malik, 2002) The passion to convert whole Pakistan society into Islamized society brought grave mishandlings of Pakistan non-Muslim communities. Even democratic governments of Benazir Bhutto and Nawaz Sharif could not resolve constitutional issues of non-Muslims. Even the military ruler, General Pervez Musharraf, on 12 October 1999, raised great hope for making a liberal system for minorities. So Musharraf did not want to hurt Pakistan religious parties. Later Musharraf government took a step of restoring the same number of seats reserved for minorities in Federal as well as provincial assemblies on 1 August 2002.

| Minorities | No. of Seats |
|-----------------------|---------------------|
| Christians | 4 |
| Hindus | 4 |
| Qadianis | 1 |
| Sikh, Buddisht, Parsi | 1 |
| Total | 10 |

State Response towards Issues of Minorities:

The separation of Pakistan's pluralism to Islamic ideologue has deterred all non-Muslims for support in standard of Patriotism in light of the fact that their endeavors of social elevate of society are seen with doubt and one-sided approach. "Zia's presentation of Impiety regulation, separate electoral system for minorities, supremacy of Islamic Shariat Court and particular Islamic corrective codes- in name of Islam-was exceptionally harsh, practically crippling common society. Courts, laws and explicit regulation were forced all through 1980s to additional Islamicize commonwealth." (Malik, 2002)

Issue of Separate electorate:

For decades, Non-Muslim minorities have confronted parcel of troubles and issues to the standards of state, resulting into socio-political oppression, breeding of narrow mindedness and organize unfair regulations, "in this way usurping essential privileges of minorities to shape their socio-political lives in Pakistan as free citizens." (Salim, 2009) The different electorate has stayed one of most unmistakable issues of minorities since origin of Pakistan. Mohammad Ali Jinnah embraced a comprehensive strategy of taking Jogendra Nath Mandal, as country's most memorable regulation clergyman, who had a place with booked station Hindu from East Pakistan. For quite some time, there was a different constituent framework for non-Muslims from 1985-2000. The different appointive framework enlarged split among larger part and minority, which brought about diminishing interest by non-Muslims for discretionary

governmental issues. It permitted individuals to spread disdain material against Christian community, which is likewise come about into dishonesty of one-sided regulation against minorities. All chosen minorities members would join ruling government, which would demonstrate incomplete plan of minorities' portrayal in Pakistan. Ahmad Salim depicts that quick expansion in event of strict segregation and narrow mindedness through isolated electorate framework have caused non-Muslims for requesting "disintegration of this framework." (Salim, 2009) The need of held seats would constantly be kept up with so an isolation may be kept up with between non-Muslims and Muslims. A great question mark is put upon Muslims as largest part of Pakistan's population, when they deny separate electoral system for minorities, which was once their fundamental and significant interest during opportunity development of Pakistan. Such a disposition means that undemocratic demeanor for greater part populace in Pakistan. After freedom of Pakistan in 1947, question of minorities turned into an easy to refute issue in recently conceived province of Pakistan.

After death of Quaid-I-Azam Mohammad Jinnah, his vision of Pakistan began confronting a great deal of contradicting perspectives and difficulties from inside managing Pakistan's Muslim Association. Allies of Objective Resolution currently started requesting rule of discrete electorate framework in country, which was a political interest and a consistent result of supporting Objective Resolution. Different non-Muslim responded with various perspectives and insights. From one viewpoint, Christians of West Pakistan upheld separate electorates; then again, Hindu minority of East Pakistan started contradicting this thought. Indeed, even Christian initiative of Punjab began to emotionally supportive network of discrete electorates' pre-freedom time. In July 1947, an unmistakable Christian pioneer, *S.P. Singha*, then speaker of Punjab Assembly in united Punjab, remarked before Punjab Boundary Commission that joint appointive framework would acquire control of Hindu Indian subcontinent. Portraying about Christian fixation and responsiveness about electorate framework, he additionally proclaimed that no one would envision local area's awareness and how much differentiation this issue of portrayal would be for them. Ahmad Salim portrays, "Religion that is many times involved here as an instrument of political persecution against minorities." (Salim, 2009)

