

Christian minority of Lahore: Socio-political challenges and options (2001-2014)

Dr. Muhammad Rashid ¹

¹ Associate Professor, Department of Political Science, Govt. Shalimar Graduate College, Baghbanpura, Lahore.

Corresponding Author: m.rashid.prof@gmail.com

ARTICLE INFO

Keywords:

Vol:02, No:01, 2024

Page Range: 43-52

Copyright © 2022 by Author.
Published by Institute For
Educating Environmental
Resilience And Governance

ABSTRACT

The Christian Minority living in Lahore is marginalized, facing socio-economic and political issues in day today life and is excluded from main stream. They have been deprived of the fundamental rights in public and private sectors and are often humiliated by the strange behavior of society, although the Muslims and the Christians have been living side by side in sub-continent for the last many hundred years in complete peaceful and hormonal environment. Some of the proportion of the Christians is of the view that they have been victimized by extremist element among the Muslims. The main objective of the research is to investigate the real nature of the socio-political and economic issues facing by the Christian community of Lahore. It is very imperative to look deep into the genuine reasons behind the problems of the Christians in daily life. Whether it is the state, society or they themselves are responsible for their miserable plight and gloomy conditions. This research will also analyze the role of the Christian leadership towards the uplift and prosperity of its community. In this research mixed method approaches i.e. qualitative and quantitative have been applied. Both primary and secondary sources have been applied in collecting data about the socio-economic and political problems of the Christians and their possible solution. Interviews of prominent personalities have been conducted and the opinion of the common people among Christians was assessed through a comprehensive questionnaire. The Christian leadership and the majority of common people are somewhat satisfied with the sincere efforts made by the Government for their betterment but on the other hand they have some genuine apprehensions that 5% quota in public sector is insufficient keeping in view the present circumstances. They are also of the view that the data about their census is not based on facts because their population is always shown less than their original numbers. Moreover overwhelming majority demands to reinstate the separate electorate system instead of joint electorate system. They find themselves marginalized in decision making process in political scenario of Pakistan.



Content from this work may be used under the terms of the [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/) that allows others to share the work with an acknowledgment of the work's authorship and initial publication in this journal.

The Origin of Christianity in India

Most of the scholars are of the view that the arrival of Christianity in India is the result of Christian merchants belonging to the East Syrian and Persian churches. (Tisserant, 1957). It is claimed that the origin of Christians in India was not the result of the preaching of St. Thomas, although there is evidence of their existence before the 6th century A.D and East Syrian Church started the missionary activities and maintained fraternal relations with the Babyloni Patriarch. The Hindu religion was much influenced by the Syrian Christians in their practices. (The NEB, 1997).

There is another aspect to note about the arrival of early Christians. Brown is of the view that there is no evidence that proves the Christians as foreign community. They were settled and were recognized part of Malabar society and that society was considered as Christians (Brown, 1956). St. Thomas came in sub-continent for the accomplishment of mission set by Jesus Christ and he reached Taxila in 40 A.D. In 3rd century A.D. the Christians were settled in the north Western areas of India. St. Thomas spread the preaching of Christ throughout sub-continent for about 32 years. He was killed in 72 A.D. at Chennai, India (Zafar, 2007). St. Thomas also visited Punjab and made his best efforts to convert the local population to Christianity. (Webster, 1978).

The first man to be chosen by the King of Portugal was Francis Xavier, who made journey to India in 1541 with the objective to keep the population under the Portuguese influence and to convey to them the message of Christ. Their mission was, in other words, 'Conquer the East for Christianity.' (Panikkar, 1988).

The Mughal Mission

Emperor Akbar invited scholarly Christian missionaries to his court to acquaint himself better with Christianity. They held several discussions with the Emperor on religious issues. Panikkar, in fact sums up the attitude of Jesuit missionaries when he wrote:

"Their intolerance of other religions and their egotistical attitude towards the supporters of other faiths were unwelcome also to the Emperor. So the missionaries disappointedly had to leave the capital" (Panikkar, 1988). A historically more reliable turning point was when the third Jesuit mission visited Mughal Emperor Akbar in May 5, 1595 at his court in Lahore. (Webster, 1978).

