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### PAKISTANI MINORITIES: ARE THEY PROTECTED BY OR PERSECUTED BY THE CONSTITUTION?

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#### **ABSTRACT**

This study examines the research questions in law to study Pakistani minorities: Are they protected by or persecuted by the constitution? The researcher conducted a case study in this article. In recent years, the case study method has evolved into a valuable qualitative research method. It was concluded that minorities in Pakistan are more persecuted than protected by the constitution. It was recommended that it is necessary to be conceded that regardless of the religious group in which one belongs, prejudice can sometimes be found to be positive. Now we shall move on to discussions of how to prosecute and try minorities who commit blasphemy under the laws of Pakistan.

#### **INTRODUCTION**

Pakistan is a Muslim-majority country with Islamic teachings as its foundation. Ulama, or religious scholars, have repeatedly exerted pressure and influenced policymakers and state actors, transforming them into extremists and Islamists. Not only the community, but also those in power, such as Zia ul Haq, who implemented broad Islamization policies that largely marginalised a few religious communities, should be held responsible. In Pakistan, however, this is not always the case. In fact, the country was established as a place where people were free from persecution, which was carried out in accordance

with the religion of the time. As a result, the following discussion is critical: Is the constitution of Pakistan protecting or persecuting religious minorities?

Religious discrimination in Pakistan is a serious problem in the country's current human rights situation. Hindus, Christians, Sikhs, Shiites, and Ahmadis, among other religious minorities, face discrimination and violence on a regular basis. Christian churches, Ahmadi Mosques, and believers themselves have been targeted in some cases. "I do not agree that religion is a personal matter, nor do I agree that in Islamic countries, all citizens have the same rights, regardless of their caste, creed, or faith," said Pakistan's second prime minister, Khawaja Nazimuddin.

Pakistan has been a particularly discriminatory law enforcement officer against non-Muslims since independence. The misuse of blasphemy laws is one of the most serious issues that minority communities face. People of minority religions are frequently falsely accused of making derogatory remarks about the Islamic prophet Muhammad, resulting in fines, long prison sentences, and even death sentences. Typically, these allegations are made in response to personal retaliation, and because of prejudice against minorities, victims are often found guilty without a trial.

Pakistan has a number of religious minorities. According to the Indian Census of 1941, the regions where Pakistan was established in 1947 (West Pakistan and East Pakistan (now Bangladesh)) had 5.9 million non-Muslims. There were approximately 5 million Hindus and Indians in Pakistan during and after its independence in 1947. Non-Muslims accounted for 14.2 percent of Pakistan's total population, including eastern Pakistan, according to the 1951 census. Non-Muslims make up 23.2 percent of the population in eastern Pakistan. the population

By 1997, Pakistan's Hindu population had remained stable at 1.85 percent, while Hindus in Bangladesh had fled the country for fear of persecution, conflict, and communal violence (because Bangladesh declared its recent establishment and therefore unsafe) the population has decreased. Poverty and (Muslim status). In 2011, Bangladesh's Hindu population fell to 9.2 percent, with non-Muslim's accounting for 10.2 percent of the population. Because of the disparity in birth rates between the two groups

The majority of the decline in Pakistan's ethnic minorities is due to events related to apartheid and the 1965 and 1971 wars. Various factors, such as religious violence and forced conversion, have been blamed for the decline of ethnic minorities. Underage girls in Pakistan are particularly vulnerable and forced marriages. Approximately 1,000 girls from religious minorities are forced to convert each year, according to NGO estimates. Pakistan established a parliamentary committee in November 2019 to end the country's forced conversion compliance. Most marriages between Hindu women and Muslim men, according to Panchayat (APHP), a Hindu in Pakistan, are the result of love. He claimed that women's family members made up stories of kidnapping and forced conversion out of honour.

This assumption is made in the study is that ethnic minorities in Pakistan are persecuted than adequately protected by the Constitution. This claim is investigated on two different paths. The presentation will focus on the criminalization of blasphemy, and how to use it as a religious persecution law especially against non-religious groups. Please give us examples of the ways in which this will support your claims. However, it is important to lay out everything contained in the constitution so that the minority religions may practise their rites. In the second place, the religious minorities of Pakistan are considered.