General Zia-ul-Haq got a few changes in election system in September 1978 in voter registration. This step isolated enlisted enlistment for non-Muslims and Muslims. Tahir Mehdi opines, "On 2 March, 1985, General Zia enhanced minorities' reserved seats in National Assembly from 6 to 10...four seats for Hindus, four for Christians, one for Ahmadis and one for other minority local area. In meantime, Zia additionally upgraded number of saved seats for non-Muslims in common congregations. Then again, Pervez Musharraf wiped out separate electoral system in 2002 by keeping up with similar number of minorities' reserved seats however a little change was taken in their portion. The political decision to reserved seats was to occur at surveying stalls." (Mehdi, 2012) The whole Pakistan's state needed acting as solitary voting demographic for reserved seats in lower house of Parliament (National Assembly) for every minority and this practice was likewise executed in every territory as well. The governments of Benazir Bhutto and Nawaz Sharif (1988-99)

reliably avoided revoking separate electoral system. Sudham Chand, a Hindu leader, challenged framework but later he was killed. Tahir Mehdi describes, “Any portrayal framework in view of religion will fortify minority-greater part gap and will prompt a different electorate framework. They ought to be made to have more non-Muslims at their top post and overall political decision up-and-comers ought to likewise incorporate an adequate number of non-Muslims.” (Mehdi, 2012)

Yaqoob Khan Bangash terms that since all minorities are full and equivalent residents of Pakistan (on paper) they need to be treated as such by ideological groups. Most ideological groups have a 'minorities' wing' where non-Muslim Pakistanis are clubbed together, protected from the greater part as well as party's dynamic cycles. There is just not a great explanation for such 'minorities' wings' exist. The main thing it sustains is avoidance and minimization. To give individuals from different religions in Pakistan same privileges, and above all, similar open doors, they ought to remember them for general body of party and select them to general party position. Here the issue is not simply of incorporation, yet in addition of reconciliation. By getting greater part far from minority in political cycle, two sides are kept from associating with one another. There is no get over talk among standard and minority wings in parties and two sides generally exist careless in regards to one another. Thus, division and prohibition proceed. Pakistan can advance as one country in event that all residents are offered a similar degree of chance and a similar stage (Bangash, 2018).

In 1999, Pakistan canceled this framework. Hindus and other minorities accomplished an uncommon political triumph in 2002 with expulsion of discrete electorate for non-Muslim and Muslims. The different electorate framework had minimized non-Muslims by denying them of satisfactory portrayal in congregations. Pakistan Hindu Government assistance Affiliation was dynamic by meeting a public gathering on issue in December 2000. What's more, in 2001, Hindus, Christians and Ahmadis effectively led a fractional blacklist of decisions, coming full circle in abolishment of discrete electorate framework in 2002. Notwithstanding triumph, in any case, Hindus actually remain to a great extent disappointed. In 2006, Ratna Bhagwandas Chawla turned out to be first Hindu woman chose for Senate of Pakistan. In spite of the fact that there is a women reserved seat in Pakistan Parliament, not a solitary seat was dispensed for non-Muslim ladies till 2018. In 2018, a Hindu lady, Krishna Kumari Kohli, turned into principal non-Muslim lady to win a ladies' saved seat in Senate of Pakistan. In 2018, Pakistan general political race Mahesh Kumar Malani turned out to be first Hindu up-and-comer who won a general seat in Pakistan Public Gathering 2018. He won seat from Tharparkar-II and in this way turned out to be first non-Muslim to win a general seat (non-saved) in Pakistan public gathering. In Sindh common gathering political race, which occurred alongside Pakistan Public Get together political decision 2018, Hari Slam Kishori Lal and Giyan Chand Essrani were chosen from Sindh common gathering seats. They turned out to be first non-Muslims to win a general seat in a common gathering political decision. The appointment of February 2024 show that Dr. Saveera Parkash, first Hindu lady, won a general seat as opposed to a held seat for minorities and gave a desire to the ladies having a place with minorities.

