

**United Nations Human Rights Council
Universal Periodic Review – 27th Session
Pakistan**

Submission of the Ahmadiyya Muslim Lawyers Association USA

March 30, 2017



AHMADIYYA
MUSLIM COMMUNITY

United States of America

The Ahmadiyya Muslim Lawyers Association USA (“AMLA USA”) is an ancillary organization of the Ahmadiyya Muslim Community USA. It is composed of Ahmadi Muslim lawyers in the United States of America.

EXECUTIVE SUMMARY

Pakistan's treatment of Ahmadi Muslims is in flagrant violation of its obligations under international law, most notably the International Covenant on Civil and Political Rights (ICCPR). Pakistan's Constitution declares Ahmadi Muslims to be non-Muslim, thereby depriving them of the freedom to adopt a religion of their choice, in violation of Article 18 of the ICCPR. Pakistan's Penal Code contains anti-Ahmadi and anti-blasphemy provisions that prohibit Ahmadi Muslims from manifesting any aspect of their faith as Muslims, also in violation of Article 18. Pakistan disenfranchises Ahmadi Muslims by placing them on an electoral roll separate from all other citizens, who are entitled to vote in a joint electorate, in violation of Article 25(b) of the ICCPR. Pakistan requires every passport applicant and national identity card applicant to make a declaration of faith, and requires any citizen who wishes to be known as Muslim thereon, to make a declaration denouncing Ahmadi Muslims as non-Muslim, in violation of Articles 12 and 20 of the ICCPR. Finally, Pakistan has failed to protect the life and liberty of Ahmadi Muslims, and governmental authorities (particularly at the provincial and local level) are complicit in advocating religious hatred against Ahmadi Muslims, in violation of Articles 6, 18, and 20 of the ICCPR. State-sponsored advocacy of hatred results in discrimination, as well as acts of violence, the most notable example of which was the massacre of 86 Ahmadi Muslims in Lahore on May 28, 2010. More recently, in an alarming development, state authorities are arresting and prosecuting Ahmadi Muslims as "terrorists" under the provisions of Pakistan's primary anti-terrorism legislation, the Anti-Terrorism Act of 1997, for possessing allegedly banned religious publications.

I. INTRODUCTION

1. The Ahmadiyya Muslim Community ("AMC") firmly adheres to Islam. Ahmadi Muslims believe that the founder of their Community, Hadhrat Mirza Ghulam Ahmad of Qadian, India, was a subordinate non-law bearing prophet who claimed to be the same messiah and reformer foretold by Prophet Muhammad and awaited by all Muslims. An estimated 3-4 million Ahmadi Muslims currently live in Pakistan.ⁱ
2. The state-sponsored persecution that Ahmadi Muslims face in Pakistan stems from the assertion by some Muslim sects that Ahmadis are not Muslim. Ahmadis firmly believe that they are Muslim and fall within the pale of Islam. They believe in the five pillars of Islam universally accepted by all Muslims and believe that the Prophet Muhammad is the last law bearing and greatest prophet.
3. On June 23, 2010, Pakistan took a positive step to ratify the ICCPR.ⁱⁱ Since April 17 2008, Pakistan has been a party to the ICESCR and the UNCAT.
4. When Pakistan ratified the ICCPR, it originally expressed several formal reservations, including the following: "The Islamic Republic of Pakistan declares that the provisions of Articles 3, 6, 7, 18 and 19 shall be so applied to the extent that they are not repugnant to the Provisions of the Constitution of Pakistan and the Sharia laws."ⁱⁱⁱ In response to urgings from the European Union, however, Pakistan *withdrew* its reservations to Articles 6, 7, 8, 18, and 19 in June 2011.^{iv} As a result, those ICCPR articles now apply with full force to Pakistan.
5. Very little progress, however, has been made to respect, protect and fulfill the rights of Ahmadi Muslims in Pakistan. As a result of institutionalized persecution and targeted violence perpetrated by extremist non-state actors who act with impunity, Pakistan has failed in its duty to live up to its international human rights obligations.^v

II. ISSUES OF CONCERN SINCE PREVIOUS UPR REVIEW

A. Legal Restrictions on Freedom of Religion of Ahmadi Muslims Are Still in Place (ICCPR Art. 18)

6. According to recommendations made in the Working Group Report on the UPR in December 2012, Member States had called on Pakistan to lift legal restrictions on freedom of religion. The USA expressed serious concerns about “the violence against Shia, Christian and Ahmadi communities.”^{vi} Canada recommended “removing restrictions on freedom of religion which discriminate against persons belonging to minorities, and to permit the Ahmadis’ imprisonment for preaching their beliefs”^{vii} and called for the adoption of “measures to ensure the protection of religious minorities, including Ahmadis, Christians, Hindus and Sikhs, prevent the abuse of blasphemy legislation...and take necessary steps to prevent violence against members of religious minority communities.”^{viii} Moreover, France recommended that Pakistan “[r]epeal the blasphemy law and respect and guarantee freedoms of religion or belief and of expression and opinion for all, including Ahmadis, Hindus and Christians.”^{ix}
7. Since the last UPR, Pakistan has yet to repeal targeted legal restrictions on the ability of AMC to practice their beliefs freely. It has failed to amend or repeal Article 260(3) and the Second Amendment to Pakistan’s Constitution, which taken together, legally declare Ahmadis to be “non-Muslims.”^x
8. Nor has Pakistan abolished anti-Ahmadi provisions within Pakistan’s Penal Code (“PPC”). In 1984, General Zia promulgated Ordinance XX, which amended and added Sections 298-B and 298-C to Pakistan’s PPC.^{xi} Ordinance XX prohibits Ahmadis from “indulging in anti-Islamic activities.” They are barred from using any honorific titles or epithets specific to Islam, building Mosques, displaying the *Kalima* (the creed of Islam), or reciting the *Azan* (call to Muslim prayer). Ahmadis also cannot “pose” as Muslims, call or refer to their faith as Islam, or to preach or propagate their faith. Any act by an Ahmadi which is perceived by any person in Pakistan as being associated with Islam is deemed a criminal and arrestable offense punishable with up to 3 years imprisonment.
9. These constitutional and legal provisions clearly violate Article 18. Article 260(3) and Ordinance XX deny Ahmadis the freedom to have or adopt a religion of their choice, Islam, both individually and in community with others. Ordinance XX further criminalizes any manifestation of Islamic faith by an Ahmadi. General Comment No. 22, which constitutes an authoritative interpretation of Article 18, clearly states that “[t]he freedom to manifest religion or belief in worship, observance, practice and teaching encompasses a broad range of acts . . . including the building of places of worship, the use of ritual formulae and objects, the display of symbols . . . [and] the freedom to establish seminaries or religious schools and the freedom to prepare and distribute religious texts or publications.”^{xii} Ordinance XX denies Ahmadis each of these rights. For instance, between 1984 and 2015, Pakistani authorities sealed 33 mosques and forbid the construction of 54 mosques, while 27 mosques were demolished, 21 mosques were torched or damaged, and 17 mosques were forcibly occupied.^{xiii} They also denied the cemetery burial of 65 Ahmadis and have exhumed the bodies of 39 Ahmadis.^{xiv}
10. Any justification of these provisions under Article 18(3) or Article 19(3) is without any legal or factual basis. The ICCPR’s “public order (*ordre public*)” and “morals” exception in Articles 18 and 19 cannot justify domestic laws of acceding nations that (1) restrict the freedoms of religion and expression based “exclusively” on “morals” specific to one “single tradition” (e.g., Islam); (2) evidence a “discriminatory purpose” or are “applied in a discriminatory manner”; and (3) “discriminate . . . against . . . one religious or belief system.” Significantly, General Comment No. 34 identifies “blasphemy laws” as being “incompatible with the Covenant.”
11. Apart from Article 260(3) and Ordinance XX, Ahmadis are also targeted by the broad anti-blasphemy provisions in Pakistan’s PPC.^{xv} Between 1984 and 2016, there were nearly 1500 blasphemy and other religious-based cases against Ahmadis.^{xvi}
12. On December 25, 2014, in response to the horrific Peshawar School attack, the Government of Pakistan established a National Action Plan (NAP) to address terrorism and extremism in the country. According to the NAP: “Strict action against the literature, newspapers and magazines promoting hatred, decapitation, extremism, sectarianism and intolerance” will be taken; “End to religious extremism and protection of minorities will be ensured.”; Ironically, however, counter-terrorism authorities have used the specter of NAP to arrest and prosecute vulnerable Ahmadis as “terrorists” under the Anti-Terrorism Act of 1997 (section 8 prohibits acts intended or likely to stir

up sectarian hatred, and section 11W prohibits the printing, publishing, or disseminating of any “material to incite hatred.”^{xvii} Most recently, on December 5, 2016, Punjab counter-terrorism police raided the international headquarters of AMC in Rabwah and arrested several Ahmadis for possessing literature that was allegedly “banned” under Section 99-A of the Criminal Code. Notably, none of the Ahmadi literature contains any material promoting hatred whatsoever, and the charging documents do not reference a single page or line from the literature.

B. Effectively Disenfranchised: Separate Electoral List for Ahmadi Muslims (ICCPR Art. 25)

13. Ahmadis are denied the right to freely and fairly vote in local, provincial and national elections.
14. Prior to 1978—when President Zia-ul-Haq declared his intent to abolish the joint-electorate system—all Pakistani citizens had an equal vote irrespective of faith.
15. In 1985, General Zia split the electorate so non-Muslims would have to register on separate “non-Muslim” electoral rolls.^{xviii} Non-Muslim minorities could only vote for non-Muslim candidates, comprising only 5 percent of the National Assembly seats. To vote, Ahmadi Muslims were forced to register on “non-Muslim” electoral rolls, something that their conscience would not permit.
16. On February 27, 2002, President Musharraf issued an executive order—EO No. 7—that abolished Pakistan’s separate electorate system, restoring the joint-electorate that existed before General Zia.^{xix}
17. However, shortly thereafter, relenting to extremist pressure, President Musharraf issued a new Executive Order No. 15, amending EO No. 7 and providing that while “elections for the members of the National Assembly and the Provincial Assemblies shall be held on the basis of joint electorate”, the “*Status of Ahmadis [was] to remain unchanged.*”^{xx}
18. Under EO No. 15, all citizens, except Ahmadis, were moved to the main electoral list leaving only Ahmadis on the non-Muslim list.^{xxi} Currently, the list serves no practical purpose as all citizens, irrespective of faith, vote for the same general seats in the National and Provincial Assemblies. Therefore, this list is nothing more than a symbolic reaffirmation of the non-Muslim status given to Ahmadis.
19. However, for Ahmadis living in Pakistan, such a list—with contact information of registered Ahmadi voters—has very real and dangerous consequences, as it could be used by extremists to target them.
20. Therefore, while all other Pakistanis vote under a joint electoral list, Ahmadis are the *only* section of the populace that are effectively deprived of the right to vote, in clear violation of Article 25 of the ICCPR.
21. Furthermore, the voter registration forms are blatantly discriminatory toward Ahmadis. All new voters must complete Form A, which requires a faith declaration. “Muslim” and “Qadiani/Ahmadi” are distinct options, clearly implying that Ahmadis are non-Muslim. Moreover, even if Ahmadis were to check the box as “Muslim,” they must affirm under oath that they denounce the founder of AMC. Due to this systematic discrimination, Ahmadis did not vote in the last federal, provincial or local elections, and unless serious reform is made, Ahmadis cannot vote in the 2018 general elections either.

C. Passport and National Identity Card Declaration (ICCPR Articles 12 and 20)

22. Pakistan requires every citizen applying for a passport to declare his/her faith. If a person wishes to declare himself or herself Muslim, he/she must sign a declaration titled “Declaration in the Case of Muslims.”^{xxii} That declaration provides, in relevant part, that “*I consider Mirza Ghulam Ahmad Qadiani to be an imposter nabi and also consider his followers . . . to be Non-Muslim.*”^{xxiii} Pakistanis who wish to obtain a National Identity Card are required to make a similar declaration.^{xxiv} The passport declaration prevents Ahmadi Muslims from performing Hajj, a basic pillar of their faith. This declaration forces Ahmadis to renounce their identity as Muslims in order to obtain basic

travel documents. Equally troubling, the declaration advocates religious hatred that constitutes incitement to discrimination and hostility against Ahmadis.

23. The Passport and National Identity Card declarations are in clear violation of the right to liberty of movement, guaranteed in Article 12. They also effectively advocate religious hatred in violation of Article 20.

D. Systematic Persecution of Ahmadi Muslims (ICCPR Articles 6, 18(2) and 20(2))

24. Pakistan has failed to protect the life, liberty and security of Ahmadis. They continue to be victims of violence and persecution. According to AMC, from 1984 to 2015, 256 Ahmadis have been killed and 377 have been assaulted for their faith.^{xxv}
25. On May 28, 2010, 86 Ahmadis were killed and more than 120 were injured in nearly simultaneous attacks against two Ahmadi Muslim Mosques, perpetrated by the Tehrek-i-Taliban Pakistan (TTP). This was the single worst act of violence against the Community to date.^{xxvi}
26. In 2012, in Karachi, Ahmadis were subject to an orchestrated campaign of targeted attacks that claimed at least 10 Ahmadi lives, including a local President.^{xxvii}
27. On May 26, 2014, an American Ahmadi doctor, Mehdi Ali Qamar, who was volunteering at a local heart clinic in Rabwah, was shot and killed when visiting family gravesites.
28. On July 27, 2014, a violent mob attacked, ransacked, and looted homes and shops of Ahmadis in Gujranwala, resulting in the death of an elderly woman and two children. The attack took place in the presence of police who took no effective action to stop the mob,^{xxviii} and occurred after a false allegation was made against a young Ahmadi for posting a blasphemous picture on Facebook.^{xxix}
29. In November 2015, a mob set ablaze an Ahmadi-owned chipboard factory, in Jhelum, Punjab. Ahmadi employees were falsely accused of desecrating the Quran. Three Ahmadis were arrested and charged at the time of the incident. Though arrests have been made, no perpetrator has been convicted.^{xxx}
30. In December 2016, an Ahmadi died of cardiac arrest as a result of an attack on an Ahmadi Mosque near Chakwal, which also displaced some Ahmadi families. The attack took place after locals filed a petition with police claiming ““infidels” were illegally occupying the building and threatened “to take extreme measures to liberate this mosque.”^{””}^{xxxi} Two Ahmadis were also arrested after the attack despite being innocent victims of the mob attack. Though 61 persons have been charged in the attack, no one has yet been convicted.^{xxxii}
31. As noted earlier, in an alarming development, Ahmadis in the last few years have been arrested and prosecuted under provisions of Pakistan’s primary Anti-terrorism legislation, the Anti-terrorism Act, 1997. On December 2, 2015, the Counter Terrorism Department (CTD) raided the bookstore of an 80-year old optician Abdul Shakoor who was arrested and sentenced to five years in prison on blasphemy and terrorism charges for selling copies of the Qur’an and other publications of the community.^{xxxiii}
32. Similarly, Tahir Mehdi, the editor of AMC's daily newspaper Al-Fazl, a 102-year old publication, was arrested and sentenced to blasphemy and terrorism charges for publishing and circulating a banned newspaper.^{xxxiv}
33. On December 5, 2016, the CTD conducted a warrantless raid of one of the central offices of the AMC in Rabwah where they confiscated laptops, mobile phones and books, disabled CCTV cameras, and arrested three Ahmadi workers (including two imams) and seriously injured others.^{xxxv}

F. Police Torture of Ahmadi Muslims (UNCAT)

34. On February 10, 2012, police authorities in Rabwah took Master Abdul Qudoos Ahmad, an Ahmadi schoolteacher, into custody in connection with a murder investigation for which he was kept in

illegal detention by the police for 35 days where he was severely tortured. He died shortly after his release succumbing to his wounds.^{xxxvi} Since 2012, there is no evidence that an investigation into the death was conducted and anyone was held responsible.

35. On December 5, 2016, during the raid of AMC offices, police arrested and beat several Ahmadis, including a foreman and some Ahmadi imams.^{xxxvii} Those who were arrested were severely tortured by local police.^{xxxviii}
36. The conduct of police authorities to date is in clear violation of Pakistan's obligations under the UNCAT. *See* Articles 2(1), 12, 13.

III. RECOMMENDATIONS TO PAKISTAN GOVERNMENT

1. Repeal Chief Executive's Order No. 15 and permit Ahmadis to vote alongside all other Pakistanis as part of a joint electorate.
2. Protect and promote the rights of Ahmadis.
3. Remove restrictions on freedom of religion or belief and amend legislation that discriminates against Ahmadis.
4. Cease prosecuting Ahmadis as "terrorists" under anti-terrorism laws.
5. Remove Passport and National Identity Declarations pertaining to Ahmadis.
6. Combat impunity for attacks on Ahmadis by effectively investigating allegations and by prosecuting those responsible.

IV. CONCLUSION

Pakistan is in fundamental breach of its obligations under international law, in particular the ICCPR. There is no justification for the continued regime of religio-political apartheid against Ahmadi Muslims.

ENDNOTES

ⁱ See M. Nadeem Ahmad Siddiq, “Enforced Apostasy: Zaheerudin v. State and the Official Persecution of the Ahmadiyya Community in Pakistan,” JOURNAL OF LAW AND INEQUALITY, Vol. 14, 1995, at pp. 275, 279.

ⁱⁱ UN TREATY COLLECTION STATUS OF TREATIES, International Covenant on Civil and Political Rights, http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-4&chapter=4&lang=en#EndDec.

ⁱⁱⁱ *Id.*

^{iv} *Pakistan Decides to Withdraw Most of Reservations on ICCPR, UNCAT*, THE NATION (June 23, 2011), available at <http://www.nation.com.pk/pakistan-news-newspaper-daily-english-online/national/23-Jun-2011/Pakistan-decides-to-withdraw-most-of-reservations-on-ICCPR-UNCAT>.

^v See generally Qasim Rashid, “Pakistan’s Failed Commitment: How Pakistan’s Institutionalized Persecution of the Ahmadiyya Muslim Community Violates The International Covenant on Civil and Political Rights,” RICHMOND JOURNAL OF GLOBAL LAW AND BUSINESS, Vol. 11, No. 1, Winter 2011, available at http://rjglb.richmond.edu/archives/11.1/rgl_11-1.pdf.

^{vi} U.N. HRC, 22nd Sess., U.N. Doc. A/HRC/22/12, ¶ 39, <https://documents-dds-ny.un.org/doc/UNDOC/GEN/G12/190/31/PDF/G1219031.pdf?OpenElement>.

^{vii} *Id.* at ¶ 59.

^{viii} *Id.* ¶ 122.156.

^{ix} *Id.* at ¶ 122.32.

^x PAK. CONST. art. 260, § 3, available at <http://www.mofa.gov.pk/Publications/constitution.pdf>

^{xi} PAK PENAL CODE, §§ 298B, 298C (made part of Penal Code by Presidential Ordinance No. 20 (1984), THE GAZETTE OF PAKISTAN EXTRAORDINARY, Apr. 26, 1984), available at <http://www.pakistani.org/pakistan/legislation/1860/actXLVof1860.html>. The Supreme Court of Pakistan has upheld Ordinance XX against a legal challenge. *Zaheerudin v. State*, 26 S.C.M.R. 1718 (S.Ct. 1993) (Pak.). *Zaheerudin v. State* was a 4-1 ruling led by Justice Abdul Qadeer Chaudhry, holding that Ordinance XX was in accord with statutes and judicial opinions in England and the United States that protect religious freedom; the majority erroneously cited legal precedent from both jurisdictions as false support. See also Amjad Mahmood Khan, “Misuse and Abuse of Legal Argument by Analogy in Transjudicial Communication: The Case of *Zaheerudin v. State*,” RICHMOND JOURNAL OF GLOBAL LAW AND BUSINESS, Vol. 10, No. 4, Fall 2011, available at http://rjglb.richmond.edu/archives/10.4/rgl_10-4.pdf.

^{xii} Human Rights Committee, 48th session, General Comment 22 Article 18 (1993), U.N. Doc. CCPR/C/21/Rev.1/Add.4 (1993), reprinted in *Compilation of General Comments and General Recommendations Adopted by Human Rights Treaty Bodies*, U.N. Doc. HRI/GEN/1/Rev.6 at 155 (2003), available at

[http://www.unhchr.ch/tbs/doc.nsf/\(Symbol\)/9a30112c27d1167cc12563ed004d8f15?Opendocument](http://www.unhchr.ch/tbs/doc.nsf/(Symbol)/9a30112c27d1167cc12563ed004d8f15?Opendocument).

^{xiii} Ahmadiyya Muslim Community, *A Report on the Persecution of Ahmadis in Pakistan during the Year 2016*, 129 (2017), available at <https://www.persecutionofahmadis.org/wp-content/uploads/2017/02/Persecution-of-Ahmadis-in-Pakistan-2016.pdf>.

^{xiv} *Id.*

^{xv} Blasphemy in Pakistan broadly refers to any spoken or written representation that “directly or indirectly” outrages the religious sentiments of Muslims. See Amjad Mahmood Khan, “Persecution of the Ahmadiyya Community in Pakistan: An Analysis Under International Law and International Relations,” HARVARD HUMAN RIGHTS LAW JOURNAL, Vol. 16, Spring 2003, at p. 227, available at <http://www.law.harvard.edu/students/orgs/hrj/iss16/khan.shtml#fnB40>.

^{xvi} *A Report on the Persecution of Ahmadis in Pakistan during the Year 2016*, *supra* note xiii at 129.; See also JINNAH INSTITUTE, STATE OF RELIGIOUS FREEDOM IN PAKISTAN 26 (2015), <http://jinnah-institute.org/wp-content/uploads/2016/01/Minority-Report-2016.pdf>.; See also UNITED STATES DEPARTMENT OF STATE, *International Religious Freedom Report for 2014 - Pakistan*, (Oct. 14 2015), available at <https://www.state.gov/j/drl/rls/irf/2014religiousfreedom/index.htm#wrapper>; UNITED STATES COMMISSION ON INTERNATIONAL RELIGIOUS FREEDOM (USCIRF), *2016 Annual Report*:

Pakistan, April 2016 (Covering Feb. 1, 2015 to Feb. 29, 2016), available at https://www.uscifr.gov/sites/default/files/USCIRF_AR_2016_Tier1_2_Pakistan.pdf;

UNITED STATES DEPARTMENT OF STATE, *International Religious Freedom Report for 2015 - Pakistan*, (Aug. 10, 2016), available at <https://www.state.gov/j/drl/rls/irf/religiousfreedom/index.htm#wrapper>

^{xvii} Anti-terrorism Act, No. 27 of 1997, §8, GOVERNMENT OF PUNJAB WEBSITE, <http://www.punjabcode.punjab.gov.pk/public/dr/THE%20ANTI-TERRORISM%20ACT,%201997.doc.pdf>.

^{xviii} PRESIDENT'S ORDER 14 of 1985 REVIVAL OF THE CONSTITUTION OF 1973 ORDER, 1985 [Gazette of Pakistan, Extraordinary, Part-1, 2nd March 1985] No. F 17(3)/85-Pub., available at http://www.pakistani.org/pakistan/constitution/orders/po14_1985.html.

^{xix} Conduct of General Elections Order No. 7 of 2002, available at <http://www.ecp.gov.pk/ElectionLaws/GeneralElectionsOrder2002.aspx>.

^{xx} *Id.*

^{xxi} “Minorities Under Attack: Faith-based Discrimination and Violence in Pakistan,” Human Rights Commission of Pakistan. available at: https://www.fidh.org/IMG/pdf/20150224_pakistan_religious_minorities_report_en_web.pdf

^{xxii} Application Form for Passport, available at <http://www.embassyofpakistanusa.org/forms/A%20form%20fillable.pdf>.

^{xxiii} *Id.*

^{xxiv} Asian Human Rights Commission, *Pakistan: More Muslim than the Muslim* (Mar. 2, 2012), available at <http://www.humanrights.asia/news/ahrc-news/AHRC-ART-017-2012>.

^{xxv} *A Report on the Persecution of Ahmadis in Pakistan during the Year 2016*, *supra* note xii at 129.

^{xxvi} *Id.*, at 102.

^{xxvii} *Spate of murderous attacks in Karachi*, The Persecution of Ahmadis, <https://www.persecutionofahmadis.org/spate-of-murderous-attacks-in-karachi/>; Asian Human Rights Commission, *PAKISTAN: Investigation failure leads to the killings of Ahmadis* (May 27, 2016), <http://www.ahrchk.org/ruleoflawasia.net/news.php?id=AHRC-STM-082-2016>; *Ahmadi Man Gunned Down in Suspected Sectarian Attack in Karachi*, Dawn.com (Nov. 28, 2016), <https://www.dawn.com/news/1298985>.

^{xxviii} *The Gujranwala Riot*, THE PERSECUTION OF AHMADIS, <https://www.persecutionofahmadis.org/the-gujranwala-riot/>.

^{xxix} *Ahmadiyya Muslim Community, A Report on the Persecution of Ahmadis in Pakistan during the Year 2014*, 4 (2015), available at <https://www.persecutionofahmadis.org/wp-content/uploads/2010/03/Persecution-of-Ahmadis-in-Pakistan-2014.pdf>.

^{xxx} *Jhelum Rioters Arrested*, NEWSWEEK PAKISTAN (Nov. 25 2015), <http://newsweekpakistan.com/jhelum-rioters-arrested/>.

^{xxxi} *Canadian Government asked to Probe Whether Toronto-area Man Involved in Pakistan Mosque Siege*, NATIONAL POST (Dec.13, 2016), <http://news.nationalpost.com/news/canada/canadian-government-asked-to-investigate-whether-toronto-area-man-involved-in-siege-on-pakistan-mosque>.

^{xxxii} Nabeel Anwar Dhakku, *Charges Framed Against 61 Accused of Dulmial Incident*, DAWN.COM, (Jan. 15, 2017), <https://www.dawn.com/news/1308457>.

^{xxxiii} *Pakistan: USCIRF Calls for the Immediate Release of Abdul Shakoor and the Dropping of all Charges*, UNITED STATES COMMISSION ON INTERNATIONAL RELIGIOUS FREEDOM (USCIRF) (Dec. 9, 2016), <http://www.uscifr.gov/news-room/press-releases/pakistan-uscifr-condemns-egregious-treatment-ahmadis>; *PAKISTAN: USCIRF Condemns Egregious Treatment of Ahmadis*, UNITED STATES COMMISSION ON INTERNATIONAL RELIGIOUS FREEDOM (USCIRF) (Dec. 9, 2016), <http://www.uscifr.gov/news-room/press-releases/pakistan-uscifr-condemns-egregious-treatment-ahmadis>.

^{xxxiv} Rana Tanveer, *Publisher of Ahmediyya Daily Denied Bail*, THE EXPRESS TRIBUNE (Dec. 9, 2015), <https://tribune.com.pk/story/1006483/publisher-of-ahmediyya-daily-denied-bail/>.

^{xxxv} *Bigotry against Ahmadis, a Constant in Pakistan*, AL JAZEERA, (Dec. 18, 2016), <http://www.aljazeera.com/indepth/opinion/2016/12/bigotry-ahmadis-constant-pakistan-161218113353263.html>.

^{xxxvi} Asian Human Rights Commission, “PAKISTAN: In a hate campaign against the Ahmadis, police tortured to death an innocent school teacher (April 3, 2012), available at <http://www.humanrights.asia/news/urgent-appeals/AHRC-UAC-057-2012>.

^{xxxvii} *A Report on the Persecution of Ahmadis in Pakistan during the Year 2016*, *supra* note xiii at 1.

^{xxxviii} Ahmadiyya Foreign Missions Office, Update On The Unlawful Horrific CTD Raid on Ahmadiyya Office and Zia ul Islam Press (Dec. 9, 2015), <https://www.persecutionofahmadis.org/wp-content/uploads/2016/12/Raid-Tehreek-e-Jadeed-Flash-Report-Followup.pdf>.

Annex I

MOST IMMEDIATE
BY FAX



To

The District Coordination Officer,
Chiniot.

No. SO(IIS-III)6-15/2010/PLJ
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT
Dated Lahore, the 20th January, 2016

CANCELLATION OF DECLARATION AND LEGAL ACTION
Subject:- I am directed to refer to the subject noted above and to state that
Muhida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended
following action against objectionable *Mahnama Tashkhez-ul-Zahan*, May, 2014 edited
by Mudassar Ahmad Muzamal and printed by Tahir Mehdi & Imtiaz Ahmad Warraich:-

”رسالہ ذی قریش قرآن وحدیث سے اقتباسات اور شمار اسلام کا یہ درجہ استعمال کیا گیا ہے جو کہ عین کی خلاف ورزی ہے۔ پھر ان میں
قریب قرآن، تو جین رسالت، تو جین صحابہ و اہل بیت کی تعریفیں کی گئی ہیں جو عادات و رسوم کے لیے نہایت اشتعال انگیز ہیں۔ اس لیے ان
رسالہ جات کے ذریعہ منسوب کرتے ہوئے طاعت، خاک، فروخت و تحسیم کا کل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی
کارروائی میں لائی جائے۔“

2. It is, therefore, requested that declaration of "*Mahnama Tashkhez-ul-
Zahan*, May, 2014" may be cancelled and legal action be taken against Publisher,
Printers, sellers, Stockists and translators/interpreters, under intimation to this department.

M.A.A.C.
SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

- 1) The Chairman, Muhida Ulama Board, Punjab, Lahore.
- 2) The Section Officer (IIB), Awaq & Religious Affairs Department.
- 3) PS to Home Secretary, Punjab.



