

**SINDH ASSEMBLY AND ITS ROLE IN THE PROTECTION
OF CONSTITUTIONAL RIGHTS OF MINORITY COMMUNITIES
OF SINDH DURING THE 2008-2018 YEARS**

Faisal Charan

M.Phil Scholar, Pakistan Study Centre University of Sindh Jamshoro

Dr.Shuja Ahmed Mahesar

Professor & Director Pakistan Study Centre University of Sindh Jamshoro

ABSTRACT

The main theme of this research study is to evaluate the role of Sindh Assembly for the protection of the constitutional rights of the minority communities of Sindh during the 2008 and 2018 years. This research aimed to gain detailed awareness of minority communities rights under the constitutional rights given by Sindh Assembly. For knowing the perspectives on the rights of minorities, the in-depth interviews were conducted with MPAs/Ministers in order to know the social and economic benefits and responsibilities of minorities in Sindh province of Pakistan. Along with it, related books, research journals, data base of NGOs, human rights reports and analyzed through content analysis method to know the status of the minorities in written content. This research will not only bring awareness about the rights of minorities across Pakistan. It will in parallel provide information on their social situation. Therefore, they would feel a serious urge to get their legal rights, and it will further make easy to better scrutinize their living standard. The collected and analysed information will also create a general knowledge for us all to know better the plight of the minorities and rights for different social, economic and political in the country of Pakistan. Through this research will establish a new platform for discussion and create a current gap for further research.

Keywords: Sindh Assembly, role, minority communities, rights, social, political

INTRODUCTION

The purpose of the creation of Pakistan was to safeguard the political, cultural and economic rights of Muslims and once Pakistan was established, the rights of even non-Muslims were to be protected as equal citizens of the state. It was precisely this vision of a society that Quaid-e-Azam Muhammad Ali Jinnah outlined in his historic address to the first Constituent Assembly of Pakistan on August 11, 1947. He said: You are free; you are free to go your temples, you go to your mosque or to any other place of worship in this state of Pakistan. You may belong to any religion or cast or creed-that has nothing to do with the business of the state.....We are starting in the days where there is no discrimination, no distinction between one community and

another, no discrimination between one caste and creed and another. We are starting with this fundamental principle that we are all citizens and equal citizens of one State” (Speech of Quaid-e-Azam Muhammad Ali Jinnah).

In every society, rules and regulations are made to maintain social control. These norms and rules not only regulate the behaviour of people but also protect the culture and civilization. Laws are formulated by legal institutions to strengthen the rule of law and to protect the legitimate rights of all the communities in the given society or nation. The constitution of Islamic Republic of Pakistan fully guarantees the social, economic and political rights to all citizens of Pakistan without discrimination on the basis of religion or ethnicity.

The concept of the "minority" developed in the language of political science got importance during with the rise of nationalism in Europe during the nineteenth century. It referred to "national minorities" in heterogeneous nation-states. In 1932, American sociologist Donald Young adopted the term to encompass groups in the United States distinguished by either biological features or national traits or both (Killian, 1996).

In sociological parlance, a minority must be a distinct social group. As such, it has specific rules of membership and proscribed guidelines of cultural behavior that differentiate it from recognizable characteristic that mark it off from the rest of society’ (Encyclopedia of Britannica, 2008). According the encyclopedia of Americana defines minorities as “group notable from the rest of society by racial or cultural characteristic which have become the objects of differential and inferior treatment, and have developed a consciousness of their inferior status” (Encyclopedia of Americana, 2008). Therefore the definition of Minority can be summarized as: “The subgroup of people who are less in number as compared to the major group of people living in certain place in terms of religion, ethnicity, race, caste, etc.”

LITERATURE REVIEW

Khalid Mahmud in his thesis, “*Karachi Ki Mazahbi Aqlito Kay Samaji-w-sayasi Masail Ka Tahqiqi Mutaila: Aqlity Rehnmaeon K Nazar Main*” written in 2012 submitted with Karachi University (Pakistan Study Centre), discusses the social and economic conditions of the migrants from India to Pakistan. He states that in Karachi, the mega polis of Pakistan reside a large number of non-Muslims,

belonging to different religions. This study based on the analysis of interviews taken from localities of Karachi. It emerges from the study that a large number of minority citizens are un-aware of their basic rights mainly due to illiteracy. Majority of them have no access to the basic necessities of life. This work further highlights the major social and economic problems faced by minorities.

