

## **Christians in Pakistan- A Developmental Approach: (Pre & Post Partition of India)**

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### **ABSTRACT**

St. Thomas, one of the twelve disciples of Jesus Christ, came to India by ship following the sea routes. While some historians also believe that St. Thomas came to India by crossing Asia Minor West Taxila, north Thatta, and afterwards, he settled in India. There is a consensus among historians that St. Thomas first reached Taxila which was then ruled by a Buddhist king, Gonophores. All of the historians relate the meeting of St. Thomas met with Gonophores. According to the current historical publications, it was in the 3rd century when Christians reached India and settled in the North West and they were called Thomai or Christians of St. Thomas while they are named as Thomai in the present day. In 72 A.D Hindu Brahmins martyred St. Thomas in Mylapore and now the Shrine of St. Thomas is situated in Chennai, India. Thousands of people come to Chennai and visit his shrine. The shrine of St. Thomas is the evidence of Christian presence in India in the 1st century. A king, Kanishka, attacked Taxila; he plundered, devastated and robbed the people, causing ruin. This forced the early Christian settlers to disperse and migrate towards Northern Punjab and Central India. Though Mughal Empire governed the Subcontinent for 200 years yet in this long period they were unable to affect the Hinduism and Christianity. Islam is considered as minority during the period of Mughal Empire. During the period of Mughal Empire some Muslim Emperor forced the Punjabi Christians to enter the fold of Islam and many Christians accepted Islam and those who did not, were targeted and scattered.

**Key Words:** Christians, Religious Pluralism, Cathics, Archdiocese, Pentecostal, Diocese, Episcopal, Rasooli Kalasia

### **Classical period**

Christianity has a long history in the Subcontinent. Muhammad Bin Qasim, a nephew of Hijaj Bin Yousif, attacked Sindh, Baluchistan and Makran with 12000 troops in 712 A.D and defeated Raja Dahir. In Multan where there was a large population of Christians and other minorities, Muhammad bin Qasim allowed the minorities to worship according to their religion. Under his rule, their property and lives were safe. He introduced educational traditions of Islam in the Subcontinent (Bhatti, 2007).

## **Medieval 1017-1210**

Mahmood Ghazanvi was a Turkish and true Muslim. A historian Al- Beruni of Nainava visited India in 1017 and reported that he observed a huge population of Christians in India. But when Mahmood Ghazanvi attacked India neither Hindus nor Christians could be spared from his wrath. After this enterprise Mahmood Ghazanvi provided protection to the scholars. When Ghazanvi attacked India, some Christians scattered and some Christians entered the fold of Islam (Ullah, 2010).

In the period of Shahabud-din- Ghauri Christians were forced to accept Islam and many Churches were converted into Mosques. During his period Christians were severely persecuted. Shahab-ud-din- Ghauri didn't allow the rights to the Christians offered by Islam. He wanted to establish a solid foundation for an Islamic state and this is the foremost reason why he forced the Christians and other minorities to convert to Islam. Qutub-ud-din-Abik was a Muslim ruler with a rigid outlook concerning the existence of other religions in his dominion and was wishing people of other religion should embrace Islam. It was him that laid the solid foundation of the first time Islamic state in the Subcontinent. Sultan Shamus-ud-din Al- Tamish not only ended the Hindu sovereignty but also disallowed the printing of Gospels in Hindi language. In order to establish a strong Islamic state, he banned the entry of foreign Christian missionaries in the Subcontinent. It was during the rule of Sultan Khilji when the Christian missionaries were formally allowed to visit India. It is related to the visit of a Western Fr. John of Monty Corvenew who prevailed upon the Sultan to the extent that he allowed the Christian missionaries in India. He was very generous and polite. After becoming king, he behaved well with Christians. Sultan Ala -ud-din -khilji was a staunch Muslim but was an illiterate. People called him the defender of Islam. Ala-ud-din Khilji established a Madrasah in Gopamau which was the small town of Oudh. He tortured Christians mentally and physically and wanted to eliminate non Muslims from his state because he wanted to establish an Islamic state (Moghals, 1996).