In fact, the Christians played a very crucial and dominant role in North East Indian Politics having a virtual monopoly in the region. Similarly the region had a balance of Christian traditions unique to itself in India. Treaty of Yandabo was concluded between the English East India Company and the Kingdom of Burma on 24 February 1826 and that is the proof of the Christian Movement in North East India (Downs, 1992).

Before further discussion on the socio-political and economic life of the Christians in India, it is imperative to have a glance on the origin of Christianity and the teachings of Jesus Christ and their impact on society.

Understanding about Christianity

Christianity is the world's largest religion which is followed by millions of people across the globe founded by Jesus who was born in Galilee. Jesus exalted himself and sprang from the ranks of the people. His mother Mary remained the head of the family and Jesus was called frequently "the son of Mary". Jesus did many services to convey the message of Allah to the entire humanity. Although Jesus was opposed by some certain quarters, yet Jesus stuck to his holy work consistently (Renan, 1875).

Teachings of Christ

Jesus taught the people message and teachings of Allah all through his life when Christ taught that there was to be no difference between the Jew and Gentile, the rich and the poor, between those in power and powerless, this is what he meant. His message is directed to all human beings wherever may be and whatever may be their position or status in life. Christ preached, "Love your enemies and bless those who curse you."

This is, in brief Christ's message to mankind and that message has to be literally practiced by all men if harmony, joy and happiness are to overtake the world. The whole humanity may learn and

practice from the teachings of Christ. Actually, the humanitarian principles i.e. religious freedom, justice and peace is the need of every society and must be practiced in letter and spirit. Even Christianity strongly forbids anyone to be forced to embrace the faith. The best type of kingdom is of love, justice and peace that Christ came to establish on earth which is to be a dim reflection of the paradise which God has prepared for all men who do His will during their sojourn on earth (Esteves, 1994).

After analyzing the above teachings of Christ it can rightly be said that peace and harmony would be prevailed if the Christian leadership in the world had acted upon the true message of Jesus. The Christians do believe that the Christ was the greatest statesman in the whole world. This is the greatest message for all the people of the world to bring perpetual peace and harmony. Jesus said, “Blessed are the peacemakers as they are called sons of God” (St. Math. 5:9). Jesus came in the world to teach the people how to lead life submitting their will before the will of God.

Status of Christians in Muslim Rule

Muhammad Bin Qasim conquered Sindh in 712 A.D. and addressed to the people:

“The conquered subjects are allowed to worship according to their respective religions and their life and property would be safeguarded and protected”. Sultan Shamas-ud-Din Al-Tamash put a ban on the entry of foreign Christian missionaries in India. During the reign of sultan Feroz Shah Tugluq, the Christians had full liberty of preaching their religion. In his period a Christian named Stephen declared himself the autonomous Raja of Orissa.

Mughal Emperor, Zaheer ud Din Babar – the founder of Mughal Empire showed great tolerance with the Christians. Jalal ud Din Muhammad Akbar invited the European Christians cordially and on September 1597, Catholic Church was constructed. In 1604, Emperor Akbar through a written declaration permitted his subject that they might convert to Christianity.

Noor ud Din Jehangir extended great favours to the Christians. The construction of the church at Ahmed Abad and the provision of funds for churchyard at Lahore were the steps taken by Jehangir. Aurangzeb Alamgir was a conservative Muslim and he also charged against Christian preachers that they taught the Muslim children about Christianity and abducted the children for the sake of baptism and they had been taught the Persian translation of the Gospel by Fr. Peter. From the memories of Fr.E.D. Nevarodres it reveals that many Christians were settled at Lahore (Zafar, 2007).

Advent of Missionary movement in India

In the early nineties, the only missionary minded Christian figure in England was John Wesley the most influential personality. John Wesley was not granted permission to open mission. Then House of common passed a resolution to send mission to India. There was a great debate in the British Parliament, in the year 1813; on the issuance of permission to start missionary movement in India. In 1853, a Charter was declared to renew the commitment of Educational responsibility of the company. Some of the officials of the Company argued that the conversion of the heathens to Christianity will further consolidate the British Empire.

