Freedom of Religion and Status of Religious Minorities in Pakistan

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Abstract
On world media the Islamic Republic of Pakistan has been reported most in the recent past regarding the news relating slow moving peace process and discrimination with religious minorities. They are facing problems regarding the protection of their rights and policies formulated for them but did not implement in right way. Majority of the population is based upon Muslims but numbers of non-Muslims are also the citizens of Pakistan. Constitution of Pakistan guarantees of equal rights for all citizens regardless of their religion, race, language, gender and area. The research explores the worth of minorities by ideology of Pakistan. It discusses the proportion of minorities in Pakistan and their issues. It attempts to diagnose the hindrances in the way of religious minorities and factors associated with them. It elaborates the amendments and policies for protection of their rights passed by the Constituent Assembly of Pakistan whether they are applied in real sense or not. To what extent, Religious minorities in Pakistan enjoy the freedom to put into practice their religion and follow their cultural traditions and customs


Introduction
Partition of Subcontinent and emergence of Pakistan as an independent country in 1947 resulted in the movement of some 14 million people across the boundaries of India. The migration stream was the result of the political turmoil in the Subcontinent on the eve of British withdrawal resulting in communal disturbances and migration from India, who sought a haven in Pakistan.¹

On 11 August, 1947, the founder of Pakistan Quaid-e-Azam Muhammad Ali made a resounding statement regarding religious freedom and equal opportunities for people of Pakistan before the law. He said that “I cannot emphasize it too much. We should begin to work in that spirit and in course of time all these angularities of the majority and minority communities, the Hindu community and Muslim community—because even as regards Muslims you have Pathans, Punjabis, Shias, Sunnis and so on and among the Hindus you have Brahmans, Vashnavas, Khatrees also Bengalees, Madrassi and so on —will vanish. Indeed if you ask me this has been the biggest hindrance in way of India to attain the freedom and independence and but for this, we would have been free peoples long ago. No power can hold another nation and specially a nation of 400 million souls in subjection: nobody could have conquered you, and if it had happened, nobody could have continued its hold on you for any length of time but for this. Therefore we must learn a lesson from this ².”

The immediate result of this speech influenced minorities which resulted greater homogenization in the population of Pakistan. Karachi remains symbol for the rest of the country as a large number of minorities turned to Sindh province of Pakistan³.

Quaid-e-Azam proceeded to affirm the right to religious freedom in the following words:

“You are free to go to your temples; you are free to go to your mosques or to any other places of worship in the state of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the state. Now, I think we should keep that in front of us as our ideal and you will find that in the course of time, Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is personal faith of each individual, but in the political sense as citizens of the state ⁴.”

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Most Hindus and Sikh community migrated from Punjab and some areas of North Western Frontier Province (now Khyber Pakhtoon Khwa). Some Hindu stayed in Balochistan and the majority of rural Hindus remained in Sindh. The result of it is that now minorities feel that they are living without adequate protection due to the Muslim aggression than ever before.

Definition of a religious minority, which draws from that of Carpotorti, as:
A group who is less in number in the population of a state and not in commanding position. These people have some common religious characteristics, implicit or explicit, and they feel a sense of belonging to a group. They want to preserve their religious and cultural and linguistic norms.

Jinnah’s direction for the formulation of constitution of Pakistan provides equal rights to all citizens apart from their religion. Quaid-e-Azama showed this belief by choosing Zarullah Choudhry (an Ahmadi) as Pakistan’s first foreign secretary. Several committees and sub committees were establish by assigning the task to formulate a constitution. Among these the Basic Principles Committee was the most significant. On 12 March 1949, Objective Resolution was passed by the Constituent Assembly. It illustrates ‘adequate provisions to be made for the minorities to profess their religions, to develop their cultures and to safeguard their legitimate interests’. Other committees like ‘Fundamental Rights of the Citizens of Pakistan’ and on ‘Matters Relating to Minorities’ were important committees. The 1973 constitution grants fundamental rights to all citizens and significant safeguards to religious minorities. In the legislature and Provincial Assemblies of four provinces of Pakistan, there are reserved seats which are ensured to religious minorities. In the lower house of the Parliament 10 seats are reserved for them. They have granted 8 seats in Punjab Provincial Assembly, 9 seats from Sindh Provincial Assembly, Khyber Pakhtun Kwah Provincial Assembly 3 seats and same seats have reserved in Balochistan Provincial Assembly.

