

**RESEARCH PAPER****Minorities Rights and Ideology of Pakistan: A Historical Analysis****Humara Umbreen**

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**ABSTRACT**

Ideology of Pakistan became the leading force to shape and establish a country where Muslims of South Asia can live freely and to ensure the rights of the Muslims with in an Islamic State. This research article is an effort to trace out the basic tenets and rights of the minorities which were made part of the ideology of Pakistan. In same way the ideas of father of nation, Quaid-e-Azam Muhammad Ali Jinnah are incorporated to understand the minorities rights in Pakistan. The results of the research study shows that the ideology of Pakistan was one of the charters to rule Pakistan according to the rules and regulation of Islam. In this research study the main research techniques are utilized from the qualitative research. Both the primary and secondary sources are used in the form of books and archival materials. It is recommended that more research to be done in the field to show the true idea of Pakistan which is now facing both constitutional issues and social issues related to minorities.

**Keywords:** Ideology, Minorities, Pakistan

**Introduction**

Pakistan was founded upon the concept and ideology of Islam on 14<sup>th</sup> August 1947. The Muslims of the Indian subcontinent saw themselves as belonging to a different country due to the fact that they were unique in terms of their history, culture, and religion. Islam offers a comprehensive code of conduct that guides its adherents toward a particular manner of living. They therefore desired a different country while claiming to be a separate nation, where Muslims might conduct their lives in accordance with their religious beliefs. The arrival of the Muslims and their establishment as rulers and one of the main religions of South Asia came forward with a process that took a long period of time. The Muslims' arrival on the Indian subcontinent can be traced to about 1300 years ago. The Arabs came to India for trade on its southern coasts. Islam was introduced in India through these Muslim Arabian traders (Metcalf, 2010). The Muslim traders came for trade in the Subcontinent. Some of them married the local women and settled here. This settlement of the Muslim traders and the intermarriages of Arab traders and the local community resulted in an increase in the Muslim population. The Muslim population actually increased through the natives' conversion of religion to Islam. Properly, Islam came to India through its southern part, which is called 'Sind'. Muhammad bin Qasim invaded Sind, defeated the Hindu raja Dahir, and made the whole occupied region a part of the Muslim dynasty. The next group to rule over India were the Turks, also referred to as the Mughals. Zaheer Uddin Muhammad Babar reigned as India's first Mughal emperor from 1483 to 1530. Babar was a member of Taimor Lang's family, the great global conqueror. One of the most magnificent and affluent empires in history was founded with Zaheer din Babar's conquest of Delhi. The Mughals' forts, tombs, and palaces were testaments to their grandeur. They left behind madrasas and mosques that offer glimmers of their magnificence. These structures served as gathering spots for prayers as well as for other purposes. These Mughal rulers bravely governed throughout India (Ahmed, 2005).

Among its contemporaries, the Mughal Empire was the biggest, richest, and most powerful. The population of the Mughal Darbar were diverse, including Afghans, Turks, Persians, Hindus, Marathas, and others. Both Sunnis and Shias were regarded as "Muslims" and received the same treatment. The language of the Mughal court was Persian. The fact that the Mughal emperors generously supported the religious centers of all religions, including Islam, is another noteworthy aspect. There was safety for the non-Muslims and their houses of worship. Under Muslim authority, non-Muslim communities had total autonomy to grow and thrive. Every Mughal ruler treated non-Muslim subjects with greatness and generosity (Chak, 2012).

## Literature Review

Millions of members of religious minorities are in danger of losing their lives, and Pakistan's society as a whole is being undermined by the country's rising pattern of religious intolerance and persecution of religious minorities. The issue has been exacerbated by the rise in Sunni Islamist extremist groups in the nation over the past 25 years, as well as by discriminatory legislation and an inadequate educational program that places more emphasis on Muslim identity than on respect for religious pluralism. Extremist beliefs have thrived and ingrained themselves in society as a result of this, subjecting religious minorities—including Christians, Sikhs, Hindus, Shia Muslims, and Ahmadis—to a constant threat of violence (Curtis, 2016). More people outside of Pakistan than inside it hold the widely held belief that Pakistan, along with Israel and Iran, is one of the three confessional states in the world; that like Israel, Pakistan was founded on the realization of a religious ideal, namely the establishment of an Islamic state and Islamic society for the Muslims of India. Since the creation of Pakistan, the fundamentalist extreme right-wing group Jamaat-e-Islami has used that as its motto. It's interesting to note that they had opposed the Pakistan movement, hence this was not their motto prior to Pakistan's establishment. According to General Zia's government, Pakistan was founded in order to construct an Islamic state for the Muslims of India (Alavi, 1988).