## **Christian growth in India**

In the history of Subcontinent, Sultan Feroze Shah Tughluq is known as the most humble, generous and polite ruler. God gifted him with a humane heart. He was known for his generosity everywhere. He annually distributed 36 million among scholars, the poor, the old and destitute as stipends and pensions. In his period visitors from different countries came to India. Due to his generosity, the state got weaker and some non-Muslim states got freedom. A Christian Stephen declared himself the self-governing Raja of Orissa. The rule of Feroze Shah was the golden period for minorities.

In 1498, a European, Vasco de Gamma, discovered India during his adventure. At this time a Hindu Raja Soomu Roy was the king. The Raja treated him friendly. Vasco De Gama told the Raja that he had not come to India for trade.

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Instead the purpose of his visit was to know about the Christians of St. Thomas. While bidding him farewell, the Raja gave him a letter for Portuguese King, Emmanuel, in which the Raja had inquired about the items of trade between the Subcontinent and Portuguese state. This led to the strengthening trade ties between the two dominions. But the Portuguese, posing trade and friendship, began capturing the weaker segments of the Subcontinent. They conquered Malabar, Goa, Gujarat, and Hyderabad. Portuguese married local women. They established schools and hospitals in the occupied areas. With the acts of social welfare and educational lures, they influenced the local and increased the tendency of conversion towards Christianity. The Portuguese had strong possession on coastal areas of India. In Akbar's rule the Portuguese had strong hold on Goa where most of the population was of Christians, commonly called Jesuits. During this period, the Portuguese got full control on black sea as well. In 1570 the Portuguese attacked on Ahmednagar, Bajapur and Fuzroon and conquered these areas. After such a splendid victory by the Portuguese, the emperor, Akbar, extended the hand of friendship with the Portuguese (Frykenberg, 2008).

### **Arrival of Christian missionaries**

In 1572, Akbar met Portuguese merchants at Camby where he got familiar with European Christians. In the next year, Akbar extended mutual dealings with the Europeans. In 1576 and 1577 Akbar obtained some imperfect knowledge about Christians from different sources but he wanted to obtain accurate information. To resolve his doubts and satisfy his extreme curiosity, Akbar decided to ask for the experts from Goa. In September 1579, he sends a message through his authorities at Goa and gives them a letter. The Church authorities at Goa accepted his invitation. This is how the Christians got the opportunity of inducing people to Christianity. The two principal missionaries, father Rodolfo Aquaviva and father Antonio Monsevrata, were selected. Both of them were members of the Society of Jesus and were highly qualified. Aquaviva was an expert and a pure Christian. The Priests travelled from Surat and Daman through Malva, Dholtur, Narwar, Gwalior, and Khandesh to Fatehpur-Sikri where they reached on 28<sup>th</sup> February 1580 and the people of this area behaved well with them. The emperor's ten year old son, prince Murad, was sent with father Monserrate for learning Portuguese language and Christians' holy books (Malik, 2002).

### **Christians during Mughal rule**

After becoming King, Jahangir wanted to establish an Islamic state on solid foundation but with the passage of time his tendency towards Christianity increased and the zeal of Islam became less. He had eighteen wives while seven of them were Hindu. He openly declared that he wanted to follow the footsteps of the Priests. Fr. Jerome Xavier had great influence on Emperor, Jahangir. He permitted Christians to keep possession on their spacious and pleasing Churches at Lahore as

well as the Priests built luxurious residences in Agra. While visiting Kabul, Jahangir took the Persian translation of Gospels. He also took two of the Priests along during this visit. The missionaries were free to preach as they did in Europe. He paid cash allowances for maintenance and construction of Churches; he allowed the Roman Catholics to have processions and he also permitted them to parade in streets. In the period of Jahangir it was known everywhere that Jahangir's tendency to Christianity was increasing day by day; this was a good hope of his conversion to Christianity. Many Priests attended the proceeding in his court and his conduct gave them the signals that he might be brought into the fold of Christianity. He showed great interest in religious pictures of Christianity from Old and New Testament, lives of Holy Saints and the Apocrypha. In Agra paintings of Saint Anthony, John the Baptist and saint Bernadine of Siena could be seen on all sides of his throne, rooms, halls, court and many other places in his palace. Jahangir married many women and he deemed that the fact was an obstacle in his way to the acceptance of Christian faith.