Appropriate representation in the Federal and Provincial services is granted to the minorities and state protects their legal rights and interests. State provides the following safeguards to them. “Freedom of trade, business or profession, speech Right to information, to profess religion and to deal with religious institutions, maintenance against taxation for purposes of any specific religion, protection of educational institutions in respect of religion, stipulation as to property, protection of property rights, equal opportunity of citizens, Right to education, non-discrimination in respect of access to public places, protection against discrimination in services and safeguarding of language, script and culture.”

On 5 July 1977, General Zia-ul-Haq overthrew the civilian government of Prime Minister Zulfiqar Ali Bhutto. He used the Islamization as a tool to prolong his regime. Generally, behaviors and attitudes of minorities are negatively affected by the legal proceedings for Islamization in country.

According to the census of Pakistan 1998, Muslims comprise 96.28% of the total population. Punjab, NWFP and Balochistan are mainly Muslim provinces each having 99.44%, 97.22% and 98.75% of the Muslim population, in that order, Sindh has existed different groups within province 91.32% Muslims and 6.51% Hindus. Among them 9.77% reside in the rural areas and 3.08% inhabit in cities.

On 12 October 1999, General Pervez Musharraf ousted the elected government of Prime Minister Mian Nawaz Sharif. He initiated the enlightened moderation and reintroduced joints electorates for all excluding the Qadianis and some other banned groups. His other efforts to repeal the discriminatory laws proved ineffective. His attempts towards revising the blasphemy laws remained futile in result of confrontation from hardliners. Christians in Pakistan were severely affected in regional perspective by the so-called “War on Terror” and position of Pakistan with American-led “Western alliance”.

The governments of Pakistan guarantees that the religious minorities like Christian, Hindu, Sikh face no troubles in complying their religious and cultural activities. Such particular actions are bound to ensure support for the people and to create democratic image of the country.
i. The Christian Community

Although Christians have the freedom of worship and peace but they have been under attacked in Pakistan. They are treated with due respect as it is the characteristic of Islamic rules. They have also rendered services for the progress of Pakistan. They have contributed in different areas like education and health by establishing educational institutions and hospitals. Many times, they proved peaceful even in most horrible situation of aggravation and aggression or when they were targeted.

ii. Hindu Community

Hindu community lives in Sindh and Khyber Pakhtoon Khwa. Although they are not in large number but they have some organizations like Pakistan Hindu Panchayat (PHP), Pakistan Hindus Welfare Association (PHWA), and Karachi Hindu Gymkhana (KHG) who work for the betterment of the Hindus community. A small number of Hindus got important positions in Pakistan like legal experts and lawyers like Bhagwan Das, the most senior judge in apex court of Pakistan.

iii. Sikhs Community

Guru Nanak Dev is founder of Sikhism whose birthplace is situated in town of Nankana Sahib. There are also main places in different areas of Pakistan and these are linked with Sikh Guru. Sikhs are working in government and private sector and getting all benefits as the citizens of Pakistan.

iv. Qadianis

Qadianis are also living in Pakistan as minority. After passing the objective resolution, a demand was made by conservative Muslims to declare them as non-Muslim was rejected. In 1974, a movement was started and Prime Minister Zulfiqar Ali Bhutto presented the Qadianis issue in Lower House (National Assembly) of Pakistan. So Qadianis were declared as non-Muslims under the second amendment in 1973 constitution of Pakistan.

Other Religious Minorities in Pakistan

Except these religious minorities there are a small number of other religious groups like Parsis, Jews and Buddhist who are living in the different areas of Pakistan.

Issues and Treatment with the Minorities

Minority Rights Group International (MRG) has presented the annual ranking of Peoples under threat since 2008, Pakistan is listed one of the top ten where “large scale violence” is greatest. There are several factors added to inequality against minorities and faith based aggression in country. There have been several attempts in Pakistan for creating such environment that helps for interfaith harmony and social cohesion. Such processes are creating prejudices and not accepted by religious minorities. They consider them rising threats from Islamist extremist and militant groups towards their physical security when government did not apply affective policy in respond to these threats.