Human rights have evolved over time. This is the result of numerous people throughout the world competing against each other. It has turned into one of the greatest preoccupations of modern society. This is necessary for a decent and humane existence. These natural rights are believed to be the same for all human beings. It is provided by nature, and nature serves as the basis for them.

It was behind them, and no ruler came up with the idea. It is only to be expected. In accordance with Islamic teaching, all human rights are considered sacred because they are part of man's "crown," to quote the phrase from the Quran the meanings of human rights are often stated in numerous scriptures and proverbs. The 18th century was the beginning of human rights development in the West. Nowadays, the West is seen as a champion of human rights is codified in all modern democratic constitutions around the world. It is regrettable, however, that the rights of minorities have not been singled out for attention. So, all ethnic groups in the world take issue with discrimination, especially those in developed regions, have the view that they're being discriminated against. In Pakistan, various ethnic and tribal minorities can be found in various locations. In accordance with Islamic law, all fundamental rights are granted to all ethnic, linguistic, and religious minorities are provided. All Pakistani citizens are entitled to freedom of worship under the Constitution of Pakistan. Members of ethnic minorities can set up places of worship of their own choosing.

### **LITERATURE REVIEW**

Pakistan became the heart of the Indus Valley civilization around 2500 B.C. Invaders and immigrants from neighbouring western regions as well as other regions in the region are included. The Dravidians, who are usually considered the indigenous peoples of the Indus Valley, were ruled by Aryan invaders from Central Asia around 1500 BC, who established Vedic era "Hinduism." Following that, the region became a centre of Buddhism and Zoroastrianism before being reclaimed by the ruling Hindu dynasty. Invasion of the Greeks in the early 4th century BC The invasion of various tribes in Central Asia was followed by the establishment of the 1000-year Muslim period in South Asia by Arabs, Iranians, and Turks. Sikhism arose in Punjab, India's Punjab valley, in the 15th and 16th centuries, with holy sites in Amritsar and Lahore. The arrival of European powers gave the South Asian subcontinent a new face, and missionaries brought various Christian denominations with them.

The interaction of Indian and European cultural groups, as well as the dominance of British power, caused religious communities in South Asia to

reflect deeply. As a result, new groups in Hinduism, Islam, Sikhism, and other religions have emerged as a result of various reform movements. Pakistan is both diverse and united in terms of ecology. There are three subsystems in the Indo-Himalayan valley ecosystem: extreme north mountains, tropical central plains, and arid southwest regions. The Karakoram Mountains, Hindu Kush Mountains, and Suleyman Mountains are represented by these various terrains.

Agricultural and herder communities are protected by the plains of Punjab and the Upper Sindh River, as well as the deserts of Baluchistan province, despite the fact that the floodplain houses more than 70% of the country's population. Faisalabad, Karachi, Lahore, Peshawar, and Quetta have mixed ethnic communities in their urban centres, but caste-based hierarchies predominate in rural and tribal areas. Approximately 40% of Pakistan's population lives in cities. Due to urban economic growth and long-standing agricultural potential, Punjab and Sindh are the most densely populated provinces. There is still a significant divide between tribal and urban communities in the Northwest Frontier Province and Balochistan province.

The attack on Pakistan's religious minorities claimed the lives of hundreds of religious minorities, including Hindus, Pakistani Ahmadis, Shiites, Sufis and Christians.

Women in minority communities have converted and forced marriages. The forced conversion of Hindu women in Pakistan, rape and forced marriage has recently caused controversy in Pakistan.

Attacks on the country's ethnic minorities have led to condemnation of policies that discriminate against Pakistan's religious minorities. After the Lahore massacre in 2010, UN Secretary-General Ban Ki-moon said: "Members of this religious group face constant threats, discrimination and violent attacks in Pakistan. Unless they constitute religious hatred, there is a real risk of repeated similar violence. The incitement to discrimination, hostility or violence has been fully resolved. The government should take all necessary measures to ensure the safety of all religious minorities and members of their places of worship to avoid the recurrence of today's terrible incident." Ban Ki-moon spokesperson for the dead. The family members and the government expressed their condemnation and condolences.

The US ambassador to Pakistan, Anne W. Patterson, issued an unusually strong statement stating that Pakistan has witnessed "provocative statements that promote intolerance and incitement to extremist violence".