Population Controversy

The religious minorities of Pakistan have great suspicions about their population living in Pakistan. According to 2017 census, there are 4.5 million (2.15%) Hindus in Pakistan. But many Hindu leadership raised objections to census figures conducted by Pakistan Bureau of statistics and blame Pakistani governments to undercount the population of minority for long. (Hoodbhoy, 2021) While the new census showed that it had only risen to 3.5 million in 20 years,” which throws a light possibility of undercounting Hindu population. The Pakistan Bureau of Statistics expresses that 191737 individuals recognized as Ahmadi in 2017 Census. Nonetheless, because of Pakistan's legitimate limitations on Ahmadi recognizing as Muslim made sense of above, many are accepted to not distinguish as so in evaluation. In its report of June 2022, US State Department describes; “the number of Ahmadi is accounted between five to six lacs” (Department, 2022).

Christian leadership has serious reservation about first-ever digital census having faulty questionnaires, undercounting and delaying strategies. Bishop Humphrey Sarfaraz Peter, an Anglican Bishop of Peshawar Diocese, in northwestern Khyber Pakhtunkhwa province of Pakistan, alleged bureau has been adopted delaying tactics to undercount Christians. Typical absence of straight-forwardness is an endeavor to undercount Christians of Pakistan who are the greatest and most vocal strict minority in country. Ancestral Christians of Khyber Pakhtunkhwa territory were for most part avoided in last enumeration also. The last national census of 2017 showed Pakistan had 2.6 million Christians who made up 1.27% of a population of 207 million. The whole populace with its strict, ethnic, position, orientation or racial character should be reflected in outcomes, which ought to be accessible at union council level. Individuals should be permitted to recognize missed populace. Peter Jacob, Executive director of Lahore-based Center for Social Justice (CSJ) and Peoples Commission for Minorities Rights, questioned about irregularities in census and pointed out errors as census persons violated the given instructions because they did not use the computer tablets rather collected data on paper particularly in cities like Lahore. In this way, they showed negligence in performing their duties to be followed rigidly. Similarly, the census enumerators also included unnamed minorities in category of “Others”. Waqar Mustafa stressed to adopt such modern measures for digitalizing population, which are being adopted in states from American to European continents. Pakistan should also include the excluded people like transgender and other minorities in digital population data (Mustafa, 2023).

The claims of Christian leadership about hiding data of Christian population seems to be proved valid when we do not find accurate data about them, which shows state attitude towards minorities representation in representative bodies according to their exact population. If those claims prove valid then Christian minority will be benefitted in redrawing electoral constituencies and distribution of resources for them. As claimed by Peter Jacob and Dr. Alwin Murad, the start of state marginalization is done when either wrong figures are given or number of Christian people are not published, (Ahmed, 2021) which create great concerns for them. State has grossly negated the minorities’ constitutional rights by not publishing the Pakistan minorities’

data in 2017 census report. Christians in Pakistan question about scrutiny about believability of 2017 population census. Their longstanding objection that their populace is regularly under-detailed in each segment information has, to be sure, been validated with mathematical proof hurled by this enumeration. Muslim populace in Pakistan has developed from 127.4 million of every 1998 to 200.4 million out of 2017, displaying a general development of 57.2% in 19 years. The non-Muslim populace, then again, has expanded by 48.7% during same period. Shockingly, this whole distinction of in excess of eight rate focuses appears to have impacted Christians alone. Their populace has become exclusively by 26.3% somewhere in the range of 1998 and 2017.