Minorities are facing problems like lack or ineffectiveness of legal mechanism to register marriages. There are some main issues that come into view due to the lack of certification on marital status. They face troubles while travelling for abroad. Women suffered a lot when they want to acquire national identity cards and getting access to hospital and other services. Minority women did not have official evidence of their marital status and they became heir to property from their deceased husbands. Government policies did not provide protection to religious minorities. One such example was blasphemy laws which the Ahmadis thoughts were designed to marginalize them. They felt that they could not freely express their religious beliefs. Hindus have expressed their apprehension and issues like the harassment by police. Regarding the religious intolerance in the case of Parsis, it is not uncommon to find press reportage on terror and discrimination. Anthropologist Akbar S. Ahmed
Religious division has deeply rooted in Pakistan and in Zia’s regime it was strengthened. The succeeding governments in Pakistan remained unable to amend them. Itifikh Dar Malik expresses the problems of religious minorities to the large and spacious political tendency of Islamization in the state of Pakistan, particularly since the 1970s and 1980s. Ahmed Salim depicts that laws regarding the religious minorities have turned a number of non-Muslims into second class citizens. There are different changes that existed in the state like religious minorities as second class citizens. In 2009, Taliban told that minorities have got protection by paying the Jizya. In result of this, a large number of Sikhs and Hindus left tribal areas and migrated to other places. Increasing religious fervor is another factor which is used by the opponents of non-Muslims by individually and collectively to stimulate state of hysteries. It is noticeable the Christians, out of the fear of discrimination, do not now give their children full names or even suffix the Muslim names with Masiah. It is obvious they are frightened and feel that they are not protected by the state of Pakistan. Usually, they can be found by doing jobs at educational institutions and hospitals and also as sweepers, cleaners and peasants.

Religious minorities with contingent ties to outside states are subject to predominantly sturdy stress as ciphers for the actions of those states. Christians are regarded as proxies for the West and Hindus as proxies for India in the state of Pakistan. Specifically the ahmadiyya and the smaller Mehdi foundation are subdued forcibly as they are considered as unorthodox forms of Islam. Different ways are used to affect the minorities, for example, the Muslim children reading these textbooks see citizenship as coterminous with religious identity. Textbooks reveal Hindus in prejudiced manner. Obviously it is the result of the hostility between Pakistan and India but also it labels as Hindu-Pakistan or Indian. It is creating negative thinking among minorities in Pakistan. Urdu, History, Ethics or Social Studies are taught to non-Muslims as compulsory subjects; due to shortage of staff and it weaken their beliefs. The textbooks provide deceptive and distorted information that is systematically spread. They distort history, politics and social studies to raise feelings of hate for India, to give active help and encouragement for hostile nationalism and to justify the policies of the state by using the tool of Islam.

**Policies, Amendments and Regulations for the Protection of Religious Minorities**

Prejudice aligned with religious minorities is linked with discrimination and negligence by the government. Constant objections are made by minorities regarding the ineffectiveness and insecurity alongside violent behavior, threats and refusal to accept differences. A large number of respondents greatly devoted to their faith are in position to incorporate and they live with others religious groups in a peaceful way but they experienced in ganger on the whole insecure situation in country. From all provinces of Pakistan, large numbers of minority community think that they are deprived from social and cultural mainstream. Despite the fact many people belonging to minority community argue that they are free to observe their cultural and religious events with followers of other beliefs or religions.

Many people do not feel any difficulty for doing business with them. But few citizens consider that they are not dealt equally to the Muslims in Pakistan. They cite the example of religious discrimination is found in the articles 41(2) and 91(3) of the constitution severely bar non-Muslims. As stated that head of government and head of state will be a Muslim. So non-Muslims cannot hold these two main powerful seats. All laws are subject to the Constitution 1973 of Pakistan. Article 227 reads that all existing laws shall be brought in conformity with the injection of Islam; however, Article 227(3) declares: “Nothing in this part shall affect the Council of Islamic Personal laws of non-Muslim citizens or their status as citizens. Therefore, the provisions of the ordinances overriding of the Constitution, it may be recalled that in 1991 a federal statue was promulgated whereby Islamic Shariah became the supreme law of the land”. Section 1(4) of the Enforcement of Shariah Act lays down: “Nothing contained in this Act shall affect the Personal Laws, religious freedom, traditions, customs and way of life of the non-Muslims”.