Jahangir, like his father, wanted to build religious relationship with the Spanish king and the Popes but was restricted only to the viceroy of Goa. Muqarrab khan, a sportsman, surgeon and Jahangir's close friend, was chosen for this purpose. On Jahangir's suggestion father Pinheiro went with the ambassador for evangelical mission. The ambassador, starting from Lahore, reached Cambay in April 1608. As viceroy didn't come to Goa, so the mission sent by Jahangir could not provide official documents. At that time Archbishop de Menezes was ruler of Portuguese India up till 27 May, 1609 and later on don Andreas Hurtados de Mendoza was the ruler till 5<sup>th</sup> September, 1609 (Barkat, 2010).

### **Sir Thomas Roe and captain W. Hawkins**

Captain W. Hawkins was the sailor of a ship. A British king, James I, sent a letter to the Emperor, Jahangir, through him. He reached at Surat in 1608. He gave this letter to the Emperor at Agra. Jahangir happily welcomed the captain W. Hawkins. Jahangir personally liked him. He became the favorite of Jahangir. He lived in Mughal Jahangir's court for three years. He married a Christian woman, Mubarak Shah, the daughter of an Armenian. In 1615, British king, James I, sent Thomas Roe to India. He was a courtier and scholar. When he reached Suraat Emperor Jahangir was in Ajmair. He lived in Jahangir's palace for three years and succeeded in his purpose of a trade agreement between Britain and the Subcontinent. In these days a person, Rev. Edward, visited India. He was religious and also a Priest in Church of England. During period of Jahangir a Christian Fr. Jerome Xiever translated religious book Psalms into Persian.

In 1631 Portuguese was the ruler of Haggli. Catholic missionaries started a mission to convert people into Christianity. Due to his evangelistic work people started to become Christian. When Shah Jehan heard the news that Christian missionaries were converting people to Christianity, he appointed Qasim Khan as the governor of Haggli and instructed him to expel the Portuguese from Haggli.

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Qasim Khan blocked and attacked Haggli. After a long blockade of two and a half years the Portuguese surrendered. Four thousands Christians were arrested during this war. They remain peaceful in Haggli. But Shah Jehan cancelled this permission later on. After the war, Shah Jehan demolished the Church in Lahore for which construction was started in the period of Akbar and was completed in the period of Jahangir. After this Mc, Radar shifted many Christians to Agra. Some Churches were repaired but still remained closed. Fr. Felix had written when Mirza Zulkarnaian was the governor he gave the permission to open Churches and selected a Priest for the preaching of evangelical work in Lahore (Torri, 1998).

### **Religious pluralism**

Aurangzeb Alamgir was a true Muslim and he wanted to establish an Islamic country on the basis of solid foundation. He was the hero of Muslims. In 1660 Aurangzeb Alamgir closed all Churches, Mundirs, and their educational institute. These include MundiKash Ram, Behir Singh and Bandhila Mundi. Hear reasted Christian Preachers that converted Muslim people and children to Christianity. Fr. Peter translated the Gospels in Persian language for the sake of Baptismal. The emperor banned the printing of Gospel in Persian language. After this, in 1672 Fr. Dunis closed his mission and went back to Goa (Natif, 2018).

### **Catholic Church in seventeenth century**

In 1612, Fathers of St. Augustine Carmelites started their mission for the sake of Christianity at Lahari Bindhar in Sindh province and Thatta. In 1613, Fr. Lewis Francis and Br. Johan Baptist used an ordinary house as a Church where 50 Christians gathered and worshipped according to their religion. Fr. Lewis Francis and Br. Mathias returned to their country, they constructed several Churches and Christian schools. Fr. Lewis constructed a Chapel on 16 March, 1616. Many Christians demanded the extension of Church building. Despite Syed Muslim's threats of demolition, Fr. Lewis was not afraid and he completed the construction of Chapel at Lahari Bindhar. Fr. Lewis died in 1662 and after him Br. Mathian closed this mission and went back to his native country Goa. In 1622, and 1623 Emperor Jahangir son, prince Khurram, separated from his father and revolted. When Jahangir crushed his revolt Catholic Christian sided with Jahangir. In 1627, Fr. Fransico was appointed as a Priest in Lahari Bindhar for the preaching of Christianity.