A Report on Persecution of Ahmadis in Pakistan During the year 2016

(Summary)



Cover

Top left: *Government of Punjab letter banning Ahmadi children's magazine, on recommendation of the Ulama Board*

Top right: *Arson in Ahmadiyya mosque in Dulmial, in police presence*

Bottom: *A scene of the armed police raid on Ahmadiyya central offices in Rabwah, Punjab*

A Report on the Persecution of Ahmadis in Pakistan during the Year 2016

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1A. Executive Summary

The year 2016 will be remembered as one of the particularly bad years for Ahmadis' human rights in Pakistan in a democratic disposition. The authorities have rarely relented in suppression of the Ahmadiyya community, but this year they committed a wrong they had never undertaken in the past four decades – even under military regimes. The year ended under great stress and strain for the beleaguered community. Most of the vicious acts took place in the Punjab, where the government has apparently co-opted a clerics' Ulama Board to commit violations of the right to freedom of religion, in Board's name and writ.

On December 5, 2016 a Counter Terrorism (CTD) squad carried out an armed raid on Ahmadiyya central offices in Rabwah. They had never indulged in this enormity before. They raided under the excuse that a monthly 'Tehrik Jaded' was being published despite government's ban. They overlooked the fact that after the ban, on Ahmadiyya plea, the Lahore High Court had issued a stay order. They raided nevertheless, in a brutal way, made arrests at random, took away office equipment and personal belongings like mobile phones, beat up severely office guards. It was all over in 25 minutes. It was more like an armed robbery rather than state intervention.

After this attack, they sped to the printing press where community publications are printed. They, rather than ringing the bell, jumped over the outer wall, took into possession the printing material, unnecessarily beat up the foreman, arrested him and drove away. Later they sealed the press. Back at their base they registered a police case against 9 Ahmadis of which they had arrested four. Three of the detainees were men who serve mankind through religion. At their local post they thrashed the detained helpless accused. Nowhere else in the world, the police beat up 'priests' who have committed no act of violence. The entire exercise was unlawful, unwarranted, brutal and even futile. Weeks later, the authorities have failed to realize that they have been guilty of tyranny and wrong-doing, as any fair investigation would easily show, and they have not dropped the charges, nor released the prisoners. The authorities know that Ahmadis have never been involved in terrorism and they are committed to peaceful communal conduct for over a century. But the Ulama Board and their political masters have their own interests and they use the police and CTD to achieve their dishonorable objectives.

The random arrests have spread fear and unrest among residents of Rabwah, because of their transparent religious identity and the fact that the police arrest first and fabricate the guilt afterwards.

A week later, over a 1000 strong mob attacked the Ahmadiyya mosque in Dulmial, District Chakwal, in the Punjab. Both the local Ahmadis as well as the mullas had informed the district and provincial authorities of the intended mob action. However, the authorities decided to take no firm action, and on the day of the assault, the leading mullas deviated from the authorized route of the procession and headed for the Ahmadiyya mosque. The police contingent used no teargas, no water cannon, nothing, to stop the agitated hoard. Outside the mosque the mob indulged in firing, stone-throwing and shouting insults, in police presence.

Some Ahmadis had holed up inside to defend their place for worship. The confrontation lasted for hours. An Ahmadi elder inside the mosque died of cardiac arrest due to stress of the happenings. Eventually the police succeeded in persuading Ahmadis to withdraw, after police promised to not let the crowd take over the mosque.

Once Ahmadis were gone, the crowd forced its way in to take over the mosque, set fire to its furnishings and sacred publications and offered prayers in congregation. Eventually the Rangers and Army units arrived and the miscreants fled. The authorities locked the mosque officially. In the melee one of the attackers was found shot. The night was approaching, the tension was high, Ahmadis decided to flee for safety. By morning, all Ahmadis had left the town. Most able-bodied non-Ahmadis also fled for fear of troops. Weeks later, Ahmadiyya mosque remains locked and they have no place to worship. This is a very serious violation of their right to worship. Non-Ahmadis have their ten mosques in the town, all open for worship. Plots for a few of these were provided *gratis* by Ahmadi land-owners in the past. The mosque and peace of still another sizable Ahmadi rural community has been snatched by the state and society. The mulla has been allowed to achieve his ignoble end – thanks to official lethargy, inaction, and some say, complicity.

This report mentions a number of other cases where Ahmadiyya mosques were defiled, etc.

Six Ahmadis were killed and others suffered assaults only for their faith. No arrests were made.

The government of Punjab issued fresh orders to ban Ahmadiyya periodicals and all writings of the founder of the Ahmadiyyat as also a number of translations of the Holy Quran. This also was done on the recommendation of the Ulama Board – so admitted the official notifications. Perhaps nowhere else, in the whole world, there is such all-encompassing ban on a religious community's publications. Even children and women's magazines have been subjected to this ban. It is hard to believe that this is the same country that in 2011, laboriously authored and lobbied in the UN to have Resolution 16/18 passed on religious freedom and combating intolerance. Was it only an academic exercise?

Anti-Ahmadi laws continue to be enforced even in concocted and spurious situations. This year 20 Ahmadis were booked in 5 police cases on faith based allegations. At the end of the year, 14 of them were in prison, including octogenarian Abdul Shakoor, the book-seller from Rabwah and Mr. Tahir Mehdi, the pressman charged with printing Ahmadiyya publications. The latter is booked under the blasphemy law and the anti-terrorism law, but he has not been told which printed lines were blasphemous and which texts have promoted terrorism. The charges are absurd. He has not been found guilty, but he is in prison for nearly two years.

For unknown reasons, the higher judiciary is reluctant to provide justice to Ahmadis. Ahmadis are not granted bail even in the most deserving and obvious cases. Lahore High Court has taken a clear lead in meting this treatment to this beleaguered community. It has not found time to attend to the octogenarian Abdul Shakoor's Appeal and Writ Petition against penalties imposed under the anti-terrorism law. Judge of a special court in Lahore added the staggering blasphemy clauses PPCs 295-C and 295-B to the charge sheet of Mr. Tahir Mahdi, an Ahmadi printer, for apparently no other reason than merely the demand of his opponent party.

On the other hand the detained Inspector Shujaat Malhi, who inflicted murder through torture on Ahmadi Abdul Qadoos in 2012, was ordered release on bail by the Lahore High Court in March 2016.

According to Dr Tahir ul Qadri, a leading politician: “In the present system (of governance) constitutional and legal check and balance exists no more; there is no longer even a semblance of justice.” (*The daily Mashriq of August 21, 2016*)

Hate campaign against Ahmadis continues unabated – and it is not undertaken by mullas alone. Raja Pervez, a former PPP prime minister claimed credit in a public conference: (The PPP government) shut them (Ahmadis) up; twisted their neck and buried this mischief (for ever). Mufti Munib ur Rehman, president Moon-sighting Committee, who is paid his salary from public funds, urged the government in a public utterance that the penalty of death should be imposed on deniers of the End of Prophethood. Earlier, the authorities in Punjab again provided Evan-i-Iqbal as venue for anti-Ahmadi conference to rabid mullas on April 10, 2016. All this encourages clerics to indulge in anti-Ahmadiyya hate campaign all over Pakistan.

No political party, not even those in power, likes to take the risk of losing even a few votes on the Ahmadiyya issue. The PTI, led by Mr. Imran, the father of two sons from Ms. Jamima Khan of UK, the ruling party in KPK introduced the subject of ‘end of prophethood’ in school syllabi in October/November this year. Whither the international efforts to improve and rationalize school syllabi in Pakistan!

This year again the Punjab government held an auction of residential and commercial plots in Rabwah wherein Ahmadis were forbidden to bid. The successful bidders were forbidden to sell their plots to Ahmadi buyers at a later date. When a pressman asked an official about this, he was told untruthfully that the auction had been cancelled.

Last but not least, Ahmadi children were expelled from schools. One such school was Sir Syed School in Attock, Punjab. Muhammad Ibtisam of Prep class and his brother Basal Ahmad of class III were the victims. The authorities took no notice of this insanity in this land of the pure.

USCIRF, in an Immediate Release, ‘condemned egregious treatment of Ahmadis in Pakistan.’ Bilawal Bhutto, Chairman PPP stated that no action had been taken in the Punjab against any extremist organization. Hasan Nisar, a renowned column-writer explored deeper, and concluded: “The greatest obstacle to Muslims’ progress is Maulvi” (*the daily Jang of December 18, 2016*). However I.G. Punjab, representing the official Pakistan is of the opinion: “Sectarian activities are under full control in the province.” No wonder some people are losing hope in the future of the state of this otherwise marvelous country.

1B. Spotlights – 2016

- Unlawful, unwarranted, hideous police raid on Ahmadiyya central offices in Rabwah on December 5 (p. 6)
- Baseless vicious ban on all the writings of the founder of the Ahmadiyya community (which are about 90 in number) and other Ahmadiyya publications and periodicals by the Punjab government (Annex IV)
- Slipshod official response to extremists' threat precipitated attack on Ahmadiyya mosque in Dulmial – mosque sealed, worship denied. (p. 11)
- Sectarian item 'end of prophethood' added to school syllabus in KPK by PTI government (p. 49)
- PEMRA wimps out of its notices to TV channels on Ahmadiyya issue (p. 18)
- Judge ordered blasphemy clauses to be added to the fabricated police case against Ahmadi pressman (p. 40)
- Punjab MPAs assured by ruling party: Ahmadi teachers will not teach Arabic in schools (p. 110)
- Six Ahmadis murdered during the year for their faith (p. 29)
- Ahmadis again denied to bid in official auction of residential and commercial plots in Rabwah (p. 46)
- Ahmadi children expelled from school only for their faith (p. 83)
- Former PPP PM indulged in blatant hate speech against Ahmadis (p. 60)
- Report reconfirms that the Blasphemy law was originally meant only to harm Ahmadis (p. 108)
- Seven US Congressmen wrote to Secretary Kerry to intervene on behalf of octogenarian Abdul Shakoor, Rabwah bookseller behind bars (p. 102)
- USCIRF called for release of Mr. Abdul Shakoor (p. 101)
- **Pakistan, no home for Ahmadis** – *an op-ed in the Daily Times* (p. 91)

2. Foreword

Here is one more annual report on the ‘Persecution of Ahmadis in Pakistan’ that appears like a tunnel with no certainty of an exit at its end. The report’s lay-out is essentially the same as in recent years in the past.

An ‘Executive summary’ is placed at the beginning of this report. A one-page Spotlights lists the more important events of the year. There are four Special Reports in chapter 3 this year instead of three; there could have been more of these, as a lot that was loathsome happened this year.

The police raid on Ahmadiyya central offices was a first-ever in the past forty years, since the anti-Ahmadiyya constitutional amendment in 1974. It is the first story in the listed special reports. The attack and riot at the ‘Chakwal mosque’ came a close second. The authorities almost allowed the mob to take over the Ahmadiyya mosque; later it was officially closed down to meet the demand of the bigoted brigade. The third is about the writ of the state in the field of electronic media, with reference to the Ahmadiyya community. The fourth Special Report is the ‘tale of an Ahmadi of what he went through’ – almost unbelievable. It is a specimen of life pattern of many Ahmadis now residing in Pakistan.

Annexes I and II summarise data of police cases and events that are in the notice and record of the administration and the police, for the period starting with promulgation of the anti-Ahmadi Ordinance XX. Annex IV reproduces government letters and notifications that ban Ahmadiyya literature and periodicals. It is amazing that in the 16th year of 21st century a democratic government can get away with such gross violations of human rights, freedom of expression and freedom of religion or belief. Pakistan is doing what the Europeans did four centuries ago - the time gap in the march of civilization is whopping. It is self-imposed in a blatant manner.

Not that the authorities are sleep-walking through this bad dream. The Supreme Court quoted the following extract from the prestigious daily Dawn of June 9, 2014 in one of its memorable judgments:

“While not every hateful word can or does lead to violence, there is surely more than just a correlation between the amount of hate speech against and the violence suffered by groups such as the Ahmadis and other religious minorities. With access to the online world about to explode, now is the time for some serious thinking.”

But plenipotentiaries are incapable of serious thinking, said the fly on the wall.

3. Special Reports

Some incidents or a group of incidents deserve to be reported in greater detail to convey their true import. These also call for some comment. A few of such cases are selected each year to be placed in this chapter. Their special description helps in better and deeper understanding of what goes on in the field of persecution of Ahmadis in Pakistan. This year there were numerous such cases that deserve a place in this chapter, but we have restricted the number to four.

.....

3A. A hideous, unwarranted and unlawful raid on Ahmadiyya central Offices in Rabwah

First ever such action; indicative of still more persecution of Ahmadis in Pakistan

The PML-N government in the Punjab scored another 'first ever' by mounting an armed police raid in the name of counter-terrorism on the Ahmadiyya central offices in Pakistan. Nearly everyone who matters in the field of law and order knows very well that Ahmadis have remained strongly committed since their inception to oppose militancy in the name of religion. Still the CTD went ahead with nod from the top. The strong ties between the governing party and the mulla defy rational analysis. The raid brought little credit to the rulers; instead it manifested how unscrupulous authorities can commit great wrongs in the name of right.

Rabwah; December 2016: Government of Punjab apparently deployed terrorism as an instrument of provincial policy against Ahmadis, in the garb of counter terrorism.

An armed police contingent of the Counter Terrorism Department (CTD) carried out a raid on a Central Office (Publications Department of Tehrik Jadid) and Zia-ul-Islam Press here at mid-day on December 5, 2016. They acted brutally, severely beat up individuals unnecessarily, made unjustified arrests and took away office equipment and personal belongings. This sort of raid and attack had never been mounted in the past 42 years since the state adopted the agenda of acting hostile towards its Ahmadi citizens.

They came in three vehicles, approximately 25 of them, some in uniforms, and others in civvies. The armed personnel were wearing masks. They made forced entry in the office compound. Some of them proceeded directly to the first floor where Publications Directorate is located, while 5 or 6 men took up positions near the boundary wall. The latter made people lie down in the lawn. Those who entered the office ordered the staff to make no move. They told the octogenarian Director to stand up and accompany them. He asked them to show him the warrant, to which the intruders did not reply, but took possession of his lap-top and two mobile phones

The raiders beat up some of the office staff, checked their CNIC cards and arrested three officials, apparently only for their Rabwah addresses, as they took no action against one whose ID card was from District Gujranwala.

Apparently they were in search of the editorial staff of monthly Tehrik Jadid, who were not present at that time. The three arrested personnel are harmless, *Waqif Zindagi*, a cadre dedicated to the service of humanity in the field of religion. Why they arrested them and hand-cuffed them is not known. The raiders took away five office computers, a lap-top, a

printer and a bag full of various books – this was more like loot, otherwise taking away a printer makes no sense.



At the time they came across a visiting peon in a corridor carrying some mail. They snatched the mail bag from him.

Thereafter they forced their way to the roof where the security office is located. They severely beat up the security guard, Rana Irfan Ahmad on duty, took the key of the locked almirah from him and took in custody arms found in the almirah, three guns and a pack of shots, all licensed and authorized. Acting as marauders rather than officials, they did not issue any receipt for the spoils.

The badly injured security guard Irfan Ahmad was driven immediately to the hospital by the Ahmadiyya administration. He was provided emergency aid followed by treatment; he recovered.

The visitors went to the Audit Office as well. They took their mobile phones and checked their CNICs. Later, they left behind the phones at the gate.

This phase of the raid lasted 25 minutes. After that they proceeded directly to the Zia ul Islam Press. It was about 1 P.M. They did not ring the bell but preferred to jump over the wall to enter the premises. They told the press operators to stop the press; they also beat them up for no reason. They asked them to hand them over the monthly ‘Tehrik Jadid’ and its plates. The pressmen told them that they had none at the moment, as they were busy printing the Ahmadiyya daily. The intruders asked them as to who was incharge after Mr. Tahir Mahdi Imtiaz (the squeaky clean printer who is in prison for almost two years in a case fabricated jointly by the police and mullas). Mr. Idrees Ahmad told them that he is the foreman. They handcuffed him and beat him up. They also took in possession 8 coloured plates, 4 black plates and printed sheets of the daily (it is published by permission, and for years now the authorities have found nothing objectionable in its texts).

This part of the brutish raid lasted half hour.

A police case was registered against 9 Ahmadis; 4 of those were arrested and others whose names are found in the monthly. They applied anti-Ahmadi sections PPC 298-B and 298-C, as also some sections of the Anti-terrorism Act.

The CTD is the same department that raided the only bookshop in Rabwah last year and succeeded in securing (5+3) eight years’ imprisonment for its octogenarian proprietor, Mr. Abdul Shakoor. It seems that the CTD Punjab is very meticulous and successful – in operations against very soft targets, decent individuals and peaceful communities.

The way they conducted the raid, it would be correct to assume that the raid was well planned over plenty of time and the prime-movers behind this are the leaders of politico-religious lobby in the Punjab.

It would be interesting for any research scholar to obtain one-year's issues of the 'Tehrik Jadid', the monthly in question and pinpoint even a hint that calls for the notice of the CTD and the anti-terrorism laws.

As the circumstances of the raid became clearer, it became obvious that the raid was unlawful and unwarranted. However, first we report the gruesome development.

It was learnt from reliable sources that those arrested were tortured by the police after they were whisked away from Rabwah. Why did they do that, we have no idea. As a peaceful and law-abiding community, there is little to gain from Ahmadis by the Counter Terrorism Department. Torture of innocent people by police can be monstrous. Sometimes back, the Punjab Police arrested an Ahmadi teacher who was president of a neighborhood community in Rabwah, and tortured him to death. The victim was innocent of any wrongdoing.

As for remand, custody and FIR, the raid on Ahmadiyya central offices is not even mentioned in the FIR. Three Ahmadi personnel arrested from Ahmadiyya central offices were shown to be arrested from other places, in the FIR. This FIR is fabrication. Such falsehood does not suit the CTD.

The police obtained physical remand of the 4 detained individuals from the court. Their names are: Mr. Amir Faheem; Mr. Sabah ul Zafar; Mr. Zahid Majeed Mahmud and Mr. Idrees Ahmad. Five other Ahmadis were also named in the FIR.

The registered FIR of this case states that the monthly Tehrik-e-Jadid and the daily Alfazl were under an official ban. However facts are different. These two Ahmadiyya periodicals were banned by the Home Department of the Punjab Government in 2014 on recommendation of the Mutahida Ulama Board. It was a wrongful order, so the Lahore High Court was approached against it through Writ Petitions No 16660-15 and 16634-15 and the Court provided relief in its Order on June 02, 2015: **"Notice. Subject to notice, until the next date of hearing, no coercive measures shall be adopted against the petitioner."** As such, the raid was unlawful and was made in a complete mockery of the LHC order.

As the three community officials arrested at the Ahmadiyya Office were at random and on no cognizable grounds, it is a precedent that puts the entire Ahmadi population at risk, as obviously, the police will think of the charges after the arrest. No one is safe under this *modus operandi*. The torture of the accused gives it a more horrendous dimension. Feeling of terror and fear prevails among Rabwah's law-abiding Ahmadi population, ironically not of terrorists but of the Counter Terrorism Department.

It is opined that Punjab CTD is inadequately active against Islamist terrorists reputed to infest in southern Punjab and those who hide behind the screen of Tahaffuz Khatme Nabuwwat, ASWJ and numerous other organizations with 'pious' names and fronts, so the careerist CTD seniors train and fill in the log book by operations against very soft targets among peace-loving, harmless, unpopular sections of society.

Unless the Punjab Government is firmly advised in its own interest to withdraw this spurious case, the innocent accused would remain incarcerated for years, like Mr. Abdul Shakoor the octogenarian book-seller of Rabwah and Mr. Tahir Mahdi Imtiaz, the printer of the Ahmadiyya publications. The Punjab Government brings no credit to itself and Pakistan by violating Pakistan's commitments to international covenants on Human Rights, Freedom of Religion, and Torture.

It is not out of place to assert that Ahmadi community is, in fact, an ally of the state in its counter-terrorism campaign. Ideologically, Ahmadis have pursued the policy of **"No violence and coercion in matters of religion"** for the last 125 years. Its publications have

reached over 206 countries in the world and no other country, not even the other three provinces in Pakistan, have found them to be objectionable to deserve a ban.

Other than the four arrested in the raid, five Ahmadis were named in the FIR; these include Mr. Ehsanullah Danish, Mr. Shahid Mahmud Ahmad, Mr. Rashid Mahmud Minhas, Mr. Nafees Ahmad Atiq and Mr. Abdus Sami Khan. These are all journalists and pressmen. It is noteworthy that while the rest of the country enjoys ‘freedom of press’ adequately, Ahmadi pressmen are deliberately discriminated and are subjected to tyranny and hardships for literally no reason.

The nine Ahmadis were charged under PPC 298-C, 298-B, 298-B (A) and 9-11W/ATA 1997 in FIR Nr. 70/16 on December 5, 2016 in Police Station: CTD, Faisalabad. The fact that the counter-terrorism police charged them under all sections of the anti-Ahmadiyya laws is indicative that the raid was primarily based on religious grounds – the anti-terrorism clause was added for facility of procedure, use of force and causing further hardship to the targeted individuals and the community.

Those arrested were Mr. Amir Faheem, Mr. Sabah-al-Zafar, Mr. Zahid Mahmud and Mr. Idrees Ahmad the pressman.

By the end of December the four arrested are behind bars on judicial remand while the other five have been granted temporary bails by a court. The situation will become clearer after the expiry of the dates of remand and the temporary bail.

Here we make a few comments on this raid in addition to those made above.

- It is certain that the raid was authorized at the highest level in the provincial capital. According to a press report (The Express Tribune of December 7) the CTD Punjab’s Inspector General himself stated that he had acted after consultations with his legal team. As for above him, everyone knows who is the boss of this I.G. This situation makes one wonder why the day was chosen to be the same as that of naming the National Centre of Physics in an Islamabad University after Dr Salaam, the Ahmadi Nobel-prize winner.
- The accused individuals have been booked under Anti-terrorism Act. Have the members of the Ahmadiyya community ever been found involved in terrorist activities? The Ulama Board and mullas of Khatme Nabuwwat factions maliciously and most wrongfully accuse Ahmadis of such activities.
- The Home Secretary should point out just one line from the 12 previous issues of monthly Tehrik Jadid or the 365 issues of the daily Alfazl, that is even remotely ‘seditious’ or ‘treasonable’.
- The Punjab Government has also banned a book “Tazkarah” comprising dreams, visions, and revelations of the Ahmadiyya founder on the grounds that its contents are ‘seditious’ and ‘treasonable’; surely visions of 120 years ago could not be so, towards a state that was not even envisaged at that time.
- The Ulama Board has banned religious books of other denominations too. Yes – but they were written by ordinary mullas. Banning of Ahmadi Founder’s works and Ahmadiyya translations of the Quran is altogether a different dimension and level. And it is *malafide*.
- Punjab Government, on the recommendations of the Ulama Board, has banned all Ahmadiyya periodicals, even their children’s and women’s monthlies – that makes little sense. Government letters issued this year banning Ahmadiyya publications and periodicals are reproduced in Annex IV to this report.
- The Ulama Board makes recommendations to the Punjab Government that clearly violate international covenants on Religious Freedom, which bring a bad name to both the Punjab and to Pakistan and their governments.

Following information is also relevant to this case:

- The Khatme Nabuwwat (KN) leadership claimed that the raid was in consequence of their ‘complaint’ to the authorities. It is well-known that the KN is a sectarian organization and as such should be shunned by the authorities, under National Action Plan, rather than encouraged and supported.
- The raids at Ahmadiyya offices and the printing press lasted less than 30 minutes at each location. It was more like an armed robbery than an intervention by the state in the affairs of a community committed to and reputed for its peaceful character.
- The English language press gave fair coverage to this noteworthy event, while the Urdu press reported the raid in one column in inside pages, in space enough for a postage stamp. The daily Nation published an article by Mr. Usman Ahmad on December 9, 2016. It is reproduced as Annex VII. It is recommended reading.
- Opposition political parties decided to make no comment on this occasion. They are otherwise most outspoken and clamorous over the slightest disregard of their own rights.
- Numerous western foreign governments and NGOs took due notice of this act of tyranny.

The US State Department criticized this crackdown on the Ahmadiyya Community. The Asian Human Rights Commission issued an Urgent Appeal case Nr. 150-2016 giving all the essential details of the case narrative; also, the Commission indicated that a separate letter was being written to the UN Special Rapporteur on the Question of Freedom of Religion and Faith.

The US Commission on International Religion Freedom deserves compliments on reacting fast and adequately to express its concern forthrightly on December 9, 2016 in its Immediate Release. We produce below its text.

**PAKISTAN: USCIRF Condemns Egregious Treatment of Ahmadis
FOR IMMEDIATE RELEASE**

December 9, 2016

WASHINGTON D.C. – The U.S. Commission on International religious Freedom (USCIRF) condemns the raid by Pakistan’s Counter Terrorism department (CTD) on the publications and audit offices of the Ahmadiyya community in Punjab province. During this raid, which took place on December 5, police beat and arrested several Ahmadis who later were charged under provisions in Pakistan’s penal code and Anti-Terrorism Act.

“USCIRF condemns the brutal raid on the Ahmadiyya offices, the first such raid since Pakistan amended its constitution 42 years ago, declaring that Ahmadis are ‘non-Muslims’, said USCIRF Chair Rev. Thomas J. Reese, S.J. “These actions flow out of Pakistan’s constitution and penal code, both of which impede religious freedom as they prevent Ahmadis from exercising their faith and even calling themselves Muslim. Pakistan’s anti-terrorism law should not be applied to the peaceful Ahmadiyya community simply because they are Ahmadis.”

Pakistan’s constitution declares Ahmadis to be ‘non-Muslims’. Its penal code subjects Ahmadis to severe legal restrictions and officially-sanctioned discrimination, making it criminal for Ahmadis to call themselves Muslims, preach, propagate, or disseminate materials on their faith, or refer to their houses of worship as mosques. The government applies the anti-terrorism law as an unwarranted pretext to arrest members of the Ahmadiyya community. Ahmadis also continue to be murdered in religiously motivated attacks that take place with impunity.

Punjab province, the site of the raid and home to the greatest number of religious minorities, has a deeply troubling religious freedom record. Two-third of all blasphemy cases originate there, including that of Abdul Shakoor, an optician and book store owner. The CTD raided his book store and arrested him. In January 2016, Mr. Shakoor was sentenced to five years in prison on blasphemy

charges and three years on terrorism charges, to be served concurrently, for propagating the Ahmadiyya faith by selling copies of the Qur'an and Ahmadiyya publications.

Since 2002, USCIRF has recommended to the State Department that Pakistan be named a 'country of particular concern' under the U.S. International Religious Freedom Act for its 'systematic, ongoing and egregious' violations of religious freedom. For more information on religious freedom conditions in Pakistan and for recommendations for U.S. Policy, please see the Pakistan chapter in USCIRF's 2016 Annual Report (in English and Urdu).

The 'deeply troubling religious freedom record' of the Punjab province deserves immediate attention of its rulers. The provincial government cannot go on running the province on the 'writ' of the Ulama Board, as eventually the mullas will be inclined to claim the throne itself rather than act as its mere vizirs. It is not too late for Lahore's authorities to withdraw the bogus charges against the nine accused and cancel all the absurd and senseless banning letters issued by the Home Department on recommendations of the Ulama Board.

3B. Sealing of still another Ahmadiyya mosque after an attack by a hostile mob

Riot took place due ineffective official intervention. Led to flight of the entire Ahmadi community from their village. 2 deaths in the incident.

A massacre averted through firm official action *after* the miscreants' occupation and arson in the mosque

The mob attack on the Ahmadiyya mosque in District Chakwal was another major event in the highly deplorable history of defiling Ahmadiyya places of worship in Pakistan, that has reached unbelievable figures in the past three decades. It is surprising that a state and society can tolerate all that in the 20th and 21st century. The attack on the mosque was mounted by the mullas after prior warning to the authorities. The latter knew the date and time of the assembly of the crowd. Despite that, they used no tear gas, no water hoses, nothing to deter the procession from deviating off the authorized route. Ahmadis, though less than 5% of the attackers, had assembled to defend their mosque. It is sheer luck and coincidence that the event did not end up as a massacre, despite shoddy and cursory attitude of the authorities.

The mosque was sealed, nevertheless. Ahmadis have no place to worship. That is what the mulla desired in the first instance. The authorities have delivered that.

Dulmial, District Chakwal, Punjab; December 2016:

A hostile procession taken out on the felicitous occasion of the birthday of the Holy Prophet on 12 December 2016 altered its authorized route and went for the Ahmadiyya mosque in the village with declared intention to occupy it. A major clash at the site was avoided through police intervention however the miscreants succeeded in occupying the mosque and then setting its furnishings etc. on fire in police presence. Eventually Rangers and army units had to be deployed to restore peace. The authorities decided to seal the Ahmadiyya mosque. Two persons, one Ahmadi and one non-Ahmadi died in the event. Essential details follow.

This mosque was originally built in 1860. In those days there were no Ahmadis and no Non-Ahmadis, as Ahmadiyya Movement did not come into being till near the end of the 19th century. When Hazrat Mirza Ghulam Ahmad declared his divine mission, a number of influential, literate and land-owning elders of this village accepted his claim and became members of the Ahmadiyya denomination. They maintained their ownership, control and care

of this mosque. There was no objection to non-Ahmadis praying there as communal tolerance prevailed in plenty. Later Non-Ahmadis built their own mosques; there are now ten of these. Land for some of these was provided *gratis* by Ahmadis as a sign of good-will and service to God.



The control of the Ahmadiyya mosque was not exercised by non-Ahmadis ever. Even after 1974, when Ahmadis were declared Not-Muslims in the constitution, the other Muslims raised no objection to Ahmadis' mosque – it was their place of worship. Decades later, in 1997, Non-Ahmadis approached the courts to claim its ownership; however, having no case, they could make no headway with their demand in the Lahore High Court. So they stopped pursuing the case. It was revived among the public only a few weeks ago by local mullas and by a mulla based in Canada, Malik Rashid Ahmad who had enough time, money and motivation to make big mischief, as Pakistan is amply susceptible to religious extremism and sectarianism. Assistance of Islamist organizations like Khatme Nabuwwat, Tehrik-i-Labaik Ya Rasool ul Alllah, Tajdar Khatme Nabuwwat etc was readily available.