The non-Muslim citizens remain often victimized due to religious intolerance and prejudicial attitudes of the majority community. Even their leaders are also facing religious and social issues, thus they are unable to do anything productive for the uplift of their community. Many Hindu citizens have no registered national identification, they are unable to participate in political and economic activities. They are deprived to exercise their rights to vote, for example, Dalit communities stand to be a major example in this regard. Farooqi (2011) "A Question of Faith, a Report on the Status on Religious Minorities in Pakistan" that the year 2010 ended with violent protests over amendments to the controversial blasphemy laws, and 2011 opened with the brutal target killing of Punjab's Governor Salmaan Taseer, a staunch advocate of minority rights. The author has argued that violence against minorities was an attempt to suppress the legal rights of minority communities.

Ali (1999) described in his article "Media and Minorities", Exclusion, Distortion and Stereotype that the minorities are often stereotyped as 'fanatical' and 'fundamentalists', and acts of few individuals belonging to the community are seen as approved by the entire community. Nazeer (2011) explained in his research "Rights of Christian Minority and Blasphemy Law in Pakistan" that Persecution of religious minorities is structurally and institutionally embedded in Pakistan. With every passing decade, the situation has turned even worse. Mesti (2011) investigated in his work "Hindu Minority in Pakistan" that the stereotypic concepts generated against Hindu minority in the discourse of Pakistani government schools textbooks. An attempt has been made to conduct a multidimensional research based investigation by using critical approach to discourse. His analysis indicates that the curriculum taught at school levels have been designed in such way that promotes social and culture discrimination against the minorities, especially non-Muslim communities. Rehman and Zia (2010) conducted a research on "Impact of Educational Policies of the Religious Minorities of

Pakistan 1947 to 2010". The study was envisaged as an archival and as well as consultative research project. The authors consulted all proceedings of major educational conferences and policy documents from 1947 to 2010 and investigated the historical development of transformation from numerical dominance to ideological dominance of majority.

THEORETICAL FRAMEWORK

As far as the religious diversity is concerned, out of the total population 94.81% are Muslims, 5% Hindus, and 0.1% others (Christians, Parses, schedule castes), according to the population survey of 2014 the density of the population of Sindh is 400/sq. per km (Hussain, 2019).

RELIGIOUS GROUPS IN SINDH CENSUS 1990

Province	Muslims	Christian	Hindu	Ahmediya	Schedules Cast	Other
Sindh	91.31	0.97	6.51	0.14	0.99	0.08
Rural	88.12	0.14	9.77	0.12	1.79	0.06
Urban	94.61	1.84	3.08	0.17	0.14	0.10

Source: <http://census.gov.pk/Religion.htm>

The constitution of Pakistan gives a wide range of rights to its non-Muslim minority population. On the basis of those rights, the constituent assemblies of Pakistan make laws for the minorities and protect their constitutional rights. At times, as the situation demands, the constituent assemblies pass bills for further law making for its minorities for their protection and growth as minority communities (Tahir-ul-Qadri, 2009). In Sindh, minority communities faced many political, social, economic and legal rights issues, which have been given as, the 'Kidnapping and forced conversion of non-Muslim, especially Hindu girls. Report said that every year, round 1000 to 1200 Dalit girls, approximately 100 every month, are kidnapped and forcibly converted' (*Dawn*, 2016).

Divorce clause in Hindu marriage act is also another issue for Sindh's Hindu community. An issue, specific with Ahmadi minority, is that on the basis of religion people have almost socially boycotted the whole of the community, which has made their lives miserable as a minority community (*The Express*, 2016). Holy places of minorities'

were attacked by notorious mobs and it was observed that provincial governments have been failed to protect these holy place like Mandirs, Churches etc. (*Dawn*, 2015). The Hindus live in all provinces of Pakistan. Their main concentration is in Sindh followed by Khyber Pakhtunkhwa. They are engaged in different professions: agriculture, business, government and non-government jobs, artisans and labour. Their business activities range between small shopkeepers and wealthy owners of jewelry shops and larger stores.

