



RESEARCH PAPER

Identifying The Contributions of Religious Minorities in the Evolution of Pakistan

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ABSTRACT

Multiculturalism is the tool in which a harmonious society accords with cultural diversity, it is on national level and community level. Sociologically, it is assuming that society such as a flawless reward from increased diversity constantly the harmonious coexistence of different cultures, likewise, Pakistan is a diverse country in which religious minorities are an important component. Constitution of Pakistan provide freedom of religion to the citizens. They are performing their services and pursuing their customs and traditions with peace and harmony. The aim of the research is to identify the role and significance of minorities towards the development of Pakistan. The qualitative method has been used to focus challenging work and their sacrifices to words Pakistan. The available data will be taken from different books and research publications. The findings will delineate the actuality of the society that, although minorities in the Pakistan facing little challenges in the contemporary era, but the constitutional framework and the authoritative government of the country always try to take major steps to preserve social cohesion, provide societal justice, and equal protection to the religious minorities.

Keywords: Communities, Muslims, Non-Muslims, Pakistan, Quaid-E- Azam, Religious Minorities

Introduction

It needs to shed light that cultures, ethnicity, or races, especially of those minority groups deserve remarkable acknowledgement of their differences within a predominant political culture. The acknowledgement can take the configuration of recognition of contributions to the cultural life of the political community, as it is a urging for special protection under the law for unequivocal autonomous rights of governance or cultural groups for definite cultures, (Eagan, 2022) comparatively, Pakistan is a land which was ironically to be proved as a paradise for the communities. The country was originated from Islamic principles likewise equality, personal freedom, tolerance. For that reason, all the religious minorities which associated from different believes were together and unified in freedom movement for Pakistan, which legitimize the father of Nation Quaid-I-Azam to shape the sovereign state.

Muslims were at the forefront of the struggle for Pakistan and mean while they are assuredly made-up majority in those regions. But it does not mean that the freedom movement and struggle for the Pakistan was not combined efforts.

Rather then, religious minorities keeping their identification autonomous, because of the preference to be the significant chunk of the majority, on the various issues like wise, electorate reforms, identity cards, passports etc. but the majority, who were themselves the minority until 1947 has not yet clear out the fears of the partition (Jalal, 1997) Meanwhile, the country was set up on the grounds of the Islamic ideology. (Khalid, 2018)

Indeed, the Muslims of the Pakistan are wholeheartedly conscious of the significant contributions of their non-Muslims compatriot, have made to continue to make towards inspiring National life politically and socially.

Literature Review

Saleem Ahmed defines the contributions of the minorities in the Pakistan movement in the book of Pakistan or Aqliatien. He described the whole scenario of the great partition and its aftermath. He further shed light on the circumstances those the minorities had faced during making the constitution of Pakistan. Moreover, he told that however minorities had played their significant role in the development of the country. (Ahmed, 2000)

Hamid Khan discussed in his book that however constitution protect the rights of the minorities and how many fundamental rights are there in the constitution of Pakistan. He described the constitutional picture of the country since 1949 until now. (Khan, 2014)

Theories of Multiculturalism

The focus is on multiculturalism as a normative ideal in the surroundings of western democratic liberal societies. Meanwhile the term has come to confine a variety of regularizing goals and claims, it is fair to say that exponent of multiculturalism obtains the common conditions in rejecting the ideal theory of “melting pot”, in which members of minority groups are contemplated in to assimilate into the dominant culture. Multiculturalism is an inclusion and recognition of minority communities defined primarily in terms of religion, ethnicity and nationality. In the contemporary multiculturalism the main concern is immigrants who are religious and ethnic minorities. (Such as, Latinx people in the US, Muslims in Western Europe), Minority Nations, (e.g., the Catalans, Basque, Welsh, Québécois) and indigenous peoples, likewise, (Native groups and indigenous peoples in the US, Australia, Canada, Neu Zealand). (Zalta, 2020)

The two theories or models as the manner of multiculturalism in which different cultures are amalgamated into a united society are best defined by the metaphors generally used to describe them, the “Melting pot” and the “Salad bowl” theories.