These inspiring words do not signify the existing situation of minorities in Pakistan. It is obvious by the newspapers and stories presented by media that religious minorities are being mistreated, their daughters being
abducted and they are forced to convert to Islam as a cover to give reason for rape and systematic violence against them.\textsuperscript{26}

Zia’s tenure is considered as a turning point for the Islamization of Pakistan. It affected the laws related to minorities and endorsed from time to time. Second amendment in the constitution of Pakistan declares Ahmadis as non-Muslims. In 1974, “clause 3 was added to Article 260 explaining who is a non-Muslim. This article pertains to definition under the constitution. The new clause stated that “a person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (PBUH) as the last of the prophets or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammad (PBUH) or recognize such a claimant as a Prophet or a religious reformer, is not a Muslim for the purposes of constitution or law.”\textsuperscript{27} Still this definition and explanation did not specifically refer to the Ahmadis, therefore, Article 106, which pertains to the formation of provincial assemblies and distribution of the seats within such assemblies was also amended to make mention of Ahmadis amongst the non-Muslim faiths described in the article for the purpose of reservation of special seats for them.”\textsuperscript{28}

Especially, the blasphemy laws, Sections 295 – 298 of the Pakistan Penal Code.\textsuperscript{29} These laws were included in the statute book since before but these were changed in such a way that they could be misused to punish the non-Muslims as well as Muslims by someone with malevolent intention. The additions of the 1980 which are proved utmost harmful to the religious minorities are Section 295 B (added in 1982) describes: that

Showing disrespect to the holy Quran through any action will lead to life imprisonment. Section 295(C) (added in 1986) provides life imprisonment or death sentence for the one who indulges in blasphemy of the holy prophet.\textsuperscript{30}

Zia could amend and alter the constitutional will and he kept making amendments to the constitution now and then. In some cases such amendments were made through the CMLA’s orders and others through President’s orders. It was after all his sweet will as to when, how and in what manner, he wanted to modify or revise to legal documents.

Former Federal Minister of Law (PPP), Dr. Babar Awan said in his article “Wakalat Nama” published in Roznama Dunya, regarding the protection of minorities, article 36 provides: “The State shall safeguard the legitimate rights and interests of minorities, including their due representation in the Federal and Provincial services.”\textsuperscript{32}

Process of change can be seen in the election of 2013 when promising developments brought. Religious minorities sustained to stand for election, although majority of non-Muslims from Sindh did efforts but they could not get any prominent success before this. Particularly, Veero Kolhi, a member of Hindu ‘Scheduled Caste’ and before this a bonded labourer, participated in election as an independent candidate for the provincial assembly seat PS-50 from district Hyderabad. Although she remained unsuccessful but it established an example. It showed the first time representation by a former bonded labourer in election. Although there are few development for political participation for religious minorities\textsuperscript{33} but still they are facing many limitation especially minority women in country.

There are positive developments to deal with issues like gaps in marriage laws by introducing the Hindu Marriage Bill 2014 and Punjab Registration of Hindu Marriage Bill 2014. No doubt, attempts were made to amend Personal Laws remained unsuccessful due to regular delays. Due to division within the Hindu community regarding what laws should lay down.\textsuperscript{34}

A prominent Christian leader Dr. John Joseph, Bishop of Faisalabad Diocese, welcomed for establishing the Minority Affairs Commission by Government which was established to identify the problems faced by the minorities. He appreciated and said that this right step in right way would help neglected minority to join the mainstream of national development. neglected minority to join the mainstream of national development.\textsuperscript{35}
Human Rights Commission suggested to annul of the Panel Code Section 295-B and C as well as other important procedures to reinstate citizenship and safeguards to religious minorities in Pakistan. Official authorities have rewarded least, not much attention is paid to secure the minorities by realizing the state responsibility at the three departments of the government like judiciary, executive and legislature level.  

Human Rights Watch organization asked the government to end the discriminatory regarding non-Muslims which comprise a ban on the statute that ensures sentence to death for blasphemy. In 1985, in attempt to ensure the islizmation in the country, General Zia-ul-Haq removed the word ‘freely’ from Objective Resolution. The clause initially stated, “Wherein adequate provision shall be made for the minorities to ‘freely’ profess and practice their religions and develop their culture”.

Anti-Islamic measures of Qadiani Group, Lahori Group and Ahmadis were expanded through the introduction of Ordinance XX in 1984. Ahmedis came under real difficulty after the enforcement of that Ordinance which prohibited them from using epithets, description and titles reserved for holy personage and places of the Muslims and offenders were liable to be punished in case of violation. Separate electorates were reintroduced under zia’s rule for religious minorities. Some people hoped that separate electorates would provide safeguards for their representation but it could not satisfy the minorities for gaining political participation. For example, since each of the 10 constituencies selected for minorities based upon a large area. A large number of members have to face problems to access their representatives. On the other side, those areas where the small number religious minorities lived and those did not fall under constituencies of the majority, these were overlooked in plans.  

