

# Fate of Minorities in Pakistan



## A Study Report & State's Duty



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The concept of minorities is only found in such countries where discrimination against humanity emerges out from different faiths, religions and sects.

In the most developed countries where the people live under the same flag and sing the same anthem never care about and do not believe in the division of the nation in their home lands. They believe that sovereignty security and prosperity of their country lies with the concept of their population as one nation. The state laws and constitution of developed countries is constituted in such a way that every individual in these countries believes to be an integral part of the nation and nobody is taken as minority on the basis of their creed, color, faith or religion.

After the partition of Indian subcontinent when there was a kind of civil war on the basis of two nation theory brought about the strong concept of majority and minority and the people of Bharat(India) and Pakistan were further divided and sub-divided into majority and minority sects. This process was not stopped but continued with the division on the basis of faith and religion and a process of violation of human rights was disastrously damaged the national concept. The most tragic side of this situation come into view when the Feudal Capitalists and Industrialists prevailed over the Government of Pakistan and a treatment of looting, harassment, confiscation of human rights was grabbed from the minorities. This situation reached at its peak when Pakistan was ruled by a very hard kind of dictatorship. Our country remained without a proper constitution and the words of great Quaid were totally ignored.

It is a recorded fact that minorities especially the Christian Minority played a significant and vital role in the achievement of Pakistan, but as the time passed and the Great Quaid and his great honored team passed away, every kind of the record was hidden from the eyes of the coming generation.

A widely prevailed concept of discrimination among religious minorities of Pakistan is the important issue of day and needs to be addressed. Refusing to accept the existence of discrimination and prejudice against the religious minorities specially the biggest Christian minority and their present social and economic exclusion is not worsening the situation, but also a great hindrance in establishing the Pakistan's society as a whole nation and increasing a natural diversity.

It may be a long way to address all this, but the state who believes in national harmony must take legislative steps to enforce electoral rights of minorities and to restore the joint electoral system. These steps from the state will console the minorities who believe that both federal and provincial Governments will take parallel steps to create the political will for this purpose.

The religious minorities are also required to extend their suggestions and cooperation to support the federal and provincial governments and political parties in making the proposed steps affirmative, which are aimed at promoting minority empowerment and ending minority deprived of their dual right as a part of Pakistan national. No nation can prosper when large sections of its population are excluded from the mainstream and benefits of national achievement and progress. It is obligation of the state also to ensure the fruit of benefits to be shared by all in Pakistan specially with religious minorities who are excluded and deprived and marginalized, and being treated as untouchables.

It is again rightful to mention that the religious minorities particularly Christian's community played and active role in the freedom movement and Pakistan movement, unfortunately the official history of Pakistan does not mention it which is very crucial and painful. The historical facts regarding minorities contribution particularly Christians community, are not mentioned or highlighted in state policies, which have a great regard to the background of establishment of Pakistan. It is also a fact that Great Quaid always highlighted minorities specially Christians, Parsis and Hindus role in Pakistan movement, but first invasion on the secular views of Great Quaid was made when in 1949 "Objective resolution" was presented in constituent Assembly. In spite of a great protest from the minority members that they would become second grade citizen of Pakistan, the resolution was passed and it served as

foundation for discriminatory legislation against religious minorities. It will be right in place to mention that Christian community role in Pakistan movement stands very high. The Christian leaders make an effective and positive contribution to tilt the balance of population in favor of Muslim League. Appearing before the Punjab Boundary commission in 1947, the three renowned leader of Christian Community named S.P. Singha C.E. Gibbon and Joshua Fazal Din recorded their statements being part of Pakistan, and this hold discussion to stand up with Muslim League was counted as vital to establish Pakistan. In final days of Pakistan movements a Christian leader assured Great Quaid of all support and great Quaid in his various speeches clarified tat Pakistan would be a secular democratic state. But unfortunately great Quaid sayings were misinterpreted and today Pakistan is completely transformed into a religious state and gradually reducing the space for religious minorities.

Pakistan is an Islamic Republic and its constitution says that the law should be consistent with Islam. It also says that subject to law, public order and morality, every citizen shall have the right to profess, practice and propagate his religion, but it is observed that Government puts limitations on the freedom of religion. Islam is the state religion and has some authority to interfere, because the country was created to be homeland of Muslims, although its founder did not announce it as an Islamic state.

In the past history of 60 years the successive governments were unsuccessful to protect the rights of religious minorities. In the regime of Zia-ul-Haq discriminatory legislation and Government failure to take action against the forces working against those who practice a different faith, and instead nourished religious intolerance and acts of violence and intimidation against religious minorities.

The blasphemy laws provided the death penalty for defaming Islam. Both Hadood Ordinance and Blasphemy law have been misused in that they are often used against persons to settle some personal scores.

Properties of religious minorities although ordinances by the government t attain security are not safe. Land grabbing cases by Muslim landlords are very abundant in villages and remote rural areas, even in urban areas many cases of land and house grabbing is on the record.

Most of these land and property grabbing cases are directly connected with blasphemy cases behind it.

On account of actions by fanatics and fundamentalists not only the Churches, temples or other worship places have been destroyed or burnt, but also innocent lives have been taken. Even the grave-yards are not spared by the grabbers. Although compensations by the government is given but this not address the real situation, because the real cause behind all this is extremism and intolerance, which Islam negates. The biggest calamity which is overwhelming the religious minorities is security for their young girls who are in rural areas in abundant and in urban areas with poor families specially of Christian community. These girls are abducted and forced to marry Muslim men.

The custom or may be the law of civil marriage which does not exists help to facilitate the abductor. Since civil marriages do not exist, marriages are performed and registered according to one's own religion. The marriage of Hindu or Christian man remains legal upon conversion to Islam, but is considered dissolved for marriages of Hindu and Christian women or of other non-Muslims that were performed under the rules of pervious religion.

Religious belief or specific attachment to a religion is not required for membership in the ruling party or the moderate opposition parties which do not exclude member's if any religion. However it is seen that religious political parties generally restrict membership to Non-Muslims. A Christian or a Hindu cannot be the member of **J.I., M.M.A., J.U.I.**

As far as justice from the courts of law to the minorities is concerned it has been virtually seen that on account of prejudice behaviour from the law courts towards religious minorities generally creates hindrances in getting justice. Not to talk of the higher and supreme courts