Major missionary functionaries

William Carey started his missionary career in Bengal. He lived simply in a hut made of own hands. He made much efforts translating Bible into various languages and they were taught to the students in schools. Charles Grant, first of all, started demanding religious freedom for Indian people in 1793. His main motive was to educate India to make them aware of the surroundings. He further wrote,

“Missions would bless India with English language, technology and economic prosperity.”

The social reformer Duff founded in the Serampore College in 1818, the first Vernacular College in India. This was the time of beginning of the Modern Indian Press, and the first newspaper was launched named as ‘Friend of India’ in English. Thus Free Press was a non-commercial initiative at that time. Henry Martyn did a great job in replacing Persian as the Court language to Urdu at

lower levels. (<https://www.scribd.com/document/356255933/Christian-Missionary-Activities-in-India>)

Christianity under British administration

The British Government had three distinct roles in India, the first was that of a trader, the second was that of ruler and the last but most important was that of a Christian Propagandist. British rulers professed Christianity resultant to Christian domination. In the early years of its rule the company's policy was non-interference in the traditional cultures of the people.

A spokesman of the Evangelicals remarked:

“The communication of light and knowledge to them would prove the best remedy for their disorders” (David, 1984).

Under the Charter of 1833, missionaries were granted permission to be present in India on permanent basis and made approval of Angelican hierarchy at Calcutta. With the passage of time, more missionaries began to arrive and efforts were made to spread Christianity by establishing dioceses at Madras and Bombay. The missionaries and the colonial power co-operated with each other in their missions (Dharmaraj, 1993). Claudius Buchanan who was the spokesman of the evangelicals said that God lay upon the duty to evangelize India. They demanded the Government to appreciate and patronage Christian education in India. (Joseph, 1987).

The Evangelicals and other missions made a joint venture to change the policy of the British Government and demanded social and legal reforms to be introduced in India. The missionary educators considered the traditions, customs and the religious beliefs of the people as a sign of futility. The only remedy was the introduction of English education (Neill, 1940).

Duff, Buchanan, Trevelyan, Macaulay and other missionaries were so prejudiced that they did not see anything good in Indian society. The missions and colonial administrators asserted that the whole nation could be civilized and Christianized. English education was a means towards this goal. (Dharmaraj, 1991)

British Christians played concrete role in the process of political socialization in India. The 19th century witnessed the consolidation of British rule. The rise of western ideas gave a great momentum to the growth of political consciousness in India. Western education helped a lot in spreading western concepts of democracy, equality, liberty and nationalism in Indian Subcontinent.

Punjab was the last region in the subcontinent to fall under British Control. By 1830 they were able to transfer their headquarters to Lahore because at that time, it was the biggest city in Punjab. Evangelizers made strenuous efforts to preach to the population of Punjab as a whole, but with a particular emphasis of the old city of Lahore in 1870s, and 80s (Ballard, 2012).

In 1848, the British completely occupied Punjab and the foreign missionaries started coming in Punjab for preaching. They also built five churches in different cities of India for worship the local Christians. In 1849, two American missionaries John Newton and Charles W.Foreman founded Rang Mehal Mission High School, Lahore. In 1855, a protestant Missionary conference was held and it was resolved to adopt more conciliatory attitude towards the Hindus and Muslims. A school was established in 1856 at Sialkot for the Christians children and in 1861 Saint Patrick School was established at Karachi for boys. In 1864, Charles W.Forman established forman Christian college at Lahore. In 1894, Christian Missionary General Williams Booth laid the foundation of Salvation Army Organization and it worked in the areas of Lahore, Sialkot and Gurdaspur (Zafar, 2007).

Christians' role in Pakistan movement

Christians played a very vital role in the process of the establishment of Pakistan. After winning the war of independence of 1857, the British came to power and Indian sub-continent was directly ruled by Queen Victoria. A renowned Christian professor Eric Siperian worked for the welfare of lower classes. Under the government of India Act 1919, the Christians were given

sufficient representation. Three seats were reserved for the Christian Minority in the Punjab Legislative Assembly.