Few Hindus have achieved positions of great eminence, some are well known jurists and lawyers, one of them, being Bhagwan Das, who was the most senior judge in the supreme court of Pakistan next only to the chief justice. Majority of Hindus of Sindh are placed in the lower caste called untouchables or Dalit. “They work as landless bonded labourers, or servants doing jobs (sweepers, scavengers, etc.). About a million of them live in what used to be the Mirpurkhas division nearly 350,000 in the extremely arid district of Tharparkar” (Syed, 2006). Speakers at a discussion held on Thursday said that 265 cases of forced conversion, mostly involving Hindu girls, had been reported across the country last year while about 3,000 applications for migration were pending approval with the Indian embassy (Faiza Ilyas, *Dawn*, 2017).

A one-man inquiry tribunal was established but the report was never published. Violence against Hindus and Dalits, mostly in Sindh was even reported to the national assembly by a Hindu MNA. His statement included details of young Hindu girls being kidnapped, forcible conversions and cases of land being taken. The HRCP recommended the repeal of penal code section 295–B and C besides other urgent measures to restore citizenship and security to non-Muslim Pakistanis (HRCP, 1997, and 1998). At least 25 conversions of young Hindu girls and women take place every month in Umerkot’s Kunri and Samaro alone, said an activist from a local human rights organization. This area is so deprived and the people, most of whom belong to the schedule castes, are so powerless that the families know there’s no use in them reporting forced conversions to the police, let alone raising a hue and cry. That is why only small number of alleged forced conversion cases make it into the media. According to a list compiled from news reports by the organization mentioned above in 2015 and 2016, only 13 Hindus in the Samaro and Kunritaluka converted to Islam (*Dawn*, Naziha Syed Ali, 2017).

India's concern about the case was echoed on April 2 by the Chief Justice Of The Islamabad High Court, Athar Minallah, when the sisters were presented before the court, asked, "why are such incidents repeatedly being reported from one district [Ghotki] of the Sindh province?" this is a valid question. According to Human Rights Organization, seven teenage Hindu girls have been kidnapped from Sindh province in the last two months alone, and forcibly converted to Islam. The court formed a commission to establish the facts of the Reena-Raveena case. The commission presented its interim report to the court, soon after which the sisters were allowed to go back to their husbands. The court concluded that the girls were not forcibly converted (M. Sarfraz, Thehindu.Com/News, 2019). In the predawn darkness on 24th feb.2012 RinkleKumari, a 19-years old student from a Hindu family, disappeared from her home in Mirpur Mathelo, a small village off a busy highway in Sindh province. Hours later, she resurfaced 12 miles away, at the home of prominent Muslim cleric who called her parents with news that distressed them: their daughter wished to convert to Islam, and changed her name to Faryal Bibi" (*The New York Time*, 2012).

For the Hindus of Sindh in Pakistan, March 20, the day Holi was celebrated, was a riot of colors. But for the Meghwars, it marked the beginning of a nightmare when two sisters, Reena Meghwar and Raveena Meghwar, suddenly disappeared from their home in Daharki, a city in Ghotki district of Sindh. The court formed a commission to establish the facts of the Reena-Raveena case. The commission presented its interim report to the court, soon after which the sisters were allowed to go back to their husbands. The court concluded that the girls were not forcibly converted (M. Sarfraz, Thehindu.com/news, 2019).

RESEARCH GAP

This study is focused on the rights of minority communities. This study investigates the role of Sindh Assembly in protecting the rights of minority communities which are guaranteed under the constitution of Islamic Republic of Pakistan 1973. This study is unique in the sense that it explores the role of Sindh Assembly in the protection of basic rights of people belonging to religious minorities. The literature review conducted for this study indicated that no serious effort has been made to analyze the contribution of legislatures in protection of legal rights

of minority communities of Sindh. Furthermore, the work done for the rights of minority communities in Sindh, have following gaps, identified by literature review.