The Salad Bowl

Theory

The theory of Salad bowl defines a heterogeneous society in which peoples contemporaneous but preserve at least some of the unique characteristics of their traditional culture like a salad’s ingredients, multiple cultures are brought together but rather than intermingle in to an exclusive homogeneous culture, reserve their own distinct flavors in the New York city United State with its most of the unique ethnic communities, such as, “China town”, “Little India”, and “Little Odessa” is considered as an example of a colorful Salad bowl society. If we observe that the salad bowl model is suitable in Pakistan, because in Pakistan different communities are living since its inception, either they are ethnic rational or religious, they are performing their duties and culture and traditions according to the needs and circumstances of the state.

The Salad bowl theory declare that it is not essential for people to give up their cultural heritage to be assessed members of the dominant society.

The Salad bowl model has an apathetic consequence, for example: it can distribute society instigating discrimination and prejudice. What’s more, critics’ opinion to a 2007 study by US political scientist Robert Putnam that expressed those people living in Salad

bowl multicultural communities are not so much likely to vote for our work voluntarily for the community enhancement projects.

Role of Minorities in the Development of Pakistan

In the Islamic state of Pakistan, minorities have identical residence, they are enjoying comparable honor and privilege alike the Muslims. Quaid I Azam particularized in 1948: "Islam and its idealism have taught us democracy.

According to Islam, there is no prejudice, and every person is equivalent. He further emphasized fundamental rights for the safeguard of minorities.

Consequently, in the "Objective resolution" minorities were pledged to all their fundamental rights. Later, these fundamental rights were included in all the 3 constitutions of Pakistan. Every citizen is equal before the law. (Constituent Assembly, 1947. Constituent Assembly, 1947). It is the responsibility of the state to protect the rights of their citizens irrespective of caste, color, creed, and religion. The seats have been preserved for the minorities in the National Assembly, Senate as well as provincial assembly of Pakistan. (Khan, 2014)

Contributions of the minorities in the progress of Pakistan, after its creation

The fact that minorities joined Pakistan or abundant their destiny was the result of historical circumstances. Everyone was sincere with the progress of Pakistan and infused with the greatest patriotism. The maximum number of Hindus living in eastern Pakistan, and the few remaining in Sindh, Baluchistan, the border areas, and even Punjab have shown their loyalty to Pakistan by selecting to live in these areas. (Ahmed, 1990.)

The Sikhs of Baluchistan and KPK did not feel the need to leave these areas, The Baha'is were also actively participated in the development of their new state, despite their small numbers.

Not only did Christians and Parsis accept the newborn state as their homeland, but they also helped to relocate the refugees in the early days of tribulation and trials and did much to ease the pain. (Ahmed, 2000)

For these unfortunate people, they opened the doors of their homes, colleges and schools, shopping centers and hospitals in the fields of rehabilitation, education, employment, healthcare. Likewise, in the Salad bowl each ingredients has its own shape color or taste, which makes salad tasty and healthy for everyone, as well as each community has its own culture, tradition, and its role in the progress of the country after its independents which could create unity and brotherhood between the majority and minority.

Ongoing conspiracy within the state of Pakistan consent to abrogate and erase the dust on the essence of the formation of Pakistan, along with to shed light the commitment, collaboration, and sacrifices of minorities with Pakistan. It is obligatory not only to pay tribute to their struggles, but although their sacrifices, participation and name should be remembered even if these are not mentioned in our course and curriculum of our textbooks. It will absolute historical injustice by manipulating their credit and share in the existence of Pakistan. Minorities played their significant role in the development of the homeland, but their contributions were rarely acknowledged. (Hamdani, 2020)

In 1947 the three responsible members related to Christian minority polled their conclusive votes to include Punjab into the Pakistan that's why Lahore is the significant chunk of the state. (Anjum, 2012)

Pathan Joseph a well-known journalist of before partition and was a great opposer of the British empire on an extreme level. He had almost an experience of 20-6 newspapers before the terrific partition of British India. He used to write against the government of that time because he was in favor of freedom. Quaid I Azam had appointed him the first editor of the Dawn news Paper because Quaid had a good term with Pathan Joseph. (Hamdani,, 2020.)

Diwan Bahadur SP Singha was the most eminent leader of the Christian community of the sub-continent, he was born in Pasrur in district Sialkot Pakistan. He was elected as a member of the Punjab assembly in 1937. There were only three members (Diwan SP Singha, Fazal Elahi and Cecil Gibbon) from the Christian community in Punjab assembly of British India. Singha was also the speaker of the acting Assembly.