In a Friday congregation, the leading visiting mulla at the local mosque Lal Shah incited the worshippers to violence and their commitment to forcibly take over the Ahmadiyya mosque on the birthday of the Holy Prophet. He asked them to respond to his call by standing up. Ahmadis learnt of their plans and informed the district administration of this, requesting security measures to protect the life and properties and worship places of Ahmadiyya Community. This letter was written on December 5, 2016, one week before the happening. Its copy was sent to the chief minister of Punjab.

Ahmadi-bashers made no effort to hide their intentions. They too sent a letter to the DCO, with copies to 10 authorities from the President of Pakistan down to the Punjab Home Minister. The letter spread over 27 pages, carried endorsement of 580 individuals (as claimed) but primarily of Sibte ul Hasan, Muhammad Hussain, Tauqir ul Hasan, Malik Rashid Ahmad and Mueed Shah. The letter plainly demanded help in “freeing the mosque, safeguarding the joint interest of Muslims, from the grip of *Kufr*; otherwise we might be forced into taking the most extreme action to restore the great sanctity of this mosque.”

It appears that the district authorities did little in response to this serious threat except calling some mullas and accepting their assurance that the intended procession will go by the authorized route and will not turn to the Ahmadiyya mosque. On December 12, the police presence was augmented slightly to approximately 2 dozen – entirely inadequate to handle an extremist mob of more than a thousand. The police later told the press that the participants numbered 2800 to 3000.

On 12 December the procession made a forced alteration to its authorized route and headed for the Ahmadiyya mosque, in violation of the commitment given by their leaders to the district administration. Arguably the commitment given was meant to be broken. Ahmadis had foreseen this possibility and a few dozen of them had assembled in their mosque to defend it against the threatened occupation. The processionists were armed. On arrival at the gate of the mosque they indulged in extensive firing, stone throwing and slogan raising. Ahmadis resisted the entry of the mob.

The small contingent of police was present and in contact with the two parties. The siege went on for hours. One Ahmadi defender, a senior citizen, died of cardiac arrest on account of the stress of the happenings. Senior police and district administration officials had arrived by then at the scene. The police eventually persuaded Ahmadis to depart from a back door, and guaranteed safety of the mosque and made the promise that the rioters would not be allowed to take its possession. However, immediately after the Ahmadis left, the mob stormed in and the police did little to stop them. Once inside, they defiled the mosque, piled up its sacred scripts, furniture, carpets etc. and set them on fire.

Then came the Rangers, even Army units. The miscreants fled. The mosque was sealed by the authorities.

During the siege, one of the processionists was hit by a shot, he died subsequently. In a previous report we mentioned that Ahmadis insist they did not kill him; now we know better that the senior Ahmadis did not have the time and opportunity to interview all the Ahmadi defenders, so who shot at him will have to be assessed through professional investigation.

The police registered one (not two) FIR against the rioters as also against Ahmadis; it was entered in the name of local SHO. Its wording is not far from what happened. It is registered as Nr. 214/16 in P.S. Choa Saidan Shah on December 12, 2016 under PPCs 302/324, 153A/186, 353/295, 295-A/436, 148/149, 147 and 7ATA. It names 36 non-Ahmadis and 36 Ahmadis. The numbers seem to imply a balanced approach. However, how a few defenders of their own property, a place of worship, could be treated at par with a violent mob assembled at the targeted site, with commitment to occupy the place. A simple mathematical calculation will show that while 60% of the defenders have been named in the FIR, the aggressors number a little more than 1 percent.

After the riot, the situation was very tense in the village. Ahmadis felt very unsafe. They left with their families for safe locations, to wait for the situation to become clearer. However, such a flight is a very severe hardship in village life.

The ‘tweet’ made by the provincial government during the riot is worth quoting. “Punjab Home Department is following up Chakwal incident. The local admin and police are at the spot and handling the situation. As per details, a misunderstanding developed between the two groups. The police and administration are making all out efforts to resolve the issue amicably,” they wrote. To call the pre-planned assault undertaken by a mob comprising thousands ‘a misunderstanding’ is indeed cool – to a low degree. The tweeted amicable resolution resulted in sealing the Ahmadiyya mosque and flight of the entire Ahmadiyya community from the village – tyranny of the majority!

A day after the mob stoned the Ahmadiyya mosque, Rana Sanaullah, the provincial minister appeared on program Newswise on Dawn TV and made some quotable remarks:

- At present, everything is under control there (in Dulmial). Majority of people there are peaceful. There was no sectarian tension there, however... .
- Responsible officials had got the issue resolved through mutual consultation; they (mullas) had assured (us) that they will not undertake any such action at the time of the rally... .
- (Ahmadi) guards at the scene should not have hurried to react; the police were there. ... Had the guards not opened fire, the police would have negotiated an understanding and the procession would have passed, as it always did in the past (sic).
- See how we defend them (Ahmadis). We saved these people in Jhelum too. I am sorry to notice Ahmadis’ campaign in the social media. If you do that, you are fanning the fire that we want to curb. You expose it further.....Don’t do that....I reassure them that they should entertain no fear.

(Note: Ahmadis’ experience in Lahore, Jhelum, Gujranwala, Chak Sikandar, Jhando Sahi, Tando Allah Yar, etc was quite different to what Minister Rana suggested.)

At present four Ahmadis are under arrest. They are Malik Riaz Ahmad, Mr. Muhammad Anwar, Mr. Naveed Ahmad and Mr. Khurram Akbar. By the end of the month 68 Ahmadis including women and children had gone back to home.

In a recent report in the daily Dawn, Chairman National Commission of Human Rights (NCHR) Justice (r) Ali Nawaz Chohan informed the Senate Committee that the key culprit behind the incident was Abdul Rasheed (sic); accused (Rasheed) had a history of propagating extremism and creating troubles in the name of religion; the chairman NCHR said Rasheed had absconded from the scene and was still at large; We (NCHR) blame the police and the administration for failing to stop the act of violence; the senators blamed the police and the administration for the failure to prevent the act of arson,...Senator Nisar Khan said there had been reports on social media that the police did not act to prevent the violence which continued for around five hours; the (Senate) Committee decided to write to the Punjab government to pay compensation to the victims. (Dawn, January 3, 2017)

The Punjab government has reportedly asked the federal government to put Rasheed and Hafeez ur Rehman, the leaders of miscreants on the Exit Control List.

It is also relevant to mention that an overwhelming majority of the miscreants in the procession came from adjoining villages. The one who died that day was also not a local resident.

The Punjab government has formed a Joint Investigation Team (JIT) to investigate and report on the incident. It is headed by an I.G. Police and its members are officials from police and other security agencies.

Meanwhile, some religious leaders like Dr Ashraf Asif Jalali and Pir Afzal Qadri of Tehrik-i-Labaik Ya Rasoolullah, Mulla Khadim Hussain Rizvi of Tajdar Khatme Nabuwwat and the leaderships of Tahaffuz Khatme Nabuwwat issued a call for observing the next Friday, 16 December as a 'Day of Protests', deliver sermons in mosques on the issue, take out processions etc. In fact it was recipe for countrywide unrest. It was announced that 'two Muslims had been killed by Qadianis, while not a single Qadiani got a bruise.' The government did not wish the agitation to grow, and issued orders to the administration and police to restrict the mullas effectively. This was done and there were no mentionable incidents, proving that the authorities can be effective if they decide to be so.

The news of this vicious assault on a house of worship spread fast worldwide. The UN Country Team expressed its shock at the brutality of this mob attack on Ahmadi place of worship in Chakwal. The New York Times gave it the headline: **Pakistanis attack mosque of religious minority**. Lantos Foundation in Washington and England-based International Human Rights Committee jointly condemned the attack on Chakwal mosque as also the police raid on Ahmadiyya headquarters in Pakistan. Human Rights Commission of Pakistan issued a wholesome staff report on December 15 expressing grave concern over the treatment being meted out to Ahmadi citizens both at the hands of those tasked with security as well as the zealots. The commission said that it was hugely distressing that the police were not able to protect the worship place. 'Both incidents constitute a failure on part of the authorities to ensure protection of citizens' rights enshrined in the Constitution and under international human rights law,' it said. The Commission demanded a probe to determine "what could have led to a conclusion that would not have deprived the Ahmadis of one more of their place of worship."

The local, national and international press reported the loathsome attack, and made editorial comments. The Associated Press reported, "The mob hurled stones and bricks at the mosque before storming the building, said Mahmood Javed Bhatti, Deputy Commissioners of the Chakwal district outside Islamabad, adding that gunmen opened fire on Ahmadis during the melee." The weekly Newsweek Pakistan issued its report under the forthright headline '**Islamabad has a shameful habit of forgetting its past**'. The weekly concluded its report by comment that, Ahmadis – 'manufactured' as a minority in 1974 – are not Pakistan's only embattled minority community. Christians too are attacked routinely, resulting in deaths and loss of property, as in 2009 at Gojra and in 2013 and 2014 across Pakistan while the state concocted ways of forgetting that it was moving towards its terminal crises.'

The dailies The Express Tribune, The Nation, The News made apt editorial comments on this monstrous and unsupportable assault on a place of worship. The daily Dawn undertook detailed credible reporting of the incident, prepared by its local correspondent in Chakwal.

The local weekly Asaar, published from Chakwal, Chief Editor Yunus Awan, candidly, truthfully and boldly reported the incident in the following bold headlines on December 15, 2016:

Assault on Qadianis' place of worship in Dulmial. 2 dead, ...

Some participants of the 12 Rabi ul Awal procession deviated from the authorized route and headed for Qadianis' worship place.

They shouted slogans vigorously; broke open the gate and entered; threw out the furnishings and books and set them on fire.

Those inside the worship place saved their lives by escaping from back door. The furious mob persisted in rioting and kept shouting loud slogans.

During the rioting, Khalid son of Ayub died of cardiac arrest in the worship place while Naeem Shafiq was shot dead.

The administration called the Rangers and the Army. The angry mob was driven out of worship place which was then sealed. Funeral rites of Naeem Shafiq were performed on Tuesday.

Weekly Asar, Chakwal, December 15, 2016

The weekly offered the following opinions too in bold headlines:

The DCO and DPO are responsible for the tragedy in Dulmial

The state is duty bound to protect lives and properties of its citizens. The DCO and the DPO failed to take action on the two parties' representations.

The DCO and the DPO displayed routine lethargy and took no effective action despite the prevailing tension.

The DCO and DPO are also accountable to someone. Those responsible should be punished after due inquiry.

Kunwar Khuldun Shahid, a renowned op-ed writer wrote on December 15 a hard hitting readable article for the blog 'The diplomat' and gave it the title of his concluding recommendation: **To win its war on terror, Pakistan must accept Ahmadis as Muslims.**

Shan Taseer, worthy son of a worthy father, martyred Governor Salman Taseer, wrote, fit for archives, an article in Urdu, for [www.humsub](http://www.humsub.com); extracts:

"...Tomorrow, if India's parliament, through a unanimous act, declares, 250 million Indian Muslims to be Non-Muslims, and then persecutes them, and the world raises the issue, would it be disregarded declaring it to be India's internal problem."...

"Through this (Second Amendment) that is unconstitutional, non-political and inhuman, Pakistan has become the only country in the world, to use the democratic tool to deliver its people from the bondage of imperialism and dictators and passed them to the bloody claws of Mullaism. This bondage is more disappointing and dangerous as it derives the justification for its tyranny and brutality from religion. Through such legislation we have handed over a gun to a monkey, while we seem satisfied that he will shoot only Ahmadi or Shia citizens.

Fellows... he'll shoot anyone. For God's sake, take the gun back from this monkey, otherwise even your future generations are not safe.

<http://www.humsuh.com.pk/36737/shan-taseer>

In the meantime the mulla did not rest on his oars. He availed of the vernacular press and the electronic media to justify his excesses and consolidate his success. In this effort, he, as always, distorted the truth and indulged in vicious rhetoric. He conveyed to the common man, *inter alia*;

- Ahmadis posted their men; this incited the processionists.
- Qadianis took away a Muslim, killed him and threw away his dead body.
- Two Muslims were killed.
- Qadianis are committed to spread disorder and provocation in Pakistan.
- Qadiani bureaucrats are playing a dangerous game to derail CPEC.

Issued by Action Committee Tahaffuz Khatme Nabuwwat (Pakistan)

From an op-ed in a vernacular daily:

- It was the Qadianis who attacked the Holy Birthday procession.
- In Dulmial Qadianis abducted a Muslim youth and killed him.
- There are many mosques in the Punjab that are under the Qadiani grip (*Qabza*) and their aggressive posture can lead to a massacre.
- The Dulmial mosque, Qadianis had converted it into a Dur uz Zikr, and they even switched on Qadiani TV transmissions therein.
- Muslims appealed to the president and the prime Minister to hand over this mosque to Muslims, or it should be sealed in the first instance, but none took any notice.
- Muslims did not set fire to mosque, they only took out Qadianis' apostatical literature, dish antenna, TV, and other furnishings and set these on fire. They took possession of the mosque and thereafter offered *Asr* prayers therein. Etc.

(Mulla) Naveed Masood Hashmi in the daily Ausaf; Lahore, December 16, 2016

The mullas have demanded that the original FIR registered by the police should be discarded and a fresh one be entered. Obviously they would like to fabricate the new one to absolve themselves and add hostile and incorrect information in the amended document.

According to a press report the DCO visited the family of the deceased Muslim to offer condolences. He paid them a sum of Rs. 100,000 at the occasion.

In our opinion, while it is courteous to offer condolences to a bereaved family, it is highly improper for the state to send its functionary to a family whose member was involved in a criminal activity which could have blown up into a massacre. This visit conveys the message: *“Do what you like in the name of Islam; if you come to grief, the state will be sympathetic to your family and will support them financially.”* If this is not terrorism in the name of religion, what else is?

It is almost three weeks that this worship place is locked, and Ahmadis have no place to worship. This is what the mulla wanted. The authorities have delivered that. Mulla is the winner – thanks to his supporters.

‘Ahmadi place of worship may see court case following mob attack’ reported the Dawn on December 19. This is ominous. The mosque should be unsealed first and Ahmadis should be facilitated to pray there as they have been doing since Pakistan came into being. If the mulla wants to go to the court, he may do so; he attempted that in 1997 and quit finding it a hopeless exercise. He may try again.

The government of Punjab might object to being blamed of lethargy, inaction and indirect complicity; after all ‘we succeeded in averting a massacre, with only two dead and the mosque still intact.’ But it ignores that it had to seal the only place of worship with Ahmadis; it remains sealed weeks later to-date. Where should Ahmadis go to offer their obligatory prayers? Is it not its duty and *raison d’etre* according to the Constitution to

facilitate citizens' right to freedom of worship? The government has a huge store of tear gas shells and water cannons to deter a mob from taking an unauthorized route. Why were the police not directed to take these items to Dulmial on 12th morning? Why the worship place has not been unsealed yet, even if a judicial decision is to be sought eventually? Was sealing not the option the mulla demanded in the first place? The charge of indirect complicity of the government will stick as long as the Ahmadiyya mosque remains sealed.

Last but not least, some statistics concerning Ahmadiyya mosques, from the day a dictator promulgated anti-Ahmadi ordinance in 1984, till now:

Number of Ahmadiyya mosques demolished	:	27
Number of Ahmadiyya mosque set on fire or damaged	:	21
Number of Ahmadiyya mosques forcibly occupied	:	17
Number of Ahmadiyya mosques construction of which was barred by authorities	:	53
Number of Ahmadiyya mosques sealed by authorities	:	32

Unbelievable – but true

No state that treats some of its citizens in this manner treads a path of bliss, felicity and peace. History has its own way of retribution and the consequences of past policies and actions are fairly visible even to the dense.

3C. Pakistan Electronic Media Regulatory Authority and Ahmadis

It would not be wrong to say that so far Ahmadis are concerned the government (at least in the Punjab) has handed over its writ to the extreme right - be it mullas, TV anchors, op-ed writers, pressmen, whatever. The two incidents described below prove it beyond doubt. This happened despite the fact that a National Action Plan is claimed to be operative and a so-called 'war on terror' goes on. The foot-soldiers on both sides are falling, but the terror leaders are not only safe and sound, they indulge in their acts of extremism, and promote the violence-prone ideology blatantly and aggressively - and they win.

(i) Ahmadiyya and their persecution disallowed to be discussed on TV

Although it is difficult to say if a TV discussion on Ahmadis and their plight in Pakistan would be of any help to the beleaguered community, it is a policy with their bashers to discourage even a mention of Ahmadis on any forum. Pakistan Electronic Media Regulatory Authority (PEMRA) has found it convenient to be of the same opinion. The daily Dawn published the following story in its issue of June 18, 2016 (extracts):

Banning a programme is against freedom of expression

ISLAMABAD: The Pakistan Electronic Media Regulatory Authority (Pemra) has barred actor Hamza Ali Abbasi and Shabbir Abu Talib from hosting Ramazan shows on Aaj TV and News One respectively, for promoting controversial and sectarian views.

The governing body banned the Aaj News programme Ramazan Hamara Imam, hosted by Mr. Abbasi. In one of his recent episodes, Mr. Abbasi discussed the oppression of the Ahmadi community, asking his guest whether the state could declare a community non-Muslim. During the same episode, he said he would discuss the Ahmadi community as well as the blasphemy law during the last days of Ramazan.

During the episode, Mr. Abbasi said: "The community is being suppressed, but if you talk about it, people say you are from that community. I'm not Ahmadi, I'm a Sunni Muslim.

It appears his show caught the attention of Pemra, which banned the programme on Friday.

According to Human Rights Commission of Pakistan (HRCP) Chairperson Zohra Yusuf, Pemra has recently taken a number of decisions which seemed to be against freedom of expression.

... In a statement, Pemra said it has received 1,133 complaints through Whatsapp, Twitter and over the phone, for promoting sectarianism and violence.

The notification said any programme featuring Mr. Abbasi, Mr. Talib or the religious figure Maulana Kokab Noorani discussing this particular controversial issue or any other such topic on any other channel will also be banned.

... Several complaints have been received by the authority over the said programme, and they have been given a chance to clarify their position, the spokesperson added.

This incident will soon end up in dustbin of history, however it did expose a number of people who influence opinions in Pakistan, good or bad. Here, their brief mention will place them on record.

Those who supported Hamza Ali Abbasi's attempt to broach the subject

Dr Mehdi Hasan: Pakistan of today is not that of Jinnah; it is that of Ziaul Haq. Religious extremism reigns supreme here. All decisions are made here to placate those who promote their politics in the name of religion. The present government is doing the same. *BBC Urdu. Com*

Jibran Nasir: Thank you Hamza Ali Abbasi, for raising this important question and starting discourse on this topic which is violating fundamental rights of hundreds of thousands of Pakistani Ahmadis.

video

Asif Nawaz: He (Abbasi) went on to highlight the abuse faced by the Ahmadiyya Community in Pakistan, questioned why they weren't guaranteed their rights and also lamented on how people label the person standing up for Ahmadis' rights as an Ahmadi too. Sounds vaguely relevant to many of us, but Hamza took it to another level altogether.

Published on June 14, 2016 blogs.tribune.com.pk

Shamila Hayat: While commenting on mulla Kaukab Noorani Okarvi remark on TV that anyone who talked about Ahmadis or the blasphemy laws 'should be shot dead on the spot', posed the question about the mulla: Is he a scholar or a don or a goon? A religious goon....It really is the time we took our country back from these Mullahs and made it Jinnah's Pakistan the way it was intended to be.

Those who opposed Hamza Abbasi's line of thought

Maulvi Tahir Ashrafi, the chairman of the Pakistan Ulama Council said on social media that Aaj TV's admin should close the program in favour of Qadianis... .

Jamaat Islami: Mian Maqsood Ahmad, Amir JI Punjab said, "... If PEMRA takes no notice, the JI will take it up to the Supreme Court against the program."

The daily Ummat, 15.6.2016

JUP (Noorani)'s president Dr Abul Khair Zubair said that Hamza Ali Abbasi should be arrested forthwith.

The daily Ummat, 15.6.2016

A.K. Dogar, Ahsan Ali Khan, Imran Shahid Advocate and Z.A Malik all demanded that the anchor (Hamza Abbasi) should be arrested and prosecuted.... Ahsan Ali Khan said that such a person should have his tongue plucked, thereafter he should be lashed (*Tiktiki par*).

The daily Ummat 15.6.16

Mufti Abid Mubarak of Darul Ulum... In 1953, more than 10,000 Muslims were martyred merely because they believed that their Prophet had a right upon them.... (*Note: This statement on TV was a lie because the number of dead counted and mentioned by the authoritative Judicial inquiry in 1953 Punjab riots put the level of deaths in the entire Punjab in two figures.*)

Also, when Abbasi proposed to him to have a discussion on the TV program with an Ahmadi so that he could present arguments in favour of his belief, the Mufti immediately retorted:

"No. No. He (the Ahmadi) does not have the right to preach."

Jamil Rathore said on Abbasi's program: In an interview, Maulana Shah Ahmad Noorani had once said that apart from Sunni and Shia sects, all other sects in the sub-continent were founded by the British.

Agha Alam Rizvi (a Shia scholar, participant of the Abbasi program) said that he fully agreed with Mufti Mubarak and Jamil Rathore.

Note: It is learnt that fatwas calling for the revival of Abbasi's Nikah have also been issued, as also those declaring him to be 'deserving of being killed.'

Madeeha Hanif who on social media has posted her picture in veil and claims to be 'Social Worker at Islami Jamiat Talibat Pakistan (Official), the female student wing of Jamaat Islami, put the following post in vernacular:

- Where exactly lives this Hamza Ali Abbasi?
- Are there nearby any lovers of my Prophet? Why don't they make life unbearable for this person?
- Does no moth of the Prophet's light live on his route, who could defile him the way he defiles the (Islamic) Faith? To which school his children go?
- Would someone lovingly inform them of the defiling undertaken by their shameless father, like the grandson of Ayub Khan who shouted a slogan in favour of the Prophet before the wretched man? Would someone insult him; become a Moses in the home of Pharaoh?
- Any relative of his? Anyone who would socially boycott him for faith and stop eating at his table?
- Any friend with a sense of shame, who would tell him that he could not be his if he was not of his Prophet?
- Would someone declare to be unfriendly to him and boycott his program from today?
- Are there people who would knock at the door of Aaj TV office?
- Only those who are unnecessarily harassing poor Junaid Jamshed?
- Are there any who could en-masse start blowing their horns in front of TV's offices?
- Someone should refuse to guard the shameless Zuberi family whose billions have not sufficed to put a stop to their lust for wealth and rating and lack of scruples?
- Let some lawyer rise and in thirst for the Holy Water (*Jam Kausar*) move a court against Hamza!

Jamaat Islami's ability to generate such hate, rage, and intrigue in its youth is indeed amazing – and that too in the fair name of Islam and its Prophet (pbuh).

(ii) PEMRA wimps out of its notices to TV channels on Ahmadiyya issue

Only a few weeks after PEMRA barred Hamza Abbasi from discussion of the Ahmadiyya issue on TV, two anti-Ahmadi TV programs were broadcast on September 7, 2016. The reaction of PEMRA and its eventual conclusion provide an interesting but woeful study of the function and writ of the state in this field.

Very briefly, TV channel 92 News aired a program Subah Noor, in which Mr. Nazir Ahmad Ghazi acted as the host while Mufti Farooq Al-Qadri, Mr. Khalid Mateen and Dr. Hameed Tanoli participated. This team grossly violated PEMRA's code of ethics issued on August 19, 2015, and indulged in provocative sectarian discourse and undertook false propaganda against the founder of the Ahmadi community.

Similarly TV Channel Neo News team, Jamil Farooqi the host and Orya Maqbool Jan the guest indulged in blatantly hurting the feelings of a great number of Ahmadis who are patriotic Pakistanis. This duo called the Ahmadi community a 'Mischief' (*fitna*) and attributed fabricated claims to the founder of the community.

Ahmadiyya central office sent a formal complaint to the Chairperson of PEMRA's Council of Complaints with copies to the Federal Ministers of Interior and Information, for violation of Pemra rules and the National Action Plan.

The daily Dawn reported the incident initially in its issue of September 16, 2016 as follows:

"LAHORE: The Pakistan Electronic Media Regularity Authority (Pemra) took notice of complaints against two television channels for airing 'provocative' content against the Ahmadi community.

"Anjuman Ahmedia Pakistan president registered a complaint with the media watchdog against Neo TV and Channel 92 alongside "a large number of complaints from the general public" against content aired by Neo TV's 'Harf-e-Raz' and Channel 92's 'Subha-e-Noor' shows, a Pemra statement said.

"The complaints termed the content aired in the shows as "provocative against a minority whose members are already threatened, harassed and have suffered a number of terrorist attacks in the past".

"The complainants have also mentioned that such programming serves no national interest and is rather incitement to violence against minorities which is in violations of National Action Plan and Pemra laws."

"Pemra forwarded the complaint to the Council of Complaints in Lahore for further action, adding that complainants had requested the regulator to take action against content "promoting disharmony among people".

"The regulatory body made it clear that according to Pemra laws, both the channels and complainants will be provided with opportunities for hearing before a decision is recommended."

The regulatory body issued notices to all concerned. The accused apparently decided to confront the PEMRA, all guns blazing.

The Khatme Nabuwwat organisations' mullas made hue and cry over the PEMRA notices to the two TV channels. Some reports from the vernacular dailies are reproduced below:

The PEMRA notice to private channels is deplorable: Majlis Ahrar (Islam)

The daily Islam; Lahore, September 18, 2016

The notice issued to TV channels for the programme on Khatme Nabuwwat and rebuttal of Qadianiat is condemnable: Abdul Lateef (Tehrik Khatme Nabuwwat Rabita Committee)

The daily Ausaf; Lahore, September 19, 2016

PEMRA's decision is entirely pro-Qadianiat: Majlis Tahaffuze Khatme Nabuwwat

The daily Dunya; Faisalabad, September 21, 2016

The programme on rebuttal of Qadianiat: the notice to the channels should be withdrawn – a letter to Pemra

The programme was in accord with the Quran, Hadith and the decision of the parliament: Member Rabita Committee Khatme Nabuwwat

The daily Islam; Lahore, September 23, 2016

PEMRA should apologize for sending notices to the channels: Majlis Tahaffuze Khatme Nabuwwat

The daily Islam; Lahore, September 26, 2016

The daily Dawn eventually reported the end result in its issue of September 30, 2016:

“LAHORE: The Council of Complaints of the Pakistan Electronic Media Regularity Authority (Pemra) dismissed on Thursday the complaints of the minority Ahmadi community against two private TV channels as ‘non-maintainable’.

“The decision was made after a mob entered the Pemra office in the Cantonment area, asking the authority to quash the complaints and raising slogans against the Ahmadi community.

“Acting on complaints, Pemra had called the hosts of Neo TV’s talk show ‘Harf-i-Raz’ and Channel 92’s ‘Subh-i-Noor’ to explain their position over allegations of ‘provoking’ people to resort to violence against the minority community.

“The representatives of the community were also present there when a good number of people, including clerics, entered the Pemra office, asking the authority to quash the complaints.

“A Pemra official told Dawn that the authority had to call police to control the situation. “Police rescued representatives of the Ahmadi community who could not record their statements before the council,” he said.

“Jamaat-i-Ahmadiyya spokesman Saleemuddin said the council had issued the verdict “under pressure” and without hearing the complainants instead of taking action against those involved in putting lives of the minority community members in danger.

“The complainants in their applications to Pemra had alleged that the content aired in the two shows contained “provocative” remarks against a minority community whose members were already threatened, harassed and had suffered terrorist attacks in the past.

“The content fostered disharmony among people and incited them to violence against minorities which was in violation of the National Action Plan and Pemra laws, they said.

“Pemra said in a statement that in response to a public announcement made on Facebook by Orya Maqbool Jaan, the anchor of Neo TV, over 100 lawyers and other people, led by Mr Jaan, entered the conference room of the authority’s office and raised slogans.

“However, it said, after considering the content of the complaints and hearing the respondents, the council unanimously recommended that the complaints were not maintainable.”

It is worth mentioning that when Ahmadiyya delegation reached there, they saw a few mullas and lawyers already present there. Hassan Muaviya (brother of Tahir Mahmood Ashrafi – Chairman of Pakistan Ulama Council) was also there. This mulla is very active on anti-Ahmadiyya front and serves as ever-ready complainant in most of the anti-Ahmadiyya cases in Lahore. The Ahmadiyya delegation waited for two hours for their turn to state their case but were not invited to do so. Eventually the PEMRA called the police, but the two departments jointly decided to yield to the threatening bigots. The police were asked to provide safe return to the Ahmadi delegation who protested against non-hearing of their plea.

After the hateful programs, the Daily Times published an article titled **Neo's hate speech and PEMRA's inaction** on September 12, 2016; its opening paragraphs mentioned:

"Pakistan Electronic Media Regulatory Authority (PEMRA) is completely silent on Neo channel's abusive hate speech against the Ahmadi community. Hamza Ali Abbasi's show during Ramzan was promptly banned because Abbasi dared to speak out about the fundamental human rights of a peaceful community that has been repeatedly wronged by Pakistan since September 7, 1974. Now Orya Maqbool Jan's abuse against the Ahmadis has been allowed without check by PEMRA. These are double standards, and all I can say at this point is shame. On all of us.

"That it was hate speech is unquestionable. Ahmadis and their sect's founder, Mirza Ghulam Ahmad, were painted as British plants by Neo and Jan. Ironical to say the least! Mirza Ghulam Ahmad was for the longest time seen by the Muslim community as a valiant ideological warrior against the onslaught of Christian missionaries on the faith. This was before his more controversial claims were aired. To accuse him of being a British lackey is a travesty of justice and fair-mindedness. You can have a theological disagreement with his claims, but to try and retrofit British perfidy on to him cannot be sustained in the eyes of historical evidence."