Although, the study by Khalid M. (2012), “Karachi Ki Mazahibi Iqlito K Samaji-w-Syasi Masail Ka Tahqiqi Mutaila, Iqliti Rehnmaeon K Nazar Main” is absolutely detailed study on minority communities of Karachi in which he has also discussed the issues of minorities. But this work is only limited to capital of Sindh, as minorities are residing everywhere in Sindh particularly in Tharparkar and Umarkot district. Other scholars, Ali, S. S., & Rehman, J. (2013) in their work titled, ‘*Indigenous Peoples and Ethnic Minorities of Pakistan: Constitutional and Legal Perspectives*’, highlight the issues of indigenous peoples and ethnic minorities in Pakistan from a legal perspective. At the end, it is proposed to compile and analyze the legislation, subsidiary legislation and guidelines that affect the rights of ethnic minorities at both national and provincial levels. Thus, this study only gives us legal perspective about the ethnic minorities. Malik, I. H. (2002), the book has highly enlightened the core issues of minorities of Pakistan. It has not only stated the problems faced by minority but also suggested the solutions of problems and covered all issues of minority communities of Pakistan. However, the present study is more focused on the role of legislation in the protection of minority rights in Sindh. This study is designed to fulfill the gaps in the arguments about the contribution of Sindh Assembly in the protection of constitutional right of minority communities of Sindh in depth. The role of Sindh Assembly has been objectively analyzed. The main purpose of this study is to analyze the contribution of Sindh Assembly in ensuring the protection of minority communities by making laws. This study further explores the importance of legislation for legal protection of rights of minorities.

No scientific research has been conducted on the contribution of Sindh Assembly in the protection of constitutional rights of minority communities of Sindh. The present study reduces the gaps in our understanding of rights of minority communities. It further analyses the effective role of Sindh Assembly in ensuring the legal rights of minority communities. This study genuinely contributes to our understanding of legal status of minority communities. Furthermore, it focuses on the relation between minority communities and other majority communities. Research also examines the effects of migration

on political, economic and social condition of minority communities of Sindh.

RESEARCH OBJECTIVES

- To analyze the contribution of Sindh Assembly in protecting the constitutional rights of minority communities.
- To investigate the social and economic status of minorities in Sindh
- To explore the impact of migration of Hindus on the demographic change in Sindh.

RESEARCH QUESTIONS

- What is the contribution of Sindh Assembly in the protection of minority community's rights?
- What is the socio-economic status of minority communities in Sindh?
- What are the causes of Hindus migration from Sindh to India?

SIGNIFICANCE OF STUDY

This study is unique in the sense that, no research work has been done on exploring the contribution of Sindh Assembly in providing legal protection of minority community's rights in Sindh. This study generates new ideas which can help the Government to resolve the problems of minorities. It also help the policy makers to formulate effective policies for the integration of minorities in society. This research not only brings awareness about the rights of minorities in Sindh but also attempts to find out the gaps in implementation of minorities laws. This research study investigates the contribution of Sindh Assembly in safeguarding the minority rights. The bills passed by Sindh Assembly for the protection of the rights of minorities in province, can be source of motivation for the other provinces.

SCOPE OF STUDY

The focuses study on the Contribution of Sindh Assembly in the Protection of Constitutional Rights of Minority Communities of Sindh, rather than general contribution. Consequently, its scope is specified. This study is specifically focused on role of Sindh Assembly in safeguarding rights of minority communities during the decade of

(2008-2018). This study only deals with the role of Sindh Assembly in this specific period.

RESEARCH METHODOLOGY

This research study has used qualitative paradigm. Qualitative interviews have been collected from person belonging to different political parties in Sindh in reference to the issues of minority communities in Sindh. Qualitative research explores perceptions and information regarding the topic being studied. In addition, research journals have been accessed online for collection of electronic sources i.e. research papers, newspapers have also been used to find out the level and intensity of the debate on the research topic.

DATA ANALYSIS

The data collected through primary sources was analyzed through the method of content analysis. Further, this method has been used to identify the specific characteristic, ideas and responses of participants collected through interviews.

The Data collected through interviews was first of all transcribed for comparative analysis. Using this method, data from different respondents was compared and contrasted. In this study research has used comparative analysis to compare and contrast the response of participants about the protection of minority communities' rights

RESULTS OF THE STUDY

Research Question No.01: What is Contribution of Sindh Assembly in the protection of Minority Rights?

Minorities around the world are often the victims of armed conflicts and internal strife. The situation of refugees and internally displaced persons from minority backgrounds particularly in women and children is of serious concern. Persons belonging to national, ethnic, religious and linguistic minorities are also often victims of multiple discrimination and they may lack access to things, adequate housing, land and property, and even a nationality (Minority Rights, UNs 2010). The Constitution of Pakistan (Constitution of 1973) protect the rights of minorities in the following articles:

Article 20: Freedom to Profess Religion and to Accomplish Religious Organizations.