An editorial published in Dawn condemned the attacks, commenting that "Bigotry in this country has been decades in the making and is expressed in a variety of ways. Violence by individuals or groups against those who hold divergent views may be the most despicable manifestation of such prejudice but it is by no means the only one. Religious minorities in Pakistan have not only been shunted to the margins of society but also face outright persecution on a regular basis."

Pakistan gained independence in 1947, allowing 14 million people to cross the border, and more than 8 million Muslims from all over India arrived in Pakistan. The majority of people moved to West Pakistan (modern-day Pakistan), while 1.2 million moved to East Pakistan (present-day Bangladesh). The majority of Hindus and Sikhs from West Pakistan migrated to India, while a small number of Hindus from East Bengal remained until later events forced them to relocate. Because Ochlarchy, East Bengal, and Sindh are less affected by subregional social unrest, non-Muslim Pakistanis are less motivated to migrate. The conflict between India and Pakistan in the former princely state of Kashmir not only drove Kashmiri refugees to Pakistan, but also made it difficult for many non-Muslims to remain in the country. Individual Hindu families from eastern Pakistan continued to migrate to India until the 1950s.

Some South Asians began to immigrate to the United Kingdom (UK) in the late 1950s, but the population did not decrease significantly. Although the majority of Hindus and Sikhs remain in India, this division divides Muslims into two groups: those who live in India and those who live in Pakistan's east and west. Christians are also suffering greatly. They are primarily concentrated in the Punjab state of northern India, which has the most religiously diverse population of any province in the United Kingdom. Punjab was divided by the India-Pakistan border as a result of the division. Muslims in eastern Punjab, in general, fled after mass killings and deportations. Similarly, Hindus and Sikhs in western Punjab fled the killings. At the same time, communal killings and immigration activities involving Hindus, Muslims, and Sikhs, particularly in Punjab, had a significant impact on Pakistani and Indian regional politics.

### *Constitution of Pakistan and Minorities*

Muhammad Ali Jinnah, Pakistan's founder, wanted to create a truly democratic and tolerant country, so he appointed Sir Zafarullah Chowdhury, Ahmedi, as the country's first foreign minister. (Safarullah Chaudhary) stated his viewpoint. Zaigham (Zaigham, 2009). The issue of independent voters from Pakistan's minority groups was discussed at Pakistan's first constitutional convention after independence. The Hindus in East Pakistan's parliament are strongly in favour of a joint voting system, while the West Pakistani minority prefers an independent voting system. In Pakistan, some religious groups refuse to accept minorities as equal citizens. Quaid-e-Azam (Quaid-e-Azam) on the other hand, has a very clear vision of ethnic minorities and their equal rights without discrimination from the state. He spoke to the first Constituent Assembly, saying:

“You may belong to any religion or caste or creed – that has nothing to do with the business of the state”.

Stressing on the religious freedom for all communities especially for minorities in Pakistan he stated:

“You are free; you are free to go to your temples. You are free to go to your mosques or to any other places of worship in this state of Pakistan.”

At the same time, the first Constituent Assembly failed to reach an agreement on whether the newly formed states should have separate or joint electoral systems. In Eastern Pakistan, almost all major political parties support coalition voters, while religious parties advocate for an independent voting system. The General Assembly passed an odd resolution after the 1956 Constitution was promulgated: West Pakistan is an independent voter, while East Pakistan is a joint voter. (Rais, 2009)

### ***The Constitution of 1973 and the Rights of the Minorities***

In Pakistan, in 1956, 1962 and 1973, the constitution was drawn up three times. Although the two differ, they also have some common points. They are different. The common point is that all minorities living in Pakistan have equal rights and freedoms. The second part of the Constitution of Pakistan in 1973 is divided into two chapters. The first chapter is called "fundamental rights" and contains Articles 8 through 28 of the fundamental rights of nationals including the majorities' and all ethnic minorities' religious freedoms. In accordance with the "Quran and Saints" and UN Charters the main way of the 1973 Constitution is to develop the fundamental rights of all citizens of the mankind/country. The fundamental rights are: "Every citizen is equal before the law. Nobody should be denied life and liberty. Religion, caste, faith, gender or place of birth should not be discriminated against. Slavery and forced labour are guaranteed in all forms. Freedom of expression, freedom of speech, Association and cultural activities is guaranteed. Minorities in their institutions are granted freedom of religious education. It protects against discrimination in public services and ensures that religious institutions in all communities are maintained and developed" (Constitution of the Islamic Republic of Pakistan, 1973). The Constitution of 1973 also emphasised: "The State must safeguard the legitimate rights and interests of the minorities in the federal and provincial governments, including their due representation." The State shall provide ethnic minorities with the following protection:

“Freedom of trade, business or profession, Freedom of speech, Right to information, Freedom to profess religion and to manage religious institutions, Safeguard against taxation for purposes of any particular religion, Safeguard as to educational institutions in respect of religion, Provision as to property, Protection of property rights, Equality of citizens, Right to education, Non-discrimination in respect of access to public places, Safeguard against discrimination in services, Preservation of language, script and culture”(The Constitution of Islamic Republic of Pakistan, 1973).