The daily The Express Tribune published the following story as well on October 3, 2016 under the title, **"When custodians of law turn into an unruly mob,"** (extract):

"A group of lawyers, under the leadership of Lahore High Court Bar Association President Rana Zia Abdur Rehman and LHCBA Secretary Anas Ghazi, and enraged clerics from different seminaries barged in the office of Pakistan Electronic Media Regulatory Authority (PEMRA), Lahore, where its Council of Complaints was holding a meeting on the complaint of Jamaat-e-Ahmadiyya, who had accused two TV channels of airing programmes aimed at spreading hatred regarding them.

"The lawyers would have not done so had the former judge of LHC, and father of LHCBA secretary, Nazir Ghazi, not been among those against whom Pemra had initiated proceedings.

"Nazir was the host of the show, aired on September 7, in which the members of Jamaat-e-Ahmadiyya said remarks were made against them.

"The enraged lawyers and clerics also hindered the Council of Complaints to an extent that it could not continue the proceedings.

"A Jamaat-e-Ahmadiyya representative, who was at the Pemra office, had to hide in the premises to save themselves. However, the council had to carry out the proceedings under the influence of the protesting lawyers and clerics, because of which the application filed by representatives of Jamaat-e-Ahmadiyya was disposed of without the complainant being heard.

"So the rule of "no one can be condemned unheard" was compromised. No action was taken or even demanded by Pemra, under Section 186 (obstructing public servant in discharge of public functions) of Pakistan Penal Code."

The above led to the claim: "The rejection of Qadiani application against TV channels is our triumph: Khatme Nabuwat Rabita Committee"

The daily Islam; Lahore, September 30, 2016

Khaled Ahmad, a renowned columnist has recently written a book: **Sleep Walking to Surrender; dealing with terrorism in Pakistan**. It was briefly reviewed in The Friday Times of September 30, 2016. Following extract of that review appears relevant to this case, in particular the mention of 'deep state':

"Non-state actors, and the extremist terror outfits they control, pursue extortion, kidnapping and murder to fund their activities, and receive ideological, financial and logistical support from the deep state. The

army continues to use them in its India-centric agenda. Civilian institutions are intimidated and individuals who speak out against the terror outfits become targets of their retribution. Violence, not law, increasingly commands human conduct, and the state's willingness to enter into 'peace talks' with the Taliban is viewed as a form of surrender to extremism.

"Khaled Ahmed is Pakistan's most respected columnist, and his formidable expertise on the ideologies of extremism is internationally acknowledged. In *Sleepwalking to Surrender*, he analyses the terrible toll terrorism has taken on Pakistan and appraises the portents for the future."

The extremists' comment on the PEMRA decision on the Ahmadiyya complaint

The incident was a clear victory for the bigots of the right wing, and a demonstration of 'wakeful surrender' of the state authority. The victors celebrated it in op-ed columns of vernacular newspapers. We produce below extracts from one such op-ed published in the daily *Islam* of October 3, 2016. It is titled: **Qadianis' defeat in PEMRA**.

"...We were informed on the evening of September 28 that there will be a hearing of the Notices at 2 p.m. on September 29, issued by PEMRA to the two TV channels. On Thursday 29 September 2016 at 2 p.m. when Mr. Nazir Ahmad Ghazi (Channel 92) and Mr. Orya Maqbool Jan (New News) turned up at the court (office) of Dr. Mehdi Hasan and other members of PEMRA Lahore Council, (they found that) a large number of leaders and workers of Majlis Ahrar Islam, Aalami Majlis Khatme Nabuwwat, JUP and all other denominations, and lawyers, students and representatives of other groups were present at the location.

"On commencement of the hearing, Mr. Muhammad Matin Khalid, Mr. Nazir Ahmad Ghazi, Mr. Orya Maqbool Jan and Mr. Azhar Siddique advocate high court, drunk with the love of the Prophet (PBUH) defended the programs of the TV channels and explained the Qadianis' status in constitution and law. Dr Mehdi Hasan and other members of the PEMRA Lahore Council gave their decision in favour of the programs of the TV channels. At this, there were deafening shouts of slogans of Allah o Akbar, Taj-o-Takht (crown and throne) Khatme Nabuwwat - Long live. Mr. Orya Maqbool Jan addressed all those assembled there, and thus Qadianis came to disgrace."

The follow-up was interesting and deserves a place in records. The same evening chairperson of the complaints council Dr. Mehdi Hassan spoke to Voice of America and denied dismissing the complaint and said:

"If something else has been published in the press release then whoever wrote that did it due to the pressure of the 100 or so people who raised slogans.

"I implored the crowd that we have not yet made a decision on whether the complaint of the Ahmadiyya community is maintainable or not and due to the atmosphere that has been created in the conference hall, we cannot objectively make a decision. Yet they continued to raise slogans and alleged that I am not authorized to make the decision on the complaint since they have doubts about my faith."

3D. Almost unbelievable harrying tale of an Ahmadi in District Khushab – and his response

Ahmadis, all over Pakistan, nearly all of them, have come across persecution of some sort. Each one has his own story to tell, but this is generally confined to single incident. However, there are Ahmadis who have lived in environment of stress and strain for years. They suffer harassment in their neighborhood, at their job, in dealing with authorities, everywhere. Their plight is rarely reported in detail. Here is one such tale, however. It is printed to place on record a typical story of an Ahmadi in Pakistan and his life in the early years of the 21st century AD.

Chak 2 TDA, District Khushab, Punjab: Rana Inamullah Khan s/o Rana Nasrullah Khan has been facing severe hostility for his faith in his village and in the town of his work. His story is a sample of true history the like of which, or even worse, or less, other hundreds of thousands Ahmadis have experienced over many decades in Pakistan. It also reflects amply the attitude of authorities, the mullas, the society etc on the Ahmadiyya issue in the early 21st century in Pakistan. It is therefore placed on record. It is the victim's personal account, sent to the Ahmadiyya central office through his district Amir. There is internal and external evidence that his narrative is authentic. The documents he attached as evidence are not reproduced here but are available with his narrative in the office record, for any future researcher. His narrative follows.

This humble self is targeted these days by the extremist anti-Ahmadi movement (Khatme Nabuwwat). I send this report, as per office norm, for prayers and guidance.

Introduction: I, Rana Inamullah Khan s/o Late Rana Nasrullah Khan am a resident of Chak Nr. 2 TDA, District Khushab. At present I am Sales Manager of the Mobilink office in Qaidabad, Distt Khushab. Chak 2 TDA is about 20 kilometers from Qaidabad. I am also *Qaid* (Head) of the Ahmadi youth organization in District Khushab.

Antagonists: 1) Mr. Shams Shah, an advocate in Qaidabad, 2) His father, who is an influential Pir (holy Joe) and head of the End of Prophethood local chapter, 3) Mullah Athar Hussain Bokhari s/o Karamat Hussain Bokhari, who instigated massacre of Ahmadis in Takht Hazara in November 2000.

Report: In 2006, I was appointed Asstt Manager of the Mobilink franchise in Qaidabad. Within six months Pir Shah Zaman came to know that I was an Ahmadi. The Pir owns a hotel close to my office. The Pir sent for me and told me that he had learnt that some of my relatives were Ahmadis. I told him that I myself was an Ahmadi. At this, the Pir was forthright, "In that case, revert to Islam. For that I give you three days for deliberation. Let me know of your response after due consideration. In case of a negative response we'll bring you a bad end (*tumhara bura hasher kar dein gay*)." I told him that my response would be the same after three days as it was at that very time; I am an Ahmadi and would remain so. At this, the Pir blurted out a number of threats before showing me the door. From then on he issued orders to stop provision of food and drinks to me from his restaurant.

A few days later anti-Ahmadi stickers and posters appeared outside our office. These mentioned that the 'manager' of the franchise was a Qadiani and that it was *Haram* (unlawful in Sharia) to do business with Qadianis. When nothing came out of this, the Pir sent message to Mr. Nisar Ahmad, the owner of the franchise to dismiss the Qadiani manager. Mr. Nisar Ahmad is a decent man, devoid of religious prejudice; he told the visitors that he had no complaints against the manager and hence would not fire him. At this the delegation threatened him to dismiss the manager or be ready for arson attack on his office as well as the manager. (Copy of the poster is attached).

Mr. Nisar's response was courageous; he did not fire me. He, however, advised me to not come to the office for a few days and run the office by phone from home. I did that for nearly a month; thereafter I started coming to the office again.

This difficult situation brought me a reward as well; I was promoted from the rank of Assistant Manager to Manager. God be praised.

In those very days, my younger brother, Rana Zeeshan (now the local community president in Chak 2 TDA) was scheduled to be married in an Ahmadi family in Qaidabad. Opponents of Ahmadiyyat campaigned in Qaidabad for a total boycott of both the Ahmadi families during this happy event. They threatened that those who would participate in any way in the wedding will be excommunicated (*deene*

Islam se kharij). As a result I could not hire a transport from the town for the occasion. The bride's family could not rent tents and crockery for the reception. They could not find a caterer either. They could only hire a cook, but the mullas made him quit at the time of the banquet. They threatened the security of the wedding party and spread such fear and concern that nearly 50% of the guests had to undertake guard duty. Nevertheless, the event was a success and the bride departed on schedule. Some decent non-Ahmadis joined the happy event.

After the event, mullas prepared a list of non-Ahmadis who had joined the wedding reception. They hung this list in the mosque and declared that they were 'outside the pale of Islam'. Some of the mullas exchanged hot words with a few of these listed Muslims. A delegation of mullas visited Ahmadi homes in Qaidabad and told them to revert to Islam within three days, or face grave consequences. This group came to my office as well; but I was absent on duty.

As all their efforts came to naught, a delegation of mullas visited the head-office of Mobilink. There they accused me of preaching, distributing pamphlets, spreading Qadianiyat etc and demanded my dismissal. They threatened that the franchise office was at risk of an arson attack. Thereafter the Mobilink held an inquiry and sent them reply that they had received no supporting evidence, as such the head office had no complaint against the manager; no action against him was called for, accordingly. However, as a result of the delegation's campaign against me, some shop keepers stopped loading Mobilink for a few days and forbade me entering their shops. This happened for almost three days; thereafter it was 'business as usual.'

These opponents, faced with repeated failures, followed me to the village of my residence, Chak Nr. 2 TDA. They noticed the Ahmadiyya mosque there, and filed a fresh application dated 13 September 2012, with the police SHO of Mitha Tiwana that the Ahmadi president had built a mosque with minarets, looking like that of Muslims. The police had not yet completed their inquiry, when mulla Athar Hussain Bokhari came to know that our mosque was built on a plot officially designated for a mosque, so he filed yet another application with the police that Ahmadis had occupied a Muslims' mosque; it should be restored to Muslims. (This case, after many references to courts and the administration, culminated in finally handing over the Ahmadiyya mosque and the missionary's residence to non-Ahmadis on the orders of the DCO Mr. Zia-ur-Rahman, a brother of Mulla Fazlur Rahman (president JUI-F). As a result Ahmadis in Chak now have no place of worship.

In the days of the mosque controversy, my sister was to be married. The bridegroom arrived with his party. The mullas, in violation of the centuries-old local tradition, arranged for a police visit to the village for inquiry. However, the visiting police officer Mr. Ishtiaq Hussain ASI was a very decent and polite man; he was apologetic over his untimely visit, quietly made his inquiry and went back. May Allah reward him profusely.

My opponents switched over to another trick. They initiated a Message on their mobile phones: "Assalamo Alaikum. The manager of Qaidabad Mobilink is a Qadiani. It is *haram* to do any business with Qadianis. As such, implement Boycott against the Qadiani manager w.e.f. today. Tahaffuz Khatme Nabuwwat, Qaidabad, District Khushab."

After this message was circulated in Nurpur town, the shopkeepers stopped buying 'the load'. I was passed a threat that if I entered Nurpur, I would be killed. At this occasion, Mr. Hasnain Shah, one of the shopkeepers in Nurpur, displayed extraordinary courage to invite me to Nurpur assuring me full security. He also sent a challenge to the bigots that: "Mr. Inamullah Khan is at my shop; if anyone dares, come and touch him." At the time he assured me that he alone would meet my sales target,

resulting in no loss to my business. Other shopkeepers noticed that Mr. Shah had taken a stand and was earning the entire profit, so they restarted buying the load. That was the end of this drive.

The mullas somehow got hold of my private phone number. They used it to convey me their dire threats. This caused me concern, but I stayed undeterred. God rewarded me once again. I was an employee of Mr. Nisar; now Mobilink registered me on their own pay-roll and appointed me their Sales Manager and responsible for the franchise.

As *Qaid* of the Ahmadi youth organization, I was receiving my organisation's mail in the office. I noticed that someone would open it before delivering it to me. Thereafter I changed my address; but the malpractice continued. I had to request the senders to change the courier service.

Hostility against me was perpetual; it came forth in different forms. One of the leaders of the opposition had an FIR registered with police against Mobilink, in my name, for wall-chalking Mobilink ads. The police informed me seven days after its registration – violating the rules. Apparently the aim was to declare me a “proclaimed offender” for failure to report to the police. I rushed to a court to obtain ‘bail before arrest’. Mobilink is defending me in this case, although I am sure that the FIR was based on religious prejudice. (Copy of FIR 264/2016 P.S. Qaidabad is enclosed)

Mullas have approached a civil court as well against four Ahmadis, including me, that we intend to occupy a mosque with the help of influential persons. All this is legal harassment through baseless litigation. (Copy of their application is attached.)

Recently on April 27, 2016 I went to the shop of one Sanaullah in Qaidabad for business. He used to be courteous to me, but this time he did not respond to my *Salaam*. On my asking the reason, he behaved badly and proceeded to bash me up. “You a Qadiani, how dare you enter my shop”? he said. A few other shopkeepers in the bazaar came to my rescue, and I went back to my office where I informed my head office of the incident. Mobilink decided to have an FIR registered. The SHO advised otherwise, “It will become a religious issue; do not ask for an FIR.” A few days later the bigots put up an application to the police that I, being a Qadiani, violated the law by wishing *Salaam*. The SHO has not yet registered an FIR, but the issue is alive and the mullas are insisting for action against me.

These mullas approached the SHO, Mitha Tiwana as well, against me. The SHO resisted registration of a case against me. He is under political pressure of the MNA and the MPA in support of the mullas. Such is the predicament of some police officials.

Recently, a few distant non-Ahmadi relatives contacted me about Ahmadiyyat. One of them expressed his wish to join the community. Sensing some conspiracy, I made inquiries and discovered that these people were under the influence of some hostile mullas from Harappa and were tasked to lay a trap for me.

Mr. Mohammad Yusuf Kathgari, my octogenarian grandfather of Abbottabad suffered 3 months incarceration in his old age. On release he died within three months.

My maternal uncle, Basharat Ahmad suffered physical torture at the hand of hostile clerics in Abbottabad. His wound marks are still visible on his body, 25 years afterward.

Please pray for me to remain steadfast and bear up with these tribulations and trials. By the grace of God my spirits are high and I am not scared nor on tenter-hooks.

The opposition is picking up pace. Anti-Ahmadi stickers have been pasted on shops close to my residence. These direct, “Qadianis may enter the market only after they revert to Islam.” These stickers have been deliberately pasted in shops that I visit for business.

Anti-Ahmadi ‘End of Prophethood’ rallies have been held in four villages near Chak 2 TDA. People have been told that Qadianis are *Kafir* and *Wajib-ul-Qatl* (must be killed). “We took away their

mosques. Now take away their lands. Kill them or make them flee”, said a mulla who addressed the crowd.

Some non-Ahmadi friends have advised us, two brothers, that we should fall back from the frontline, as it is getting dangerous at present.

We have heard that the opposition is considering expulsion of our children from schools, in league with school authorities.

Please advise me what to do? At one occasion when we called upon the DCO for justice, he told us bluntly, “You may take me as belonging to your opposition, as well.”

Endorsed by the Ahmadiyya Amir, District Khushab on May 15, 2016

Some opinions in the Pakistani press

The constitutional safeguards offer no protection and guarantee no rights against this criminalization of the very existence of Ahmadis. It can only be undone by revisiting the debates and processes that criminalized the religious and political identity of Ahmadis. Until and unless this happens, people like Shakoor Bhai will continue to suffer.

<http://tns.thenews.com.pk/beyond-anti-Ahmadi-2nd-amendment-pakistan-constitution/#>

Last year, the CII mulled whether the Ahmadis were merely non-Muslims or apostates. The latter would mean that the entire community was ‘wajib-ul-qatl (liable to be murdered).

Right next to the parliament, and the Supreme Court of Pakistan, a group of government appointed officials discussed the genocide of an entire religious community.

Khuldun Shahid in The Nation of December 20, 2016

The greatest obstacle to Muslims’ progress is Maulvi: Hasan Nisar

The daily Jang; Lahore, December 19, 2016

So said Voltaire in his ‘Treatise on Tolerance’(1763):

“O different worshippers of a peaceful God! If you have a cruel heart, if, while you adore he whose whole law consists of these few words, ‘Love God and your neighbor,’ you have burdened that pure and holy law with false and unintelligible disputes, if you have lighted the flames of discord sometimes for a new word, and sometimes for a single letter of the alphabet; if you have attached eternal punishment to the omission of a few words, or of certain ceremonies which other people cannot comprehend, I must say to you with tears of compassion for mankind: Transport yourselves with me to the day on which all men will be judged and on which God will do unto each according to his works.

And Barron de Montesque pointedly said:

There is no more cruel tyranny than that which is perpetuated under the sheild of law and in the name of justice.

4. Murders in the Name of Faith; Assaults and Attempts

To kill Ahmadis for their faith is among the priority items on the check-list of anti-Ahmadiyya leadership. They go about this in two ways: murder through indoctrinated volunteers, or through hired assassins. Given the money, it is not difficult to rent a killer in present day Pakistan, and the mullas are very well-funded. When the target of an assassination is an Ahmadi, authorities take an indifferent attitude to bringing the culprit to justice. The few who get caught are either acquitted or given light sentences. Killing an Ahmadi is largely risk-free for the killer.

Mullas in Pakistan also freely use the fatwa of Wajib-ul-Qatl (must be put to death) against whoever they please. There is no legal penalty against this gross incitement to criminal act. People willing to implement a fatwa can usually be found, so it is not uncommon for a fatwa to be followed by a spate of killings. While Ahmadis are the frequent victims of this deadly tool, others are also targeted in this way. Governor Salman Taseer was one of them. There is an urgent need to criminalize such fatwas. Bangladesh has passed such a law.

Since the promulgation of anti-Ahmadi Ordinance XX, over two hundred fifty Ahmadis have been killed for their faith alone. Not even 1% of the perpetrators were given the deserved punishment.

Ahmadi stabbed to death for his faith

Kot Abdul Malik, District Sheikhpura; March 1, 2016: An Ahmadi youth, Qamar ul Zia was murdered outside his house in broad day light in a religiously motivated attack. The Ahmadiyya central office released a press statement; its English translation is given below:

Kot Abdul Malik: An Ahmadi youth, Qamar ul Zia, stabbed to death outside his home in a religiously motivated attack.

Anti-Ahmadi hate campaign is underway in the area for a long time: Spokesperson Ahmadiyya community

Chenab Nagar (PR): Today, 1 March 2016, an Ahmadi man, Qamar ul Zia, was stabbed to death outside his house in Kot Abdul Malik, Sheikhpura, in a religiously motivated attack. He was bringing his kids back home from school when two unknown assailants attacked him with knives in broad daylight. He received multiple wounds and died on the spot. The deceased is survived by his father, wife and three young children. The eldest son is 8 years old and youngest daughter is only 2 years old.

Qamar ul Zia owned a mobile phone shop adjacent to his home and had been facing religion-based hostility for being an Ahmadi. In 2012 he was harassed by opponents of the community, after which on August 2012, he lodged a complaint in the Factory Area police station and was forced to leave his home for a short while. Instead of protecting his rights, the police, under pressure from certain religious groups, removed



the inscription 'Muhammad Ali' (the name of his father) from the gate of his house and other Islamic inscriptions like *Mash'Allah from his shop*. He was also beaten in 2014 for being an Ahmadi.

Expressing his grief at this tragic murder, the spokesperson of Jama'at Ahmadiyya, Mr. Salimuddin said that anti-Ahmadi hate literature, freely distributed throughout the country, gives rise to incidents like this. He said that according to the National Action Plan those responsible for inciting hatred were to be disciplined, but this does not happen when Ahmadis are targeted. He added that the murder of Qamar ul Zia was clear evidence of the failure of the authorities in protecting innocent Ahmadis in Pakistan. If those who had been agitating against the deceased had been dealt with firmly in the past then one precious human life could have been saved. He demanded that the assailants be pursued with the full force of the law and brought to justice.

Mr. Zia was a practicing Ahmadi and held important post in the Ahmadiyya youth organisation. Sometime ago he was subjected to grave manhandling by participants of an anti-Ahmadi procession.

According to a section of the media, this murder was in response to the state action of hanging of Mumtaz Qadri, the governor's killer.

Since promulgation of anti-Ahmadiyya Ordinance of 1984 two hundred and fifty-six Ahmadis have been killed for their faith by their opponents.

Ahmadi murdered in Karachi where 'operation' underway for over two years

Following press release was issued by the Ahmadiyya central office in Rabwah.

Press Release

Karachi: An Ahmadi, Dawood Ahmad murdered outside his house due to religious hatred Since (the Anti-Ahmadiyya) discriminatory laws in 1984 to-date 30 Ahmadis have been killed in Karachi alone.

Chenab Nagar: (PR) Mr. Dawood Ahmad S/o Haji Ghulam Muhiyuddin, 55, was shot dead in Gulzar Hijri, Karachi last night by unidentified assailants due to religious hatred. He was waiting for his friend outside his house when two unidentified men came on a motorbike; the man sitting behind disembarked and opened fire at him, and they fled thereafter. Three bullets hit him, one in the chest, two in the abdomen. The assailants also fired shots at Mr. Ahmad's friend who had already reached there, as he hurried to help him. Both were rushed to the hospital. Mr. Dawood was critically injured due to the shots that damaged his entrails and liver and loss of blood due to the chest injury. He was operated upon but did not survive. His friend was also operated upon; he is now stable. The murdered victim is survived by his three sons; his wife died a few years ago. Mr. Ahmad was a noble, practicing Ahmadi who had no personal vendetta with anyone. He was target-killed solely for being an Ahmadi. Incidents of shooting Ahmadis have happened in this area in the past as well. His remains will be brought to Rabwah for burial.

Mr. Saleemuddin, the spokesman of Jamaat Ahmadiyya strongly condemned this distressing incident and expressed deep grief. He said, "Mischievous and baseless propaganda is going on all over the country against Ahmadis; this is the basic reason of such grievous incidents. It was announced in the National Action Plan that action would be taken against the promoters but it is sad to say that elements who promote hate against Ahmadis are not only free but are busy spreading hateful propaganda openly without any fear. Thirty Ahmadis have been killed in Karachi and not a single murderer has been brought to justice till now. Consequently extremist elements feel encouraged." He demanded of the administration that Dawood's killers be arrested immediately and brought to justice.

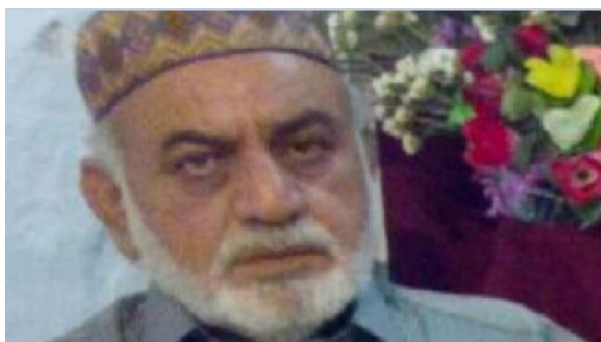
Asian Human Rights Commission's candid statement

The AHRC released the following (IMMEDIATE) statement on 27 May, 2016 after the murder of Mr. Dawood Ahmad in Karachi two days earlier. The commission minced no words and said almost all that was relevant in principle on the issue, (extracts):

PAKISTAN: Investigation failure leads to the killings of Ahmadis

...

According to media reports, Mr. Dawood was waiting for a friend outside his house when two men came on a motorbike and opened fire on him and fled. Three bullets hit him: one in the chest and two in the abdomen. He was injured critically and was rushed to hospital, but he did not survive.



Since 1984, thirty Ahmadis have been killed in Karachi. To date not a single murderer has been brought to justice. The State, in order to appease its allies, i.e. the religious fundamentalist and political religious party does not investigate murder cases of Ahmadi victims.

The investigation and prosecution are non-existent when it comes to the murder of an Ahmadi because the State is prejudiced and biased against the community. The beleaguered community is left high and dry; even the Judiciary maintains a deafening silence on the injustice. Fearing a backlash from fundamentalists, no judge dares speak in defence of an Ahmadi. Religious sentiments are allowed to colour State policies so much so that the minorities, particularly Ahmadi no longer feel safe in the country.

The failure of the State is not only in failing to provide protection to religious minority groups, but it is also in providing patronage to such killings by not investigating the killings. The personnel in the police and other law enforcement agencies are themselves so biased that they avoid investigating Ahmadi murders.

The nascent and ineffective National Action Plan was devised primarily to curb religious hatred and fundamentalism; however increasing incidents of targeted attacks on minorities has showcased the manifest loopholes in the plan. The elements who have promoted hate against Ahmadis do not only roam free; they continue to be busy spreading hateful propaganda, without any fear of State action. Pakistani authorities have so far shown no interest in curbing the activities of these groups.

...

Years of institutionalized discrimination against the Ahmadiya Community and its persistent vilification have led to extreme apathy, where even the mass murder of Ahmadis in Lahore on 28 May 2010 failed to elicit any kind of public outrage. The murder of an Ahmadi is in fact praised and encouraged by the so-called guardians of Islam, and the murderer is extolled and revered. In a country where murderers are celebrated and Ahmadi Noble prize winner Dr. Abdus Salam is vilified, it is only natural that society's fault lines deepen each day.

The utter disregard for the rule of law and complete impunity to law enforcement agencies is a recipe for disaster for Pakistan's minorities especially Ahmadi Community, who, despite having the constitutional guarantee of state protection, are left to fend for themselves. State bias and prejudice is apparent in the judicial and administrative attitude towards the Ahmadi; they are made to suffer incessantly for their beliefs and denied promotion and jobs in State departments. They are not even allowed to openly profess their beliefs; their properties and even graves are not exempted from being vandalized by the unruly fundamentalist. The State does not intervene to protect the life or property of an Ahmadi, despite its obligation to protect its citizens.

...

It's been 40 years since Ahmadis were declared non-Muslims through an amendment in the Constitution, which resulted in wide scale persecution and victimization of the sect. Nowhere in the world does any minority suffer such persecution at the State level. Ahmadi's, despite playing a pivotal role in the politics of the country since its inception have been alienated, their political representation has been reduced to nil. It is becoming increasingly difficult for the Community to profess its religious belief with freedom and without fear despite the constitutional guarantee under Article 20, which stipulates:

Subject to law, public order and morality:

- (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."

...

The Asian Human Rights Commission urges the government to fulfill its duty to protect the minorities, including the Ahmadi, as per the country's laws and its constitution. The AHRC also urges the government to immediately arrest the murderers of Dawood Ahmad.

AHRC-STM-082-2016 27 May 2016

Ahmadi doctor shot dead in Attock for his faith

Rabwah; June 4, 2016: Ahmadiyya central office in Pakistan issued the following press release:

Attock: Homeopathic practitioner, Dr Hameed Ahmad killed outside his home in a religiously motivated attack

Two Ahmadis killed for their faith in the last ten days

Chenab Nagar (PR). Yesterday, 4 June 2016, Dr. Hameed Ahmad, a 63-year old homeopathic practitioner was killed outside his home in Darul Salam Colony, Attock, by unknown assailants. According to reports, the deceased was returning home from his clinic after the midday prayer. When he arrived at the gate of his house unknown assailants approached him on a motorcycle and opened fire. One of the shots struck him in the head causing him to die on the spot. After the assault the attackers managed to make a swift getaway.



Dr. Hameed Ahmad had been facing threats and intimidation for some time now on account of being an Ahmadi. Almost a year and half ago his clinic survived an attempted arson attack. Despite all this he remained committed to his work until the very end and was recognized by all who knew him as a decent and upright man. He is survived by two sons and three daughters.

Expressing his grief at this tragic murder, the spokesperson of Jama'at Ahmadiyya, Salim ud Din said:

"I am shocked and saddened at the news of Dr Hameed Ahmad's murder. This is a pain that Jama'at Ahmadiyya has long had to get used to. Only recently on May 25, another Ahmadi, Mr. Daud Ahmad, was killed in a similar targeted attack in Karachi. It is a cause of great concern to us that in the space of ten days, two innocent Ahmadis have been gunned down outside their homes. It seems that members of the community are again in the crosshairs of extremist groups. On the one hand the authorities speak of good governance, and on the other nothing is done to safeguard the rights of Ahmadis in Pakistan. Hate-speech against Ahmadis has become a matter of routine in the country and enables tragic events like this to take place. The National Action Plan (NAP) was meant to crackdown on hate-crimes but it seems that this isn't the case when it comes to Ahmadis. I call on the authorities to apprehend Dr. Hameed Ahmad's killers as quickly as possible and send out a clear message that attacks such as this will not be tolerated and dealt with in the harshest terms.

Later, Ahmadiyya director of public affairs wrote a letter to all the concerned authorities and informed them of the circumstances in which this murder took place. He urged them to do the needful to stop this routine killing of Ahmadis.

Another Ahmadi shot dead in Karachi in a month

Karachi; June 20, 2016: The daily The News posted the following report on the [news.com.pak/print/129357/-second-Ahmadiyya-](http://www.thenews.com.pak/print/129357/-second-Ahmadiyya-)

Karachi: A member of the Ahmadiyya Community - a practicing homeopathic doctor was shot dead in a targeted attack on his clinic in the city's Malir district late on Monday night.