- (a) Every citizen shall have the right to profess, practice and propagate his religion; and
- (b) Every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.

Article 21: Safeguard Against Taxation for Purposes of Any Specific Religion.

No person shall be compelled to pay any special tax, the proceeds of which are to be spent on the propagation or maintenance of any religion other than his own.

Article 22: Protections as To Educational Institutions In Respect Of Religion, etc.

1. No person attending any educational institution shall be required to receive religious instruction, or take part in any religious ceremony, or attend religious worship, if such instruction, ceremony or worship relates to a religion other than his own.
2. In respect of any religious institution, there shall be no discrimination against any community in the granting of exemption or concession in relation to taxation.
3. (3) Subject to law:
4. (a) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any educational institution maintained wholly by that community or denomination; and
5. (b) No citizen shall be denied admission to any educational institution receiving aid from public revenues on the ground only of race, religion, caste or place of birth.
6. (4) Nothing in this article shall prevent any public authority from making provision for the advancement of any socially or educationally backward class of citizens.

Article 28: Protection of Language, Script and Culture

- Subject to Article 251 any section of citizens having a distinct language, script or culture shall have the right to preserve and promote the same and subject to law, establish institutions for that purpose.

Article 36: Protection of Minorities

- The State shall safeguard the legitimate rights and interests of minorities including their due representation in the Federal and

Provincial services (The Constitution of Islamic Republic of Pakistan 1973, 1999).

Many amendments were made so far in the Constitution of 1973, but 18th amendment was one of the major amendments which has transferred powers to the provinces. It is fact that major portion of minority population resides in the province of Sindh. Keeping in view this fact Sindh Assembly has remained actively involved in safeguarding legal rights of minorities.

Actually this 18th amendment was passed during the government formed by Pakistan People's Party in 2010. Thus current government in Sindh has followed policy of the party on the issues of minority. Research analysis indicates that this contribution of people's party is being fully acknowledged by these communities.

Sindh Assembly has played important role in the protection of minority rights that's what author have observed by referring the answers given by the Ministers in the questionnaire. The study indicate that many bills have been passed by the Sindh Assembly for protected of minority communities.

Following are the acts which have been passed:

- The Sindh Child Marriage Restraint Act, 2013; This Act provided an Institution, established or recognized under this Act, for the admission, care, protection and rehabilitation of child requiring special protection measures. It also protect physical and psychological violence, sexual abuse or commercial sexual exploitation.
- The Sindh Protection of Communal Properties of Minorities Act, 2013; this act protect due rights regarding sale and purchase of their properties.
- The Hindus Marriage Act, 2016; this act provides a formal process of registration of marriages for Hindus. Every marriage solemnized under this act shall be registered with the union council/ward or any other municipal authority, where the marriage ceremony took place within 45 days of the solemnization.
- When researcher asked about the role of Sindh Assembly regarding minority rights , the member of provincial assembly, shared his following views.
- "He seems to be satisfied with the contribution of Sindh Assembly in providing constitutional protection of rights of

minority communities of Sindh by passing some bills after the 18th amendment of constitution of 1973 that provided legal rights to provinces to make their own legislation for their own people. Since 2008 PPP brought so many changes and some significant bills for protection of rights of minority communities of Sindh” (Interview by author, 2020).

Research Question No.02: What is Socio-economic Status of Minority Communities in Sindh?

Socio-economic status (SES) encompasses not just income but also educational attainment, financial security, and subjective perceptions. Socio-economic status can encompass quality of life attributes as well as the opportunities and privileges afforded to people within society. Poverty, specifically, is not a single factor but rather is characterized by multiple physical and psychological stressors (American Psychological Association, 2017). The present study indicates that the socio-economic status of minorities in Sindh is associated with caste system. Minority population belonging to upper caste enjoy prestige in society and live prosperous life according to their aspirations. Nevertheless, the lower caste minority are facing problems which include the lack of the basic facilities. They have no access to health facilities. They have to live in absolute poverty.

Study shows that the lower caste Hindus are living in all parts of Sindh, but no single family is having such facilities which are enjoyed by the upper class minority groups. Some families live without adequate food, shelter, education. Thus their socio-economic condition are getting worse day by day. Sindh Assembly has passed following bills for the protection of minority rights.