### ***Assertive Secularism Vs Passive Secularism***

Erization is the idea of being separate from the state, which in effect frees all communities in society, especially ethnic groups from having to submit to and submit to religious domination, in the context of secularism However, although secularism is a concept that means that the state should be separate from religion, it doesn't completely and even religious non-believers are afforded that protection, the US government leaves students free to express

their faith with their own symbols. The countries of Turkey and France do not allow the existence of publicly funded education, whereas the USA and many other countries do. In general, "passive secularism" theories: We must differentiate between "religion-neutral" and "active" theory-based thinking, generally known as "aggressive secularism". By affirming secularism, on one focus on limiting public involvement in religious affairs and personal thinking and, and considers all to be personal matters to be taboo. On the other hand, being passive allows believers to continue in the public arena where they have been active, in the private sphere. Comply with its religious practises here, religious freedom is entirely on a concept that ism with a catchphrase known as secularism is going hand in hand. Religious freedom is both a political and a moral issue; additionally, it has cultural and social restrictions on its definition. In the hypothetical example, the hypothetical situation where the United States is more of a secular country than a religious country and where symbols of faith are common in educational institutions, the number of Muslim women able to wear headscarves or headscarves is relatively low. Because of social problems, the abaya is in disuse today. Such pressure and harassment have always been allowed by those in the observant population, because the religion requires that they dress modestly when in public (Khalid 2013).

### ***Family and Personal Laws***

In theory, all citizens of Pakistan have universal equal rights, regardless of their religion, language, gender, or caste, but in practise, personal and family laws for minorities still do not exist in Pakistan. Dreams that could happen. The current family law in Pakistan regarding Christian marriage and divorce does not reflect the current situation. The primary goal of enacting private law is to provide a safe and secure environment in which all religious minorities can practise their religious rituals and cultural customs. The Catholic Justice and Peace Commission (CCJP) has been tasked with drafting a Christian family law and revising existing laws for minorities in Pakistan's new Christian law. CCJP held a discussion group to determine the subject area and finalise the legal terms before drafting the law. Members of the focus group include social activists, judges, lawyers, experts, scholars, community representatives, and parliamentarians from various walks of life. Participants emphasised the importance of the judicial process in enacting laws quickly, as well as the registration of minority children, forced marriages, and marriage age, all of which are considered secular laws of religion. A committee of scholars from various religions will be formed, and a solid foundation for collecting data on cases of minorities' rights violations will be laid. Furthermore, the minority raised the issue of individual voters once more. Javaid Shameem, a representative of the Pakistan Minority League, said in a speech at the Karachi Press Club:

“We have been side lined politically for a long time. We demand for a separate electorate for true representation in the Parliament”.

### *Minorities under Islam*

Although most countries in the world have received extensive education, the Enlightenment, and constitutional guarantees, Ali (1980) believes that ethnic minorities have been overlooked and must face discrimination in all aspects of life. Although the secular state is thought to guarantee ethnic minorities' protection, this is not the case. Minorities are treated as second-class citizens even in the United States and other developed countries. According to Hamidullah (1987), Islam has a weak spot for minorities in Islamic countries. Islamic law guarantees and protects all citizens' (both Muslims and non-Muslims) rights to life, property, reputation, and freedom of conscience, as well as their religious beliefs, without discrimination. There is a lot of anti-Islam propaganda in the West about how non-Muslims are treated. Non-Muslims are said to be discriminated against because of their beliefs and religion. However, a closer examination of Islamic doctrine on minority rights reveals that this Western propaganda is incorrect. Discrimination based on race, colour, nationality, language, or caste is prohibited in Islam. It brings people together for purely human reasons while allowing them to practise their preferred religion.