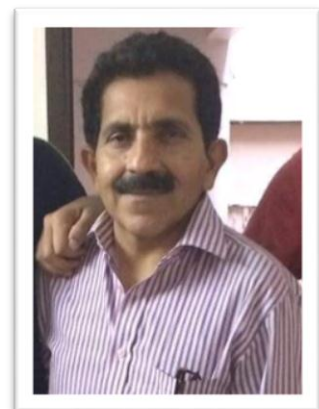
Dr. Chaudhry Abdul Khaliq, aged between 40 to 50, was fatally targeted by unknown assailants at his clinic in Ali Town, Sikandar Goth within the Sachal police limits.

District Malir SSP Rao Anwaar said Dr. Khaliq, a resident of Metroville-II, was attending to patients when two attackers entered his clinic, asked specifically for Dr. Khaliq and shot him once in the head at close range. No one else was hurt in the attack which was carried out with a pistol, according to the officer.

The SSP added that none of the witnesses managed to get a glimpse of the attackers' faces as the area was without electricity at the time of the shooting.

Since the victim had been shot in the head, his chances of survival were extremely slim and he had passed away by the time he was shifted to the Jinnah Postgraduate Medical Centre (JPMC).

As per SSP Anwaar, initial investigations revealed that Dr Khaliq was not facing any specific threats and the murder was mostly likely a sectarian hit. A case was reported and investigations were underway.



In messages posted on Twitter after the condemnable attack, spokesperson for the Ahmadiyya community, Saleem ud Din, pointed out that this was the second such attack on the community in Karachi in less than a month.

On May 25, Dawood Ahmad, 55, was fatally injured when unknown assailants shot at him outside his house near Metroville, Block-2 of Gulshan-e-Iqbal.

The statement highlighted that yesterday's attack was also in the same district and that Dr Khaliq's clinic and home were in the same locality as Dawood Ahmad's.

...This is the 2nd incident in same area of same nature. All in a month's time. Many Ahmadis have been targeted for their faith in this specific locality and authorities are well aware (sic) about it. Yet there is no action, said Saleem ud Din in his messages on Twitter.

Dr. Khaliq, he further shared, has left behind a widow, a daughter and two sons.

A report compiled and published by the Jamaat-e-Ahmadiyya (JA) in April this year, shed light on the significant increase in hate propaganda against the community over the past one year.

As per the data released, to-date, 323 Ahmadis had so far survived murder attempts, 27 of their worship places had been demolished, 32 sealed, 16 illegally appropriated and 39 graves of Ahmadis have been desecrated and bodies of 65 have been refused burial in mixed cemeteries.

Still another Ahmadi murdered for his faith in Karachi

Karachi; November 27, 2016: Mr. Sajid Mahmud was shot dead in Karachi in Gulzar Hijri neighborhood. It is the third such murder since May this year. Ahmadiyya central office in Rabwah issued the following press release on this occasion.

Press Release

An Ahmadi, Sheikh Sajid Mahmud killed for his faith outside his home.

Third target-killing in this area this year: Spokesman

Chenab Nagar (PR): Unidentified persons target-killed Sheikh Sajid Mahmud, an Ahmadi, for his faith on 22 November in Gulshan Kaniz Fatima, Gulzar Hijri, Karachi. He was 55.

Sheikh Mahmud had a business of spare parts for flour mills. He came out in the evening, after the Maghreb prayer to board his car when 4 persons on two motor cycles, waiting outside for him, opened fire. One bullet hit him from the right in his ribs and came out from his left. Another bullet hit him in the leg. He was rushed to a hospital but he died before the doctors attended to him. His dead body is being taken to Rabwah for burial.

Sheikh Mahmud had no personal vendetta with anybody. He was killed only for being an Ahmadi. This year he is the third Ahmadi killed for his faith in Gulzar Hijri. Earlier, Mr. Daud Ahmad was murdered in this neighborhood on May 25, 2016 and Chaudhry Khaleeq Ahmad on June 20, 2016.

Mr. Saleemuddin, the spokesman of Jamaat Ahmadiyya strongly condemned this brutal murder. "Murder of a third Ahmadi within a year in this neighborhood is indicative of planned action against Ahmadis," he said. A hate campaign goes on against Ahmadis in Pakistan including Karachi, and Ahmadis are being targeted. He expressed the concern that as per National Action Plan, hate speech and hate propaganda were to be disallowed but it is regretted that violence and boycott are preached against Ahmadis, and authorities let this pass. The spokesman demanded that the murderers of the victim be arrested without delay and those committing crimes against Ahmadis be brought to justice. "Peace-loving patriotic Ahmadis should be provided protection," he said.



It is relevant to add that Mr Mahmud was a very decent person and very mild in character. He has left behind a widow, a grown up son and daughter.

It is surprising that law enforcing authorities have not been able to identify the murderous gang who do not hide their identity nor their sectarian hate towards Ahmadis in the name of End of Prophethood.

Confession of an Ahmadi's murderer

Kot Abdul Malik, District Sheikhpura; March 29, 2016: An Ahmadi, Mr. Qamaruz Zia was stabbed to death by Muhammad Waqas in broad daylight on March 1, 2016.

Waqas was presented to the District Police Officer on March 29, 2016. Mr. Zia's younger brother Mr. Mazhar Ali was also present at the occasion.

There, Waqas confessed to the murder of Mr. Zia. "After the hanging of Mumtaz Qadri, Zia said to me, 'If your Prophet was powerful enough why did he not save Qadri'; at this I got incited and killed him", Waqas stated. DPO asked him if there was anybody else present when Zia said that. Waqas replied in the negative. "Did you inform anyone of Zia's remarks?" to this also Waqas replied in negative. "I was alone at the time of killing and I did it on my own and raised slogans after the act of murder that I had killed a *Mirzai*", he asserted. DPO asked him if he was ashamed of his act? He replied, "I am proud of my act that I have killed a blasphemer."

Waqas also revealed that he undertook a court marriage which was not successful, and that he had no children.

In fact Mr. Zia did not make the alleged comments; the killer told a lie. Also he was not alone at the time of the assault, but was accompanied by another fellow who held the victim while Waqas stabbed him.

DPO remarked that the accused deserved to be hanged, and sent him to prison. He also expressed the opinion that the accused wanted to take advantage of the prevailing religiosity in the country.

A few sympathizers of the killer came to the DPO's office to monitor the inquiry.

Ahmadi shot dead

Rabwah; January 11, 2016: Mr. Bilal Ahmad was shot dead by unknown pillion riders here.

He closed his shop and was on his way home at approximately 9 p.m. Some unknown pillion riders opened fire at him and fled. Three bullets hit Mr. Ahmad in his head, shoulder and back. He was taken immediately to Allied Hospital Faisalabad but did not survive the injuries.

Jamaat Ahmadiyya spokesperson Mr. Saleemuddin said that attacking a non-controversial Ahmadi man with such barbarity was shocking, adding that the motive behind the cold-blooded murder was not yet clear.

Assault on an Ahmadi

Karachi; January 27, 2016: Mr. Javed Ahmad Khokhar and Rana Iftikhar Ahmad, Ahmadi residents of the County Garden were returning home at night when some unknown assailants fired three shots at them. Mr. Khokhar was hit in his arm near the shoulder. He was immediately shifted to a hospital. He survived as a result of effective treatment.

Assault on an Ahmadi for his faith

Hafizabad; March 2016: Mr. Muhammad Ashraf, Ahmadi was going to his farm when a mulla intercepted him and slapped him powerfully. In the second attempt Mr. Ashraf held his hand, and the attacker withdrew. Mr. Ashraf's eye got sore and his ear got hurt due to the impact of the slap. He suffered severe ear ache for days.

When Mr. Ashraf's uncle came to know of it, he went to the house of that mulla, whose relatives then hid him inside. Later at night the mulla's relatives came to see Mr. Ashraf's uncle and sought pardon. They were forgiven.

It was learnt later that the mulla was following Mr. Ashraf for some days to harm him.

Extracts from Supreme Court's judgment SMC No. 1/2014 etc. of 19th of June, 2014

- ✓ *For instance, the Court was surprised when the learned Additional Advocate General, Sindh, on Court query submitted that the desecration of places of worship of minorities was not blasphemous and not an offence under the Pakistan Penal Code. When he was confronted with Section 295 PPC he had nothing to say but to concede that desecration of places of worship of even a non-Muslim is an offence under the PPC.*
- ✓ *One of the famous Fourteen Points enumerated by Mohammad Ali Jinnah on proposed constitutional changes was that "full religious liberty, i.e. liberty of belief, worship and observance, propaganda, association and education shall be guaranteed to all communities. Furthermore, adequate, effective and mandatory safeguards should be specifically provided in the Constitution for minorities in these units and in the regions for the protection of their religious, cultural, economic, political, administrative and other rights and interests in consultation with them as stated in the Resolution adopted by the 27th Annual Session of the AIML at Lahore on 22-24 March 1940, which we now celebrate as Pakistan Day.*
- ✓ *It is in the nature of an Equal Religious Protection Clause conferred on every citizen, every religious denomination and every sect thereof. This equal religious protection clause is in the same nature as the equal justice under the law and equal protection under the law clauses conferred under Articles 4 and 25. In other words, every absolute equality and there is no distinction among citizens, religious denominations and sects thereof, as far as the right to religious conscience, is concerned.*
- ✓ *The very term law, public order and morality has been used in non-religious terms as the notion of law or public order or morality is not reducible to the Islamic meanings of these terms. Therefore, Article 20 has a certain preeminence in the Constitution being only subject to the general restrictions of law, public order and morality, which three terms cannot be interpreted or used in such a restrictive way as to curtail the basic essence and meaning of the pre-eminent right to religious conscience. It requires a strong moral courage for an individual or a nation to apologize for having wronged a community. It is time for us as a nation and as individuals to have a moment of reflection, a moment of soul searching and perhaps a moment of reckoning to ask ourselves; have we lived by the pledges made in the Constitution and by the vision of Quaid-e-Azam Mohammad Ali Jinnah, the founder of this country who in his very first address to the Constituent Assembly on 11.08.1948 said: "You are free; you are free to go to your temples"*

5. Imprisonment and Prosecution on Religious Grounds

Anti-Ahmadiyya Ordinance XX was enforced by a military dictator 32 years ago. After his death in a plane crash, numerous civilian and military regimes have followed, yet the infamous law remains in the statute book. No political leader has dropped so much as a hint that this law needs to be repealed.

The bureaucracy has, over the years, embraced the state approval of the persecution of Ahmadis and often goes out of its way to tyrannize them. Many show no compunction against booking Ahmadis on fabricated charges of blasphemy or on charges that call for trial in anti-terrorism courts. Political leaders are loath to intervene to check these gross violations of justice. This goes on uninterrupted.

Since the promulgation of anti-Ahmadiyya Ordinance XX, tens of thousands Ahmadis have been booked in fabricated cases, resulting in arrests, prosecution, trials and imprisonments.

Mullas gang up against Rabwah family and employ police support

Rabwah: September 22, 2016: While resisting a dreadful case of social harassment, an Ahmadi family was swooped on by a gang of mullas; this resulted in a quarrel in which the police did the mullas' bid who enlisted help of a politically powerful mulla, Ilyas Chinioti, a PML (N) MPA. The police booked 5 named Ahmadis and unabashedly another 55 as unnamed.

Briefly, Mr. Rashid Ahmad Butt's family was harassed for three days when someone would throw in a written message for their daughter. Surveillance was activated to catch the culprit. On September 22, 2016 the team discovered him when he threw in a note. The note demanded: *Million rupees, or marriage, or bullet* – a pistol bullet was enclosed for effect. The man was one Zeeshan Ahmad Butt who had quit the Jamaat sometimes back. When the team tried to seize him, he ran and entered his home which was nearby. There, he telephoned mulla Usama Rahim of Nasirabad (approximately 5 kilometers away) and sought his help. The mulla arrived in company; one of those had donned a veil. Mulla Usama is primarily a criminal, a delinquent who is thriving on making mischief in Rabwah. He and his men had indulged in a quarrel there a few days earlier as well, and the police were informed of their mischief but they took no action against him.

This time again, Usama and his team indulged in bad-mouthing the Ahmadis, started making a video and became violent. The Ahmadis defended themselves. The police and some senior citizens present there prevented escalation, and the two sides came to no serious physical harm. The police required both the parties to report to the police station in the evening.

The mullas accompanied by approximately 30 men arrived at the police station; so did 25 Ahmadis. Ahmadis put in a written complaint for registration of a counter FIR.

At this stage, Mulla Ilyas Chinioti, the PML (N)-MPA from Chiniot accompanied by a large number of supporters arrived at the police station and intervened. The DSP also arrived and the issue, which essentially was of law and order, became political and religious. Ahmadis were, of course, worsened. Their counter FIR was not entertained by the police, instead they detained all the 25 members of the visiting Ahmadi delegation, and told them to present the five named accused, if they wanted these 25 to be released. As for the counter FIR, Ahmadis were told to approach the DPO. The mullah's complaint had already been registered and followed-up.

The Ahmadi delegation was released after the 5 named accused had presented themselves. A judge sent them to judicial custody. On September 26, they were sent to the prison in Jhang.

The vernacular press, as usual, printed the mulla's version – mostly fabricated and false.

The harassed Ahmadi family had to shift elsewhere to avoid continued harassment.

Ahmadi missionary booked

Kotli, Azad Kashmir; January 2016: One, Muhammad Amin telephoned Mr. Zeeshan Hameed the local Ahmadi missionary, shouted at him and insulted him. Amin acquired the support of Pir Ateequr Rahman, an anti-Ahmadi influential cleric, and got an FIR registered with the police against Mr. Hameed.

Amin stated in the FIR that Mr. Hameed called his nephew Zahid Iqbal and persuaded him to re-join Ahmadiyyat. Mr. Hameed asked Iqbal to narrate the translation of the Quranic verses no. 17 and 18 of Surah Maida. Mr. Iqbal showed his ignorance and said that he would consult his uncle Amin.

At this Amin telephoned Mr. Hameed and used foul language. He got the FIR registered. Mr. Hameed had to move elsewhere to avoid police action and arrest over a non-issue.

Police move fast to book an Ahmadi local leader

Shadan Lund, District D.G. Khan; April 25, 2016: Police registered an FIR no. 125 against Mirza Ikramullah S/O Mr. Zafarullah under 14-14/15 Punjab Security Act on April 25, 2016 in P.S. Kala, District DG Khan. They blamed the accused that the boundary wall of the Ahmadiyya mosque did not meet the security standard and CCTV cameras were not working properly.

Interim bail of Mr. Ikramullah was sought, and other demands of the police were met.

Prosecution based on faith and greed

Chaubarah, District Layya: Mian Muhammad Khan Joya, Ahmadi was booked fraudulently under PPC 406 by the police on complaint of his opponents who were motivated by greed and used faith to promote self-interest. Mr. Joya is father-in-law of Ms. Maryam Khatun who was killed by these opponents in December 2011 for the same reasons.

Our fact-finders found that the charges against Mr. Joya were fabricated and baseless. The accusers were those who killed his daughter-in-law almost five years ago. On their behest Mr. Joya was arrested on June 26, 2016 and was remanded in police custody. On July 11, 2016 he was granted bail.

His opponents are a powerful gang, masters in dealing with police and processing litigation and prosecution. Along with this case, they had a similar case registered with Satrah police in District Sialkot.

On July 11, 2016 when Mr. Joya was released by the court on bail, the Satrah police was on hand to arrest him in the second and similar case. Later he was released on bail.

An Ahmadi in trouble

Chak 68 JB, District Faisalabad; February 8, 2016: Mr. Habib came from Germany to visit his birth-place. He owns some property here. He built a *dera* (a place where locals gather, relax and discuss social issues) at his property. There was a box in front of his *dera* at an elevated location for disposal of old Quranic sheets. His servants emptied that box and put all the papers in a shopping bag and put these inside the *dera* for further disposal.

Mr. Habib had come back after a long time; he asked his servants to clean up the place. They put all the old papers and other disposables outside and set them on fire. Local mullas took notice and found therein an opportunity to precipitate mischief. They incited the people by announcements on loudspeakers of their two local mosques, gathered them and blocked the Jhang By-pass road. The district administration and police approached the protestor's leaders, assured them arrests of the people concerned and got the traffic rolling. The police formed a committee consisting of the mullas of both the mosques and three others from the village. Later the police registered an FIR no. 82 in PS Thekri Wala, Distt Faisalabad under blasphemy caluse PPC 295-B on February 8, 2016. Mr. Habib had to return to Germany to avoide arrest.

Anti-Ahmadi law continues to take its toll

Mirpur Khas (Sindh); August 15, 2016: Additional Session Judge upheld 3 years' imprisonment sentence to Mr. Masud Ahmad Chandio, an Ahmadiyya missionary and awarded one-month imprisonment to Mr. Abdur Razzaq, Ahmadi, in a case registered under the anti-Ahmadi law PPC 298-C. Both the accused were arrested and sent to Hyderabad prison.

It was in 2006 when the local Ahmadi community in Mirpur Khas organized a two-day refresher class for a few converts. The mullas came to know of it and had a criminal case registered with the police.

The prosecution went on for four years. On March 30, 2010, the Civil Judge Mirpur Khas awarded harsh imprisonment sentences to three of the accused, namely Mr. Masud Ahmad Chandio, Mr. Abdul Razzaq and Mr. Abdul Ghani. They were to serve 3 years in prison.

A few weeks later, on appeal, a senior court accepted the plea for bail of the accused and they were released from prison on May 11, 2010. The prosecution, however, continued.

Another six years later, a judge has given the verdict mentioned above.

Fair-minded intellectuals continue to criticize the bad laws specific to Ahmadiis. However the state and the mulla give no quarters to Ahmadiis; these laws are often applied to persecute Ahmadiis all over the country.

Wrongful accusation

Rawalpindi; October 24, 2016: Mr. Sultan Ahmad, Ahmadi has faced great deal of opposition, even animosity from anti-Ahmadi elements. Two years ago a few mullas and miscreants attempted forced erasure of *Kalima* and *Bismilla* from his shop. The issue became perilous. Among his antagonists was a nasty neighbor.

This neighbor had a wrangle with one of his relations. He inflicted an injury on his throat (perhaps himself) and reported to the police to get an FIR registered. In the FIR he listed the accused, and for good measure, included the name of Mr. Farhan Ahmad, son of Mr. Sultan Ahmad in the list. This was plain fabrication.

Mr. Sultan Ahmad and his family had to shift residence to remain safe from the evil doings of their opponents.

Health status of the octogenarian prisoner

Faisalabad; May 12, 2016: It would be recalled that Mr. Abdul Shakoor, 80-year old Ahmadi, the book-seller from Rabwah was arrested in December 2015 by the Punjab Counter Terrorism Department for selling Ahmadiyya publications that are otherwise known all over the world for their peaceful teachings. After a speedy trial, a judge sentenced him to 8 years' imprisonment, maximum penalty applicable under the applied clauses.

The innocent patriarch is in prison for over a year while his appeal is pending with the high court.

A medical examination report about him mentioned the following (extract):
“He is case of Inguinal Hernia reducible: Request has been sent to Higher Authorities for sanction for his shifting to DHQ Hospital, Faisalabad for Herniography vide letter No. 6356 dated 14.4.2016. On receiving the sanction, he will be shifted to DHQ Hospital, Faisalabad for Herniography.”

Mr Shakoor remains incarcerated while waiting a hearing of his plea by the High Court.

A sample from routine reports issued on on-going anti-Ahmadi cases in courts

Rabwah: Internal reports are circulated periodically within Ahmadi headquarters on the latest status of cases active in courts against Ahmadi accused. Translation of a sample is produced here to show how these cases are attended to in courts while innocent accused or convicted Ahmadis suffer in extreme weather in prisons, awaiting justice or a review of their pleas. Brief ‘Background’ on each case is provided to introduce the case to the reader. The Reported ‘Update’ as on July 21 is produced here. Comments are added to spotlight the plight of the accused.

Case I

Background

A fabricated case was registered against Mr. Tahir Mahdi Imtiaz, printer of the Ahmadiyya monthly Ansarullah, in Millat Town Police Station Lahore on April 16, 2014. He was arrested by the police on March 30, 2015 under the blasphemy clause PPC 295-A and anti-Ahmadiyya law PPC 298-C. A high court judge announced acceptance of his bail, but subsequently shirked from signing his decision. Thereafter a 2-member bench of LHC refused the bail, and ordered that clause 8-W ATA be added to his charge sheet and the case be tried in an Anti-terrorism Court. He remains in prison. Supreme Court did not grant him the bail either. He is being prosecuted in an Anti-terrorism court whose judge has approved that more serious clauses of the Blasphemy law, PPC 295-C and 295-B be added to his charge sheet. These respectively prescribe penalties of death and imprisonment for life.

Update Report

The next date of hearing of this case is scheduled on January 10, 2017.

Comment

This bread winner of his family, innocent of any crime, a learned man in the profession of journalism and printing is in prison for the last two years. The mullas trapped him in a false fabricated case. The police provided them support. The Punjab government’s policy dictates compliance with the wishes of religious bigots at the cost of marginalized sections of ‘other’ belief systems. The judiciary is no hurry to override and suppress corrupt practices. Result: the innocent suffer in prisons indefinitely.

Case II

Background

Officials of Punjab’s Counter Terrorism Department (CTD) accompanied by a contingent of the Elite Force raided Shakoor Bhai’s shop where Ahmadiyya books were on sale, arrested him and Mr. Mazhar Abbas the shop assistant, a Shia, on December 2, 2015. A speedy trial in an Anti-terrorism Court dispensed 5 years’ imprisonment to each of the two accused, while Mr. Abdul Shakoor, an octogenarian, was sentenced in addition to three years’ imprisonment under the anti-Ahmadiyya law.

Update Report

An appeal lies with the Lahore High Court against the awarded punishment. No date of hearing has been scheduled since June 22, 2016.

Comment

This 80 years old man used to sell Ahmadiyya publications which have been accused by the mulla for the last hundred years to be anti-Jihad. Last year the Counter Terrorism Department of the government of Punjab arrested this octogenarian, on orders issued under the influence of Ulama. His shop-assistant, a Shia was the co-accused; this obviously proves that there was nothing in the shop even remotely blasphemous against Islam. The higher judiciary, apparently accords no priority to the plight and pleas of Ahmadi elderly who cry for justice at its door. According to press reports, the findings of the inquiry in attack on Amjad Sabri is; No clue, yet. Similarly, the CTD in the Punjab remains clueless about the mastermind and facilitators of Gulshan Iqbal Park blast, months after the incident. However, update on Mr. Abdul Shakoor, Ahmadi is: 'Raided, arrested, tried, held guilty and now in prison for over a year to serve imprisonment of 8 years, only a few days after the decision was made to incriminate him - a soft target, indeed.

Case III

Background

A contrived case was registered against four Ahmadis, Khalil Ahmad, Ghulam Ahmad, Ihsan Ahmad and Mubashir Ahmad of Bhoiwal, District Sheikhpura under PPC 295-A, 337-2 and 427 on May 13, 2014 in Police Station Sharaqpur. Mr. Khalil Ahmad was then murdered by a madrassah student, while in police custody, on May 16, 2014. The remaining three accused Ahmadis were arrested on July 18, 2014. They are in prison. Their bails were cancelled.

Update Report

A hearing was scheduled on January 7, 2017, however no proceedings took place. Next given date of hearing is January 19, 2017.

Comment

The accused allegedly tore down an anti-Ahmadi objectionable poster. They have been in prison for over two and half years, and their trial proceeds at snail's pace. What if three years after their arrest they are found 'not guilty' of violating the severe PPC 295-A! They would not even be considered for any compensation. One of them has already been killed while in police custody. Whither justice!

Case IV

Background

Mr. Qamar Ahmad was charged under PPC 295-B for alleged desecration of the Holy Quran in Jhelum, and was arrested on November 20, 2015. Bigots attacked the Ahmadi-owned factory and Ahmadis' houses after his arrest and set them on fire after looting the valuables. Those who attacked the Ahmadiyya mosque have been granted bail, but not Mr. Ahmad.

Update Report

The latest hearing date was January 7, 2017, however there were no proceedings. The next given date is January 23, 2017.

Comment

No Ahmadi would even contemplate defiling the Holy Quran. This is their scripture and the Holy Writ. Mr. Ahmad is innocent. He is behind bars for over a year as a victim of the controversial blasphemy laws. He was not granted bail. The judiciary is content with the time it takes to find an accused Not Guilty in a Blasphemy case.

6. Mosques under Attack; Worship Denied

Ahmadiyya mosques were specifically targeted in General Zia's anti-Ahmadiyya ordinance. These laws remain in force and the mullas use them to their full advantage in their moves against Ahmadiyya places of worship. Often they demand state action that goes far beyond the prohibitions specified in the law, for example, calls for removal of minarets and the niches from the Ahmadiyya mosques. Unscrupulous officials find it convenient to do the mullas' bid, which often results in gross violation of Ahmadis' basic human right of freedom of worship. This year a mega anti-Ahmadiyya incident was the assault by a mob on a mosque in District Chakwal, Punjab.

There have been more than 120 grave instances of desecration of Ahmadiyya mosques since the promulgation of Ordinance XX of 1984.

Sealing of yet another Ahmadiyya mosque after an attack by a hostile mob Dulmial, District Chakwal, Punjab; December 2016:

A hostile procession taken out on the felicitous occasion of the birthday of the Holy Prophet on 12 December 2016 altered its authorized route and went for the Ahmadiyya mosque in the village with declared intention to occupy it. A major clash at the site was avoided through police intervention however the miscreants succeeded in occupying the mosque and then setting its furnishings etc. on fire in police presence. Eventually Rangers and army units had to be deployed to restore peace. The authorities decided to seal the Ahmadiyya mosque. Two persons, one Ahmadi and one non-Ahmadi died in the event. Details of this story are available in chapter 3B.

Ahmadiyya mosque handed over to opponents; missionary house sealed

Chak 2/TDA, District Khushab; March 2016: The District Coordination Officer of District Khushab handed over the local Ahmadiyya mosque to an anti-Ahmadiyya group. This mosque was previously sealed by the administration on October 28, 2015. Details are available in chapter 7.

Condemnable action of Sargodha Police

Sargodha, Punjab; July 28, 2016: The police destroyed the *Kalima* and other sacred writings from the Ahmadiyya mosque in Chak No. 32 South of District Sargodha.

On July 27, the SHO, a sub-inspector and a few constables came to the village and told Ahmadis to remove the writings. Ahmadis refused to comply and told the police that they would not defile the sacred writings, however if the police did it, they are the servants of the rulers.

All the sacred writings in the worship place were inscribed on china plates. The police acquired a ladder and sent a man up to do the destruction. The policemen stated that they had been ordered by the DPO to do that.

Even before this date, the police had visited a number of times with intentions to do the same ignoble task, but the village folk supported the Ahmadis and took the position that they had no objection to the writings. However, it is learnt that this time a delegation of mullas called on the DPO, and the careerist decided to do as demanded of him.

Obstruction in maintenance of a place of worship

Ghatialian Kalan, District Sialkot: The Ahmadiyya mosque here needs extensive repairs and since long the work had been stopped in the face of opposition from the main stream clergy.

The wooden planks placed high above to facilitate construction of roofing years ago had nearly crumbled, so a prayer center was constructed in the vicinity. When earth was being deposited at the location, the police arrived accompanied by the objectors. The police ordered Ahmadis to stop the work and left a message that the president of the local Ahmadi community report to the police station.

It is learnt that a political figure intervened on behalf of the Ahmadis and told the police to calm down - and they did.

Construction of an Ahmadiyya mosque barred by authorities

Chak 278-HR, District Bahawalnagar: Ahmadis were constructing their place of worship and house for missionary when some opponents of the village opposed it. Intelligent agencies came to the village and cleared it after inspection. Later the police told Ahmadis to stop the construction, on the pressure of the mullas.

Ahmadis manage to save their mosque – a close shave

Daska; Punjab: The mulla doesn't tire of scheming against Ahmadis. He wants to exploit the anti-Ahmadi laws to the maximum, well beyond the purport of these laws. He succeeds often. But he failed in Daska, District Sialkot – thanks to the worthy judge.

One, Muhammad Bilal of Moti Masjid, Daska approached the SHO of P.S. City to register a criminal case against leaders of the local Ahmadi community for building minarets on the Ahmadiyya mosque. He demanded that the minarets be demolished.

After due inquiry the SHO did not entertain the request for registration of the FIR.

The petitioner was displeased and he approached the Additional Sessions Judge to order the SHO to register the case. In support of his plea against the Ahmadiyya structure he quoted Section 154 Cr. P.C; Art 4 of the Constitution, the anti-Ahmadiyya law PPC 298-C etc, unreasonably and without justification. Even PPC 298-C does not forbid Ahmadis to have minarets in their places of worship.

The petitioner went to the extent to claim that he 'shall suffer an irreparable loss and injury' if 'a criminal case against the culprits' was not registered. He demanded more; "It is further prayed that any other adequate relief which this Hon'ble Court may deem just, fit and proper may also be ordered."

This posed a serious threat to the sanctity and security of the Ahmadiyya mosque. The community leaders therefore decided to confront the bigot head-on and decided to defend the SHO's decision themselves in the court.

Ahmadis provided documentation in the court that the mosque had been built 70 years ago and they had added nothing to the structure.

The worthy judge dismissed the petition of the mulla.

It is appropriate to place on record the stress, worry, even mental torture that the Ahmadis had to go through for months when their sacred place of worship was gravely threatened by the extremist elements who wanted to achieve their ignoble ends with the help of the authorities and the judiciary. Ahmadis had to first deal with the police to convince them of the invalidity of the mullas' demand; thereafter they had to face the petition in the court, for which they had to seek and hire legal aid. This went on for more than five months.