In Punjab, where a greater part of Pakistani Christian lives, contrast between populace development of Muslims and that of Christians is, truth be told, considerably higher. As per evaluation information, Muslim populace in region has become by 50.3% somewhere in range of 1998 and 2017, however, development of Christian populace has been recently 21.6% in same period. In yearly terms, Muslim populace in Punjab has developed at a yearly pace of 2.2% while that of Christians has increased by not exactly around 50% of that rate - 1.0% per annum. For entire Pakistan, yearly development rates for Muslims and Christians have been 2.4 and 1.2 individually. Tahir Mehdi gives a logic by describing why Christian population growth rate has declined when the combined growth rate of Hindus and Christians was greater than Muslims in previous census. (Mehdi, One in every five Christians missing in census, 2022)

| Census Year | Total Number of Minorities Population in Pakistan |
|--------------------|--|
| 1972 | 2013317 |
| 1981 | 2803587 |
| 1998 | 4918870 |
| 2017 | 7310498 |

| Religious Minorities Population in Pakistan | Percentage of Religious Minorities Population in Pakistan |
|--|--|
| Hindus | 49.15% |
| Christians | (36.08) |
| Scheduled Caste | (11.65%) |
| Others | (3.12%) |

From 1998 to 2017, the percentage of Christian population share in Punjab province has drastically reduced from 2.31% to 1.88% respectively. Similar is the case with other minorities of Pakistan. After revision of political system by General Zia-ul-Haq, reserved seats for minorities of Pakistan are determined in legislative Assemblies of Pakistan, because seats for Muslims and non- Muslims are gives

according to population proportion in the country. With the passage of time, it has been observed that share of Christian population has drastically decreased in province of Punjab as the census reports of 1961, 1972, 1981, 1998 and 2017 show;

| Census Year | Percentage Population in Punjab Population |
|-------------|--|
| 1961 | 2.05 |
| 1972 | 2.09 |
| 1981 | 2.24 |
| 1998 | 2.31 |
| 2017 | 1.88 |

The other major non-Muslim gathering living in Pakistan-consolidated accomplice of Station Hindus and Scheduled Caste has encountered no decline in its populace. Its populace development rate has likewise kept on pursuing verifiable direction surpassing that of Muslims even in 2017 enumeration. The Scheduled Castes were considered as main losers under this framework. Their differentiation from Hindus was overlooked and they were converged in a bigger class of 'idol worshippers' who were given a consolidated portrayal in different forums. The statistics specialists followed this training and clubbed two networks together in 1981 registration. The statistics held in the following year reestablished differentiation between Scheduled Castes and Hindus which was obviously taken as a major change from 1961 and 1972 census. The most recent evaluated data shows that three out of each and every 15 individuals having a place with consolidated companion like to be distinguished as Scheduled Caste as opposed to being called as Hindu. The information in this manner shows a far higher development in populace of Scheduled Castes than that of Hindus. Thus, those having a place with Planned Ranks presently include 1.7% of Sindh's populace. In 1998, they were just 1.0% of territory's all out populace. In general portion of joined Station Hindu and Planned Standing companion in area's populace has likewise gone up attributable to its higher populace development rate (or maybe better counting). Together, Scheduled Castes and Hindus are currently 8.7% of Sindh's absolute populace. In 1998, their consolidated share in common populace remained at 7.5%.

Province Wise Christian Population in Pakistan

| Province | 1998 | 2017 | Percentage |
|--------------------|---------|---------|------------|
| Khyber Pakhtunkhwa | 38974 | 48759 | 25.1 |
| Punjab | 1699843 | 2067806 | 21.6 |
| Sindh | 294885 | 406763 | 37.9 |
| Balochistan | 26462 | 33305 | 25.9 |
| Capital | 32738 | 86946 | 165.6 |
| Pakistan | 2092902 | 2643579 | 26.3 |

The statistics information being delivered now is sure to bother many existing

grumbings of different demographic communities. Pakistani Christians, for example, are almost certain to challenge these figures; activists for privileges of Planned Standings are likewise liable to clatter that they are as yet being undercounted—especially when contrasted with their numbers in 1961 and 1972. A few different gatherings have previously challenged evaluation measurements. The common legislature of Sindh has been grumbling beginning around 2018 that territory's populace has been undercounted by around 20 million. Likewise, ideological groups having a place with Karachi, especially Muttahida Qaumi Development (MQM), have been likewise saying that city's populace is a lot higher than 16 million as shown by statistics.