Diwan Singha onwards with their two other members concluded to side with Pakistan in assembly in assembly voting. There were 88 votes which were going to merge the whole Punjab in India, but these main three votes were played the role for the game changer of the Punjab in favor of Pakistan. (These 3 Christian votes and one additional vote from Singha who was the speaker of legislative assembly of British India). And completed the digit of 92 and Punjab merge in Pakistan. (Ahmed, 1990)

One's master Tara Singh, the leader of Sikh militant in assembly of Akaal Takhat threatened with his Kirpan (Sikh religious Dagger) for not to cast a vote in favor of Pakistan, but Singha confronted him vigorously in assembly and warned him for worst. The Christly hardly supported the cause of Pakistan and Muhammad Ali Jinnah in boundary commission. Christian association directed all the Christian community to migrate to Pakistan and to protect themselves from prejudice and violence in different communities. (Hamdani,, 2020.) Moreover, Diwan Singh became the first speaker of the legislative assembly of Punjab. Exact after the death of Quaid right-wing people passed the objective resolution and there was a condition was the speaker must belong to the Muslim community, which was totally against the ideology of the Muhammad Ali Jinnah. Diwan Singh was removed from the post of speaker of Punjab Assembly and became the victim of religious discrimination. (Hamdani, 2020)

On the other hand, Jogendra Nath Mandal has the distinction of presenting Muslim league as like a minister in the 1946, pre-partition of Indian political setup. Later, on the moderated over the historic significant session of constituent assembly on eleven august 1947, where our respected leader Muhammad Ali Jinnah was proclaiming in as the first government general of Pakistan. Mandal belonged to the lowest tier of the Hindu religious hierarchy, untouchables, and Dalit, but Jinnah trusted him for his vision and richness.

Moreover, Jogendra Nath Mandal held not only important law positions before partition, but also became the first law and labor minister of Pakistan. In the newly born state now Hindu community became a minority. Quaid I Azam wanted Mandal to preside over the constituent assembly session. Jinnah's determination reflected his inclination to bring religious minorities into the mainstream.

In the march 1949, Mandal encouraged the objective resolution. Now it continues to generate political debates in Pakistan where the progressives believe that it has been exploited to transform Jinnah's "secular Pakistan into a religious state". (Baluch, 2015)

Educational Services

Furthermore, education is another substantial area in which minorities made their remarkable contributions, right after the creation of Pakistan, Quaid was keenly concerned with the nation educational future. So, in the meeting with Parsi leaders then he asked them to make their community agreed regarding the matter. Quaid I Azam demanded to the Parsi

minority to give permission to the Muslim children to be admitted to their schools. Since then Muslims have studied in Parsee institutions. (Nadeem, 1997)

"Prestigious leaders of the Pakistan got there from the missionary institutions, including Quaid I Azam, Liaquat Ali Khan, Zulfikar Ali Bhutto, Zia Ul Haqq, Benazir Bhutto, Nawaz Sharif and General Parvez Musharraf". (Hamdani, 2020.)

Deena Mistry also played her tremendous efforts in the progress of the country, she started teaching English in 1951, and then she became the first woman who taught English to the secondary classes at the time. Her significant contribution to the field of education accounts for thousands of students who are now reputed their names in the profession after 21 years of dedicated service. She became the principle of the BVS in 1972, retiring 32 years later in a rousing service held in 2004.

When there were riots in Karachi, Mistry would keep the gate open and be standing at it because she believed education is more important than anything else. She was awarded the pride of performance by Musharraf in 2002. (htt; htt1)

In 1858 the Parsi community of Karachi, by arranging donations and subscriptions opened, on 23 May 1859, The Parsi Balak Shala. Seth Nanabhai Framji Spancer was its secretary for the first 3 years.

Since 1862, it was directed by 2 great personalities Seth shapurji Hormusji Suparivala and Seth Pestonji Byramji Kotwal. They both nurtured and watered this for decades and grew it into a mighty tree which today stands on the Haji Abdullah Haroon Road as the Virbaijee Soparivala Parsi High School.

The girls belonged to the Parsi community had been receiving elementary education, in the Balak Shala and Bai Virbaijee Soparivala Parsi High School since 1859. Cautiously, more Parsi families felt the need of educating their daughters and the number of female students increased. It was a necessity to establish a separate school for girls became a matter of great significance to the elders of the community. In 1903, Mr. Eduljee Dinshaw sent a first proposal to establish a high school for Parsi girls. Miserably, the proposal fell through on account of the sharing of donations with the Boys School.