In 1631 Emperor ordered the demolition of all the Churches and Hindu Mandirs. In this period many Churches and Hindu Mandirs were destroyed. The demolition did not spare even the very Church which was built on the order of Emperor Akbar in 1595 at Lahore. A Father Fr. Red Mates was martyred. Emperor Aurangzeb Almgir demolished all the Churches and banned the preaching of Christianity. During his reign, the Emperor gave freedom to all religions. Many Christians worked in Shah Alma's palace and joined his Army. Emperor Alam

appointed Fr. Megalews us ruler in Kabul. In Lahore many Churches were constructed and Christians used to worship there. In Kabul and many other areas Christians performed their evangelical work. In this period Christians enjoyed religious freedom. Sikhs captured all the areas of Punjab on the fall of Mughal Empire. They were the followers of Guru Nanak and had become a powerful force in Punjab. After the Panipat war III they captured all the areas of Punjab and Kashmir. In 1842, Raja Ranjit Singh invited an American Priest for the preaching of Christianity. John Newton preached only Sikh children. The granddaughter of Raja Ranjit Singh was influenced so much that she accepted Christianity (Froehlich, 2004).

### **Church in British rule 1857**

In 1843, on the fall of Mughal Empire, British forces occupied many areas of Punjab and Sindh. Several Foreign missionaries came to the Subcontinent for evangelical work. In 1848, British forces completely occupied Sindh and Punjab. They built Churches in five cities: Peshawar, Rawalpindi, Murree, Nowshera, and Quetta. British army and local Christians used to come there for worship. They established military cantonment, railway station and civil lines etc. British Empire posted its forces on borders and established permanent cantonment in Quetta and Peshawar for the protection of Bolan Pass and Khyber Pass. With the passage of time they were the rulers of entire Subcontinent. Many Fathers and Reverends were called from other countries. Italian Capuchin Father was appointed as Diocese in Agra and they sent preachers to Punjab and NWFP. Father of Carmelites and Jesuits performed his evangelical work in Bombay, Sindh and Baluchistan while a French Priest performed his duties in Peshawar (Gabriel, 2007).

### **Catholic Churches in India**

When Pakistan came into existence many churches became the part of Pakistan. Catholic churches were the mother of all churches in Pakistan. Before the creation of Pakistan, many churches had been established in the cities of Lahore, Karachi, Multan, Rawalpindi and Islamabad. After independence more churches were established in Hyderabad and Faisalabad. Bishop Bonaventure Paul performed his evangelical work in Hyderabad and after that he came to Faisalabad.

### **Christians in freedom movement**

Christian's missionaries began coming to the Subcontinent for evangelism after the system of British law. The foreign missionaries provided educational and medical facilities. The missionaries founded hospitals and educational organizations in different areas of Indo- Pakistan. The political activities of Christians were not allowed even under the missionary's supervision. After about

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150 years when the British had established its rule in the Subcontinent, then freedom movement started. A British Christian Allan Octavian Hume played a vital role for the establishment of Indian National Congress. He believed that the directive force should be settled and established according to the will of Indians. All India National Congress was established in 1885. It was the first political party of the Subcontinent and included Hindus, Muslims, Sikhs, and Christians; all became the member of All India National Congress. It was formed on secular basis. Quaid-e- Azam Muhammad Ali Jinnah, Khan Abdul Ghaffar Khan, Maulana AbulKalam Azad were also the members of All India National Congress. Congress started freedom movement. Bhagat Singh, SubashChander, Bose and many other leaders and religious persons fought for the freedom movement. (Bhatti, 2008)

### **Christians and Muslim League -1906**

In 1906 Muslim leaders formed All India Muslim League because they felt that Indian National Congress worked only for Hindus. Quaid-e- Azam Muhammad Ali Jinnah persuaded the Muslims for separate homeland and declared that the Muslims could not live together with Hindus on the mercy of Hindu majority. A Christian professor Eric Siperian worked for the welfare of laborers, the poor and peasants. In 1942 All India Christian Association was formed under the leadership of Dewan Behadur S.P Singh. After that Christian welfare Association was established under the leadership of Samson Monoha.

### **Political role – 1919**

In 1919 under the Government of India Act, 145 members were selected in the Central Legislative Assembly. 26 members were nominated which included 14 unofficial members, 105 members were directly elected through elections. The seats of the upper house were 60. These included 34 elected and 26 were nominated members including 20 unofficial members. Three seats were reserved for Christians under the Punjab legislative. Dr. WR. Maferson, K.L Ralia and Dr. W.C.A were selected for these reserved seats.