The word "minority" and "marginalization" are nearly interchangeable everywhere in the world. In the world, a few remarkable minorities also flourish in tandem with the national prosperity of their own states. However, the places where they live are either multicultural or secular states, depending on the circumstance. One of the main issues facing the majority of postcolonial republics in third-world nations is the "minority question." The question of why minorities in India have successfully transitioned into society and politics and why the Pakistani government has not done more to address minorities' complaints has come up for debate. The issue of minorities is still present in both nations, but because to discursive politics, minorities in India are doing better (Whaites, 1998).

## Materials and Methods

By utilizing qualitative research techniques, some important sources are collected, both in the form of primary and secondary sources. The main sources for this research are the Jinnah papers and the records of the All-India Muslim League, which played a key role in shaping the ideology of Pakistan. All these data are analyzed with two main analytical tools of the qualitative research method: thematic and document methods of analysis.

## Results and Discussion

### Mughal Rule and Minorities Rights

During the Mughal rule the main discourse related to minorities was related initiated in the reign of Akbar which were followed by his predecessors. All religion's sacred sites and shrines were safeguarded. The Mughal monarchs also showed them favor. Jahangir's autobiography, *Tuzk e Jahangiri*, provides insight into Akbar's treatment of non-

Muslims. In contrast to other nations like Iran, where there is space only for Shi'ites, adherents of different religions found a place inside the vast boundaries of his unrivaled kingdom. According to the proverb that states a shadow must follow its source, all groups and religious practitioners have a place within the vast circle of God's mercy. Similarly, in my father's realm, which ended at the salty sea, there was room for adherents of various sects and beliefs, both true and imperfect, and conflict and altercations were forbidden. One mosque accommodated both Sunni and Shi'ite worship, as well as Frank and Jewish congregations. The policies of the great Mughal Emperor Aurangzeb Alamgir are viewed as discriminatory towards adherents of different religions. However, this widely held belief is untrue. According to "Catherine Asher," (Das & Samaddar, 2009).

As a matter of fact, the temples constructed under the patronage of the Mughals by a Hindu nobleman named Rajput Man Singh need to be regarded as "imperial projects," as they showcase architectural styles common to the empire while also symbolizing the ties that bind nobles and kings. Furthermore, one must comprehend Aurangzeb's demolition of the temples in Rajasthan, Mathura, and Varanasi in these terms. Since the emperor continued to support other Hindu temples, this destruction was not the result of iconoclasm; rather, it was a reaction to the disloyalty of the nobility connected to these locations, who no longer claimed that the empire served their interests at a time when it was no longer in their geographical area. There were a lot of non-Muslim Vazirs (ministers) and soldiers in the Darbar and army of the pre-colonial Muslim monarchs. Respectable status was granted to the recently converted Hindus and the Hindu Rajas. Muslims ruled the subcontinent, and while they were in power, followers of other religions were free to follow their own religious doctrines and beliefs. Even though Aurangzeb taxed the majority of Hindus, which was seen by Hindus as discriminatory treatment (a means of funding his financially strapped government), his most influential aristocrats were Hindus, his chief general was a Rajput, and other Muslims were among his foes. Following his death in 1707, Aurangzeb's successors were unable to rule his vast and magnificent empire. The Mughal Empire started to deteriorate. The political and social landscape of the subcontinent was completely altered in the eighteenth century. The East India Company was the primary force behind the environmental changes. The Mughal Empire's decline accelerated as a result. The British caused the Mughals to lose their dominance. Shah Waliullah (1703–1762) attempted to resurrect the Islamic doctrine at this time and rose to prominence among India's Muslims. The adherents of Shah Waliullah initiated the subsequent Islamic movements (Gupta, 1984).