Once again in 1911, Seth Eduljee Dinshaw sent a magnanimous offer of Rs.50,000 to initiate a separate Girls School then once again the project did not materialize the account of practical and legal perplexities.

Ultimately, it was Jamshed Nasserwanjee Mehta, the greatest humanitarian of this sub-continent who, through his acumen, foresight and his powers of persuasion collected munificent donations which brought about the foundation of the Mama Parsi Girl School in 1918. (Dawn, 2014)

Services in the fields of Medicine and Health

The construction of the Holy family hospital is the demonstration of human devotion by Catholic Church in Karachi which has its own prestige in the world of medicine. The hospital has its own outstanding position in nursing and laboratory training along with other services, the nurses' technicians, and doctors trained by this hospital are working all over the Pakistan for the sake of humanity. (Nadeem, 1997)

The mission of Quetta hospital is the first eye diseases hospital. The hospital is the bounty of arduous work of Sir Henry Holland. Due to his latest experiments and assessment on eye diseases he honored and won first Quaid-e-Azam award by the government of Pakistan. The cornerstone of the hospital was deployed in 1886 by Dr. W Sutton. Dr. Sutton

dedicated his whole life to the furtherance of humanity. Because of his services he is further famous as Dr. Sarhadi. After leaving him his sons Dr. Henry Holland and Dr. Henry Lothar continued to fulfill their responsibilities, the mission of their father, with their professional dedication and struggle. Besides eye diseases, other diseases are also treated well in this hospital. This was the first hospital where nursing training was given to the males. (Ahmed, 2000)

The Shalog mission hospital in Jalapur Jatta was inaugurated by Christian community which is serving the whole nation for utmost a century. This hospital provides different facilities to treat eye diseases and for population planning. Mission hospital Peshawar has also completed its hundred years of services. This hospital is famous nationwide for its services for eye diseases. Besides this, treatments of mental disorders, leprosy and gynecological problems are also the cause of its admiration. Dr. John Beyongton and famous eye specialist Dr. Anwar Ajagar (late) also connected to this hospital. They received various rewards from the government for their valuable efforts. (Hamdani, 2020)

The hospital also founded a social welfare department, which contributes financial support to widows, orphans, and poor patients. It is also facilitating free of cost treatments to Afghan refugees. Instantly after the immigration of Afghan refugees in Pakistan a mobile clinic was inaugurated which visit the camps of Afghan refugees and treat patients over there and provide them with shelter, food, cloths, blankets, and other necessities of life.

The health organization of famous Christian institute of KPK Paneel hospital Banu was laid by famous Dr. Paneel who got popular as afghani doctor. He provided medical facilities to tribal people by visiting the tribes on mule. Due to his services government of Pakistan had awarded him with Sitara-e-Pakistan. (Joseph)

Dr. Ruth Kagan came to Pakistan in 1970 she performed many tremendous services in the treatments of woman till 1993. She was the daughter of bishop cent bury.

The Taxila hospital of Christian community was established by Dr. J G Martin. He started his mission in a single camp. Later this Health center camp turned into a great hospital. This hospital has become prominent nationwide due to its treatment of eye diseases. Famous eye specialist Dr. Arnestlaal and his wife gave all their practical efforts to let this hospital equipped with modern techniques.

Mission hospital of Sahiwaal also appraise as one of the well-known hospitals of Pakistan. It was started from a small dispensary which later became a massive hospital with the contribution of R. P. mission. For the progress of the hospital services of director E. John Gul are appreciable.

The Christian hospital provides medical facilities to the underdeveloped areas, like district of Tharparkar. This hospital was working in deserted areas. The founders of the hospital were Dr. Harwar and his wife. Later Dr. David took on the responsibilities of the hospital. In 1974 it came into appropriate condition of hospital and now it is working under the supervision of Daeowsis Church of Pakistan Hyderabad.

Saint Rafael hospital Faisalabad is especially developed for women issues. This hospital was running under the supervision of Catholic Church of Faisalabad and serving the people of Faisalabad and surroundings without any discrimination. (Joseph)

Pakistan's, Christians did their best contributions to diminishing leprosy. For this reason, they constructed hospitals and dispensaries. In which hospital of leprosy and Mary Adelaide Leprosy center Karachi are popular.

After the foundation of Pakistan leprosy patients were staying in Karachi colony. They were treated with contempt. Nurses of doctors of the heart of Mary started taking care of these patients on the instructions of bishop of the area for which they built a dispensary and started treating those helpless patients.