In 1928, Nehru Report was presented and all the minorities were much disappointed. In 1930, the Muslims demanded for a separate Muslim state on the platform Muslim League with the notion of a democratic and tolerant society which would ensure the socio-economic status of its citizens providing them equal rights without any discrimination (Faruqi, 2011).

One hundred million Muslims in the sub-continent felt troubled as a minority in a country politically dominated by the Hindus in India. Allama Muhammad Iqbal had envisaged Pakistan as an Islamic state for the enforcement of Shariat. (Gregory, 2008).

A Christian leader and representative John Matha was appointed the Minister of communication and Industries under the Government of India Act 1935. The Muslims of India demanded the creation of a separate state for the Muslims in Lahore Resolution of 23rd March, 1940 and assured the security of the basic rights of religious minorities. The relevant paragraph of the Lahore Resolution reads:

“That adequate and effective safeguard shall be specifically provided to the minorities in the constitution. Their religious, economic, cultural and political rights and interests would be protected”.

This Resolution was fully supported by the famous Christian leaders such as Ch.Chandu Lal, S.P.Singha, Fazal Ilahi; John Mathae, Alfred Parshad and Raj Kumari Amart Kaur.

All Indian Christian Association struggled side by side with All India Muslim League and fully supported the demand of a separate country for the Muslims. The Christian prominent leaders presented before the Boundary Commission about their concerns that the territories must be included in Pakistan where the Christians are inhabited. A staunch Christian leader S.P.Singha raised slogan:

“Seenay pay goli khain gay, Pakistan Bnain gay”

(We would die for the establishment of Pakistan) (Zafar, 2007).

Mr. Benerjee was the first President of the Indian National Congress who was a Bengali Christian. The party made strenuous efforts for more participation of the Indians in the affairs of India. Mr. F.E. Chaudary a renowned journalist of Pakistan Movement is the clear proof of the Christians' contribution towards the movement. They participated very actively in protecting and safeguarding the rights of Indian people. Dewan Bahadur S.P. Singha established the All India Christian Association in 1942 and made a generous contribution towards the efforts of the freedom movement. Quaid-i-Azam met the Christian leader Ch. Chandu Lal in the last days of the United India. Ch. Chandu Lal declared unconditional support of the Christians for Pakistan. Mr. Jinnah said on one occasion,

“We will never forget your favor if you have co-operated with us.”

In his Presidential Address at Delhi in April 1943, Jinnah acknowledged that:

“We have passed a resolution that all the minorities must be protected and safeguarded at any cost and every civilized Government ought to do it.”

The Christians played a pivotal role in the establishment of Pakistan. The Christians supported the cause of Pakistan on account of their belief that the Muslim society was more tolerant and secular in its nature than the caste ridden Hindu society. The Muslim society is more permissive for the rights of the religious minorities. The Muslim leadership promised on different occasions to provide more rights and privileges to the Christians in the newly established Muslim state. (Anjum, 2012).

Minorities in post-partition era

After the establishment of Pakistan; the minorities were given full religious liberties. The successive governments have made numerous efforts for the protection of the rights of all the minorities especially the Christians. But, the religious quarters from the Christians are of the

view that nothing concrete has been done so far for the eradication of socio-political and economic problems (Gregory, 2008).

Pakistan thus came into existence on August 14, 1947 as an Islamic state. Muhammad Ali Jinnah had clarity in thinking what type of state it would be:

“Pakistan would be a modern, secular and liberal democracy with maximum rights to all the citizens equally” (Jain, 2008).

When Pakistan emerged as the greatest Islamic state in the world, there were people of many religions inhabited in this land. It was quite imperative to give assurance to the non-Muslim communities that their inherent rights would be protected and safeguarded at every cost. The following statistics clearly show the number of major religious communities in 1951 census soon after the establishment of Pakistan. The Muslims were 85.9 % whereas the religious minorities were 14.1%.