### **Boycott of Nehru report by Christians**

In 1928, Nehru report disappointed all the minorities of the proposed constitutional framework that any minority in the Subcontinent having less than 10% of population would have no right of representation. Nehru Report the insist on joint electorates instead of separate electorates. From 28 August to 30 August, Pandit Jawahar Lal Nehru convened a conference. Quaid-e- Azam Muhammad Ali Jinnah and Christian representative K.L Ralia Ram boycotted the conference and rejected the Nehru Report.

In 1931, 2<sup>nd</sup> Round Table Conference was held. With the exception of Sikhs, all the minorities attended it under the leadership of Sir Agha Khan and a historical

agreement was signed. This agreement was called “the agreement of minorities.” The leaders of this agreement planned a way of struggle. This agreement was signed by the Muslims, Anglo Indian and European Christians. The representatives included Sir Agha Khan, Dr. B.R Ahmedkar, Rai Bahadar Patir Silwan, Sir Henry Gundy and Sir Herbert. Freedom movement was a proof of the Christian-Muslim unity as well as the united struggle of all minorities. According to the Act of 1935, the General elections of 1946 were held. Before these elections British Government announced that the areas of Muslim majority were to be included in Pakistan and the areas of Hindus majority were to be included in India.

All India Muslim League allowed more rights to the Christians than Congress had proposed. The All India Christians Association decided to make agreement with Muslim League and struggled for the creation of Pakistan. Justice Din Muhammad, Sir Zafar Ullah, and Sardar Beldav Singh were nominated for the Boundary Commission and played a very important role in this matter. The Christian leaders Dewan Bahadur S.P Singha, C.E Gibbon and Fazal Elahi recorded their statements before the Boundary Commission affirming that the population of the Christians, considering demarcation of India and Pakistan, be included in Muslim population. Chaudhry Chandu Lal played a vital role as a counsel of the Christian leaders. Christian leaders wanted the Christian population to be part of Pakistan. Quaid-e- Azam Muhammad Ali Jinnah supported the minorities. He held a meeting with minority leaders when he reached Lahore. Christian leaders declared unconditional support favoring the creation of Pakistan (Abid, 2008).

### **Pakistan resolution-1940**

On 23<sup>rd</sup> March 1940 Quaid-e-Azam held an annual meeting of All India Muslim League at Minto Park, Lahore and several Christian leaders were present in this meeting. The participants of this meeting included S.P Singh, Chaudhry Chandu Lal, C.L. Sunder Dass, C.E Gibbon, S.S.S Albert, R.A Gomes, Fazal Elahi, Alferd Parshad, Sohn Mathae, F.E Chaudhry and Raj Kumari Amrat Kaur. In this meeting Quaid-e-Azam declared that all minorities will enjoy equal rights as granted by Islam. Pakistan Resolution was passed on 23<sup>rd</sup> March, 1940 in the city of Lahore. Millions of Muslims attended the session of Muslim League while this Resolution was passed. Today it is called Pakistan Resolution. Quaid-e- Azam pronounced the motto of the Muslims of India. To endorse the demands of the Muslims as well the draft of Pakistan Resolution, Christian leaders and commoners were present there in large numbers. Even some Christian writers attribute the draft of Pakistan Resolution to lord Linlithgow, the viceroy of India. They claim that it was a Christian nourishing the idea and demand of Pakistan; however, they don't undermine the efforts put in by the Muslim leaders and that of Quaid-e-Azam Muhammad Ali Jinnah. In the Pakistan Resolution meeting all the Muslim League leaders Chaudhry Chandu Lal, Diwan Bahadar, S.P Singha, M.L.A Joshua Fazal-ud- Din and thousands of people belonging to the minorities were present. Christians were also present in this meeting from different areas of

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Punjab. Sikhs community was especially invited on the historical occasion of Pakistan Resolution Day. On 18<sup>th</sup> of November, 1942 All India Muslim League an annual convention was held in Faisalabad. Quaid-e-Azam and Fatima Jinnah also attended this meeting. All India Christian Association was present and fully cooperated with Muhammad Ali Jinnah (Tariq, 2012).