The minarets were saved, thanks to the police and judicial officials for their decency and fairness. They were saved for having been built 70 years ago. Had they been built

recently, the story might have been different, although there is no such restriction in law, nor minarets are specific to Muslims' architecture alone. Also, it is historically acknowledged that the first mosque of the Holy Prophet (peace be on him) initially had no minarets, no dome.

Freedom of worship curbed in Lahore

Township; October 2016: Ahmadis are facing a great deal of difficulty in gathering for worship at the local centre here. Some Pathans live nearby. They stop and harass Ahmadis from worship for the past two months. The worship place had to be closed for more than a month. Ahmadis resumed their worship there after a month, in small numbers. A few days ago caretaker of the worship place went out where a Pathan neighbour along with two others stopped him and said, "We will not let a church or temple exist here; Mirzais gather here, we will not let them to do so. Your unlawful activities will not be allowed here." They also used foul language and threatened him. He returned to the worship centre avoiding confrontation.

Ahmadis informed the administration of this incident.

Judicial Anthem and Theme Song of The Pakistan Bar Council

*The toil, the sweat, the tears and the blood,
Make up the labor for the land begot.
The freedom is won, but the chains are clung,
There are miles to cover,
The voyage is tough and the weather is rough,
The odyssey begins; The Founder declares his vision
Of Democracy, Faith, Tolerance and Compassion.
Discriminate the State shall not
Thou may belong to any religion, creed or casts,
Oh! The vision is distorted, the march is thwarted,
Castles in the sand, babes in the woods,
Recipes of fall abound in the books.
The nation is cut, the land is bled
When the message is lost, a die is cast,
The wages are loud, Beware of the clouds.
Long live the message, the Lamp and the rays
That glow The Temple, which holds the scales,
Pinning the dreams, the hopes and the oath
Of Justice for All*

7. The Administration and the Mulla – team work

A CLOSE RELATIONSHIP between the Pakistani state and the mulla was General Ziaul Haq's idea. He had no constituency except the Army. He needed a collaborator from the public, however unbefitting. He chose the mulla. To get them on his side the dictator imposed an Islamist state on Pakistan. Anti-Ahmadi Ordinance XX was a part of that policy. It is unfortunate that even after the general's death in an air crash in 1988, no regime, democratic or military, has been able to rid itself of General Zia's malevolent legacy.

A major portion of what is mentioned in this annual report is the handiwork of this unholy pairing. Incidents that do not fall under any other heading, and are manifestly the output of this duo, are reported in this chapter.

Gross violation of Ahmadiyya freedom of religion by the Government of Punjab

Fresh bans on Ahmadiyya publications and periodicals on recommendation of the Ulama Board

Lahore; January 20, 2016: Almost a year ago the Government of the Punjab banned various Ahmadiyya publications and some periodicals most unjustifiably. The community approached the high court for redress and it issued 'stay orders' concerning the daily and periodicals, so these have continued to be published. A report on this was included in our annual report for year 2015; it is available in Chapter 3B on pages 13 to 17 of that report.

Undeterred by the court orders and disregarding national commitment to international instruments and covenants on human rights and freedom of religion and belief, the provincial government has issued fresh orders to ban numerous Ahmadiyya books and almost all the periodicals – this time quoting the recommendations of the Ulama Board as the authority for taking this action of which any decent democratic government will avoid being accused. A set of six such letters has been issued by the Home Department on January 20, 2016. These are reproduced as annexes IV to this Report.

These government letters of immense national and international gravity bear the signatures of only a section officer, the lowest official in the Punjab bureaucracy. These orders deserve some comments on their various aspects to highlight the enormity of this action.

While issuing orders on cancellation of declarations of various periodicals, the recommendation of the Mutahiddah Ulama Board Punjab has been quoted in original, in vernacular. We translate below the opening two lines of the recommendation concerning the Ahmadiyya children's monthly Tashkhez-ul-Zahan (*sic*) of May 2014:

"In this magazine extracts of the Quran and Hadith and *Sha'ire* Islam have been extensively used that is violation of the Constitution. Also in these there are texts that defile (*Tauheen*) the Quran, the Prophethood, the Companions and the (Prophet's) Family, which is highly provocative to common Muslims...."

The mullas on the Board are wrong on both counts, and the Punjab authorities know it. The Constitution of Pakistan does not forbid anybody quoting extensively the Quran or Hadith. Also it is plain falsehood that the texts blaspheme or defile as alleged. The Ulama Board could not quote a single line in support of their grave accusation.

It is noteworthy that while the ulama could cite only one issue of the monthly, that also spuriously, the authorities have issued orders to the DCO to cancel the declaration of the

monthly, thereby to stop its publication altogether. Similar orders have been issued for all other periodicals, including Ahmadi women's magazine, the monthly Misbah.

One of the letters that bans Ahmadiyya publications gives the reason that the material therein "is treasonable and seditious in nature." The book at Sr. No.1 is a biography of the founder of the Ahmadiyya movement, written by a community elder Pir Siraj ul Haq. The holy founder died approximately 40 years before Pakistan came into being and the author also died before the birth of this new state. How could the book be remotely 'treasonable and seditious in nature' to the state that was not even proposed at the time? It is nothing of the kind; it is only that mullas object to it and the provincial authorities simply do what the mulla tells them about Ahmadis. The politicians should not complain if the mulla shows no respect to them.

The secretary has further written in the Notification that the government 'is pleased' to ban these books and declares 'every copy/version of said books to be forfeited.' That gives a license to petty officials of the administration and the police to harass each and every Ahmadi family and disturb Ahmadi places of worships in the Punjab.

The signing section officer dutifully sent a copy of this letter to the chairman of the Ulama Board, of course as a token of his compliance with their wishes. He accorded 'MOST IMMEDIATE' priority to this order unbecoming any modern democracy.

The Home Secretary sent a copy of this notification to various concerned ministries of the federation including the Army's ISI. We are not aware of any redemptive or critical notice taken by the federal superiors, who should know better about the importance of religious freedom, human rights and good governance. Whither National Action Plan!

One of these MOST IMMEDIATE notifications signed by the section officer (Internal Security-III) bans all the contents of Rohani Khazain – the entire 86 books and booklets written by the founder of the Ahmadiyya Community. It is for a fair assessor to determine who is terrorizing whom in the Punjab.

It is also noteworthy that such orders have been issued only in the Punjab, and in no other province. Mian Shahbaz Sharif the chief minister of the Punjab is younger brother of Mian Nawaz Sharif, the prime minister.

It is relevant to mention that recent ban of a newspaper in Turkey made headlines all over the world; here they expect to get away with banning half a dozen Ahmadiyya periodicals, the community newspaper, and all the religious texts, and still claim:

"PM vows to protect rights of all religious communities.

Prime Minister Nawaz Sharif has said that all religious communities living in Pakistan enjoy equal rights and vowed to safeguard them."

The daily Dawn, Lahore November 12, 2015

Brazen discrimination in the Punjab

Chiniot; March 2016: A housing authority in the Punjab, once again advertised auction of 'government land' in Rabwah (Chenab Nagar) on condition that Ahmadis in no way would make a bid for it or even buy the land at some future date from the successful bidder.

This 'government land' in Rabwah in fact belongs to the Ahmadiyya community but was wrongfully taken over by the Punjab government; later when the community took up its complaint with the High Court, the court issued a 'stay order' forbidding the authorities to proceed further with construction or transfer of plots etc. They have done that nevertheless.

The daily The Express Tribune reported the story on March 18, 2016. It is reproduced below, while the relevant ad of the auction is placed at Annex V.

Enshrined discrimination: No Ahmadis for Chenab Nagar plots

LAHORE: The Punjab Housing and Town Planning Agency (PHTPA) on Tuesday auctioned residential and commercial plots in Chiniot district following the placement of an advert that excluded Jamaat-i-Ahmadiyya adherents from the proceedings.

Chenab Nagar, the headquarters of the JA, is situated in the district. The agency's regional office in Jhang had placed the advertisement in a leading Urdu daily newspaper on March 1. The advertisement for the auction of 25 commercial and residential plots across two low-income housing schemes across the district proscribed Ahmadis from participating in the process.

The auction went ahead as planned on Tuesday with the exception of plots in the Chenab Nagar Lower Income Residential Scheme.

PHTPA Deputy Director Muhammad Saeed, who presided over the auction and placed the advertisement, told *The Express Tribune* that the exception had been made due to the scheme's ownership having been contested at the Supreme Court.

The advertisement read: "anyone related to the Qadian/Ahmadi/Lahori/Mirzai sects cannot participate in the Area Development Scheme Muslim Colony, Chenab Nagar.

Every aspirant has to file a duly certified affidavit stating that he/she has no relation to Qadianis/Ahmadis/Lahoris."

It requires the participants to submit an undertaking that they will not sell the property or transfer its ownership to anyone belonging to the JA.

It says that the plot allotment of those found doing so will be cancelled and payment made by them confiscated.

The advertisement also stipulated that anyone interested in participating in the auction had to file another affidavit certifying their unqualified belief in the finality of prophethood.

It referred to a directive issued by the Department of Housing, Urban Development and Public Health Engineering Department (dated July 7, 1976) to justify the prohibition on members of the Ahmadiyya community.

Speaking to *The Express Tribune* JA spokesperson Saleemuddin said his organization was fighting a court case over the ownership of the land on which the plots were located. He said the land had originally been owned by the JA. Saleemuddin alleged that under pressure from clerics the government had taken possession of the land in 1976. Following that, he said, an order had been issued asking Ahmadis to stay away from the land.

Saleemuddin said they had moved Lahore High Court (LHC) against the government's action and obtained a stay order. In spite of the stay order, he claimed, the government had developed plots on a portion of the land and auctioned those. Overtime, Saleemuddin said, residential and commercial plots were developed on around 90 percent of the land and auctioned.

He said LHC had dismissed their petition last year after which the community took the matter to the SC.

The appeal was now pending a hearing at the apex court, Saleemuddin said. He said Ahmadis had the right to participate in the auction of any property under the Constitution.

"It is a violation of our fundamental rights to prevent us from participating in the auction," he said, Saleemuddin said the government was encouraging tolerance and co-existence under its National Action against Terrorism on the one hand, and discriminating against the JA on account of its religious beliefs, on the other.

Deputy Director Saeed said he was bound to prohibit the community from the auction under the 1976 directive. He said the government's policy was to not let Ahmadis participate in auction of plots in localities where land was owned by non-Ahmadis.

Human Rights and Minorities' Affairs Minister Khalil Tahir Sindhu told *The Express Tribune* that such advertisements should not be placed. He said the advertisement violated the fundamental rights of citizens that had constitutional sanction. Sindhu said no citizen could be deprived of the right to

participate in an auction on the basis of a mere advertisement. The minister said he would strive to ensure that authorities took notice of the development and resolve the matter once and for all.

Published in The Express Tribune, March 18, 2016

Ahmadiyya mosque handed over to opponents; missionary house sealed

Chak 2/TDA, District Khushab; March 2016: The District Coordination Officer of District Khushab handed over the local Ahmadiyya mosque to an anti-Ahmadiyya group. This mosque was previously sealed by the administration on October 28, 2015.

Opponents of the Ahmadiyya community not only took control of the Ahmadiyya mosque but also occupied the adjacent missionary house. Ahmadis applied to the SHO of police station Mitha Tiwana to revert the missionary house to Ahmadis. The District Police Officer and Assistant Commissioner also came to the spot. A contingent of mullas was also present there. After an hour's discussion the three officers decided to seal the missionary house instead of restoring it to Ahmadis.

A brief resume of the case is worth mentioning. On November 10, 2000 a violent mob led by mullah Athar Hussain Shah killed five Ahmadis and destroyed the Ahmadiyya mosque in Takht Hazara, District Sargodha. Instead of convicting Athar Shah, the riot leader, the judge sentenced four Ahmadis to five-year imprisonment. Later this mulla settled in Qaidabad, District Khushab. He continues to foment anti-Ahmadi agitation in his parish.

In October 2010 Shah got a petition registered in the sessions court Khushab that the Ahmadi mosque in Chak 2/TDA, District Khushab is a property of 'Muslims'. It should be confiscated and handed over to Muslims. On November 29, 2012 the judge dismissed the petition and held that the complainant was not a local citizen, so his demand was baseless. He also accepted the Ahmadiyya claim to the mosque.

Shah challenged this decision in Lahore High Court. He said that a masjid could belong only to Muslims. As a matter of fact, Ahmadis had got the title changed from Masjid to Bait uz Zikr in revenue records. Despite recognizing the fact that the mosque was built in 1955 by Ahmadis and was in their possession since then, the court overruled the decision of the sessions court and decided in favour of the mulla. The High Court observed that a Masjid is of Muslims, and ordered the DCO to hear both the parties and give a decision.

The DCO Khushab, Mr. Zia-ur-Rehman is a brother of Maulvi Fazal-ur-Rehman of Jamiat Ulama Islam (F). He is biased against Ahmadis. He ordered a Tehsildar on September 23, 2015 to investigate and report.

The Tehsildar did not call any Ahmadi to hear the Ahmadiyya plea. He heard only the mulla's party and compiled his report in favour of the 'Muslims'. The DCO thereafter issued orders that the mosque and the living quarters of the Imam should be gotten vacated from the Ahmadis and the complex be handed over to Muslims.

Ahmadis hurriedly filed an appeal in the court of Additional Commissioner Revenue Sargodha against the DCO's orders. The Commissioner issued a stay order on the matter and asked both parties to appear in his court on November 21, 2015.

On October 28, 2015 an Assistant Commissioner accompanied by policemen came to the village. He said that he had orders from the DCO to seal the mosque. Stay order was shown to him at which he consulted the DCO. The DCO asked him to seal the mosque anyway. The AC complied and sealed the Ahmadiyya mosque despite the stay order.

Now Ahmadis of the village have no place of worship as the mosque has been handed over to the opponent party and Ahmadiyya missionary house has also been sealed.

A hideous, unwarranted and unlawful raid on Ahmadiyya central Offices in Rabwah

First ever such action; indicative of still more persecution of Ahmadis in Pakistan

Rabwah; December 2016: Government of Punjab apparently deployed terrorism as an instrument of provincial policy against Ahmadis, in the garb of counter-terrorism. This story is available in essential detail in chapter 3A.

‘End of Prophethood’ in KPK schools syllabi - a regressive and loaded move

Peshawar: The daily Islam published the following story in its issue of October 28, 2016:

KP: Decision taken to include End of Prophethood subject in syllabi

Instructions issued to move on priority basis, in the light of recommendations of the Ulama

“Peshawar: (Special correspondent) A high level meeting was held on Tuesday in the Assembly Secretariat under the chairmanship of Mr. Asad Qaisar, the Speaker of KPK Provincial Assembly to formally include Khatme Nabuwwat (KN) in syllabi. In addition to a delegation of the leading ulama led by Sheikh Anwar ul Haq, Qaisar Alam Additional Secretary, Rafiq Khattak Director Education, officials of the KPK Text Book Board and other officials attended the meeting. The issue of formally adding the subject of KN in syllabi was deliberated upon.

“At this occasion the Ulama Karam elaborately explained the KN dogma in the light of Quran and Hadith, and emphasized the need of educating the school children and the future generations on the importance of End of Prophethood so as to follow the teachings and example of the Holy Prophet (PBUH).

“The officials of the Education Department told the participants that the Department was already involved in consultations with the Ulama of all the denominations on this issue. The participants were told that a ‘summary’ was ready to teach the recitation of the Quran to primary classes and its translation to secondary classes. This will soon be sent to the Chief Minister KPK for approval.

“Mr. Asad Qaisar, the Speaker directed the officials of Education Department and the Text Book Board to take actions on priority basis on the recommendations of the Ulama Karam on this issue of including the End of Prophethood in syllabi and submit an early report.

“The Speaker thanked the ulama in providing guidance and making recommendations to the government on this important and essential change to school syllabus.”

End of Prophethood is often mentioned in our reports, particularly with reference to law and order. It would be appropriate to briefly but clearly explain here the tenet of End of Prophethood [*Khatme Nabuwwat* (KN)] and the implications of its inclusion in school syllabi.

The non-Ahmadi mulla propagates in general public that the faith in KN requires the belief that Muhammad (PBUH) was the last prophet and there will be no Prophet after him, of any kind, ever, till the end of times.

Ahmadis also believe in Khatme Nabuwwat and Muhammad (PBUH) to be the last Prophet; however, according to them, the Prophethood that ended was of the law-bearing type and that which would introduce a new religion or a new Law (*Shariah*) or a new Scripture.

In fact, non-Ahmadi clerics’ belief in KN is also conditional, in that they believe that Prophet Isa was lifted physically to the sky before his crucifixion and will descend in latter days as a Muslim prophet and Messiah to reform the Ummah and the mankind. Ahmadis believe the ascent and descent of Isa (Jesus) to be metaphoric.

Accordingly, both the communities, Ahmadis as well as non-Ahmadis, believe in the advent in Islam of at least one Prophet after Muhammad (PBUH); the difference lies, in reality, about the identity of this Promised Messiah. As for the End of Prophethood, there is essentially little difference between Ahmadis and the mainstream Muslims. The founder of Ahmadiyyat placed it on record: *“Maselah Khatme Nabuwwat par asal mein un ki hamari niza‘ lafzi hei”* i.e. on the issue of End of Prophethood the dispute between us and them is, in fact, only in semantics.

Non-Ahmadi mulla finds the KN the most convenient tool to incite the common Muslim against Ahmadiyyat. He succeeded repeatedly in precipitating large scale and small scale anti-Ahmadi riots over this issue in Pakistan, after the Partition. Eventually, based on this issue, he got the Ahmadis declared Non-Muslims in the Parliament in 1974 during the rule of Mr. Zulfikar Ali Bhutto. Later, under General Zia and subsequent regimes various affidavits were introduced for applicants for passports, national identity cards, voter-lists etc. for all those who claimed to be Muslims, and ‘unconditional faith in the absolute and unqualified faith in the finality of the Prophethood of Muhammad’ was made a requirement, notwithstanding the common Islamic belief in the advent of a Messiah, the Prophet in Islam.

There have been numerous reports from all over Pakistan that here and there ‘pious’ teachers and lecturers, on their own initiative, took up the KN issue in their classes and harangued their students to hate and malign Ahmadis. KN is used as the key to open the anti-Ahmadiyya floodgate of hatred, animosity and social unrest. We are sure that the proposed change in school syllabi in KP will actually not teach KN as a dogma, but will pollute young minds against their fellow Ahmadi students. Soon afterwards, the step forward will be that of rubbishing other religions and beliefs in class rooms, resulting in still more damage to the social fabric. The disease will spread fast to other provinces in Pakistan.

Finally, the political sponsor of this move in KP is Mr. Asad Qaisar, the Speaker; he is a member of Imran Khan’s PTI. This issue was not a part of PTI’s election manifesto either. This proposal also violates the spirit of the National Action Plan that aims at fighting extremism and sectarianism that has harmed the KPK the most in past decades.

We have learnt that the KN has been added in school syllabi in KPK.

Ulama’s influence over the government of Punjab - a glimpse

Lahore; October 2, 2016: The daily Insaaf, a right wing daily published a three-column report on a meeting between the higher echelon of the Punjab government and the ulama led by Maulvi Tahir Ashrafi. The report is brief and tailored suitably, but it does reveal the nature of the government-mulla interaction.

First we quote extracts from the daily’s report:

“Tahir Ashrafi expressed exasperation with the provincial government. The provincial minister looked helpless.

“Qadianis are non-Muslims; no one has banned their periodicals. Provincial law minister’s troubles multiply; leaves the meeting after promises to meet the demands of the respected Ulama.

“According to confirmed reports, the meeting was called at ... on behalf of the Chief Minister.

“...The situation turned dour when Hafiz Muhammad Tahir Mahmud Ashrafi the central Chairman of the Pakistan Ulama Council and president of the Wafaq al Masajid turned to Pir Amin al Hasnat Shah (the Minister of State of Religious Affairs) and the provincial Minister of Auqaf (Mian Ata Maneka) and said, “We have no problem with you, nor do we have anything to do with you; you people are like us. We need to talk to people like the Home Secretary, the IG Police, and Rana Sanaullah Khan, the provincial law minister, who can attend to our problems; they are not here: So what is the point in wasting the time of the respected ulama?”

“...Ashrafi openly and profusely criticized the government policies and said that on many occasions he had offered his services at the request of the government of Punjab for unity among Muslims and inter-religion tolerance, and would do so in future as well, but what did he get in return; his brother was booked in a criminal case... Banned organizations are free to operate, while Qadianis, who are non-Muslims, are free to publish their periodicals and none has been proscribed. Madrassahs are ready to get registered and join the main stream, but obstacles hinder the follow-up.

“...Later Rana Sanaullah joined the meeting; he promised to solve the various problems faced by the Ulama, and then departed.”

It is relevant to mention that this provincial government has instituted an Ulama Board that makes the most vile and unjust recommendations to the Home Department who, without further inquiry, implements them. For example, all the written works of the Founder of the Ahmadiyya community have been banned. Despite such senseless compliance with the most condemnable wishes of the Ulama, Maulvi Tahir Ashrafi demands greater ‘co-operation’.

Also, Ashrafi's complaint about a criminal case against his brother is noteworthy. Hasan Muawiya, his brother, is an energetic anti-Ahmadi activist and many Ahmadis, living a long way from Lahore suffer from his sectarian raids. He is frequently involved in other criminal activities. Now that the authorities have finally taken him to task, Ashrafi is out to rescue him by dint of his influence with authorities. He should better spare some time to discipline and educate this mobster who is a committed public enemy.

Ashrafi's complaint to ban Ahmadiyya periodicals on the grounds that ‘Ahmadis are non-Muslims’ is strange and moronic. His demand has no legal, logical or social basis. Also, he must have been informed by the provincial authorities that they did ban these periodicals, but the court has given a stay order. His persistence in making this absurd demand is unbecoming to his position as Chairman Pakistan Ulama Council.

Rana Sanaullah, in our opinion, need not make promises to solve problems of the ulama; in fact they themselves are the problem, and most of the problems faced by the country are a product of the activities of the clerics who rather than acting like genuine ulama karam, act like sectarian extremists, religious thugs, mouth-frothing fanatics and members of the bigot-brigade.

*P.S. Subsequent to the above report, we have come across a handout issued anonymously titled: **Thanks to all friends; our enemies should know that we neither get upset nor are afraid.** It is mentioned therein that Hasan Muawiya, the brother of Ashrafi has been set free - thanks to the Chief Minister and the Chief of the Army Staff (sic). “ We remain determined that we shall continue our efforts at all levels in support of Unity of Allah, the Prophethood and End of Prophethood of Prophet Muhammad, the Arab (PBUH), and the honour of his companions, and his Family,” conveyed the pamphlet.*

Khatme-Nabuwwat conference at Aiwan-e-Iqbal, Lahore

Lahore; April 10, 2016: Following story was published in the daily *The Nation* on April 10, 2016:

LAHORE: Speakers at annual Khatm-e-Nabuwwat Conference yesterday demanded “implementation of anti-Qadiani Ordinance 1984 and taking National Action Plan (NAP) to Chenab Nagar where the preaching activities of Qadianis continued despite ban”.

Chenab Nagar is head-quarters of Qadianis/Ahmadis and located in District Chiniot of Punjab province.

International Khatm-e-Nabuwwat Movement organized the sitting at Aiwan-e-Iqbal. Movement Chief Abdul Hafeez Makki, Pir Nasiruddin Khakwani, LHC former chief justice Khawaja Sharif, MNA Maulana Nasir Chinioti (sic), Jamaat-e-Ehlessunat head Maulana Ahmed Ludhyanvi and others addressed the gathering mainly comprising seminaries' students.

Around 40 people embraced Islam on the occasion, according to the organizers.

Iftikharullah Shakir, the leader of the movement, presented a resolution demanding government 're-visit its stance which aimed at victimization of religious segments of the society.'

"The resolution also demanded ensuring "protection of Islamic identity of Pakistan and unity against anti-Pakistan conspiracies being hatched by Qadianis and western powers to destabilize the country."

It is relevant to mention that Aiwan-e-Iqbal complex in Lahore is owned and managed by the government. The fact that it was rented out by the officials to a highly sectarian and extremist organization begs a number of questions about Punjab government's attitude and bonds with such organizations. Only a few days earlier, a Muslim from Bradford, UK travelled to Glasgow to stab an Ahmadi to death over the issue of Khatme Nabuwwat.

The list of those who addressed the conference is noteworthy. Mr. Abdul Hafeez Makki (of Makka, Saudi Arabia) was mentioned as the 'Movement chief'; if that is so what was he doing in Pakistan with official support? The resolution passed at the conference demanded "... unity against anti-Pakistan conspiracies being hatched by Qadianis and western powers to destabilize the country". This resolution is arguably absurd, indeed scandalous. Who is responsible for facilitating such nonsense at official sites?

A reading of the unedited audio/video of all that was said at this conference would reveal a great deal about the nature, aims, and substance of this International Khatme Nabuwwat Movement which operates in Pakistan and some other countries under the protective umbrella of a religious tenet.

It is not out of place to mention here that 'Kill Ahmadis' leaflets authored by anti-Ahmadi Khatme Nabuwwat writer Yousaf Ludhianvi were found recently in a mosque in UK, and this 'Stockwell Green' mosque in south London is listed as an 'oversees office' of the Khatme Nabuwwat and is registered as such with the Charity Commission. According to the daily Adalat of April 6, 2016, 'a lover of the Prophet, Mr Tanweer Qadri of Mirpur origin dispatched a claimant to prophethood, the cursed Asad Qadiani to hell in Scotland'. Tanweer Qadri travelled on March 25 (sic) to Scotland, stabbed the cursed Asad Qadiani 30 times in his store, and dispatched him to hell, reported the paper (published in London in addition to Islamabad and Muzaffarabad) quoting its staff reporter from Mirpur.

"Khatme Nabuwwat does not inflict violence themselves, but they provide an enabling environment for a number of actors to do so," said Saroop Ijaz from Human Rights Watch, at this occasion.

Aiwan-e-Iqbal is run by the government of Punjab. So, who enables those who provide an enabling environment to mullas with links in Saudi Arabia!

The daily Pakistan also reported in its issue of April 10, 2016 holding of this conference. Salient features of this report, with our comments:

- If Qadianis who are bogged down in errancy revert to Islam, we shall embrace them: KN Conference
- The National Action Plan should be extended to Chenab Nagar (Ahmadiyya HQ town)
- Qadianis should accept their non-Muslim status so that they are provided protection like other minorities; otherwise they should be prosecuted for sedition.
- The conference was presided over by the Amir of IKNM, Maulana Abdul Hafeez Makki.
- Among the speakers was Maulana Muhammad Ahmad Ludhianvi (of banned SSP).
- Also spoke therein Maulana Fazl ur Rahim Ashrafi, (the present Chairman of the Mutahida Ulama Board, Punjab – on state pay roll).
- Khawaja Sharif also addressed the conference. (He is the former chief justice of Lahore High Court. He was a defense counsel of Mumtaz Qadri, the assassin of Governor Taseer).

- It was said in the conference that “the moths of the prophethood are greatly enthusiastic to safeguard the End of Prophethood, as they were in 1984, 1974 and 1953.” (In 1974, these ‘moths’ precipitated anti-Ahmadi riots which facilitated Mr Bhutto to amend the Constitution to impose ‘not-Muslim’ status on Ahmadis. In 1953, these ‘moths’ indulged in extensive anti-Ahmadi riots in the Punjab which culminated in the first ever martial law in Pakistan, and the subsequent high level judicial inquiry gave the following verdict (*inter alia*): “The conduct of the Ahrar (the leaders of the ‘moths’) calls for the strongest comment and is especially reprehensible. We can use no milder word for the reason that they debased a religious issue (Khatme Nabuwwat) by pressing it into service for a temporal purpose and exploited religious susceptibilities and sentiments of the people for their personal ends.” (P. 259 of the 1953 Punjab Disturbances Inquiry Report)
- The conference demanded that the national identity card should carry a religious entry for minorities.

Ahmadi marriages not being registered in some L.G. offices

Lahore; July 28, 2016: The daily Express Tribune published the following story, it is reproduced in totality; it reflects the attitude of the authorities to the needs of so-called minorities:

Basic right: Ahmadi, Christian marriages not being registered

By Rana Tanveer

Published: July 28, 2016

LAHORE: The Walton Cantonment Board and the Lahore Cantonment Board do not register marriages of Christians and Ahmadis, stating that they only register marriages solemnized under Muslim Family Laws Ordinance 1961.

Christians and Ahmadi communities have made arrangements on their own for registration.

Rights activists and community representatives say the discrimination should end.

Talking to The Express Tribune, Peter Jacob, Centre for Social Justice Director, said that a large number of Christians lived in cantonment areas. “They are denied the right to get their marriages registered. On March 12, 2015, a deputy attorney general had undertaken before the Supreme Court that the government would ensure registration of marriages of all couples from minority communities.

However, nothing has been done in this regard so far,” he said.

He said that a Christian man had approached the Walton Cantonment Board administration last month for getting his marriage registered.

“He asked them for the prescribed form, but he was refused. He got them to write down the reason. They said that they did not extend the service to Christians or Ahmadis,” he said.

Jacob said that it was injustice that a government body had refused to acknowledge Christian marriages.

Saleemuddin, a Jamaat Ahmadiyya spokesperson, told The Express Tribune that they had established their own system for registering marriages. “After some effort, we were able to convince NADRA to acknowledge our marriages. Nevertheless, our people still face problems when they are asked to prove their marital relationship to embassies and consulates while applying for visas,” he said.

He said several Ahmadi families were residing in cantonments. “However, none of our marriages have been registered with the cantonment administration. They register births and deaths, but flatly refuse when it comes to marriages. They say that they only register marriages which fall under the Muslim Family Laws Ordinance 1961,” he said. He said that there was no provision in the ordinance to bar cantonment administrations from registering marriages of minority communities.