After the establishment of Pakistan, the uphill task was that of formation the constitution to run the state affairs smoothly. The vision that he presented in the First Constituent Assembly of Pakistan on August 11, 1947 was that he would promote the spirit of nationalism in his maiden address. The minorities especially the Christians think that the Constitution of Pakistan has failed in providing them protection and equal status as it has been stated an Islamic state that would promote only Islamic values, teachings and norms. An NGO “Pakistan Minorities Teacher’s Association” (PMTA) rejected all the educational policies made by the different governments. They demand equal rights in terms of education, economy and politics for the religious minorities especially the Christians (Paul, 2014).

In his first address to the Constituent Assembly of Pakistan, the Governor General, M.Ali. Jinnah affirmed:

“Nothing to do with the business of the state.”

At the time of independence in 1947, approximately 23 percent of Pakistan’s population was of non-Muslim citizens. The proportion of population of non-Muslims has been reduced to 3 percent. The genesis of Pakistan was quite different. Mr. Jinnah appointed a Hindu, many Shias and an Ahmadi to Pakistan’s first cabinet which is a clear reflection of his liberal views. In his famous speech, he affirmed that in order to make Pakistan a prosperous state, every person living in the country would be given status of equal citizen irrespective of color, caste or creed.

A religious Muslim scholar Maududi’s pointed out that Non-Muslim culture would have a negative impact on Muslims’ life.

“It destroys its inner vitality and blurs its vision” he wrote (Ispahani, 2013).

When Pakistan got independence, the Christians unlike the Hindus decided to live in Pakistan in order to have a better future. Their hopes for the free and equal existence in the new state reinforced their choice. Patrick Sukhdio is of the view that Jinnah was extremely optimistic in his approach that the minorities in Pakistan would prove a place peace and mutual harmony and the natural economic and cultural linkages would fortify relations between its various groups. It can be argued that the Christians in Pakistan have been living in relative peace for a long time. However, interfaith and intra-religious conflict which is intensified since 1980s has created the sense of insecurity in the minorities of Pakistan. Among these minorities the Christian community also felt the heat (Khan&Ghazala, 2014).

Pakistan was achieved through political, constitutional and peaceful means. It is very sad story that the minority communities have been consistently treated less than honorably is in country that was founded in the name of the rights of minorities. The massive migration completely transformed the religious demography of the newly formed state of Pakistan. After the first 24 years, the religious minorities constituted barely 10% of the whole population and after the dismemberment of East Pakistan; the Non-Muslim communities demounted to less than 4% of the whole population. The Christian leaders wished equal and fair treatment in the newly born state. They are of the view that the objectives resolution passed in 1949 clearly violated the principle of “equal citizenship without discrimination upon the basis of religious identity.” In

1985, the objectives resolution was given the status of “substantive part” of the constitution (Jivan&Jacob, 2012). The question of rights of minorities was under discussion since long with those who do not believe in Islamic ideology. (Ghosh, 1948).

As Professor Arnold pointed out that the existence of Christians in countries that have been under Muhammadan rule for many centuries is a clear evidence of toleration they have enjoyed and the maltreatment that they have suffered was perpetrated by fanatics. This intolerance has been excited by some local circumstances rather than inspired by any established principle of intolerance. (Arnold, 1913).

Government publications stated that most of the Christian population in both wings belonged to agricultural class, but a certain number of Christians also live in cities and towns in better position.

The National Assembly assured on 9th July 1963, that the government had no intentions to nationalize the educational institutions run by the missionaries. In fact, Christians in Pakistan argue that every government understates their numbers. In K.H. Pfeffer’s view, the Christians had adopted the policy of:

“Stand back and keep quiet.”

The Christians community like other minority communities in Pakistan, increasingly experiences itself as isolated and oppressed. Their identity is at stake

In 1972, the Zulfiqar Ali Bhutto’s government nationalized all the educational institutions run privately. The Christian community considered this step of the government a cruel attack on them. The law was clearly the violation of the constitution of 1956 and of 1962. In May 1974, there were violent demonstrations between students and the Ahmadi community in Rabwa (Punjab). Opposition leaders submitted a bill and Bhutto government passed the Second Amendment to the Constitution. As a result, the Ahmadi community was declared non-muslims by law (Faruqi, 2011).