Dr. Ruth Pfau and Dr. I. K. Gul dedicated their lives to this noble work. The government of Pakistan appreciated valuable services of Dr. Ruth Pfau and awarded her with greatest civil award and 1988 provided her with nationality of Pakistan. (Roberts, 2017)

The church established many institutes and medical centers for mentally retarded children and elders. Sister Sakina Mil took care of Quaid-e-Azam.

Parsi community also given its services in the field of medicine. Anklesaria hospital is an important example in Karachi. Dr. N. Bahadur G. was first Asian who took the degree of MD from London. Feroz Barocha, Ardh Sher Kahyar, Masita Bacha Kopar were well-known Parsi doctors and surgeons. (Chanji, 1997)

Dr. Rustom Jan was a first heart specialist surgeon who introduced Rolifa Supar Nitha plan for the first time. He wrote lots of books on cardiology. In cardiology Dr. R. B Khamta was also popular. He is a renowned doctor of Pakistan.

Dr. Noshahar H. He is a renowned plastic surgeon. He is famous for plastic surgery on leprosy patients.

The famous eye specialist of Parsi community is Sir Jamshed Dagan, Dr. FerozNanji and Dr. Adarabad Irani. The Suspensor eye hospital in Karachi is splendid example of services of Parsis.

Instead of their less population Hindus of Pakistan are providing their services in the field of medicine. Sir Ganga Ram hospital in Lahore and Gulab Devi hospital are serving patients in appreciable way.

Bihai community in Pakistan is economically strong instead of its less population. Dr. Colonel Mazhar Ali Shah, Dr. Colonel Jamshed Ali Shah, Dr. Khwaja Yousa fetc are well-known doctors of this community. (Nadeem, 1997)

Services of Minorities in the Field of Journalism

Earlier then partition many Christians, Parsi, Hindus, Sikh, Bihai, Buddhist, Jain and other religious minorities did tremendous efforts in journalism. Parsis and Hindus did outstanding services that were active in Punjab, Sindh, and east Bengal in journalism.

Parsis granted remarkable services during the initial time of journalism of British India. Mobid faranji marzaban was the pioneer of publishing newspaper in Gujarati language in East Pakistan. He published first newspaper from Mumbai in Gujarati with name "Bombay Samachar" in year 1822. In his follow up Parsi community published a newspaper "Jam Jamshed" which newspaper becomes multiple publication. The famous newspaper and magazine of Parsi community were "Bombay Chronicle", "Sanjho Rana", "Bombay Samachar", "Qaiser Hind", "Hindi Graphic", "Gup Shup", "Blitz" "Current" etc. (Salami, 1998) Justice and Law: Christian lawyers played significant role in providing supremacy of law and political establishment as well as for economic condition of Pakistan. During Pakistan movement Chandu Laal was working on seat of Deputy -secretary of Punjab assembly and he was elected as first president of Pakistan Christian league. Joshua Fazal Uddin was selected as deputy minister of law and Parliamentarians affairs East Pakistan. Beside it he

got idiosyncratic position in Punjabi literature. His books were comprised in the curriculum of Punjab University. (Anjum, 2012)

Services of Minorities in the Field of Defense

During the fledgling times of Pakistan minorities played their remarkable services in making the defense of country stronger and is failing the blatant thoughts of enemy. The conflicts between Pakistan and India raised instantly after the making of Pakistan. Weak economic condition of the country, imbalance power in comparison with India, depletion of trained army and weapons are the tough situations for Pakistan. In such dangerous conditions minorities of Pakistan especially Christian community provided their precious services in making the defense of the country powerful. In the time of 1965 -1971 and even after in confronting different situations the Christian soldiers received many military rewards while fighting with bravery.

On 15 September 1965, Despite of getting improper signals from radars flight lieutenant Ceasel Chaudhry kept on bombard the fighter planes of enemy and followed them 150 miles from his base. Throughout the fight with enemy, he smashed a fighter plane Canberra of India. For the time of war his courage, patriotism, services, dedication of work, urges of aim and extra ordinary professional capabilities flight lieutenant Ceasel Chaudhry received Sitara-e-jurat and Sitara-e-basalat.