Rana Sajjad, the Walton Cantonment Board prosecutor superintendent, told The Express Tribune that they did not register marriages of Ahmadis or Christians. He said legislation was needed in

this regard. "We register marriages under Muslim Family Laws Ordinance 1961," he said. He said they needed directions in this regard which they had not received so far.

<http://tribune.com.pk/story/1150717/basic-right-ahmadi-christian-marriages-not-registered/>

Condemnable action of Sargodha Police

Sargodha, Punjab; July 28, 2016: The police destroyed the *Kalima* and other sacred writings from the Ahmadiyya mosque in Chak No. 32 South of District Sargodha, on call of the mullas. The full story is available in chapter 6.

A complaint with police

Sargodha; August 11, 2016: Encouraged by police support to opponents of Ahmadis, they filed an application with police in PS Satellite Town against 9 Ahmadi elders of Chak 46 North accusing Ahmadis of having built a niche and minarets in their place of worship.

In fact, the law forbids no such construction. PPC 298-B, as regards Ahmadiyya places of worship, only forbids calling them, a *Masjid*. Thus the plea is legally baseless and is nothing more than harassment of peaceful Ahmadis and an effort to deny them freedom of religion in collusion with authorities.

An Ahmadi delegation went to the police station to explain but the SHO was not available.

Pakistan Minority (Ahmadis) Victimized in Name of Fighting Extremism

September 07, 2016: Ayesha Tanzeen of Voice of America (VOA) produced a program on the current state of Ahmadis' situation in Pakistan, and VOA has made it available on its website: <http://www.voanews.com/a/pakistan-religious-minority-suffers-discrimination-for-fighting-extremism/3496946.html>. It is professional, interesting, factual, balanced and updated. It is recommended reading and viewing.

Sharjeel Mir of Rawalpindi – again on the prowl

Rawalpindi; October 23, 2016: Sharjeel Mir is the local miscreant who prevailed upon the Rawalpindi administration and police to stop the worship of Ahmadis in their centre Evan-e-Tauhid. Not content with that mischief, he now strives for more restrictions on Ahmadis' freedom of religion.

Ahmadis held a seminar in Evan-i-Tauhid on October 23, 2016 at 10.a.m. Approximately 300 participated. Mir arrived at the scene and had a word with the policemen and the ASI on duty.

The Ahmadi president told the police ASI that the administration had placed no restriction on Ahmadis except on their Friday worship in this centre.

Later the police SHO came to the venue and conveyed that he had received a complaint from Mir over the Ahmadiyya 'unlawful' assembly in the Evan-i-Tauhid. He was informed by Ahmadi elders that there were no restrictions on them for such purpose. The SHO stated that he was fresh in his appointment there.

The seminar continued, and at the end the participants departed quietly ensuring that no one was inconvenienced or disturbed.

Glass ceiling in upward career progress

Lahore; November 28, 2016: The daily Ausaf published an op-ed titled: Unholy campaign against a senior general. The writer N. M. Hashmi wrote his comment over an issue, whereby prior to the appointment of the new CJCS and COAS, a mulla Sajid Mir, leader of the

Markazi Jamiat Ahle Hadith issued a statement about a senior general that he belongs to the ‘Qadiani’ community.

Here we translate an extract from that op-ed as that is relevant to H.R. and Equality before the Law, in the Ahmadiyya context:

“... As per Report, senior military sources have conveyed that it is now an unwritten policy that no person of Qadiani Community can ever become a lieutenant general ... because, on this issue, on account of its sensitive perception in public, various checks have been put in place. For any training or joining a course, almost every year, a Muslim officer is required to fill in a form wherein he has to clearly convey that he has firm faith in the finality of prophethood (PBUH) and is not a member of Qadiani Community...”

Naveed Masud Hashmi in the daily Ausaf, November 28, 2016

The above statement and Report is indicative of the unbecoming discrimination and prejudice against Ahmadi officers at a high level in one of the most prestigious institutions of Pakistani state. These restrictions were placed on Ahmadis in the harmful days of Mr. Bhutto and dictator Zia regimes, and no government since then has bothered to remove them, even though these are in violation of Pakistan Constitution, law and the international covenants to which Pakistan is a party.

A mulla on state pay-role indulges in open anti-Ahmadiyya slander

Faisalabad: The daily Dunya published the following report in its issue of December 10, 2016 (extract):

Dr Abdus Salam was an enemy of Pakistan and Islam: Zahid Qasmi

Faisalabad (city reporter): Sahibzadah Zahid Mahmud Qasmi, the Central Secretary General of Pakistan Ulama Council and member of the Islamic Ideology Council, while addressing a Friday gathering in the central Jame Mosque Gol, stated that Dr Abdul Salam spent his entire life in enmity to Pakistan and Islam... . Mr. Nawaz Sharif the Prime Minister has approved naming the National Center of the Quaid-i-Azam University after Dr Abdus Salam; this is not correct per law nor is it Sharia-wise. The government should revise its decision....

It is very relevant to mention that in his capacity as Member of CII Zahid Qasmi is paid from public funds; also the Pakistan Ulama Council enjoys official support in many ways. In the above-mentioned statement he has directly opposed the evaluation of the Prime Minister on the role and position of Dr. Salam on the issue of his services to Pakistan. As Qasimi has openly indulged in lying and slander, he is not fit to hold the above-mentioned high positions. He should resign; otherwise he should be fired by competent authority for bringing discredit to the two Councils.

Extract from seven Congressmen’s letter to Secretary Kerry, of the United States

Even as Pakistan’s government has amassed new powers purportedly in a bid to eradicate militancy, it is using that authority to further persecute Ahmadi Muslims. Pakistan’s National Action Plan (NAP) was intended to crack down on hate speech and literature intended to provoke sectarian violence. Ironically, it is the literature of the victims of sectarian violence that Pakistan authorities are targeting, and instead of protecting the victims, they are prosecuting them for seditious and treasonous activities. It’s hard to comprehend how an 80-year-old optician like Mr. Shakoore could be tried as a terrorist.

8. Challenges in Work

Ahmadis have a reputation of being hard-working, honest and educated. As such, in the nascent years of Pakistan they did well in business, services and employment. The clerics, who led the anti-Ahmadiyya agitation, targeted them in this sector as well. They found willing co-operation in the public sector from officials. As such, Ahmadi intake reduced to a trickle in government jobs. Those who were already in service hit a glass ceiling. Many of them were encouraged to resign.

In the business sector, the mulla agitated and urged the bazaar and public to boycott Ahmadi businesses. They issued fatwas that all dealings with Ahmadis were haram. At times they arranged attacks on Ahmadi-owned businesses. A persistent campaign goes on against some leading products produced by Ahmadi manufacturers e.g. Shezan juices etc.

All this precipitated a great deal of hardship for Ahmadis in general, and Ahmadi businessmen in particular. The drive, however, goes on unabated, as will be assessed from some of the incidents that happened this year.

Severe harassment in Quetta

Quetta; October 2016: Sectarian agitation against Ahmadis is rife in Quetta for some time, in the name of Khatme Nabuwwat. The activists target individual Ahmadis and make life difficult for them.

For example, one such victim is Mr. Ejaz Ahmad Qamar. He is a motor-cycle mechanic. A Khatme Nabuwwat delegation visited him at his workshop and questioned him on religious issues. They named his children, sisters and brothers in a threatening way.

Earlier Mr. Qamar had to shift his workshop for the same reason. This time the mischief-mongers called on him, in company with media and press. They behaved as a gang of toughs and told him, "If you do not listen to us, and do not recant, you'll be yourself responsible for the consequences. Another group will then visit you and teach you a lesson." These people indicated that they had full data of Mr. Qamar's family.

Mr Qamar is very upset, naturally.

A number of Ahmadis have been killed for their faith in Quetta, after the promulgation of anti-Ahmadiyya Ordinance XX.

And this is happening in Quetta where authorities should be very mindful of sectarian strife – many citizens have suffered at the hands of religious terrorists who murder in the name of Allah.

NAP not visible in Baluchistan in Ahmadiyya context

Liaquat Rd, Sibi; November 2016: Sheikh Mahmud Ahmad, an Ahmadi resident had to close down his business and flee from his town along with his family due to brazen and flagrant opposition mounted by the local Khatme Nabuwwat faction – despite the official National Action Plan.

Sheikh Mahmud had a sizable Shoes Store in the Liaquat Bazar. Six months ago, someone opened a small shop close by to sell religious items like prayer mats, rosaries etc. Mulla Ataulla of a Khatme Nabuwwat organization took to sitting there often and indulge in anti-Ahmadi propaganda. He would meet shop-keepers and local influentials to incite them against Ahmadis in general, and Sh. Mahmud in particular. He put up hateful stickers on most shops including the one owned by Mahmud. On November 18, he organized an anti-Ahmadi rally and presided over it. He invited tribal leaders to his conference which started at about 7

p.m. and lasted till 11 p.m. The speakers spoke slander and hateful bad-mouthing against the founder of Ahmadiyyat, that could incite a common man to violent action.

Three days after the conference, Sheikh Mahmood left his shop to buy a household item from another shop a few yards away. He was keeping an eye on his own shop as well. He saw a man, with covered face, come to his store and take a secret look. He was there for a few minutes, when a motor-cycle rider appeared from the next street, took him up and sped away. Mahmud hurried to close his shop and went home.

Under the circumstances, Sh. Mahmud felt it unacceptably unsafe for him and his family to stay on there, and he quit the town.

An Ahmadi harassed for his faith

Chak 2/TDA, District Khushab; April 27, 2016: Mulla Athar Hussain Shah is very active on anti-Ahmadiyya front in the area. He has succeeded in creating a hostile atmosphere for Ahmadis in the district, thanks to the official support. A disturbing incident happened here most recently.

Mr. Zeeshan Inam Ullah works in the franchise of Mobilink. He went to a shop in Qaidabad. There the owner of that shop started quarreling with him over his faith. "You are a Qadiani, why have you come to my shop", he said and beat him up. Some shopkeepers intervened and Mr. Zeeshan managed to escape.

Mr. Zeeshan went to the local police station and asked for registration of an FIR. The SHO told him that the matter would become a religious issue if an FIR was registered, and did not register the FIR. Mr. Zeeshan returned home.

The same SHO later telephoned Mr. Zeeshan that the shop-owner had put up a complaint that, "Inam Ullah came to my shop, said *Salaam* to me, used Islamic *Sha'ir* (symbols) and preached me. A case should be registered against him and action be taken."

His story covering recent years is given in greater detail in Chapter 3D.

Ahmadi made to flee from job

Islamabad; December 25/26, 2015: Mr. Inamul Haq, the admin manager of a hotel in Islamabad had a close escape from serious harm. His story can be told in outline, as details would expose him and his helpers to risk once again.

On December 25, 2015, Mr. Haq was sent for by the general manager in his office. There, a mulla and two others were also sitting. The G.M. showed him photos of the founder of Ahmadiyyat and his Khalifas and asked him if he knew them and believed in their claims. Mr. Haq was taken aback by this frontal attack on his personal belief, unrelated to his job. However, he replied in the affirmative. The mulla asked him to recite the *Kalima*, which he did. The mulla however refused to accept his recital and declared that he was not 'sincere' about the recitation, and that any non-believer in 'end of prophethood' was a *kafir*. The G.M. told Mr. Haq to go back to his office.

Later a member of the hotel staff told Mr. Haq that he was at great risk and should leave at the earliest. At about midnight someone knocked at his door. The next morning he noticed combustible material outside his room. On inquiry, he was told that it had been placed there on the orders of the G.M.

At about noon, he was again informed by his informers that he was at risk and should escape as early as possible. Accordingly, Mr. Haq departed discreetly and arrived at Margalla railway station. While waiting for the train he noticed that a man from the hotel security detail had followed him there. Mr. Haq hid himself in a toilet, and came out only after the train departed from the station.

Mr. Haq saw no pursuers subsequently and arrived at his destination safely.

Grave threat to an Ahmadi educationist

Mong, District Mandi Bahauddin; January 20, 2016: Syed Sadiq Ahamd Sherazi owns here Sherazi Junior Model Middle School that enjoys very good reputation in the area. This school is serving the local people for the last 26 years. Syed Sherazi is also the president of the local Ahmadiyya community.

A woman in *burqa* (Islamic covering) came to his house and knocked at the door. When a boy opened the door she handed him a written note and went away. The note had the following message (translation):

“Salaamu Alaikum. Tomorrow there is a function in your school. Mr. Shah (*Syed Sherazi*), come there well prepared to die. We warned you before, but you did not take it seriously. Tomorrow we will keep our word. You have forgotten the October incident; we will remind you of that tomorrow. See you tomorrow. (In the protection of Allah)

The punishment of a blasphemer – Chop his head off the body

Wassalam

A lover of the Prophet (PBUH)”

Hostility at work places for Ahmadis

Barali, Kotli AJK; March 2016: A major hydro-power project is going on in Azad Kashmir. A few Ahmadis are employed therein. Mr. Bilal Ahmad, an Ahmadi from Jhelum is the finance manager and administrator of the project.

While the administration is satisfied with Ahmadis’ work, the opponents of Ahmadiyya community have made it a practice to create service problems for them through fabricated and false complaints. Recently they lodged an application with the Deputy Commissioner Kotli. It alleges that Ahmadi officers are hostile to Muslim workers, as a result of which the administration lays them off, etc. “Due to this biased attitude, religious hatred and hostility is on the rise, so there is great apprehension that the entire project would come to a halt and law and order in the area would be disturbed”, they threatened.

Several sectarian attempts were made earlier as well, and were partly successful.

The Salafi power

Raiwind, Lahore; March 2016: Mullas of a local Ahle-Hadith madrassa are on a hate campaign against Ahmadis in this area these days. They visit the Madina Market and provoke the locals against Ahmadis. They also paste anti-Ahmadiyya stickers at shops. They came to the shop of Mirza Mahmood Ahmad, an Ahmadi, and pasted anti-Ahmadiyya stickers.

Mr. Ahmad spoke to one of the councilors about it, and asked his advice about reporting the incident to the police. The councilor said that these mullas are of the Ahle-Hadith madrassa, and the police are unable to handle them; the situation would become worse, so leave them to their pranks.

Professor faces hostility at college

Jhang; May 2016: Professor Mian Munawar Ahmad has been facing hostility for his Ahmadi belief for a long time in the local college. He is in charge of the General and Modern Physics Laboratory for the last 15 years and is an expert in his field. The principal of the college is under the influence of anti-Ahmadiyya elements and intends to make a junior professor in charge of the lab instead. This junior has little experience of such lab work. Anti-Ahmadiyya staff is striving to get Mian Ahmad transferred from the college. The atmosphere at the college is very tense for Professor Ahmad. The stress is taking its toll. He has to remain on guard in the face of prevailing hostility.

Ahmadi shopkeeper targeted

Village Islamabad, District Jhang: Ahmadi's situation in this village is precarious these days. A mulla Umar Shahzad has started an anti-Ahmadi campaign from his mosque, Minhaj ul Quran and is targeting in particular an Ahmadi, Mr. Muhammad Firoz, in his weekly sermons.

This mulla spoke venomously against the Jamaat Ahmadiyya in his sermon on July 29. He mentioned Muhammad Firoz by name and took a pledge from his audience that they would buy nothing from his store. He also demanded that the word Muhammad from his name be effaced from the signboard of his shop. He urged his flock to believe that Ahmadi's were Kafir.

Mulla Shehzad is persistent in his campaign of hate and intolerance against Ahmadi's, who are exercising great care and self-control to maintain peace. In 1974, a mob had set fire to Mr. Firoz's store.

A report from the Punjab and a fair comment

Early in 2016, Ahmadi's in Chak 2 TDA, District Khushab were at risk of losing their mosque to mullas who had approached the authorities to do the needful for them. Ahmadi's, in turn, obtained an appointment with the District Coordination Officer, Mr. Zia ur Rehman. In that meeting, the Ahmadi delegation complained to him over the transgression of the opposing clerics. At this, the DCO retorted: "You make take me as well belonging to the opposing party."

That was the end of the interview. A few days later, the DCO handed over the Ahmadiyya mosque to the bigots.

Pakistan came into existence to respect the rights of Muslims who felt persecuted in the Hindu-dominated India. And after its existence, what happened to Pakistan is the antithesis of what the essence of Pakistan was; a free country for all who made it their home. The persecution of non-Muslims and Shias and Ahmadi's is a black stain on the soul of Pakistan, darkening the white on its flag irreparably, and sully the message of equality and brotherhood emphasized upon by Jinnah.

<http://dailytimes.com.pak/editorial/22-Jun-16/pakistan-no-home-for-ahmadis>

And an extract from a bold and discerning op-ed

...Through this (Second Amendment) that is unconstitutional, non-political and inhuman, Pakistan has become the only country in the world, to use the democratic tool to deliver its people from the bondage of imperialism and dictators and passed them to the bloody claws of Mullaism. This bondage is more disappointing and dangerous as it derives the justification for its tyranny and brutality from religion. Through such legislation we have handed over a gun to a monkey, while we seem satisfied that he will shoot only Ahmadi or Shia citizens. Fellows...he'll shoot anyone. For God's sake, take the gun back from this monkey, otherwise even your future generations are not safe.

Shan Taseer on <http://www.humsuh.com.pk/36737/shan-taseer>

9. Anti-Ahmadiyya Rallies; the Hate Campaign

This year again, this chapter is bulky. It shows that anti-Ahmadiyya propaganda remains intensive. The law is violated openly all over the country in this regard almost every day. What is said by rabid sectarian bigots is almost unbelievable. It can be asserted with confidence that the propaganda in Nazi Germany against their targeted communities was not more venomous and evil. In Pakistan, the mulla is free to openly state that Ahmadis are Wajib-ul-Qatl (must be killed). By this he means that any Muslim has the license to kill an Ahmadi anytime. This language is rare in any civilized society in the 21st century. The surprising thing is that the big explosion desired by mullas has not happened – yet. However if it does happen, it should surprise no one. The virile propaganda goes on even in Islamabad. More than ... anti-Ahmadi conferences were held all over the country this year. Mullas, who are otherwise banned to enter District Chiniot at the time of Muharram or are gagged by the authorities, are facilitated to converge on Rabwah routinely three or four times every year to hold anti-Ahmadi rallies. It is all mind-boggling.

A former prime minister makes history in hate speech

Kotli, AJK; April 30, 2016: In a rally taken out by Pakistan Peoples Party in Kotli AJK, Raja Pervez Ashraf, a former prime minister indulged in hate-speech against Ahmadis and harangued the crowd in Punjabi as follows:

“Pakistan Peoples Party da dosto koi muqablah nahin kar sakda, koi nahin kar sak riha. Jay Islam di khidmat kiti, te Shaheed Zulfiquar Ali Bhutto di hakumat ney kiti siraf; nawway saal purana masela, Qadianian da masela, jinnahn nein rasul maqbul salellaho ilehe wasallam di nabuwat noon challenge keeta, onhan da moohn band keeta, onhan di gardan marori, aur is fitna noon dafan kar ditta.”

<http://www.yootube.com/watch?v=rsjuLtR3XJ8>

Translation: Friends, none can compete with Pakistan Peoples Party; none is succeeding in that. If anyone served the cause of Islam, it was only the government of Martyr Zulfiquar Ali Bhutto – ninety-year old issue, the issue of Qadianis who had challenged the prophethood of the Holy Prophet (peace be on him), (the PPP government) shut them up, twisted their neck and buried this mischief (*fitna*) (forever).

This speech was aired on ARY News TV channel as well on April 30, 2016.

Mr. Bilawal Bhutto, and other leaders were also present at the occasion, but none had the sagacity and the courage to censure this statement in front of the audience.

Later, the gravity of this statement was sensed by a sensitive few and they uploaded it on U Tube. It went viral. Mr. Bilawal Bhutto, PPP Chairman then took notice and tweeted the following in response:

Politicians have no right to comment or question peoples' faith. History has taught us politicization of faith has lethal consequences for all.

Bilawal took a principled stand even though it was against the decision of his grandfather, that has become highly controversial as it later morphed into the evil of anti-Ahmadiyya laws. Bilawal's action, although delayed, deserves acclaim.

As for the Raja – some people never learn, even after 40 years of negative consequences of such an action, including the hanging of the wrong-doer.

Raja, the prime minister, lost his job within seven months when the Supreme Court ordered his arrest for alleged corruption. Even when he was in power, NAB had issued his arrest warrants on 20 April 2012.

Anti-Ahmadiyya conference in Rabwah

Rabwah; April 26, 2016: Mulla Usama Raheem held an anti-Ahmadiyya Khatme Nabuwwat conference in Rabwah. He is running a madrassa here after the death of his father Qari Hadi. Usama is residing in Naseer Abad, a part of Rabwah. He is in league with Hasan Muawiya of Lahore; both create mischief for Ahmadis, off and on. Usama held this conference to that end. It started at 14:40 and ended at 20:00. Approximately 50 men participated in it.

Mullas who addressed the conference and spread communal hate against Ahmadis included Maulvi Ilyas Chinioti (MPA of PML-N), Maulvi Muhammad Umair, Hafiz Zubair Advocate, Muhammad Adil of Karachi, Maulvi Shamsuddin and Tahir Abdul Razzaq of Lahore. They all indulged in hate speech and used foul language against the elders of the Ahmadiyya community. Hafiz Zubair advocate demanded that the government implement the anti-Ahmadiyya ordinance of 26 April, 1984 most effectively; he urged a boycott of 'Qadianis' and of their enterprises and products. Similarly Maulvi Tahir Abdul Razzaq demanded that the government remove caps from the heads of Qadianis, have their beards shaved off and remove copies of the Holy Quran from their homes.

The daily Mashriq of Lahore, printed the following headline statement on June 30, 2015: **"Hateful speeches totally unacceptable: Shahbaz Sharif, the CM."**

Khatme-Nabuwwat conference at Aiwan-e-Iqbal, Lahore

Lahore; April 10, 2016: Mullas held an anti-Ahmadiyya KN conference in Aiwan-e-Iqbal. This complex is owned and managed by the government; it was put at the disposal of sectarian mullas to harangue the audience with hate and slander against Ahmadiyya community and its elders. Its narrative is available in chapter 7.

A training course in support of a sectarian cause

Chiniot, May 9, 2016: The jihadist daily Islam published an ad in its issue of May 9, 2016. It advertised a 15-day training course, May 14 to 26 for volunteer students on the issues of 1. Safeguarding end of prophethood, 2. Prophet Isa remains alive 3. Other topics. It was organized by Idara Markazia Da'wat o Irshad, Chiniot, a madrassa established by Maulana Manzur Ahmad Chinioti.

There can be no objection to the above if undertaken as a harmless religious academic activity, but the devil lies in detail.

The End of Prophethood organizations in Pakistan have continued to promote extremism and sectarianism – even violence. Those who attacked the two Ahmadiyya mosques in Lahore in 2010 and killed 86 Ahmadi worshippers on that day shouted slogans in support of End of Prophethood during the massacre. Recently Mr. Tanveer Ahmad of Bradford (England) travelled hundreds of kilometers to Glasgow (Scotland) and stabbed Mr. Asad ul Islam Shah, Ahmadi to death, admittedly did so for "The cursed Asad Qadiani was a false claimant to prophecy and a blasphemer; his murder was perfectly licit and rewarding". In subsequent inquiry and search the London police recovered a large quantity of End of Prophethood anti-Ahmadi pamphlets from the Stockwell Green mosque.

While the ad for the course is carefully worded, it betrays the extremist and violent thinking behind this venture; for instance according to the ad the course aims to:

- *Promote the mission of the First Khalifa, Syedna Siddique Akbar.* According to the belief of ilk of these mullas, the First Khalifa mounted numerous bloody campaigns against claimants of prophecy. In fact those insurgents had rebelled against the nascent Islamic state, taken up arms against it and initiated armed revolt.

- *Protect the foundational tenet of Islam: the End of Prophethood.* The students are not told that Ahmadis also believe in the truth and importance of End of Prophethood; it is only the interpretation that is somewhat different. (The sponsors of this course also believe in the re-advent of Prophet Isa in latter days.)
- *To ensure the security and integrity of the Islamic Republic of Pakistan.* Mullas claim this despite the fact that top Pakistani leadership have firmly and finally come to the conclusion that extremism and sectarianism pose serious threat to Pakistan's security.

Mulla M. Ilyas Chinioti MPA (PML-N) and other professionals (*Mahereen fun*) will take the classes, according to the ad.

It is also mentioned in the ad, in fine print, that a one-year specialist course in rebuttal of Ahmadiyyat (*Radde Qadianiyat*) is also held. In addition to boarding, a stipend of Rs. 2000/- per month is also paid.

One may ask: Where do the funds come from?

This course is being held regularly for years. The authorities know that the students are indoctrinated in other ways than mere academics.

End of Prophethood is one of the few issues through which the mullas claim space to promote their violent, blood-letting, powers-seeking agenda. The authorities continue to concede.

An extensive specialist course on a sectarian theme

Chiniot: Idara Markazia Dawat-o-Irshad Chiniot, a madrassah run by mulla Ilyas Chinioti, a PML-N MPA advertised in the ultra-right-wing daily *Islam* a one-year long specialist course on Safeguarding the dogma of End of Prophethood, in its issue of July 18, 2016. The ad's salient entries and features are translated below:

- Admission to One-year Specialist Course in Tahaffuz Aquida Khatme Nabuwwat
- Commencing on July 15, 2016
- For scholars and women scholars

A few other special features:

- Special attention to the art of rhetoric and debate
- Under supervision of respected teachers competent in the intricacies of Qadianiat
- On-the-job training on Internet (Khatme Nabuwwat issue)
- DCA diploma in computer applications under supervision of IT Incharge
- Rs. 2000/- p.m. stipend to participants
- Avail of this great opportunity as only Idara Markazia Dawat-o-Irshad provides such specialist 1-year course in Pakistan.

Phone numbers and E-mail address are provided in the ad.

It is worth noting that it is often the mullas of the End of Prophethood faction who openly insist at public meetings that Ahmadis are *Wajib ul Qatl* (must be put to death). They are blatantly sectarian and preach violence. There is evidence that, in the past, youth were recruited for violent action, in similar Khatme Nabuwwat courses held in Chenab Nagar/Chiniot. How come this sort of activity is openly undertaken in the face of declared policy of the National Action Plan? Also relevant is the question: **What is the source of funds required to run such a course?**

A report from Islamabad – End of Prophethood Conference

Islamabad: The daily *Dunya* reported in its issue of August 26, 2016 on a Worldwide Khatme Nabuwwat (KN) Conference in Golra Sharif, a village on the outskirts of the capital. We reproduce below a few portions from this report.

Those who attended included JUI (F) Chief Maulana Fazlur Rahman, Federal Minister for Planning Ahsan Iqbal (PML-N), Deputy Chairman Senate Maulana Abdul Ghafur Hydari, Deputy Speaker NA Murtaza Abbasi, Captain ® M Safdar (PML-N), Mufti Hanif Qureshi, Maulana G M Chisiti etc. Pir Syed Ghulam Moeenul Haq Gilani presided.

Maulana Fazlur Rahman (JUI-F) said that the entire Ummah is united to safeguard the faith in End of Prophethood. It is the basis of our belief. Terrorism has nothing to do with Muslims; in fact Muslims are the targets of terrorism at the world level, he said.

Federal Minister Ahsan Iqbal said that the faith remains deficient without belief in the end of prophethood.

The Deputy Chairman Senate urged ban on Qadianis' activities. No Muslim will succumb to a compromise on Khatme Nabuwwat. Terrorism should not be linked with Islam and Muslims, he said.

Other speakers stated that it is a matter of bliss to sacrifice their lives for the honour of the Prophet.

Pir Gilani, in the chair, urged the government of Pakistan to include the procedure of declaration of the applicant's faith in the end of prophethood, for passport as done for the National Identity Card (*sic*). Khatme Nabuwwat should be added to the curriculum with the help of literature produced by Hazrat Pir Mehr Ali Shah. No sacrifice shall be spared in defense of the dogma of Khatme Nabuwwat, he said.

The Joint Declaration included: 1. No sacrifice be spared to protect the belief in Khatme Nabuwwat; 2. Qadiani activities should be banned and they should be fired from all key posts; 3. Qadianis are Non-Muslim with whom it is forbidden to enter into spousal relationship; they cannot be permitted to use Islamic epithets and practices; in this regard constitutional provisions should be strictly applied; 4. The dogma of End of Prophethood should be made part of academic syllabi; etc.

- Whither the official assertion that sectarianism leads to extremism which ends up in terrorism?
- Whither the implementation of NAP, if not on the outskirts of the capital?
- To what extent political hypocrisy is helpful or harmful to national well-being and progress?

Duplicitous *modus operandi* of the mulla under the cover of the End of Prophethood

August 2016: Since long, mullas of the *Khatme Nabuwwat* (KN), End of Prophethood factions have craftily taken the line with the authorities that they are a group (or groups) who uphold a most noble and important dogma in Islam and have nothing to do with politics, sectarianism, extremism or terrorism. Under this fake presumption they demand and are granted all the space they need to indulge in all sorts of most objectionable activities against Ahmadis (who also believe in the End of Prophethood, with a slightly different explanation).

In the last few years, situation has changed radically in Pakistan, in that some groups are waging 'jihad' against the Pakistani state, in the name of religion. Two years ago, after the APS attack in Peshawar, almost all the political parties, present in the parliament agreed on a National Action Plan to fight and neutralize the extremist elements who indulge in terrorism and violence and those who provide support and facilitate them. As a result, the security establishment initiated Operation Zarb e Azb and other similar actions to effectively, although inconclusively, curb the violence perpetrated by the armed groups, but other pillars of the state remained shy in catching the bull by the horn and refrained from directly confronting and neutralizing religious groups who acted as nurseries of the terrorist jungle. So such, Khatme Nabuwwat organizations have remained free to preach hate, discard,

violence - all in clear violence of the anti-sectarian and anti-extremism intent of the NAP. We mention below a few samples of what went on during only this month of August 2016.