The Quran says:

“There is no compulsion in religion .....

According to Singh (2007), the Prophet's (PBUH) first Islamic state in Medina provided absolute religious freedom to all ethnic minorities. He promised minorities that they would have the same chance to live happily ever after. Non-Muslims are even permitted to marry in Medina if they so desire. They are granted political rights and have the same voting rights in presidential elections. He ordered his followers to provide non-Muslims with complete security even before he died. Non-Muslims are not only tolerated in Islamic countries, but they are also given the highest administrative positions so that they can contribute to the country's development. They can freely practise their religion and fulfil their religious obligations, as well as establish their own places of worship and educational institutions, allowing them to educate their children in accordance with their beliefs.

### **METHODOLOGY**

The researcher used this survey to conduct research in order to better understand the objectives. He conducted a qualitative analysis of the data and analyse it to come up with the main points. Qualitative research methods have their roots in the behavioural and social sciences. Our world has become more complicated in recent years, making it difficult to comprehend other people's thoughts and opinions. Because they are more communicative and descriptive, online qualitative research methods are easier to comprehend. The researcher conducted a case study in this article. In recent years, the case study method has evolved into a valuable qualitative research method.

## *Analysis*

To provide our point of view of this research we will discuss some cases that explains our research in a better way.

### *Study 1: Minorities in Relation to Blasphemy Laws of Pakistan*

Pakistan places a high value on religious-related crimes, which is understandable given that the country is supposed to be ruled by religion. Destroying places of worship with malicious intent, sabotaging religious gatherings, or making remarks that are offensive or repellent to someone's religion are all considered offensive under Pakistani law. In the 1980s, however, Pakistan's blasphemy law was changed. For insulting Islamists, the country could face up to three years in prison. Anyone who desecrates the Koran, which was published in 1982, will be sentenced to life in prison. The death penalty or life imprisonment was imposed on those who opposed the Prophet starting in 295 B.C. (Section 298-A). In Pakistan, the blasphemy law is frequently used to actively persecute religious minorities. This is not a top-secret document. Anti-blasphemy laws in Pakistan have resulted in "serious violations of religious freedom and related human rights" (\*\*\*). Ahmadis, Hindus, Christians, and Sikhs all suffered from the 295-C. The Anti-Pakistan Penal Code in this section primarily deals with blasphemy laws, and there have been some reports of false cases involving people who target minorities.

Indeed, the passage of Pakistan's blasphemy law is characterised by "ambiguity," particularly for religious minorities who may not be able to defend themselves in court due to their religious beliefs.

The Asia Bibi case, a Christian woman who was convicted of blasphemy and sentenced to death as a result of a court decision in 2010, is probably the most representative case that can be discussed here. The accusation stems from a disagreement between him and her. He allegedly made a snide remark about the Prophet Muhammad. In 2011, when Salman Taseer, the former governor of Punjab State, expressed his opinion on the current blasphemy law, claiming that it was unsound or inconsistent, he was shot by bodyguards, which was a case of religious extremism and religious rights. The winner's celebration In Pakistan, to be precise. Pakistani Minister Shahbaz Bhatti was assassinated for expressing support for Asia Bibi. However, the Supreme Court recently reviewed the ruling and determined that the previous ruling will be overturned, and Asia Bibi will be released from her sentence and death penalty eight years after her conviction. This was not an easy decision to make. As a result, the religious urama in Pakistan was rioted. Asia Bibi, on the other hand, is just one of them. Since 1990, more than 65 Pakistanis have died as a result of blasphemy charges, the majority of whom were members of religious minorities.

Horse racing is another example (alias). He was charged with blasphemy against the Koran and sentenced to life in prison, spending more than four years in solitary confinement in a small prison. These, however, are only accusations, according to Saima. The real issue is a minor altercation between

her child and her Muslim neighbour. They accused her of blasphemy and accused him of blasphemy in retaliation. Go to the courtroom. Following the confirmation of these cases, it is clear that the Pakistan Blasphemy Act can be regarded as a constitution or legal instrument in Pakistan for persecuting or discriminating against religious minorities.

***Study 2: Constitutional Provisions: A Comparison between Pakistan's Various Religious Minority Communities***

The 1973 Constitution aims to protect religious minorities' rights by emphasising religious minorities' equal basic rights. This essentially means that there will be no discrimination in the legal or other fields of endeavour (such as employment and minority representation in Parliament). Provinces and legislatures accomplish this by preserving religious freedom. The location.