Fear of putting False Blasphemy Charges:

These blasphemy laws were intended to check strict brutality, as strict and partisan issues were normally utilized in India to control political addition. The fundamental motivation behind these regulations was to safeguard strict sensations of all residents with no inclination given to any religion faction or gathering and to similarly foster comprehension and concordance among all residents. In current circumstance, it is most awful that lewdness regulation made to lay out strict resistance have been corrected, which genuinely sabotage resilience. Much of the time, individuals have been exposed to preliminaries in spite of fact that reasons might be something besides strict. The counter profanation codes and law of proof have caused shock, however progressive systems including Musharraf have been hesitant to eliminate them. Quantity of bodies of evidence against Hindus, Christians, Ahmadis and other religious minorities is rising; in any case, as per a few reports, there are a larger number of Muslims in prison blamed for lewdness than minorities. Rukhsana Bunayad turned into very 1st Muslim lady in August 2002, who was called charged with to swear of Quran in a gathering in Mianwali.

In May 1998, a minister of Sharif's government indicated a potential change in Blasphemy laws. Justice Nazeer Akhtar of Lahore High Court, declared at a workshop in September 1998, that there was compelling reason need to revise current regulation and scolded him. He recommended that blasphemers ought to be killed right away. Because of a public commotion, appointed authority thusly withdrawn his explanation, however solely after enacting favorable to Irreverence Regulation strict halls. Maulana Shah Ahmed Noorani, head of JUP, cautioned government of critical results whenever endeavored to alter Penal Code. Namoos-I-Mustafa Action Committee, a committee of Ulemas and Sufis, observed a nationwide protest to hinder such step. Thus system shunned endeavor any drive. In April 2001, Musharraf's system attempted to regularize enlistment of profanation cases by revising methodology. Each case was to be at first examined and confirmed by DC under steady gaze of being submitted to court. Nonetheless, because of mounting disturbance from fundamentalists gathering, a month after on 8 May, Musharraf repealed new request. Expanded assumptions for change and evacuation of Punitive Code were run with this declaration.

Beside individual impiety claims, other significant episodes against Christians as of late remember an assault at Khanewal. In 1997, Christian Churches faced an

attack and Tibba Shantinagar, two towns, were burnt due to an instance of blasphemy. About 13 Churches, 700 families, many shops and belongings were bulldozed to ground by 10000 people. A few group were killed, in spite of the fact that police attempted to quiet the genuine numbers. An exclusive request council was laid out however report was rarely distributed. Viciousness against *Dalits* and Hindus usually in Sindh was well-explained to Parliament by a Hindu MNA. His assertion included subtleties of Hindu young women being grabbed, forceful transformation and instances of land grabbing. The HRCP always suggested to annul reformatory Codes of 295 (B-C) and stressed to take steps for reestablishing security and equal citizenships to Pakistan's religious minorities. The 1999 report recorded sacrilege arguments enlisted against Ahmadis and Christians, particularly Ayub Masih of Shantinagar who had been condemned to death by Multan High Court. He was delivered in August 2002 after High Court suppressed misleading evidences against him. Later five Christians with two Muslims had been blamed for blasphemy.

In April 1999, Munir Malang, a Muslim, was killed by a follower of Minhajul Quran. Further, a report for 2000 shows 41 blasphemous cases against minorities were made under Article-295. Mostly cases were against Muslims, including a few supporter of Sufi Pir Gohar Shahi, in addition to a few Christians, Hindus and Ahmadis. These cases are from everywhere Pakistan, mostly from Punjab. By November 2000, 52 Muslims were confronting preliminary or had been indicted under Segment 295; there were 32 and 36 cases of Christians and Ahmadis respectively. Between 15 June 1986 to 11 March 2001, there are 201 cases of blasphemy under 295-C as described by an archival source. The period spanning from April 1984 to July 2001 also witnessed of 753 cases of Ahamdis due to occurrence of Ahmadi spreading through reading of Quran and giving Azan etc. Under Article 298-C, all the people living in whole Rabwah had been declared blasphemous. During this period, the killing, blazing and burning the houses and worship places of Ahmadis remained continuing. Indeed even sports activities and gathering at Rabwah have been strictly restricted.