### **Minorities support to Pakistan**

Quaid- e- Azam Muhammad Ali Jinnah wanted the support of all the minorities for Pakistan. He held a meeting with minorities in Lahore while leaders like Ch. Chandu Lal and Sikh leader Gianni Kirtar Singh were also attending this meeting and they met Quaid-e-Azam. Quaid-e-Azam wanted an agreement with Sikh community but an agreement could not be reached with the Sikhs. Christian leader Ch. Chandu Lal accorded with Quaid e Azam and decided to provide unconditional support for the independence of Pakistan. On 23 June 1947 the issue of Punjab was to be decided in Punjab Assembly. This decision was made on the basis of votes. Muslim League needed the vote of Christian minority. Dewan Bahadur S.P Singha decided to vote in favor of Pakistan. 88 votes were in favor of India and 91(three Christian votes) were in favor of Pakistan. At that time Tara Singh said that they would kill those demanded Pakistan.

In his response Dewan Bahadur S.P Singh responded that they would die for the establishment of Pakistan. At that time British Government also offered a separate homeland to the Christians residing in India but the Christians still went with the decision of creation of Pakistan because they had strong believe in Quaid-e-Azam and that they provided them all the rights as declared by Islam (Jalal, 2014)

### **Educational services**

Christian teachers played a great role in spreading awareness and gaining support for the liberation movement of India and Pakistan including Hindu, Muslim schedule castes, Parsees, Christians youth, Buddhists and Christians. Most of the Hindus, Muslims, Sikhs, Buddhists and Christian's leaders had acquired education from Christian institutions. Many Pakistani leaders were educated from Christian educational institutions including Dr. Muhammad Iqbal, Quaid-e-Azam Muhammad Ali Jinnah, Chaudhry Rehmat Ali, Chaudhry Muhammad Zafar Ullah. Many good leaders of present age were also educated at Christian institutions including General Pervez Musharraf, Shaukat Aziz, Zia ulHaq, Mian Muhammad Nawaz Sharif and Benazir Bhutto. The Christian educational institutions including Bandera Convent School Bombay, St. Stephens College Delhi, Murray College Sialkot, C.M.S School Karachi, Gordon College Rawalpindi, F.C College Lahore, Kinnard College for Women Lahore and Edward College Peshawar etc.

## **Medical assistance provided to refugees of 1947 by Christians**

In 1947 Hindus, Muslims, and Sikh became thirsty of each other's blood and enmity was at its peak. Hindus and Muslims killed each other at the time of freedom. Christians helped refugees that reached either India or Pakistan crossing the lakes of blood. Countless refugees came to Pakistan which included Christian doctors, nurses, paramedical staff and social workers. Diwan Bahadur S.P Singha, C.E Gibbon. B.L Ralia Ram and many other Christian leaders helped the refugees. Mrs. Diwan Bahadur S.P Singha, Mrs. Najum -ud- Din, Mrs. Subey Khan, Y.W.C.A, S also helped Christians and visited their refugee camps. The Capuchin Father helped the Muslims in crossing the border of Narowal quite safely. He rescued the Muslims from the terror and barbarianism of Hindus by assisting them in mysterious migration from Hindustan to Narowal. He also helped them in settling down and rehabilitation in safer areas.(Ispahani, 2017).

## **Christians stand before boundary commission**

On Friday 25<sup>th</sup> July, 1947 joint Christians Board was held in the Lahore High Court. Including the delegates of All Indian Anglo, Indian Association Punjab, All Indian Christian Association, Advocate Chando Lal and Catholic Association were present. Boundary Commission decided in favor of Pakistan because Christian minority wanted to remain with Pakistan. In August 1947, Sir Cyril Redcliff, the chairman of Boundary commission, decided to include the Muslim areas in India because he wanted to destroy the economy of Pakistan. Diwan Bahadur S.P Singha was the first national leader that was against the Redcliff decision. He considered the Redcliff award an injustice to the Pakistani Muslims. It was unfair with the new born Pakistan. On 17<sup>th</sup> August 1947 Quaid-e- Azam came in the alma mater C.M.S High school holy trinity Church Karachi, and attended the Thanks Giving service. On 11<sup>th</sup> September 1948 Quaid-e-Azam was passed away having accomplished his missing for the creation of Pakistan. In this time Diwan Bahadur S.P Singha was too sad to pronounce that the minorities had lost their great leader (Kamran, 2007).