Historically, the Christian community has been given the freedom to engage in religious activities without state intervention, and the Sunni majority has always had a friendly relationship with the entire Christian community. This is, however, only visible to the naked eye. The constitutional amendment hasn't completely perplexed Christian organisations. This is an illustration.

Under the "Islamic Socialism" plan, ZA Bhutto implemented a comprehensive nationalisation and eventually nationalised many Christian educational institutions. Administrative changes were implemented, including the elimination of Christian-only jobs and positions. This is not only an example of positive discrimination against Christians, but it also has an impact on the educational opportunities available to Christians. This was rectified by Musharraf. Musharraf nationalised some institutions and returned government-authorized and controlled church property and assets. In terms of Christian persecution, Pakistan is currently ranked sixth in "Open Door's Watch of the World's Worst Christian Oppressors" and is classified as "extreme persecution" (\*\*). In addition, it was reported that a church was attacked, and the Pakistani justice department failed to properly prosecute the perpetrators.

The Pakistani Hindu community accounts for about one-and-a-half percent of the total population. Hindus are often targeted and attacked and coerced, particularly through violence, rape, deportation, forced emigration, and castration, and castration. With regard to amendments drafted by Zia-ul-Haq, however, Hindus have been robbed of their legitimate share of power in Pakistan. This has gone way beyond expectations. Hindus cannot serve in the military, the judiciary, or administrative positions. Additionally, no recognition of same-sex unions is provided in the U.S. Constitution or the United States' judiciary, meaning there is no way for Hindu or Sikh couples to obtain a marriage licence, or even access to U.S. passports, property, or voting rights, because of this discrepancy. As a result of the lack of religious regulations for the Hindu community, the temple could not be rebuilt in time for Rama's visit. While it is true that Hindus are persecuted, this does not mean that they are treated unfairly only because of their religion; rather, they are mistreated because of their ethnicity. Initiatives have been established to relieve the inequity minorities have faced. These laws include the Hindu

Property Act of 1916 and the Hindu Succession Act of Punjab, which permit the emancipation of Hindu women from their husbands' estates if they wish to take agricultural land in Punjab.

How does this statement compare with the Ahmadi population, I wonder? It reflects that none of the ethnic minorities in Pakistan have been held to the same level of care and respect. They have considerable freedom to design their own rules and carry out their activities to a large extent, however, the Constitution and law allow them to do so. Therefore, although the Pakistan's constitution cannot provide full security to all minority groups all the time, it must allow them the freedom to express themselves in any way they see fit, and provide enough freedom and safety to identify themselves as such. In Pakistan, the situation of Ahmadis is different. As Muslims, they can be imprisoned for three years for doing so if they want to, but are forbidden from practising or adopting Islamic customs. Just like the others, the conditions in Pakistan, the situation in the Ahmadiyya community is most critical. It is then necessary to be conceded that regardless of the religious group in which one belongs, prejudice can sometimes be found to be positive. Now we shall move on to discussions of how to prosecute and try minorities who commit blasphemy under the laws of Pakistan.

### **CONCLUSION**

Minorities in Pakistan are more persecuted than protected by the Constitution, according to this study. When Pakistan was formed, its enemies spread a lot of misinformation about the future of non-Muslims in the country. The Muslims, on the other hand, had bitter memories of being mistreated by the Hindu majority in the subcontinent in the past. They no longer wanted to treat non-Muslims in the same way that Muslims were treated in pre-partition India. That is why the constitution of Pakistan grants minorities all of their fundamental rights. Along with these constitutional guarantees of fundamental rights, the state and society have taken practical steps to protect these rights. As a result, minorities are free to practise their religion and culture as they see fit. Because minorities play such an important role in national progress, ensuring fundamental rights has proven to be extremely beneficial to the country's progress. Their impact can be seen in every aspect of life. Non-Muslim politicians, philosophers, lawyers, judges, bureaucrats, doctors, engineers, and teachers all serve the sacred homeland because they have religious, speech, association, thought, and profession freedoms. The first section will look at a specific set of laws, the Blasphemy Laws, and how they are used as instruments to constitutionally persecute non-Muslim religious communities. Constitutional Provisions – Comparison of Pakistan's Various Religious Minority Communities is the second study.

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