Under the regime of President General Zia-ul-Haq, a new amendment was made in the constitution through which “Federal Shariat Courts,” were established. These courts had the special power to decide:

“Whether or not any law or provision of law is repugnant to the injunctions of Islam.” (Brien , 2006)

When the Minority Affairs Commission was established by the Pakistan Government, an important Christian leader Dr. John Joseph, welcomed the establishment of Commission to identify the problems faced by the minorities. (Majid, 2014).

The Christian community enjoys its religious festivals with enthusiasm and shares their lovable feelings with others.

“God in the person of Jesus Christ loved the world and said to share the blessings with all, who are poor, weak and suffering”. He further said, “If anyone did anything good for them one would be doing it to him.”(Malik, 2002)

The rising concerns about the status of Christians, this It is quite essential to examine the rising concerns about the status of the Christians in historical perspective. Much has been debated and written about the rights and emancipation of religious minorities all over the world. The Christian demanded the right to separate electorate after the creation of Pakistan. In this way they could resolve their political problems by representing their community effectively. A document was signed by Muhammad Ali Jinnah and S.P.Singha to ensure separate Electorate for minorities in Pakistan in return of Christians’ vote in favour of the establishment of Pakistan. The Christian leadership is of the view that if they had not been deprived of the right of Separate Electorate in 1956, they would not have been in crisis today. From 1985 to 2000, the Christian enjoyed separate electorate for 15 years. There are serious differences of opinion among the Christians. Some prominent Christina leaders hold seminars and press conferences in Pakistan and demanded from the Government to impose the system of Joint Electorate. At last, the

government imposed the Joint electorate System in National General Elections of 2002 (Bhatti, 2007).

Although the Christian occupy a peripheral position in Pakistan, yet they nevertheless enjoy a number of advantages. The government sources deny that Christians suffer any discriminations or disabilities because of their religion. But, majority of the Christians claim that there is considerable discrimination against them. They consider that the actual number of the population of the Christian in census is not shown and that is the main cause of their problems (Ballard, 2012).

Status of Christians in different governments (1947-2014)

Pakistan is enjoying independent existence since 1947. The period has been marked by political turmoil, social upheavals and economic crises. People of Pakistan have always been yearning for the implementation of Islamic laws. Everybody hoped quite naturally that constitution making would proceed smoothly. But there was plenty of frustration still in store for the people.

The Christians enjoyed all the fundamental rights in every walk of life. A number of Christian legends rendered valuable services in the state of Pakistan. Mr. A.R.Cornelius has remained Chief Justice of Supreme Court of Pakistan and Mr. Durab Patel has worked as Justice of Supreme of Pakistan. Both of them were highly respected by their Muslim colleagues in the court and legal profession.

The minorities in Pakistan do not want to be treated as lower creatures any longer. They want to participate in nation building and be a part of the mainstream and regard as equal citizens. They want Muslim majority to pay heed and implement the Quaid-i-Azam’s vision that religion would have no concern with the business of state. (Jalalzai, 2005).

On March 12, 1949, a committee constituted of fifteen members was formed in which there were five members from the minorities. The Christian members of the Punjab Assembly emphasized the importance of the rights of the minorities. The speech made by S.P.Singha in the House on January 20, 1948 can be quoted as has acquired the form of a historical reference.

The four general elections from 1988 to 1997 were held in Pakistan on the basis of separate electorate. The changing governments of Pakistan People’s Party and Pakistan Muslim League took no solid steps to towards redress the issues faced by the minorities. Unfortunately, the elected representatives among the minorities in this period also failed to come up to the aspirations and expectations of their people (Shamsi, 2011).

The situation of Christians in Pakistan shows how the Christians community is subjected to extreme socio-economic and political oppression especially in accessing educational facilities and employment opportunities. (Report NCJP, 2007).

Zia declared separate electorate system for the minorities and they were legally excluded from participating in the mainstream elections. The whole of Pakistan was considered one single constituency for the election of minorities. Majority of the Christians community hoped to introduce joint electorate soon that will undo some of these injustices (Brien, 2011).