“The Sindh Protection of Communal Properties of Minorities Act, 2013” is one of these bills. This act mainly deals with the rights of minorities regarding sale and purchase of their properties. Another bill “The Hindus Marriage Act, 2016” passed by Sindh Assembly during PPP government, provides and protects social rights of Hindus. This act contains provisions in relation to marriage and other matters related to marriage.

This study indicates that these bills have significantly changed the socio-economic conditions of life of minority groups in Sindh. Further, these laws have treated equally all the minorities and thus these regulations have successfully reduced the discrimination on the basis of caste and creed. It was further argued by the respondent that

status of minorities has remained almost same as status of Muslims. Poverty has neither cast or creed. However, caste system is one of the key factors for prevalent poverty among minorities. For instance Oad and Baagri communities live in absolute poverty due to their caste (Interview by Author, 2020). However, it can be stated that unfair distribution of resources has created social and economic disparities among minority communities. The lack of equal opportunities has created a sense of deprivation among minority communities.

Research Question No.03: What are the Causes of Forced Conversion of Hindu into Muslims?

This study indicates the issue of forced conversion of Hindus to Muslims is overemphasized by media. In most of the cases, conversions are made by consent. In the presence of laws made by Assembly, forcible conversion of religion has become legally impossible. Study argues that the issue of conversion has become a tool of regional as well as international politics. Forced conversion issue is currently highlighted by India in international media to divert the attention of international community. The aim of Indian propaganda against Pakistan is to create misperceptions about Pakistan and to damage Pakistan's image abroad. Pakistan is peaceful country, and particularly Sindh is the land of Sufis. In the eyes of law all citizens are equal. Muslims firmly believe in the saying of Holy Prophet (PBUH) who said that; "Do not disrespect any religion, think of they may call your religion in the same way which is followed by you" (Sahi Bukhari). However, some religious leaders in Sindh have encouraged conversion of Hindu girls to Islam.

This practice is being condemned across all the parts of Sindh province. In response to the question about forced conversion of Hindus, one of the legislators said: "I came across such kind of news about conversion of Hindus. There might be a very small number of cases happening somewhere, but at the same time respondent personally think this that there could be other factors responsible for this practice. In his opinion these factors include illiteracy, poverty, and love-marriage (Interview by Author, 2020). It was found in research that the forced conversions from minority communities to Muslims is merely due to love affairs and poor life standard of people prior to conversion.

Research Question No. 04: What are the Causes of Hindu Migration from Sindh to India?

The number of non-Muslim voters in Pakistan has climbed to 3.63 million in 2018 with the Hindus at 1.77 million maintaining their majority among the religious minority electorate, according to a new voters' list prepared by authorities ahead of the general elections. The non-Muslim voters have registered an increase of 30 percent over the last five years, the dawn newspaper reported citing an official document (First Post, 2018). The number of voters belonging to religious minorities has climbed to 3.63 million in 2018 from 2.77 million as registered in electoral rolls for the 2013 general elections, it said. According to the report, the number of Hindu voters before 2013 polls was 1.40 million, higher than the collective number of all other minorities. The number of Hindu voters now stands at 1.77 million. They are mostly concentrated in the Sindh province, where in two districts they form over 40 percent of total registered voters" (First Post, 2018). 1998 Census of Pakistan recorded 24, 43,614 Hindus, which (includes 3, 32,343 scheduled caste Hindus). Hindus constitute about 1.6 percent of the total population of Pakistan in 1998 and about 7.5% in the Sindh province. (Pakistan Hindu Council Report)

Study shows that there is no any mass migration of Hindu communities from Sindh to India. Considerably very small number of Hindu communities migrated to India due to their personal reasons including community riots, economic factors. In addition, social factors such as caste system within the Hindu communities cause Minority communities to move from Pakistan to India. Moreover, in some cases families visit their close relatives in India. Thus, the present study rejects the idea of migration of Hindus from Pakistan to India under any State sponsored policy. It is found from the present study that the migration of Hindu community have been stopped as some bills were passed by Sindh Assembly. For instance; the protection of communal properties of minority Act, 2013 and the Hindu Marriage Act, 2016, have strengthened the position of minorities in society and these bills have increased the confidence of minority communities. This legislation has increase the level of protection. Thus migration has stop. It has been found that forced conversions are reduced as Sindh child marriage restraint bill was passed by Sindh Assembly. It was also unveiled that no significant

change has occurred in demographic status of the province. Sindh Assembly has played a vital role for the welfare of minorities.