Forced Conversion

One of the emerging issues that Hindu community of Pakistan is also facing constrained transformation of minor Hindu young girls to Islam; number of such changes, as per one most noteworthy gauge, really depends on 1000 every year. (Sarfranz, 2019) Now and again, they are accepted by strong landowners as installment for extraordinary obligations by their farmhand guardians, and specialists frequently take no notice. In one case, a landowner stole a Hindu little girl from a ranch specialist and erroneously guaranteed youngster was remuneration for a \$1000 obligation that family owed him. Extremist people like politician Abdul Haqq (Mitthu Mian), Pir Ayub Jan Sirhindi, guardian of Dargah pir sarhandi in Umerkot and care-taker of Bharachundi Sharif Dargah in Ghotki district support constrained transformation and are known to have backing and security of administering ideological groups of Sindh. (Quratulain, 2017) According to Pakistan Hindu Council (PHC) and National Commission of Justice and Peace (NCJP), around 1000 non-Muslim minority women are completely converted to Islam and married forcefully with Muslim men. This

practice continues in various districts like Mirpur Khas, Umerkot and Tharparkar of Sindh province. In November 2016, a bill against constrained transformation was passed consistently by Sindh Assembly. Many Islamic political parties like Jamaat-e-Islami successfully obstructed this bill.

In 2019, a bill against constrained transformation was proposed by Hindu government officials in Sindh Assembly, however was turned somewhere near administering Pakistan Individuals Party legislators. Many other non-Muslim missionaries like Ahmadiyya, Irish Christian evangelists and Korean preachers etc. are doing efforts to change Hindus people into their respective religions by giving them schooling and employment opportunities areas adjacent to Thar district. Numerous Hindus are actuated to switch over completely to Islam for effectively getting Watan Cards. These proselytes were likewise given land and cash. For instance, 428 unfortunate Hindus in Matli were changed over somewhere in range of 2009 and 2011 by Madrassa Baitul Islam, Deobandi theological college in Matli, which takes care of obligations of Hindus switching over completely to Islam. One more model is transformation of 250 Hindus to Islam in Chohar Jamali in Thatta. Changes are additionally completed by Baba Deen Mohammad Shaikh mission, which switched 108000 individuals over completely to Islam starting around 1989.

Religious persecution

The constrained isolation brought about agents from larger part local area disregarding advancement plans in regions occupied by minorities since they did not fall inside their supporters. In same manner, for most part minorities, who were at that point poor, could not arrive at their delegates, either on grounds that they did not have any acquaintance with them or had no method for reaching them. The minority networks were left in wild and, by and large, were overpowered by a feeling of segregation and misfortune. Over most recent twenty years, numerous urban gatherings have requested cancellation of this destructive and tremendously biased arrangement; however, no administration until 2002 attempted to fix Zia's progressions to framework. It ought to be recalled that minorities have forever been occupant in what is currently Pakistan, as most different Pakistanis and, at times, were available before Islam was acquainted with district. They decided on Pakistan and in process Bahais, Christians, Hindus, Parsees, Sikhs and others, all accomplished parcel and enduring, alongside Muslim people group. Minorities have remained by different residents with regard to Pakistan, their country, yet have gotten just uncertainty and hardship from progressive legislatures and certain components of larger part local area. As far as possible from Goals Goal to later times, systems have shrewdly pandered to a strategy of isolation among Muslims and non-Muslims and, tragically, this isolation has become multi-faceted.