### **British Era and Minorities in India**

The Mughal Emperors granted the "British East India Company (BEIC)" license to trade in the seventeenth century, which marked the beginning of British dominance in the subcontinent. The Portuguese's force and proficiency at navigation pleased the Mughals, who at first encouraged them. Thus, the Mughal Emperors did not extend a kind greeting to the British. Following their victory over the Portuguese navigation force, the British were able to get trading facilities. Princess Jahan Ara, the daughter of the Mughal Emperor Shahjahan, was burned and treated by a British physician. The British physician obtained trading privileges and authorization for his country. Thus, the East India Company obtained authorization to erect factories at Surat, a city in South India. After the British East India Company defeated the French in Bengal in 1775, they rose to prominence. After then, it began to carry out its plans to expand politically throughout India. The business quickly gained significant political clout. India was the destination of Mr. Warren Hasting (1732–1818), a British Parliament official. He served as Bengal's first British Governor-General after it had just been taken over (Gilmartin, 1998). Mr. Warren Hasting intended to increase the extent of British domination in India. The colonization of India was under way. India quickly became a British colony, fulfilling the British ambition. The final Mughal Emperor Bahadur Shah Zafar was overthrown by the British, who then gained control of the Indian

Subcontinent. Later till the first half of the 19<sup>th</sup> century East India company had controlled most part of India and brought into British dominance (Ayaz, 2013).

Indian and British soldiers served in the army of the British administration in India. The Subcontinent's states were acquired one after another, including Punjab in its northern region. Significant shifts in British perceptions of Indians would also start with the establishment of British rule in India. Indians were no longer considered as potential business partners. They were now subjects to be subjugated. The British began to see this as an act of divine providence. India was to be ruled by the British, and they would take great care in doing so. The Indians would corrupt the British because, as the British came to believe, they were all crooked. The British forced the English Common Law on India. In India, they imposed their own educational framework. The Indians were free to carry out their religious rites and rituals, nonetheless. Christian missionaries were quite active during British administration. Numerous educational missionary institutes were founded. Christians and Christianity have existed in India since the 16<sup>th</sup> century, under the reign of Mughal Emperor Akbar (Curtis, 2016).

### **Freedom Movement and Minorities**

The independence battle, known as Jang e Azadi, came to represent the fight for liberation. It reawakened the desire for liberation from British rule and offered the Indian subcontinent's citizens the bravery to fight for their independence. Great Britain had extended its dominance over one-fifth of the world during the second half of the 1800s. In those days, the sun never set in its empire. Her domination had gained acceptance. The Indian Ocean was a difficult region for the British to conquer. India was home to numerous diverse communities, the two largest of which were Hindu and Muslim. To increase their colonial power, the British in India implemented the infamous "Divide and Rule" strategy for the two largest Muslim and Hindu communities. Lord Dufferin arrived as British India's Viceroy. 1884. His concept was to establish an organization that would serve as a safety net for Indian citizens. Consequently, in order to establish a political climate in India, the All-India National Congress was founded in 1885. Englishman Allan Octavian Hume (1829–1912) founded the Congress. The goal was to forge a devoted political class and rescue the British government from the predicament it had found itself in in 1857 (Tahir & Tahira, 2016).

The "All Indian National Congress" was formally formed with the Viceroy's approval, and its inaugural meeting took place in Bombay in December 1885. It advertised itself as a forum for Indians of all faiths. It stated that its primary goals were to establish a close relationship with the British administration and to offer a forum for resolving the social and political problems that affected every community on the Indian subcontinent. Due to the Indian National Congress's stance toward the Muslims of the Indian Subcontinent, the majority of Muslims were apathetic towards it, but some notable Muslim leaders did support it. Another factor preventing Muslims from joining Congress was the vast preponderance of Hindus in the party and their close relationship with them. Bengal was split into two sections by the British government in 1905. Even though it was only an administrative split, the Muslims stood to gain a great deal from it. The Hindus began to strongly oppose the division because they could not stand it. Hindus began to protest against the division. Muslims were inspired to mobilize politically by the Hindu response to the split. It was felt that a distinct political organization was necessary in order to advocate for the rights of Muslims and to effectively defend them. On December 30, 1906, the Muhammadan Educational Conference held its annual summit in Dhaka. which Nawab Viqar-ul-Mulk ruled over. (Mehfooz, 2021).