Although in Pakistan - India war of 1971, India quelled Pakistan and Pakistan lost its arm east Pakistan but the Christian soldiers in Pakistan army demonstrated their bravery. (Anjum, 2012)

Services of Minorities in the Field of Civil Services

Persons belongs to lower class of Christians and Hindus became victim of prejudice because of their educational backwardness and poverty. Names of Christians can be counted on the fingertips that get the opportunity to reach up to seats of judge, magistrate, and collector. Although, they have performed their duties with full enthusiasm.

In Pakistan, the activities of Parsi community remain constricted to trade. This small community made the port of Karachi their home. However, being in the fields of shipping, import, export and clearing, forwarding Parsi community give their phenomenal efforts in Karachi port trust, customs, banks, police, and local government. As, compare to Pakistan in India many persons of Parsi community are working on respectable positions seats of civil service. (Ahmed, 2000)

Civil Society and Minorities

Christian institutions played their stupendous role in the promotion of standard education. They are better aware of the young generation regarding new facts and techniques with the help of co-curricular activities beyond curriculum set by government. The institutions of Christians established many technical institutes in this way they participated in diminishing unemployment, even many Christian's institutes and organizations raised their voices against discriminative laws and anti-republic policies of government and change their core values. (Anjum, 2012)

The educational and social institutions of Parsi provided maximum facilities of education and entertainment to the young generation, in this way they played a commendable role in establishing the economy of the country without economical establishment the dream of civil society can never come true. (Chanji, 1997)

Agriculture and Minorities

The Hindus of upper cast and majority of other population show discriminates behavior to farmers of lower cast. Discrimination is shown in eating and sitting with them. First of all, the land is never allotted by the government during distribution to minority's landless farmers, if that happened by chance that land is occupied by any resourceful person of majority or by feudal lord. (Nadeem, 1997)

Showbiz

In the world of film, TV, stage, radio, and theatre many artists connected to minorities worked leaving behind prejudice of religion. Furthermore, they did not get full opportunities to show their talent. Even though, in Pakistan showbiz minority artists played huge roles which not only get famous within Pakistan by their artistic work but also get fame in outside world. They transfigured the culture of Pakistan with new full fledge colors. (Ahmed, 1990)

Every year 11th august is observe as National minority day in Pakistan. In 2022 the honorable personality the Prime Minister of Pakistan "Muhammad Shahbaz Sharif" highly appreciated the commendable contributions that our non-Muslim companions are giving in the betterment and national development of the country. On 11th august in every year, we express our gratitude to our religious minority communities for the meritorious services for the uplift of the motherland. The day also reminds us of our constitutional, political, and religious responsibility to protect their freedoms and rights.

Islam is the religion of tolerance, harmony, and peace.

According to the Holy Quran: "There is no compulsion in the matters of religion" this Quranic precept coupled with the sunnah of the Holy prophet (P B U H) presents a justification for the principle enunciated by father of Nation Quaid I Azam Muhamad Ali Jinnah in His historic address to the Nation on 11th August 1948.

The government is making its effort to make up for socio-economic deficiency and guarantee a level playing field for our minorities by such means as allocation of special quota at representative fora, in educational institutions and services. (Omama, 2022)

Conclusion

Those communities who belong to the Minorities are playing their significant role in the promotion of an atmosphere of mutual accommodation and tolerance. This is the path which leads then we can prove our society to be Salad bowl on the religious, ethnic or the National ground, because this is the achievement of our shared objective of encouraging interfaith, peace and harmony in our society. Pakistan is the multicultural diversifying state so this system should be relates its people without any discrimination of color, caste, and creed and to create the sense of tolerance amongst the citizen of the country so that the extremism and discrimination could be discarded from the society.

The government of Pakistan stands committed to these obligations and officially celebrates 11th August National minority day. It celebrates resolving issues towards the achievement of the noble objective of inclusive society and nation building in line with the vision of the Quaid I Azam.

The eradication of the causes and the mending of fault lines, which may lead to socio-religious exploitation, remain the corner stone of the government policies. The idea here is to facilitate and enable all segments of society, especially our non-Muslim citizens, to take a full participation in the National life. Moreover, Pakistan was envisaged as a democratic,

tolerant, and progressive society, which while reserving a Muslim majority would provide equal rights to its non-Muslim citizens. Without calling it a secular state, Muhammad Ali Jinnah and his modernists Muslim companions believed that Pakistan would ameliorate its people's socio-economic conditions, and the people who are related to different faiths would continue to live as equivalent citizens. Hence if there is religious harmony in a country, it will help to promote diversity and worldwide recognition.

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