Article 20 of the Constitution extends the ‘right to profess, practice and propagate his religion’ to all citizens. Discrimination with minorities is an indication as well as reason for worsening the human rights and governance. Government’s main concern in this regard is to ensure protection to minorities in association with civil society groups, religious groups and law enforcement agencies for reestablishing governance. Otherwise it will go on to intimidate the country’s diversity and it destabilize of the country. In Mirpurkhas District there were few attempts made by candidates to approach the 40 per cent Hindu population for support. Instead, since these Hindus are of a lower caste and work for feudal landlords, candidates called on these landlords in order to secure minority votes.

Different Incidents of Discrimination with Religious Minorities

There are many evidences of violence, attacks and hate targeting religious minorities that they persisted to tolerate social, religious, economic and political discrimination which has resulted to extremism in Pakistan which is spreading widely inflexible and uncompromising among religious groups and they are endured by the government. Regarding the protection mechanism, it is considered that religion is used as a tool in Islamic state to repress the religious minorities. Minorities are represented inadequately at political and social level. Voicing the rights of minorities has not been got importance and consideration by the members of legislature and political parties.

Attack on a Christian Church was a great shock for Christians. President Musharraf asked two of his ministers to go in Bahalpur for expressing solidarity with victimized families. He said that government will do everything to capture the accused persons and brings them to justice. Noteworthy, political and religious leaders also revealed their disgust and repulsion. Two delegations of Ulema’s discussed the issue with Religious Affairs Ministers, Col. Retd. SK Tressler, by condemning the incidents they expressed empathy and sufferings at the killing. Leaders of Jamat-i-Islami and Jamiat Ulemae Islam laid emphasize the point that Islam teaches tolerance to it followers and these attacks could not be done by Muslims.

Over the accusation of blasphemy, On July 30 and August 1, 2009, 7 Christians were burnt alive and many wounded. On November 2010 an accused in blasphemy was shot dead after he was granted bail. Psychologically handicapped minor and girls who are less than the age of 6 years have been stimulated and they
were kept in bars and these victimized have lack of legal support. Sometimes staunch and daring lawyers and activists who advocate for constitutional rights and justice, they have to face threats. 44

Blasphemy cases recorded 55% against Muslims and 45% against non-Muslims where less than 4% people are belonged to minority; it’s terrifying far above the ground. In 2009, a crowd approximately thousand furious people damaged about 40 homes and a Church of Christian community in Gojra. In response to unverified reports of the sacrilege of a Quran. Only Christian in Cabinet named Shahbaz Bhatti, then Federal Minister for Minority Affairs, was assassinated because he wanted to present the act against mishandling of blasphemy laws. By alleging him a blasphemer, The Tehrik-e-Taliban accepted the responsibility 45.

Rashid Rehman served with the Human Rights Commission of Pakistan for more than twenty years. He is recognized as committed supporter of human rights and representative of women, religious minorities and other helpless people. He is dedicated to provide legal support when no lawyer is ready to fight over contentious cases that he decided to represent university lecturer named Junaid Hafeez. Rehman received threats explicitly in court by the complainants. Such incidents explored that blasphemy laws supported religiously aggravated violent behaviour that proves beyond harassing the religious minorities but it also attacks to those who are protecting the human rights and justice. In November 2010, Aasia Bibi, a young Christian farm labourer, death penalty for blasphemy was fixed for her. By using his discretionary, President Asif Ali Zardari grated her presidential pardon but his decision was overrode by the JUI-F, who was a coalition partner with Pakistan Peoples Party 46.

In December 2011, a Hindu lawyer named Mahan Lal Menghwar kidnapped by Muslim religious groups while he was going to Sind High Court. AHRC reported that no policeman or authorities took notice of this incident and cited it lack of clarity by arguing that crime took place in this district. In January 2014, Scheduled caste Hindu girl named Sumera Devi, only 8 years old was raped and then killed in Khanpur, Punjab, regarding the police behavior Hindu American Foundation cited that police did not help or assist to victim’s family 47.

Most difficult year for the Christians in Pakistan was the year 2013 as reported by The Human Rights Commission of Pakistan (HRCP). The later year 2014, Ahmadis and Hindu communities suffered a ‘surge of violent attacks’ as well as different confrontations attacking Hindu temples in Pakistan 48.

In Peshawar, the Christian community faced precise attack in September 2013. All Saints Church was under attacked by a suicide attack leaving 127 dead and scores injured 49. Terrible and dreadful attacks indicated that minorities have little social and political freedom and there is no meaningful dialogue and discussion between non-Muslim and Muslims.