## **Archdiocese of Lahore**

Italian Father has been running his spiritual center at Lahore since 1880. Italian Father performs his spiritual work in local language. In 1886 British forces complained to his Pope that Italian Father did not perform his evangelical work in English language and due to this people were unable to understand his preaching. In 1888 Belgium Fathers were invited to perform evangelical services in Punjab. In the northern areas, a Vicariate was established and handed over to the Fathers of Hill Mill Order while the provinces of Sind and Baluchistan were entrusted to Jesuits. In this way, the present Catholic Church was established initially. In 1893 Bishop Van Don purchased 6 acre land to build a Christian village Marium- a-Bad

in Shaikhupura and many Christians belonging to different areas of Punjab settled in this village (Zafar, 2007).

## **Religion & politics**

On 28<sup>th</sup> May 1938 Karachi Diocese was established. Initially Karachi Diocese was the part of Bombay and in 1934 it was separated from Bombay Diocese. In 1935 this Diocese was extended in many areas of Pakistan in which Sindh, Baluchistan, and Khairpur were included. Karachi Diocese and Hyderabad Diocese were the part of Karachi Diocese initially and in April 1958 they were divided into two Dioceses of Karachi and Hyderabad. In 1960 when Multan Diocese was established, the District of Faisalabad, and Sahiwal were separated from Multan Diocese. Benedic Chealleo was the first Bishop of this Diocese and Paul Aunderuttee was the second Bishop. Dr. John was the first Pakistani Bishop. In 1936 the charge of Multan Division was given to Italian Father Diocese. Bishop Benedict was the first Bishop of Multan Diocese. Patras Yusuf was the second Bishop while Andrew Francis is the present Bishop. On July 10, 1947 Rawalpindi-Islamabad Diocese was established. The areas of Rawalpindi, Gujarat, Sargodha, NWFP, Province FATA and Azad Kashmir were included in Rawalpindi-Islamabad Diocese. Hetinga was the first Bishop of this Diocese and Anthony Lobo is the present Bishop.

Many Pentecostal Churches their working in Pakistan. These include Full Gospel Assembly, Pakistan Gospel Assembly Pakistan Assembly of God and United Pentecostal Church. Pakistan Gospel Assembly is the mother of all Churches in Pakistan. On August 23<sup>rd</sup>, 1958 Hyderabad territory was separated from Archdiocese of Karachi and then Hyderabad Diocese was established. The areas of Bedeen, Tharparker, Sanghar, Larkana, Thatta, Shakarpur, Sukkur, Khairpur, and Nawab Shah were included in this Diocese. Bonaventure Paul was the first Bishop in this Diocese. Joseph Coutts was the second Bishop and now Max Rodrigues is the present Bishop (Barnard, 1997).

In Feb 1981 Pope John Paul II came to Pakistan and president of Pakistan General Muhammad Zia- ul- Haq welcomed him at Karachi Airport. He visited the churches and admired the Catholic churches of Pakistan. People from all corners of Pakistan came to Karachi at National Stadium to listen his address. He addressed the thousands of Christians. In 1975, a meeting was held between individual ministers and they decided to adopt the Episcopal system for all Pakistani Churches. Lahore Diocese was established under the British Parliament Act 1877. This Diocese, basically, belongs to Bishop Melemon and has Anglican background. Bishop Melemon (1888-1898), Bishop Henry Smith Durant (1913-1932), Bishop George Dennis (1933-1948), Bishop Lawrence Henry, Bishop L.H Woolmer (1949-1968), and Bishop Inayat Masih (1968- 1980) were the old Bishops of Lahore Diocese. Bishop Inayat Masih was the first Pakistani Bishop of Lahore Diocese in 1968 and the first moderator Bishop of Church of Pakistan.