The Nawab of Dhaka, Nawab Khawaja Salimullah Khan, moved the resolution to establish the "All India Muslim League." The All-India Muslim League was founded with the intention of defending Muslim rights, fostering better links between Muslims and the British government, and fostering better ties between Muslims and other Indian subcontinent

communities. The Muslims were given assurances by the British government that Bengal's partition was real and would not be undone in spite of Hindu protests. However, the British Government revoked the split in 1911. The Bengal division was a "settled fact," as the British had solemnly promised the Muslims, but none of their promises were kept. The colonial authorities betrayed and, one could argue, abandoned their Muslim subjects by caving in to Hindu agitation. In 1915, Mohandas Karamchand Gandhi began his involvement in Indian politics. He had returned from a trip to South Africa before to the signing of the Lucknow Pact. His entry had a significant impact on Indian politics as well as Congress politics. He also shown throughout the course of the following three decades that he was the most powerful figure in Indian politics. Alongside Germany, the Ottoman Empire fought in World War I. but the allied forces overcame it. The Muslim Caliphate was troubled by this defeat. As the emblem of the Muslim Ummah's unity, the caliphate (Khilafat) was deemed "the most important and sensitive issue of the Muslim Ummah." Muslims in the Indian subcontinent began to demonstrate in support of the Caliphate's security. They had limitless options to ensure the Caliphate's survival. They performed admirably and accomplished their aim all across India. The Ali brothers took the lead in these protests. Gandhi chose to assist the Muslims in the Caliphate movement in order to prevent the Caliphate from being abolished after observing their fervor. (Zaidi, 1988).

Gandhi Gee declared the movement's dissolution in 1922, just as the caliphate movement was about to accomplish its goals. Mustafa Kamal Pasha, sometimes known as the "Ata Turk," abolished the Khilafat system in 1924. A republic was proclaimed for Turkey. He established it as a secular, sovereign nation. For the Muslims in the subcontinent, this statement was stunning. They were devastated, taken aback, and deeply let down. Furthermore, the Khilafat Preservation Movement came to an end before its goals were met. The Indian people launched the independence struggle in order to be freed from British rule following the Caliphate movement. Muhammad Ali Jinnah emerged during this movement and gained prominence in Indian politics. "At the turn of the century, Jinnah was a typical Indian nationalist, seeking to drive the British out of the subcontinent as quickly as possible," writes Akbar S. Ahmad. He took up two strategies: working for a united front of Christians, Muslims, Hindus, and Parsees against the British, and trying to function within the British system. He was somewhat successful in both (Rehman, 2003).

An All-India National Congress member was Muhammad Ali Jinnah. He later became a member of the All-India Muslim League. Being a part of both parties, he did everything he could to improve relations between Muslims and Hindus, which led to the signing of the Lucknow Pact. He was dubbed the "Ambassador of the Hindu Muslim unity" for his best efforts to bring the two nations—Hindus and Muslims—together for the independence movement. However, he was unable to bring Muslims and Hindus together in a single fight for freedom from British domination. His earnest attempts to bring Muslims and Hindus together in a shared battle were unsuccessful. Although Jinnah aspired to "Hindu-Muslim unity," he was let down by Congress's policies. When the Congress demanded that the country be given a dominion status, it was the first demand for the partition of India made by the Muslims living on the subcontinent. The Muslims in India planned to call for total autonomy and their own sovereign nation. The British administration convened three Round Table Conferences in London to address the political issues facing India. The Muslim League and Congress political heavyweights in India were invited to take part in the roundtable discussions. In addition, Iqbal and Jinnah attended the conferences. In addition, Maulana Muhammad Ali Johar spoke up for the rights of Muslims on the Indian Subcontinent during the inaugural Round Table Conference in London. He called for India's total independence. He pleaded with the British during his address that he would never return to a nation that kept slaves. He requested independence or a location for his burial. This wonderful and courageous guy was buried in Baitul Maqdas after passing away during this convention. He never returned to a nation that sold slaves. The "Government of India Act 1935" was able to be formed thanks to the Third Round Table Conference. It was the British