Actual assaults, social defamation, mental frailty, constrained changes and proceeded with institutional debasement portray place of strict minorities in Pakistan. It is unreasonable to propose, notwithstanding, that Pakistani society in general is prejudiced and goal after disposing of pluralism; few assailants exploit the politico-financial disappointments of rest and these build up speed inside a non-popularity

based framework. The legislative issues of debilitation and worldwide or territorial geo-political factors further fuel this kickback. It is increased by winning biases originating from obliviousness about other strict customs and by generalizations of Christians, Hindus, Kalasha, Shias and others. Strict extremists kindle scorn through mosques and on roads, against non-Muslim and minorities. Pakistan is at present going through a course of discontinuity and rejection a peculiarity that merits further examination since strict fights may not truth be told be strict and might be established in different variables. A sharp decline has been witnessed in the religions of Sikhism, Buddhism and Hinduism in Pakistan due to various factors. After 1947, roughly a number of above forty lac Sikhs and Hindus migrated to India as Pakistan received about sixty-five lac Muslim people. As per data quoted by Human Rights Commission of Pakistan, about one thousand Hindu families left for India in 2013. (Human Rights Commission of Pakistan, 2013., 2013) Dr. Ramesh Kumar, a member of PML (N), gave a figure of five thousand migrating Hindus per year to India from Pakistan in National Assembly of Pakistan in May 2014.

In Pakistan, various occurrences of victimization strict minorities have happened. These assaults are accused on fanatical zealots, however, certain regulations in Pakistan Criminal Code and government inaction are likewise remembered to make these assaults flood. Sunni assailant bunches work without risk of punishment across Pakistan, as policing either choose not to see or seem defenseless to forestall boundless assaults against strict minorities. (Report, 2014)Sikhs have been survivors of slaughters, designated deaths and constrained changes, for the most part in Peshawar. It is undeniably true that number of inhabitants in Sikhs in Pakistan is consistently diminishing. Non-Muslim Pakistanis, including Sikhs, keep on wrestling with huge difficulties of abuse and strict separation. In light of supposed demise dangers, various Sikh families have looked for shelter in different countries considered "more secure" to get their prosperity. In 2009, Taliban in Pakistan requested that Sikhs in district pay them Jizya. In 2010, Taliban went after numerous minorities incorporating Sikhs bringing about two beheadings.

Ahmadis have turned into focal point of clear consideration over issue of khatam-I-nabuwwat. Their places of love and, specifically, city of Rabwah, are habitually gone after. Zia's statutes add up to yet more abuse. While Ahmadis believe their development to be a work for Islamic renaissance, their adversaries see them as 'a foe inside' who reject one of five mainstays of Islam and are likewise condemning of Jihad. Ahmadis' indisputable yet not effectively accessible reports, uncover countless Ahmadis experiencing oppression. Common freedoms Watch, the basic liberties NGO, in their report seeing basic freedoms in Pakistan in 2023, subtleties legitimate oppression Ahmadis and savagery focused on against them: Individuals from Ahmadiyya strict local area keep on being a significant objective for arraignments under obscenity regulations and explicit enemy of Ahmadi regulations. Aggressor gatherings and the Islamist ideological group Tehreek-e-Labbaik (TLP) blame Ahmadis for "acting like Muslims". Pakistan's reformatory code likewise treats "acting like Muslims" as a criminal offense. On July 25, a crowd vandalized an Ahmadiyya spot of love in Karachi, Sindh region. On August 18, a crowd went after a

manufacturing plant possessed by an Ahmadi in Lahore, blaming him for irreverence. Rather than arraigning the assailants, the specialists charged eight individuals from Ahmadi people group with irreverence. US State Division distributes yearly reports on basic freedoms on nations across the globe, including Pakistan. There were intermittent reports of horde viciousness against strict minorities, including Christians, Ahmadis and Hindus.