The cultural diversity of the country is under threat and religious minorities are being denied of their rights and identity. Pakistan is predominately a Muslim state but there are many religious minorities living in Pakistan, the Christians and the Hindus being the largest communities.

The following table shows the proportion of population on the basis of religion

Table 10

Religious groups in Pakistan census 1998

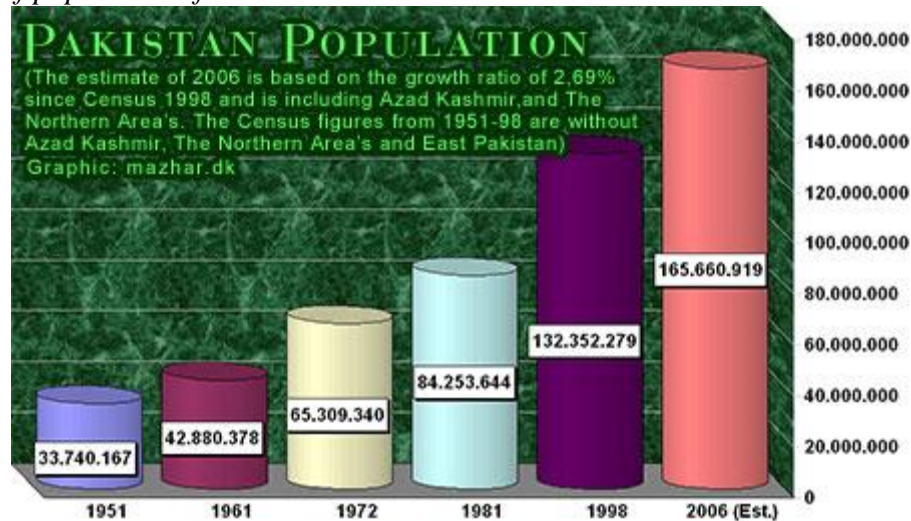
Administrative Unit	Muslims	Christians	Hindus	Qadiani (Ahmadi)	Scheduled Castes	Others
Pakistan	96.28	1.59	1.60	0.22	0.25	0.07
Rural	96.49	1.10	1.80	0.18	0.34	0.08
Urban	95.84	2.59	1.16	0.29	0.06	0.06

Source: <http://census.gov.pk/Religion.htm>. (Majid, 2014)

The following table shows a comparative analysis of growth of population in different census held in Pakistan .Five censuses in Pakistan’s history have been conducted so far and a rough estimate of population in 2006 has also been shown with the help of survey.

Figure 4

Growth rate of population of Pakistan in 2006



The population of Pakistan is increasing rapidly with the advancing of every year. The growth rate in 2006 was of 2.69 per cent. The religious minorities especially the Christians have serious objections that their numbers are under rated. Minority Rights Group International in its annual report for 2008, Places Pakistan in the top ten of states violating minority rights (Gregory&Vaentine, 2009). It is also notable that during the Government of President Asif Ali Zardari a separate Department was established in the name of Department of Human Rights & Minority Affairs for the protection of Minority rights. This step was warmly welcome by the common people and the leadership of minorities. In the general elections of 2013 the new government was established in the Premiership of Mian Muhammad Nawaz Sharif the President of Pakistan Muslim League (N). The government took many measures for the promotion and protection of the rights of minorities throughout Pakistan. Especially the Punjab Government allocated funds generously for the welfare and uplift of the depressed families.

Analysis

The Christian community, no doubt, led a very smooth and comfortable life in India during Muslim rule. They were quite free to practice their respective religious rituals and customs. It was only during Aurangzeb Almgahir,s rule, when there were some limited restrictions on religious communities to profess their religious beliefs freely and openly.

In later Mughals period, the religious communities too had no restrictions and limitations to worship and build their places of worships. At the arrival of the British in India, there was a radical change in socio-political and economic life of the natives.

The minorities especially the Christian community think that they are ever suffering at the hands of the state as well as the society as a result of Islamisation of the state and the radicalization of the society. In short, the legal and administrative systems working in Pakistani state have been remained hesitant in providing equal rights to the minorities. The issues facing by religious minorities must be resolved as early as possible by the state if Pakistan has to protect its society against violence, instability and chaos.