government's first move toward self-government. During these sessions, Jinnah made another unsuccessful attempt to mend his differences with the Hindus. Disappointed, Jinnah made the decision to remain in London and abstain from Indian politics. In 1938, after he had returned to India, Jinnah addressed the students of Aligarh and explained his personal reasons for staying in England. He said: "I had the biggest shock of my life" during the Round Table Conference discussions. I came to the conclusion that there was no chance of unity in the face of peril because of the Hindu ethos, mindset, and attitude. I had a pretty negative outlook on my nation. It was a pretty awful position. The Muslims followed either the Congress camp followers or the flunkeys of the British Government, like people living in a no-man's land. Toadies and flunkeys on the one hand, and traitors in the Congress camp on the other, thwarted all attempts to organize the Muslims. I started to believe that I was powerless to aid India, alter Hindu culture, or awaken Muslims to their vulnerable state. I chose to relocate to London because I was so miserable and let down. Not because I didn't adore India; I just felt so powerless. Jinnah started his exile in England with this mindset (Brohi, 2016).

The Muslim League's president, Dr. Allama Iqbal, wrote to Jinnah pleading with him to return to India and take charge of the Muslim subcontinent. Dr. Allama Iqbal's persistent efforts helped Jinnah make the decision to go back to India. After returning to India, he started actively engaging in Indian politics. As Muslim League president, he began attempting to structure the organization in 1934. Jinnah quickly reiterated Allama Muhammad Iqbal's demand for a distinct homeland for the Muslims of the Indian Subcontinent after being moved by Iqbal's poetry and ideas. Jinnah benefited greatly from Iqbal's philosophical impact in the years that followed. Without the demarcation of geographically contiguous units into regions—which ought to be so formed with any required territorial readjustments—no constitutional scheme would be feasible or acceptable to the Muslim community. that Muslim-majority regions, such as those in India's northeast and east, ought to be combined to form independent nations, each of whose constituent parts would have full autonomy and sovereignty. The Muslims of the Indian subcontinent desired a separate country in the Lahore Resolution. On August 14, 1947, after seven years of nonstop fighting, the Muslims of the Indian subcontinent finally had their own country. Pakistan, the world's largest Muslim state, emerged as the world's first state founded on the philosophy of Islam (Mandal, 2022).

## **Discussion**

### **Quaid Vision, Minorities and ideology of Pakistan**

In 1947, the division of India was made feasible. On August 14 of the same year, the British monarch gave the delegates of India and Pakistan newfound authority. Liaquat Ali Khan was the first prime minister of this newly formed state of Pakistan, and Jinnah took his oath as its first governor general. Pakistan has numerous difficulties and trials following its declaration of independence. Large-scale, violent border disturbances occurred. Due to riots that broke out on both sides of the border, millions of people were forced to flee. Another significant concern for the newly formed state of Pakistan was the settlement of the migrants. Among the main difficulties facing the recently formed state of Pakistan were its economy, the Indus water dilemma, and the contentious subject of the state of Kashmir. Known as Quaid-e-Azam (the Greatest Leader), Muhammad Ali Jinnah attempted to address these issues (Awan, 2019).

The never-ending issues were so serious that they required his prompt attention. millions of Indian refugees fleeing their home country; the horrifying communal violence that claimed the lives of almost two million people; an unofficial state of war in Kashmir; a defense and administrative system in shambles that must be repaired; the state's impending bankruptcy; and an increasingly antagonistic India refusing to send Pakistan the agreed-upon allocation of assets. In addition, the terrible truth that millions of Muslims were stuck

in India as "hostages," unable to readily enter his Pakistan, eventually hit him. This was the nightmare he had worked so hard to avoid. He met his demise sooner rather than later because of the brutality with which refugees were killed on both sides (Mahmood & Waqar, 2002).

Pakistan's population is predominately Muslim, however there is also a sizable non-Muslim population. Despite living in an Islamic state, the non-Muslim residents were allowed full religious freedom and equal rights. Consequently, it developed into a free and accepting society. Quaid-e-Azam was acutely aware of the situation and prospects of Pakistan's minority populations. Regarding them and their safety, he had a clear vision. Quaid-e-Azam made no mistake regarding the fact that Pakistan will be an Islamic or secular state. He said that there would be no discrimination and that non-Muslim minorities would be allowed to live and be protected in Pakistan alongside the Muslim majority. The Quaid's opinions about religious minorities are evident in his speeches and declarations. For the past 70 years, Pakistan's non-Muslim people have lived in harmony with their surroundings. They have been living as equal citizens and have not encountered any social or official issues. They have full protection and equal rights under the Pakistani Constitution. They will have the same rights as the majority Muslim population in Pakistan, the Quaid-e-Azam promised. The Quaid frequently gave the non-Muslim Pakistani people the assurance that they would have the freedom to practice their religion as they saw fit. Quaid-e-Azam named the untouchable Mr. Joginder Nath Mandle the "Minister of Law, Education, Art, and Labour" in the country's first provisional cabinet (Shah, 1995).