Failure to implement legal protections
Except few examples of development regarding the minorities, there are some symbols which shows their situation continue to be characterized by denigration 50, by repeated use of blasphemy laws and gradually more targeting on their places of worship. Such types of actions made them insecure and it also strengthens them keeping out from political representation, education and other services. Different laws relating to religious minorities, socio-economic and political segregation are considered supportive by minorities throughout different democratic governments and military rule. Christians, Hindus and Sikhs lingered under threat from religious activists and individuals spreading amilieu of vigilantism and horrific brutality. Their worship places are being attacked, buses targeted and properties destroyed. Mainly, common tool of maltreatment with religious minorities is frequently misused of blasphemy laws. Human Rights Commission of Pakistan presented its report, 34 persons charged with blasphemy in 2013 51. On the other hand, Ordinance XX destabilizes a legal structure that ensures the all citizens to enjoy religious freedom by violating main feature of the aforesaid clause 52.

Voting rights lingered a challenge in Pakistan, its example can be seen in 2013 election. In 2002 the system of the separate electorate was reversed by the return of joint electorates 53. But electoral rights did not ensure to religious minorities 53. This strengthens the fact that the use of blasphemy laws is not only simple but also very easy to use wrongly abhorrence in the law books. It is painless to cut off the challengers in the isolated areas of
the state 54. By misusing these laws on false basis demonstrates that important social personalities can be stimulated easily.

As society got more and more religious and more lethally armed it became possible to treat the minorities with violence. Human rights commission of Pakistan, newspaper reports and courts show that the rights of the minorities have been infringed from 1980 to 2009. The researchers’ reports that there are 246 religious organizations in the country, 24 are militant but ‘if Taliban groups operating in Pakistan’s tribal areas and the NWFP province and the underground terrorist cells affiliated with al-Qaeda and Taliban, too, are counted along with them, their number exceeds 100’55.

Human Rights Commission of Pakistan Report illustrates the perseverance of extremely deep rooted rights gaps in the constitution and legal framework. Main obstacles like less political participation, imbalanced judicial procedures and common reluctance for implementing laws and put into effect the legal protection against inequity. Practice to implement the country’s blasphemy laws are continued against numerous citizens with unequal number of minorities, with little reverence for the rights of those charged and in violation of Pakistan’s international legal commitments. This discrimination and prejudice can be seen at societal level against religious minorities at educational institutions, job places, media and even communal burial sites 56.

Although the protection for rights to religious minorities ensured in legal framework, mostly laws are either misinterpreted or ignored and due to such terrible condition, religious minorities have to suffer. It is also becoming a reason for isolation between Muslims and non-Muslims. There are many proceedings and different actions which have worsened the situation, for example some law enforcement agents like police. Supposedly, they have weakened the safety measures for religious minorities. If a member belonging to religious minority becomes victim of a crime, repeatedly Police refused to file a First Information Report for the case.

Conclusion
Pakistan has been observed as unsuccessful for implementation of several policies, constitutional amendments and for making laws that discourages the discrimination of minorities. It attributes lower status to non-Muslims at an institutional level, its effects can be found on their lives, their limits and position in Pakistani society but those who are competent they get good positions on merit basis. The religious minorities experienced unpleasant human rights abuses because of more and more motivated to the right in a bid to search for legitimacy and sticking by means of Islamic symbols and pretentious words in favour of its rule because Pakistan is an Islamic state and majority belongs to Muslim community. Trivial gap remains between formally approved policies and its writing implements. Malfunction to integrate these principles into domestic legislation has brought consequences in their regular infringement and a number of legal disparities. There are examples who have got good positions in Pakistan in different walks of life but larger number of minorities who are living without adequate jobs because they do not meet the criteria. There are facing number of problems like dissuade them by frightening, inflict stress, sexual assault, violence, rape and murder. Often because of the neglect of the authorities illegal profession. Increasing threats are the product of government that looks down deep rooted patterns of inequality. Renowned Muslim leaders and religious groups have hardly ever been played their positive role for presenting inter faith resolutions to promote tolerance and harmony by ending to criticize the religious minorities whose objective is to target Ahmadis, Shias, Hindus and Christians. Overall, the minorities in Pakistan usually enjoy a comfortable living and equal status as the citizens of Pakistan. They are properly represented in the government institutions. However there may have been some very few isolated incidents of sectarian violence which do not reflect the attitude of the majority community towards them.

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