REFERENCE

- Anjum, M. (2012). *The role of Christians in the freedom movement of Pakistan: An appraisal* Pakistan Journal of Social Sciences, 32(2):
- Arnold, T.M. (1913). *The Preaching of Islam*. London.
- Ballard, R. (2012). *The Christians of Pakistan*. Centre for Applied South Asian Studies.
- Bhatti, N..S. (2007). *The trial of Pakistani Christian nation*. Pakistan Christian Post: Pakistan.
- Brein, J.O. (2006). *The constructions of Pakistani Christians identity*. Pakistan: Research Society of Publication.
- Brown, L.W. (1956). *The Indian Christians of St. Thomas*. Cambridge: Cambridge University Press.
- D. Ghosh. (1948). *Memorandum to the Constituent Assembly of Pakistan*. Modern Calcutta: Review.
- David, S. I. (1984). *Save the heathens from themselves*. The evolution of the educational policy of the East India Company till 1854. *ICHR, XVIII (1): 19-29*.
- Dharmaraj, J. S. (1991). A Brief Review of Alexander Duff, English education and colonial connections in 19th Century India. *ICHR. XXV (2): 82-83*.
- Dharmaraj, J. S. (1993). *Colonialism and Christian Mission: Post-Colonial reflections*. New Delhi: ISPCK.
- Downs, F.S. (1992). *History of Christianity in India Volume V, Part 5*. Bangalore: The Church History Association of India.
- Faruqi, M. (2011). *A Question of Faith*. Jinnah Institute: Islamabad.
- Esteves, S. (1994). *The Christian message*. Bangalore: Asian Trading Corporation.
- Ghazala and Khan, S. (2014). Religion, politics and the Christians of Pakistan: Is KPK a better option. *Middle East Journal of Scientific Research 21 (6): 975-983*.
- Gregory, S. (2008). *The Christian minority in the Islamic State of Pakistan*.
- Gregory, S.R. and Valentin, S. R. (2009). *Pakistan: The situation of religious minorities*. New York: United Nations High Commissioner for Refugees.
- Ispahani, F. (2013). *Cleansing Pakistan of Minorities*. New York: Hudson Institute.
- Jain, D. (2008). *Democracy in South Asia: A critical appraisal*. *South Asia Politics, 6 (10): 49*
- Jalalzai, M. K. (2005). *Islamization and minorities in Pakistan*. Lahore: Jamhoori Publications.
- Jivan, J.J. and Jacob, P. (2012). *Life on the margins*. National commission for justice and Peace (NCJP)
- Joseph, T.B. (1987). *The New Testament and early Christianity*. New York: Macmillan Publishing Company.
- Majid, A. (2014). Minorities in Pakistan. *JPHUS, 27(1): 44-56*.
- Malik H. I. (2002). *Religious minorities in Pakistan*. Minority Rights Group International.
- Neill, S. (1940). *Builders of the Indian Church*. Kottayam: C.M. Press.
- Panikkar, K.M. (1988). *India through Ages*. New Delhi: Discovery publishing house.
- Paul, J.A. (2014). Representation of religious minorities in Pakistan print media: A study of Daily Dawn, The News and The Nation. *American International Journal of Contemporary Research, 4(1):*
- Renan, E. (1875). *The history of the origins of Christianity*. London Methison & Co: London.
- NCJP, (2007) *A Report on Minority Issues in Pakistan*. National Commission of Justice and Peace: Lahore.
- Shamsi, A.H. (2011). *Social status and political participants of Christian minority in Pakistan*” The New Encyclopedia Britannica. (1997). (NEB) Vol. 3 15th edition (Chicago: Encyclopedia Britannica Inc.
- Tisserant, E.(1957). *Eastern Christianity in India*. London: Orient Longman.
- Webster, J. (1978). Christianity in the Punjab. *Sage Journal: 36-40*.
- Zafar, E. (2007). *A concise history of Pakistani Christians*. Pakintan: Humsoo khan publications. (<https://www.scribd.com/document/356255933/Christian-Missionary-Activities-in-India-HISTORY-and-GENERAL-STUDIES>)