On 6<sup>th</sup> October 1997 Queen Elizabeth II came to Pakistan after 36 years. It was her second official visit. During the period of Ayub Khan she had come to Pakistan in 1961. She visited Cathedral Church Lahore and worshipped there. L. H Woolmer was the Bishop of this Church. But in her second visit she came to Murree and visited the Holy Trinity Church. At that time Alexander John Malik was the Bishop of this Church. The originator of Salvation Army was General Williams Booth. In 1883, Salvation Army started its evangelical work for the welfare of people in Sialkot, Lahore, and Gurdaspur. But after some time through an agreement between Anglican Church SA and General Williams Booth the areas of Zafarwal, Narowal, Jhang, and Faisalabad also opted for this mission. General Williams Booth was a citizen of England. In 1894, he came to the Subcontinent and purchased several acres of land in different areas of Punjab for his mission. Anglican Church SA allotted land to many Christians for agricultural purposes. He established two villages for Christians and thousands of Christians came here and settled. Br. T. Paul, the originator of Apostolic Church of Pakistan, began the evangelical work in Sialkot. After some time, he shifted to Lahore. He originated the Rasooli Kalasiain 1980 and headquarters were established at Township Lahore. Br. Habib Samuel became the head of Rasooli Kalasia after the death of Br. T. Paul. After the death of Habib Samuel in 2005, Iqbal Masih was appointed as the new president of Rasooli Kalasia (Moghal,1997).

## **Conclusion**

The roots of present day Pakistani Christians can be traced back to the warrior Aryan Clans and ruling tribes in Asia. In the times of antiquity, early Aryan settlers would not even think that a segment of their race would be subject to the slavery of slaves in the Subcontinent of India. Aryans, inhabitants of Central Asia, migrated to India using the route of Indus valley through Khyber Pass. The Aryans are considered a developed but war mongered people that dwelt in the Subcontinent. They raised livestock and rode chariots. Their history is full of small and big wars among their own groups and outside forces. The Aryan Clans and tribes were the Sakas, Parthians and Kushan. The Hans and Gujjars tribes of Aryans settled in the Northwestern region of India. The tribes that settled in Punjab region embraced Islam when Mahmood Ghaznavi attacked the outskirts of India. Some Muslims relate and link their lineage to the descendants of Qutab Shah, a renowned sufi that came to India along with Mahmood Ghaznavi from Ghazni. However, history does not support any such claims. There is also no historical evidence of Muslim claims of ancestral linkage with the Qureshi cousins of the Prophet Muhammad (PBUH) or of the Mogul conquerors of India though all such tribes accepted Islam with the passage of time. Christianity came into the Subcontinent by the evangelical mission of St. Thomas.

Christianity has a long history in the Subcontinent. Muhammad bin Qasim, a nephew of Hijaj Bin Yousif, attacked Sindh, Baluchistan and Makran with 12000 troops in 712 A.D and defeated Raja Dahir. In Multan where there was a large

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population of Christians and other minorities, Muhammad bin Qasim allowed the minorities to worship according to their religion. When Mahmood Ghazanvi attacked India neither Hindus nor Christians could be spared from his wrath. After this enterprise Mahmood Ghazanvi provided protection to the scholars. In the period of Shahabud-din- Ghauri Christians were forced to accept Islam and many churches were converted into Mosques. During his period Christians were severely persecuted. Sultan Shamus-ud-din Al- Tamish not only ended the Hindu sovereignty but also disallowed the printing of Gospels in Hindi language. In order to establish a strong Islamic state, he banned the entry of foreign Christian missionaries in the Subcontinent.

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Opposition to the partition of India was widespread in British India in the 20th century and it continues to remain a contentious issue in South Asian politics. Most individuals of the Hindu and Sikh faiths were opposed to the partition of India (and its underlying two-nation theory), as were many Muslims in that country (these were represented by the All India Azad Muslim Conference). KARACHI: When it comes to Pakistan-India relations, it's not just the territorial disputes that refuse to fade away even after 67 years of the Partition. The division of assets and liabilities of the Reserve Bank of India (RBI) post-1947 remains incomplete to this day. According to the State Bank of Pakistan (SBP), India still owes it a little over Rs5.6 billion "mainly on account of assets held with the RBI "pending transfer to Pakistan". In other words, the country's central monetary authority believes India has yet to cough up money equivalent to the present-day value of the assets that RB Train To Pakistan: Nationalism in the Post Partitioned State of India. Khushwant Singh's 'Train to Pakistan' uses the bloody history of India's Partition as the backdrop for creating a fictional account of the common masses' experience during the August of 1947. This paper majorly explores the politics of more. Khushwant Singh's 'Train to Pakistan' uses the bloody history of India's Partition as the backdrop for creating a fictional account of the common masses' experience during the August of 1947. This paper majorly explores the politics of identity among the newly lib