CONCLUSION

This study is focused on analyze the contribution of Sindh Assembly in the protecting constitutional rights of minority communities. This study concluded that the Sindh Assembly passed various minority related bills which have significantly contributed to the protection of the constitutional rights of minorities. For Constance, Hindu Marriage bill, has ensured the registration of marriage, which help them to get benefit for government policies.

This study further concluded that the socio-economic condition of minorities are not up to their expectations. They have to face discrimination on the basis of religion. The lower class belonging to minority communities have to face social as well as ethnic discrimination in all walks of life. They are deprived of economic, social and political rights. Under prevailing situation, lower class minorities are unable to enjoy the rights enshrined in the constitution. This research has explored the causes of forced conversion from Hindu into Muslims. This study concluded that the forced conversion is directly linked to the poverty. Due to poverty the minority communities convert themselves for achieving economic gains and security social respect in society. Further love marriages, also cause the process of conversion form one religion to another. Research has investigated the causes of migration from Sindh to India. It is concluded that the issue of migration of Hindus from Sindh to India has largely been politicalized. However migration of people for rural to urban is an outcome of pull and push factor.

RECOMMENDATIONS

- The state should redesigned the curriculum, in order to promote religious interfaith harmony. It should also promote the integration and should be free from all kind of discrimination on the basis of race, color and cast.
- Government should launch programs for improve the skills and education of minority communities.
- For creating religious harmony between the communities both Muslims and non-Muslims, state factors which create disarming and feelings deprivation

- Government should adopt a single electoral list for all citizens, which may not include any distinction based on religion.
- The study recommends establish an independent and well-resourced National Commission for minorities, as instructed by the Supreme Court in June 2014, with a mandate to ensure protection from intimidation and discrimination, and to address complaints and issues facing religious minorities.
- It has been found that the lack of awareness among minorities about their rights. It is recommended that there is need to create awareness about the rights of minority communities.
- Government should also make a strict policy and increase reserved seats in different universities for the minority communities for getting higher education, scholarships programs may also be increased.
- The Sindh Assembly should take measures by passing new bills to stop forced conversions, like other bills which have been passed previously in favor of minorities.
- It is recommended to eliminate religious or faith-based questions on forms for admission to educational institutions in order to avoid discrimination on the basis of religious affiliation.
- The government should make new strategies for introducing new welfare programs, in this way poverty may be reduced and standard of living may be prevailed.

REFERENCES

- A. Jamal, (2016). *The Hindu Marriage Legislative Divorced From Reality Dawn. Access of Minorities to BISP and Bait-ul-Maal*, (2013). Karachi and MirpurKhas Divisions (National Organization for working Communities).
- Ahmed S. (2000). *Pakistan our Aqliateen; Daniaal*.
- Al-Mushir (The Counselor), (2009). *Theological Journal of the Christian Study Centre Rawalpindi, Pakistan*.
- Al-Mushir (The Counselor), (2014). *Theological Journal of the Christian Study Centre Rawalpindi, Pakistan*.
- Amir, R. & Attaurehman S. (2007). *Januby Asia and Androny Muhajreen*.
- Ansari S. (2005). *Life after partition migration community and strife in Sindh 1947-1962*.
- Arif, H. & Mansoor R. (2011). *(Migration and Small Towns of Pakistan*.
- B.Berry & T. Henery L. (1978). *Race and Ethic Relations (4th Edition)*.
- Bakai, S. (1974). *Hamary Muasharty Masial: Ak Imrany Jaeza*.
- Chaudhry M. Iqbal, (1987). *Social Theory: Research and Problems*.