On 7 February, 2024 a 31-year-old Ahmadi Muslim specialist was killed and three individuals from his family harmed, in an assault on their home in Punjab's Nankana Sahib. A representative from Ahmadi people group revealed family was gone after they went to Friday petitions. On March 5, a 35-year-old specialist was killed and one more injured when unidentified attackers went after a clinical center claimed by an Ahmadi specialist in Plan Chowk area of Peshawar. Dr. Muhammad Shahid Ahmad was working at a center claimed by an individual from minority Ahmadi Muslim people group in Peshawar's Bazid Khel town. Ahmadi people group expressed assaults on individuals from minority local area and puts claimed by them were on ascent and that during earlier two years something like five individuals from local area were focused on and killed in Peshawar. On May 17, Abdus Salam, an individual from Ahmadi people group, was wounded to death in what activists depicted as a strictly persuaded assault. UK Unfamiliar, Federation and Improvement Office, distributes a yearly report on majority rule government and basic freedoms, zeroing in on various what it calls 'common liberties need nations', this incorporates Pakistan.

The part on Pakistan in latest distributed report in July 2023 about 2022 event, specifies Ahmadiyya people group; Brutality and Assaults oppression Ahmadiyya people group heightened, remembering strictly spurred murder of a local area part for Rabwah in August and capture of an Ahmadi Muslim innovator in December. Ahmadi mosques and graves were tainted, without judgment from state. (Annual report on democracy & human rights, 2023) In October 2022, Punjab government made it obligatory to incorporate promise of Khatm-e-Nabuwat (finality of Prophethood) in marriage authentication structure. Every year, US State Division surveys situation with strict opportunity in each country in world and assigns legislatures that have participated in or endured "especially serious infringement of strict opportunity" as a Nation of Specific Concern (CPC). Pakistan was assigned as a CPC in most recent yearly survey in January 2024. Pakistan's Administration dismissed assignment, and its Service of International concerns made an announcement accordingly saying: "Pakistan is a pluralistic country, with a rich practice of interfaith concordance. In accordance with its Constitution, Pakistan has attempted colossal measures to advance strict opportunity and safeguard minority privileges." Other than by means of agribusiness and instructive foundations, Christians like numerous other non-Muslims, have less opportunities to climb financial stepping stool.

Christians and other non-Muslims are regularly kept out of higher positions both in common and military - which takes care of into a more prominent feeling of disparity. This is going on, in spite of these gatherings' job in making, running and guarding of Pakistan. This absence of trust just further sabotages a huge segment of skillful Pakistanis. Unexpectedly, most Muslim Pakistanis remain unaware of

minorities' huge commitments towards making and protecting of Pakistan. Scholastics and writers have generally neglected to report this fundamental data. (Malik, 2002) Instead of resolving this issue, conciliatory policy has further marginalized minorities, resulting into rise of socio-psychological depression cases among them.

CONCLUSION

The accentuation on exclusionary nationhood as depicted in different types of protected plans during Zia's era have expanded minorities' sensations of disparity. Indeed, even phrasing of vows for different workplaces put non-Muslims in a terrible mood. The expansion of explicit provisos and a surge of case on irreverence have mistreated non-Muslims and Muslims. Further, monetary minimization, for example, minorities' repression to humble, low-paid jobs, particularly for Hindus and Christians has genuinely decreased their confidence, other than solidifying ethno-strict generalizations. Hindu women experience ill effects of grabs and effective transformations, and local area is by and large discouraged, under-instructed and under-utilized. Landless workers, wanderers and Dalits among Hindus experience ill effects of various hardship in Sindhi society. Christian and Ahmadis are networks that have most consistently recorded instances of separation and mistreatment, both at official and cultural levels. Sikhs, similarly, are not seen to represent any friendly, strict or monetary danger to other people; and normal Muslim perspective on them as being 'hostile to Hindu' permits them somewhat more space. The little size of Sikh people group and its variety similarly permits them a kind of imperceptibility. Pakistan's unreliable and non-agent administering elite has utilized Islamic corrective codes to lay out optional disciplines. These Hudood regulations under Sharia have been forced on society, minorities, women and Muslims have been succumbing. There is a prime requirement for Pakistani state to examine and record denials of basic freedoms of oppressed segments of society.

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