Quaid's response to Lord Mountbatten's ceremonial address to the newly elected constituent Assembly in Karachi on August 14, 1947, provided insight into his vision. Akbar, the Mughal Emperor, was described by Mountbatten as a "tolerant Muslim ruler." Akbar was cited by Mountbatten because the non-Muslims of the Subcontinent admired him for his anti-Islamic beliefs, deeds, tolerance, and caring demeanor toward them. However, because of "Din-e-Ilahi," a new religion that Akbar instituted, the Muslims disliked him. The traditional Muslims not only chastised him but also denounced him. Akbar mixed various religions together in his Din-e-Ilahi. The primary and most significant character in his "Din-e-Ilahi" was Akbar (Kazimi, 2008).

A. S. Ahmad offers commentary on his answer that demonstrates Quaid's way of thinking and his understanding of Pakistan's nature and ideology: In addition to founding a new state, the Holy Prophet established the guidelines for how it should be run. These values stemmed from a sympathetic view of society and the concepts of tolerance and justice. Jinnah underlined how the Prophet gave minorities preferential treatment. Thirteen centuries before the United Nations was established, the Prophet established a code of conduct for social behavior that included morality, piety, and human tolerance in a society where race and color were irrelevant. Cheema, Q. A., & (Abbas, 2021).

Quaid aspired to establish a tolerant society and transform Pakistan into an Islamic and democratic nation. He promised that religious minorities in Pakistan will have the same chances and rights as the country's Muslim majority. Quaid was adamant that the only way Pakistan's population would work to improve their socioeconomic circumstances and make their country affluent would be by obtaining equal rights. Quaid envisioned Pakistan as an Islamic welfare state with complete freedom for all its citizens. Although the Quaid was certain that Pakistan would be founded on Islamic values, it is evident that he did not wish to see Pakistan turn into a theocratic state (Malik, 1996).

In his remarks, Quaid e Azam gave minorities the assurance that they would be protected. He gave special assurances to the Hindus, who were most concerned about their standing in Pakistan, which had been founded on the "two nation theory and the Islamic ideology." Quaid's concerns over the defense of minority rights were entirely resolved. Mr. Joginder Nath Mandal, a Hindu, was one of the seven ministers in Pakistan's first

government. The news of casualties during the relocation process deeply disheartened Jinnah. During their journey to Pakistan, the greatest murder of Muslims in history occurred. He asked the Hindu and British authorities to put an end to this massacre.

### **Conclusion**

International law safeguards the right to convert and alter one's religion. In particular, people's fundamental rights cannot be violated under any conditions. Twelve unalienable fundamental rights are currently recognized by international law, including the freedom of religion and the ban on discrimination based on religion. As such, everyone is entitled to the freedom of conscience, religion, and thought. This right includes the freedom to change one's religious beliefs, whether on an individual basis, in public or private settings, or in society at large, and the ability to express such beliefs through preaching, worship, observance, and practice. The ideology of Pakistan has ensured the rights of the minorities according to the teaching and practices of Islam. Pakistan is fortunate to have a large number of important international religions. Conflicts between communities and religions shouldn't result from Pakistan's diverse cultural and religious legacy, which enhances its cosmopolitan past. Regrettably, Pakistan now lacks tolerance for religious minorities. The situation in Pakistan is radically different from Muhammad Ali Jinnah's multiracial, tolerant vision of the country when it was first established. Extremist organizations take advantage of minorities, and some sections of society harbor animosity toward them, keeping religious minority out of the majority only because of their faith. It is imperative that the country's younger generations learn that treating religious minorities fairly and justly is something that both Islam and the national Constitution aim to achieve in order to end this scenario.

### **Recommendations**

The ideology of Pakistan has ensured the rights of minorities from the beginning, and it has been made part of all the constitutions of Pakistan. Still, pure research is lacking in this field, as the research in this field can help in understanding the concept of minorities in Islam as well as in Pakistan



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