- Donnel, Geard O'. (1985). *Mastering Sociology*, London.
- Dr. Amin M. (1989). *Islamization of Laws in Pakistan*, Lahore.
- E. Mavroudi and Carolin N. (2016). *Global Migration: Patterns, Processes, and Politics*.
- F. Ilyas, (2015). 265 Cases Of Forced Conversions Reported Year, Moot Told; Dawn.
- Farooq N.B, (2010). *Pakistan: A Historical and Contemporary Look*; Oxford University Press.
- H. Chaudhary, I. Mugheri, (2016). Sindh Assembly Adopts Bill against Forced Religious Conversion; *Dawn*.
- H. K. Ghori, (2016). Sindh Passes Bill For Protection Of Minorities Rights; Dawn.
- H. Manseer, (2016). Call for Early Establishment of Minority Rights Commission; Dawn.
- Hussain, G. (2019). Understanding hegemony of caste in political Islam and Sufism in Sindh, Pakistan. *Journal of Asian and African Studies*, 54(5), 716-745.
- J. Breman, (2013). Land Flight in Sindh. *Economic and political Weekly*.
- Ketteni, M. Ali, (1990). *Muslim Minorities in the World Today*, Lahore.
- M. ul-Haq, (2000). Human Development Centre, Human Development in South Asia, Karachi, Oxford University Press.
- M. ul-Haq, (2001). Human Development Centre, Human Development in South Asia, Karachi, Oxford University Press.
- Malik, Dr. Ifikhar H. (2002). *Religious Minorities in Pakistan*.
- Malik, I.H. (1999). *Islam Nationalism and the West: Issues of Identity in Pakistan*, Oxford Press.
- Malik, I.H. (1997). *State and Civil Society in Pakistan: Politics of Authority, Ideology and Ethnicity*, Oxford Press.
- Mughal, D. and Jivan, J. (1996). *Religious Minorities in Pakistan: Struggle for Identity*, Rawalpindi, Christian Study Centre.
- Mujeeb-ur-Rahman, (1993). *Persecution of Ahmadis in Pakistan*, Maple, Islamic International Publications.
- National Commission for Justice and Peace (NCJP), (1998), *Human Rights Monitor*, Lahore.
- Nazir-Ali, M. (1991). *Pakistani Christians*, mimeo, Rochester, Bishops Court; Dawn.
- NCJP, (1999). *Human Rights Monitor*, Lahore.
- NCJP, (2000). *Human Rights Monitor*, Lahore.
- NCJP, (2001). *Human Rights Monitor*, Lahore.
- Pakistan: The Mullahs and the Military, (2013). (An International Crisis group report)
- Priest, H., Roberts, P., & Woods, L. (2002). An Overview of Three Different Approaches To The Interpretation Of Qualitative Data. Part 1: Theoretical Issues. *Nurse Researcher*.

- Qaisarqandi, A.M. (1978). *Zikri Mazhab Aur Islam*, Karachi, Khattam-ul-Nabuwat.
- R. Khan, (2016). Senate Committee Declares Forced Conversions as Un-Islamic; Dawn.
- R. Kothari, (2004). *Sindhis: Hardening of Identities after Partition*, Economic and political Weekly.
- Robertson, G.S. (1977). *Chiral: The Story of a Minor Siege*, Karachi, Oxford University Press.
- Robertson, G.S. (1986). *the Kafirs of the Hindu-Kush*, Karachi, Oxford University Press.
- S. Asad Saleem (1949). *Afghan Muhajreen: Al-Jaeza*.
- S. Baloch, (2016). *Activists Skeptical About Enforcement Of Minorities Rights Law*; Dawn
- S. Saeed, (2016). *Politics of De-secularization: Law and the Minority Question In Pakistan*; (New York: Cambridge University Press).
- S. Toon, (2011). *the state of Islam culture and cold war politics in Pakistan* Oxford University press Karachi.
- S.H. Ali, (2012). *Poll to Resorted Minority Seats By Communities Urged*; Dawn.
- Seyd Abdul K. (2008). *Religious Minorities' Charter of Demands*, Lahore: Minority Rights Commission.
- Sindh Act No. IX, (2016). *The Sindh Hindu Marriage Act*.
- Sindh Act No. XL (2013). *The Sindh Protection of Communal Protection of Minorities Act*.
- Sindh Minorities Rights Commission Bill; Dawn, (2016).
- Sisson, R. and Rose, L. (1990). *War and Secession: Pakistan, India, and the Creation of Bangladesh*, Berkeley, and University of California Press.
- Strengthening Voices* (2012-2013).
- Sultan, Dr. P. (2001). *Church & Development*, Karachi.
- Syed, A.H. (1992). *The Discourse and Politics of Zulfikar Ali Bhutto*, Basingstoke, Macmillan.
- T. Masood, (2016). *Call for Enforcement of Hindu Marriage Act*; Dawn.
- Zaidi, S. A, (1990). *Religious Minorities in Pakistan Today*, Karachi.
-