Although KN organizations claim to be apolitical, they have deep and strong links with many political parties, and they promote their agenda and politics, both national and international in league with those parties. Most recently, they have joined a new group Ittehad Millat Islamia comprised of 7 parties, in Baluchistan. The group will include JUI (F), JI, JUI (S), JUP, Majlis Wahdat ul Muslimeen, Markazi Jamiat Ahle Hadith and Tehrik Khatme Nabuwwat (*The daily Insaaf, August 1, 2016*). Obviously the last named is as much of a political party as all its other colleagues. Whither the claim of being apolitical!

The daily Ausaf of August 15, 2016 published a story under the following three-column headline, of proceedings of a rally by Aalami Majlis Tahaffuz Khatme Nabuwwat (AMTKN):

We shall spare no sacrifice in support of the dogma of End of Prophethood and the dear country: Ulama Karam

The rally was reportedly held in the name of Safeguarding the End of Prophethood, and the Solidarity of Pakistan (*Tahaffuz Khatme Nabuwwat wa Istehkam e Pakistan*). Note the camouflage. All the speeches were rabidly anti-Ahmadiyya.

All the speakers were members of the Aalami Majlis Tahaffuz Khatme Nabuwwat.

One item quoted in the Ausaf report read: "...Unfortunately Sir Zafrulla Qadiani was appointed as the first Foreign Minister of the country; he refused to join the funeral prayers of the Founder of Pakistan. One who is a traitor to the Founder of Pakistan, how can he be loyal to Pakistan?" The mulla, Qari Shakir, of course did not tell his audience that Sir Zafrulla was duly present at the funeral procession of the Quaid e Azam, and the reason he did not join the prayer part is that it was led and conducted by Mulla Shabbir Usmani according to whom Zafrulla was a Kafir and deserved to be put to death for apostasy.

Right under this report, apparently as a part of it, the daily published a picture of a rally by Jamaat ud Dawa (JD) and its 8 speakers who spoke in Masjid Shuhada, Mall Road, Lahore. Mullas who spoke at the rally were Amir Hamza, Ibtisam Ilahi Zaheer etc. who are regular speakers in End of Prophethood rallies. JD is a well-known extremist organization. Its status as a banned organization is different with the UN, the US and Pakistan.

Maulana Ilyas Chinioti, an MPA from the ruling PML-N and a leader of the International Khatme Nabuwwat Movement made the following remarks in anti-Ahmadiyya rallies and speeches:

Qadianis are a joint enemy of Muslim Ummah; we shall have to be ever vigilant in crushing its head.

The daily Ausaf; Lahore, August 8, 2016

Qadianis' illegal places of worship should be sealed: Ilyas Chinioti.

The daily Express; August 18, 2016

In another Khatme Nabuwwat conference following was stated:

Qadianis are more dangerous than Jews and Hindus: KN conference

The daily Ausaf; August 10, 2016

If the above is not 'hate speech', what else is? These mullas propagate, and the vernacular media like Ausaf publish that Qadiani, Jews and Hindus, all citizens of Pakistan, are dangerous.

According to the daily Ausaf of August 14, 2016, Maulana Qari Shabbir Ahmad Usmani, Central Deputy Amir of the International Khatme Nabuwwat Movement (IKNM) addressed a

press conference in Chenab Nagar. The daily reported the event in the following three-column headline:

The Quetta tragedy is condemnable; we'll have to rid of American bondage to save us from terrorism: Qari Shabbir/Qari Suleman

IKNM claims to be apolitical but it obviously uses the KN platform to indulge in national and international politics. It conveys to the Pakistani people that terrorism in Pakistan is as a result of bondage with the US (and not a result of religious extremism and corruption).

Mulla Abdul Hafeez Makki is a Saudi Arabia-based cleric of Pakistani origin and is the Amir of the IKNM. He spends a lot of time in Pakistan and promotes anti-Ahmadiyya vigilante activities. He carries a heavy purse. Recently he was quoted in the vernacular press, as:

Jihad is fundamental to Islam; if Maulana Sheerani calls it disorder (*fasaad*) that is his personal opinion: Maulana Abdul Hafeez Makki

The daily Albiyan; August 10, 2016

If propagating and recruiting men for violence and bloodshed is now forbidden as a state policy, someone should take note of what this mulla from Makka is saying to the people and the press.

The daily Insaf published an op-ed on August 4, 2016 and titled it: Qadianis are enemies of Pakistan. Its content is highly provocative.

There is a story elsewhere in this report on this op-ed with some comment, so we do not repeat it here, but we do point out: **Under what policy or ethics, a community is subjected to such intense hateful propaganda in the Punjab? Are Ahmadis an exception to the policy stated in NAP?**

The daily Ummat, Karachi of August 10, 2016 published a report of a KN conference under AMTKN in Ravi Road, Lahore, the capital of the Punjab. It was stated here as well, *inter alia*: “Qadianis are more dangerous to Islam, Muslims and Pakistan than even Jews and Hindus”. The speakers included Mufti Naeemuddin, Maulana Zahid-ur-Rashdi, Qari Jamil-ur-Rehman Akhtar, Pir Rizwan Raees, Maulana Aziz ur Rehman Sani etc.

It is ironic and interesting that mulla Zahid-ur-Rashdi who indulges in such sectarian activities and is on record for being involved in promoting inter-religious and sectarian strife was awarded last year the Tamgha-i-Imtiaz (Medal of Distinction).

In the light of the above is it not meaningless and dishonest to claim and accept that these activities of KN are not hateful and disruptive. But surprisingly this continues to be suggested and even accepted by the state at institutional level. For example, the following headline:

“The dogma of End of Prophethood and literature in rebuttal of Qadianiat (*Radde Qadianiat*) in no way falls in the category of hateful material: Mutahiddah Ulama Board, Punjab

“The police and law-enforcement authorities are not authorized to take action against the publishers, holders and distributors of such literature: Maulana Hafiz Fazal Rahim” (the President of this Ulama Board)

The daily Ausaf; February 14, 2015

It is relevant to mention that this Ulama Board was established by the Punjab Government and enjoys powers well beyond what is lawful and appropriate.

According to a report in the daily Pakistan of July 18, 2016, mulla Allah Wasaya, Missionary End of Prophethood, recently wrote a book “*Ek hafta, Sheikh ul Hind kay des mein*; (A week in the land of Sheikh of India). The author dedicated the book to the well-known cleric Fazlur Rahman, the head of JUI (F), a religio-political party. According to the

reviewer: "Although the book is titled, *A Week in the Land of Sheikh of India*, it is overwhelmingly anti-Qadiani." The author, somehow or the other, continues to expose these robbers of prophethood. While discussing Qadianism, his pen is like a dagger or a sword (Saif e Chishtiai) - on this issue, no compromise, no relief." Well, no complaint against Mulla Wasaya, but the fact that he dedicated the book to Fazlur Rahman is interesting and suggestive.

Last but not least, whenever a major rally or conference is held by the End of Prophethood organization, a senior leader of Jamaat Islami is regularly invited and he participates in the proceedings including an address to the crowd. The role of JI and its founder Maududi is on record and is well-known in the context of violence in the name of religion and the concept of importance of use of force to establish a *Hakumat Ilahya* (the Islamic state).

Clerics of the KN have adopted the policy of paying lip service to the role of the army and the implementation of the NAP; however they move fast forward to continue with the extremist theme that is their *raison d'être* and main substance.

The above is not a comprehensive review of the functioning of KN groups. It is limited in time to the most recent ground situation, however even this should leave no doubt with the authorities who are sincere about ridding the country of the evil of terrorism and extremism to hold these groups operating in the name of Khatme Nabuwat accountable for their harmful pursuits and activities prejudicial to the security and well-being of Pakistani state and society.

Hate propagation – A l'extrême

Lahore: The daily 'Ausaf' published an anti-Ahmadiyya article by a mulla Mushtaq Ahmad Qureshi in its issue of February 17, 2016. The article crosses all boundaries of decency and journalistic ethics.

The on-going National Action Plan aims at eliminating sectarianism and extremism from the Pakistani society. In this, it forbids dissemination of hate and slander through media and rallies etc. However, it appears that Ahmadiis are an exception as targets.

In this article mulla Mushtaq Qureshi refers to a 'video clip' message doing the rounds on social media, prepared by an Ahrari mulla Matin Khalid who is known for his anti-Ahmadi foul language and insults. Even for his group Majlis Ahrar Islam, the prestigious high-level judicial committee, that inquired in depth in 1953 anti-Ahmadi riots in the Punjab placed on record: "The conduct of the Ahrar calls for strongest comment and is especially reprehensible. We can use no milder word for the reason that they debased a religious issue by pressing it into service for a temporal purpose and exploited religious susceptibilities and sentiments of the people for their personal ends."

This video prepared by Matin Khalid is titled: "Qadiani Caliph Mirza Bashir ud Din Mahmood – an evil-doer (*Qadiani Khalifa Mirza Bashir ud Din Mahmood – ek badkar shakhsiyat*)."

Qureshi himself describes the video as: "It is such a devastating clip that I tremble when I write this." Here we mention only the outline and leave out the fabricated sordid details that were published in the daily.

The audio commentary by Matin Khalid of this clip has been reproduced by Qureshi verbatim in this op-ed, according to the latter. In this he refers to one Muhammad Hussain who is mentioned as an eye witness to 'incest committed by the caliph'. Hussain is stated to have immediately lost all his body hair due to the shock suffered over this repugnant incident. Matin Khalid attributes having heard this from Dr. Asrar Ahmad. Dr. Asrar Ahmad and Muhammad Hussain are now both dead. All these individuals hold or held in great esteem clerics like Maulvi Rashid Gangohi who issued the edict: "To tell a lie for revival of Truth is

permissible. One should desist from that as far as possible; however if unavoidable, one may tell a pure lie. Otherwise one should avoid. Signed: Rashid Ahmad". *Fatawa Rashidia*

Qureshi quotes Matin Khalid: "Why have not Qadianis gone to court yet (over this accusation)?" These liars know that going to the court will provide them a greater opportunity to heap still more insults and garbage on the beleaguered community – by quoting witnesses, dead since long.

In the renowned 1953 Enquiry Report, the worthy judges referred to one of such numerous outbursts and observed: "If these words had been uttered in the presence of a member of the Ahmadiyya Community, we should not at all have been surprised if the result had been a broken skull."

Sixty years later, the children of that generation continue with the same evil practices despite having suffered shattering consequences of tolerating and promoting the mulla. Against the Ahmadiyya community, marginalized more than ever before, the mulla, the bigoted vernacular press, the selfish politician, all take no notice of the ultimate form of hate propaganda and slanderous abuse. Although various clauses of the penal code, PPCs, 295-A, 298-A and 153-A amply and obviously apply, no high official feels motivated to invoke the National Action Plan formulated after the massacre of 134 school children in Peshawar.

Some people never learn their lesson and invite the wrath of destiny.

Anti-Ahmadi conference in the neighbouring city of Rabwah

Chiniot; February 26, 2016: An anti-Ahmadiyya conference under the title of "Fateh Mubahila conference" was held in Chiniot. Chiniot is situated only ten kilometers east of the Ahmadiyya headquarters town, Rabwah. The conference started at 08:45 p.m. and ended at 02:45 a.m. Approximately 900 men participated in it. It was presided over by Maulvi Muhaiyuddin Makki (of Makka) an anti-Ahmadiyya mulla based in Saudi Arabia.

As usual, anti-Ahmadiyya rhetoric was prolific, and foul language was used extensively against the leaders of the Ahmadiyya community. Maulvi Faizur Rahman Razvi of Chakwal said, "The land of Chiniot is honoured that a warrior of Khatme Nabuwwat, Manzoor Ahmad Chinioti was born here, who hoisted the flags of Khatme Nabuwwat in the entire world. He did not rest until got them (Qadianis) declared a (non-Muslim) minority." Maulvi Shabbir Ahmad Usmani of Rabwah said, "Manzoor Ahmad Chinioti was the conqueror of Rabwah. He was an iron-man. He initiated the 'Rebuttal of Qadianiat' course. Qadianis would have prevailed if he had not stood up against them. I invite Qadianis to convert to Islam." Maulvi Muhammad Ilyas Farooqi of Sargodha said, "We will not let the foreign culture seep in through Qadiani conspiracies." Maulvi Tahir Masood of Sargodha said, "O Qadianis! Your refusal of Mubahila (prayer duel) shows that you are liars. The mischief of Qadianis will be cut short soon." Maulvi Abdul Wali from UK said, "I've brought a message of ulama from the UK; we are united at the platform of Khatme Nabuwwat." [This reminds one of the recent murder of an Ahmadi for his faith, in Glasgow.]

Other mullas who spoke at the conference were Shahnawaz Farooqi of Gujranwala, Fazlur Rahman of Rahim Yar Khan and Mufti Muhammad Hussain of Raiwind.

Mulla Ilyas Chinioti led a rally after the Friday prayers in connection with Fateh Mubahila conference. It started from Chiniot and ended at Aziz Shareef valley on the bank of river Chenab.

Hateful book advertised and marketed

Lahore: The daily The Express Tribune published the following report in its issue of June 25, 2016:

LAHORE: The unrelenting nationwide anti-Ahmadiyya campaign took a perturbing turn on Friday with a preeminent body calling for donations to curb Ahmadiyya worldwide with an advert placed across all editions of a leading Urdu daily.

The move comes at a time when the National Action Plan (NAP) – which criminalizes the proliferation of hate material - is being ostensibly implemented. Press Council of Pakistan (PCP) Chairman Salahuddin Mengal told The Express Tribune that the aggrieved party could file a complaint before the council. He said the council would then refer the complaint to a pertinent committee following its filing. Mengal said the matter would then be presented before a judicial commission which had the power to impose a maximum fine of Rs. 10,000.

However, he said, the PCP was largely ineffectual - composed primarily as it was - of journalists who were inimically disposed to the prospect of action being taken against any media outlet. Salahuddin said no newspaper had been fined since he assumed chairmanship of the council. He said the PCP could not take suo motu action on such issues.

Jamaat-i-Ahmadiyya (JA) spokesperson Saleemuddin termed the advertisement inflammatory. He said it incited the people to kill Ahmadis. Saleemuddin said the anti-Ahmadiyya body had been openly canvassing for funds, spewing venom and exhorting the people to kill Ahmadis. ...

The JA spokesperson said law enforcement agencies should take notice of such activities as they contravened the NAP. He said it was perturbing to see advertisements replete with hate being carried by a leading newspaper. Saleemuddin said the publication of the advertisement was unprecedented. He said an advertisement of such nature had never been featured in the media this prominently.

On the other hand, the JA spokesperson said, all newspapers had refused to carry advertisements from the community pertaining to why it had distanced itself from electoral exercise. He said the anti-Ahmadiyya advertisement constituted a question mark on the effectiveness of law enforcement agencies and the NAP's efficacy. Saleemuddin demanded action against those responsible.

The advertisement called for munificent contributions to curb Ahmadiyyat and save Muslims from the community. Money was needed to establish seminaries the world over and publish the body's weekly to counter Ahmadi propaganda, the advertisement stated.

The body said it also needed funds to finance cases across higher courts against the community and

حضور سلی اللہ علیہ وسلم کی شفاعت کے حصول کیلئے
مولانا محمد یوسف لدھیانوی شہیدؒ کے مشن کی تکمیل کے لئے
عالمی مجلس تحفظ ختم نبوت پاکستان
کے درج ذیل منصوبوں میں تعاون فرمائیں

اندرون ملک و بیرون ملک جلیبی مشن، مراکز اور دفاتر کا قیام	دنیا بھر میں مبلغین کی تبلیغی سرگرمیاں اور قادیانیت کے سدباب کیلئے کوششیں
اندرون ملک اور بیرون ملک مدارس اور مراکز کا قیام	افتی حدائق میں قادیانیت اور تردید
قرآن کا مربوط نظام ہفت روزہ ختم نبوت کے ذریعے	قادیانیت کے موضوعات پر مقدمات میں مسلمانوں
تبلیغی سرگرمیاں، انٹرنیٹ کے ذریعہ قادیانیوں کے پر دینے والے جواب	کی بیرونی اور اردو، عربی اور انگریزی میں لاکھوں
	کی تعداد میں لٹریچر کی تقسیم
	کتابوں کی تصانیف و تقسیم

ان تمام منصوبوں اور عقیدہ ختم نبوت کے تحفظ اور قادیانیوں کی امدادی سرگرمیوں سے
 مسلمانوں کو بچانے کیلئے عطیات، ذکوۃ، صدقات و فطرو کی رقم سے بھرپور تعاون فرمائیں

حضرت مولانا ڈاکٹر عبدالرزاق اسکندر	حضرت مولانا حافظ ناصر الدین خاکوانی	حضرت مولانا عزیز الرحمن جالندھری
امیر مرکزی نائب امیر مرکزی	امیر مرکزی مرکزی ناظم اعلیٰ	

مرکزی دفتر ختم نبوت، حضور یار خان، روڈ ملتان، فون: 4583486-4783486
 اکاؤنٹ نمبر 3464 برانچ بیک 310، گلاب بیک 7734، نیٹس بیک ملتان

WEEKLY KHATM-E-NUBUWWAT, A/c# 0010010964680019
 IBAN NO. PK68ABPA0010010964680019 (نیشنل بیک اکاؤنٹ نمبر)
 AALMI MAJLIS TAHAFUZ KHATM-E-NUBUWWAT 0010010964710018
 IBAN NO. PK45ABPA0010010964710018 (نیشنل بیک اکاؤنٹ نمبر)
 Allied Bank Binori Town Branch Code: 0159 Karachi.

کراچی عالمی مجلس تحفظ ختم نبوت، برقی نمائش، میاں جناح روڈ فون: 021-32780337/40
 اسلام آباد: 35862404، راولپنڈی: 0333-7639031، سرگودھا: 410474-410474
 گجرات: 4214656، فیصل آباد: 0301-7224794، پنجاب: 6212611-2841995
 انٹرنیٹ سائبر: 35-Stockwell Green London, SW9911Z, UK, Ph: 0207-7578199

its adherents and spread anti-Ahmadiyya material in English, Arabic and Urdu. The advertisement stated that funds were needed to organize Khatme Nabuwwat conferences the world over, build religious sites across Ahmadi-majority Chenabnagar (Rabwah) and publish hundreds of anti-Ahmadiyya books. The advertisement also featured the names and particulars of prominent people affiliated with the body and its offices nationwide.

The ad was published in the daily Jang on June 17, 2016. It was sponsored by Aalami Majlis Tahaffuz Khatme Nabuwwat Pakistan, as claimed in the ad itself. In the headline it was mentioned that “the aim is to accomplish the mission of Maulana Muhammad Yusuf Ludhianwi *Shaheed*”. This is the same mulla who was the author of the pamphlet distributed in the Stockwell Green mosque in London, which were discovered by the London Police after the murder of Mr. Asad Shah, Ahmadi in Glasgow by Tanweer Ahmad of Bradford. The Stockwell Green mosque was the location of the office of the Khatme Nabuwwat organization in UK.

The call for financial contributions was made by the following three mullas:

1. Abdul Razzaq Iskandar, Emir (AMTKN)
2. Hafiz Nasir ud Din Khakwani, Deputy Emir
3. Aziz ur Rahman Jallandhary, Nazim Aala

The ad gives three bank account numbers, including two ‘International Bank Account Numbers’. It gives phone numbers of its head office in Multan and branches in Karachi, Islamabad, Lahore, Rawalpindi, Sargodha, Gujranwala, Faisalabad, Chenab Nagar and Quetta.

The true colours of Jamaat Islami on display

Rabwah; June 2016: Jamaat Islami (JI) is one of the leading politico-religious parties in the country. Its founder, Maududi, was among the pioneer modern Islamists who favoured the use of violence in the cause of religion and establishment of an Islamic state. However, compulsions of politics and ground realities have later compelled the JI to soften its public image through rhetoric and statements which are rarely translated into real action. In fact, the JI never misses an opportunity to hit out against the peace-promoting Jamaat Ahmadiyya. A recent report from Chiniot/Rabwah would illustrate.

The daily The Express Tribune published the following report in its issue of June 8, 2016 (extracts):

Anti-Ahmadi campaigners demand Ramazan bazaar’s relocation

A Ramazan Bazaar set up in Chenab Nagar has attracted attention of some self-described anti-Ahmadiyya campaigners who persuaded the district administration to relocate it once and are now threatening public agitation if the facility isn’t shifted away from land owned by Jamaat Ahmadiyya.

Speaking to The Express Tribune, Chaudhry Islam (District Chief JI), one of the two men spearheading the campaign against the bazaar, said he was mobilizing the public to press the administration to move the bazaar to a place where only Muslims could benefit from it. “The plot where the bazaar is located is owned by the Ahmadis. This is against the injunctions of Islam (sic),” he said. “Ramazan has nothing to do with Ahmadis. Only Muslims should benefit from such facilities”, he said.

...He said the bazaar had been shifted from the plot closer to the Ahmadi community’s neighbourhood because of their warnings that they would construct a mosque on the plot if it was used for the purpose.

... He (Mr. Saleemuddin, Jamaat-i-Ahmadiyya spokesperson) said the Jamaat had no objection if the facility was shifted to some other place. He said Ahmadis comprised 98 percent of the population in Chenab Nagar. Around 20 plots owned by Ahmadis had been illegally occupied by people supported by anti-Ahmadi clerics.

DCO Shaukat Khichi said there was no mass opposition to the decision to set up the bazaar at its current location. He said Chaudhry Islam and Zulfiqar Ahmad were not residents of the area. “They

are just two trouble markers. They want to defame me because I took action against them for blackmailing the administration of a sugar mill,” he said. He said he would take action against the men if there was an imminent threat.

The DCO said he had received no complaint against the bazaar’s location from any resident of the area. He said there were eight other Ramazan Bazaars in the district.

On the relocation of the bazaar, he said he had to do so under pressure from some clerics. He said the bazaar was now fully operational in a tent set up at the current location.

The DCO said there was no restriction on people of other faiths to shop at the Ramazan Bazaars. “Christian citizens in the neighbourhood too shop at Ramazan Bazaar. There is no reason why Ahmadis should not.”

We may add that Chaudhry Islam is wrong in claiming that it is against injunctions of Islam that the plot of the Ramazan Bazaar should not be owned by Ahmadis. He could be referring to a Sharia devised by himself. He is also wrong in asserting that Ramazan has nothing to do with Ahmadis. He knows very well that Ahmadis observe the rituals of Ramazan – perhaps more than members of JI. Here, we may quote from a relevant edict of Maududi: “Truthfulness and veracity are among the most important principles of Islam, and falsehood is considered an extreme evil; however demands of day-to-day life are such that telling a lie is not only permitted, at times it is even required.” (*Tarjaman-ul-Quran, May 1958*). The Amir JI Chiniot is copiously availing his mentor’s shady fatwa.

JI has chosen to remain ignorant of United Nations UDHR Article 21(2) which asserts that everyone has the right to equal access to public service in his country. Ramazan bazaar is a public service.

In 2007, Jamaat Islami was among the leaders of political religious parties who moved a bill with the National Assembly proposing penalty of death for apostasy. The bill specified that denying the finality of prophethood would also be considered apostasy.

Jamaat Islami is governing the KPK these days in league with Tehrik-i-Insaf.

A former PM’s anti-Ahmadi bluster and The Indian Express

Mr. Khaled Ahmed, the well-known Pakistani journalist was struck by the tone and content of PPP’s Raja Parvaiz Ashraf’s rant in support of anti-Ahmadi state policy for which he claimed the credit for Mr. Zulfiqar Ali Bhutto, the founding chairman of his party. Khaled availed the occasion to write an op-ed for The Indian Express which was published on June 4, 2016. This article sums up well the role of ZAB in steering the Amendment II to the Constitution, but leaves a blank by omission of mention of the role played by King Faisal of Saudi Arabia in providing the initial push to the scheme of excommunication of Ahmadis.

A top cleric, government servant, calls for execution of Ahmadis

Lalian, District Chiniot; September 26, 2016: Mufti Munib-ur-Rahman is the Chairman of Pakistan’s official ‘Ruet-e-Hilal Committee’. He is paid his salary from public funds. The daily Dunya of Faisalabad reported the following from Lalian, quoting this Mufti:

“According to the Constitution of Pakistan, Qadianis are deniers of Khatme Nabuwwat (End of Prophethood) and are hence outside the fold of Islam; since the penalty for violation (*ghaddari*) of the Constitution is death, this penalty should also be imposed on deniers of the End of Prophethood. He expressed this view in the annual Tajdar Khatme Nabuwwat Conference in Lalian. He told the youth to turn to madrassahs to escape from Qadiani maneuvers.

“....Twenty-seven ulama including Maulana Shah Ahmad Noorani (ex-chair JUP) played key role (in 1974) to get the Qadianis declared Non-Muslims. Muslims should boycott Qadiani products....”

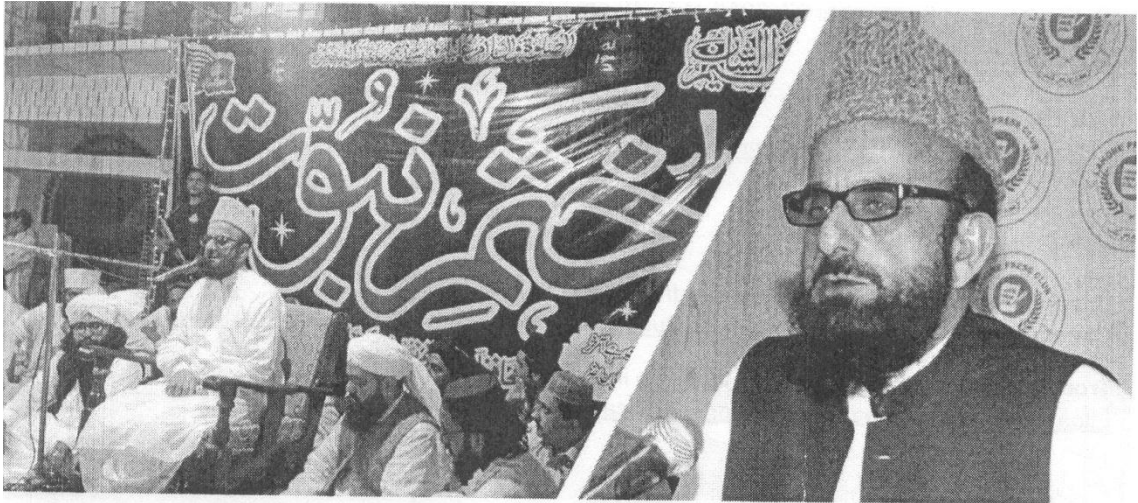
It may be added that Mufti Munib holds a position at the federal level, while the government has been accused of dragging its feet on the implementation of NAP in dealing with the top brass of sectarian and extremist elements like this Mufti. For instance:

- ✓ NAP a gross failure; Quetta incident is Interior Minister's failure: Khurshid Shah (of PPP)

The daily Khabrain; August 12, 2016

- ✓ Laxity on NAP affecting Zarb-e-Azb: COAS

The News; August 13, 2016



Mufti Munib ur Rahman (Chairman Ruet Hilal Committee)

- ✓ Hateful speeches totally unacceptable: Shahbaz Sharif (the Chief Minister of the Punjab)

The daily Mashriq; June 30, 2016

(Note: Lalian is located in the central Punjab, and is 10 kilometers from Rabwah, Ahmadiyya headquarters.)

- ✓ The presented facts show that there is contradiction in govt's statements and actions. Justice JS Khwaja

The daily Mashriq; August 22, 2016

P.S: Mufti Munib can be a part-realist at times. Sometimes back, while addressing a rally in Mirpur (AJK), he said, "We (the Muslims) are drowned in ignorance and misdirection (*gumrahi*); we'll have to have pity on ourselves." True, but he himself is unable to do that; it is unrealistic to expect the same of others.

Anti-Ahmadiyya conference in Rabwah

September 7, 2016: Mullas hold rallies and conferences on September 7 to commemorate the 2nd Amendment to the Constitution of Pakistan. This amendment was implemented by the Zulfikar Bhutto government in 1974, through which Ahmadis were declared non-Muslims. This amendment opened the gate of persecution of Ahmadis in Pakistan.

Mullas now hold a special conference every year in Rabwah – the centre of the Ahmadiyya community in Pakistan, where Ahmadis are more than 95% of the population. Mullas come from far and wide to hurl abuses against the residents of the town and the persons they respect. Every year authorities allow and facilitate this conference in Rabwah despite request from Ahmadiyya headquarters to disallow this provocative conference in their town.

This year again Ahmadiyya central office wrote to the authorities to disallow this conference. "There is high probability that the rally would affect this town's law and order, especially when the general situation in the country is already not satisfactory," they wrote, in addition to a mention of the routine provocative and incendiary nature of this gathering and its proceedings. Authorities paid no heed to the Ahmadiyya application and allowed the mullas to hold this sectarian conference despite the policy initiative required vide the National Action Plan.

On the other hand when Ahmadis request permission to hold their traditional conference in their own centre, the authorities do not even acknowledge the receipt of the application.

This conference was held in Rabwah on September 7, 2016 in two main sessions. The first session started at 15:00 and ended at 17:00. Maulvis Muhammad Yusuf Farooqi, Mumtaz Ahmad Awan both from Lahore, Shuaib Ahmad Khan from Mianwali and Freed Ahmad Paracha (Deputy Amir of JI) addressed the audience and used hostile language against Ahmadis.

The second session started at 21:00 and lasted until 03:30 the next day. Following mullas spoke in this session: Maulvi Hafeez Makki of Saudi Arabia, Javed Qasuri of Lahore, Abdul Majid of Gujranwala, Ilyas Chinioti (MPA of PML-N), Ataul Muhaiman Bukhari, Muhammad Riaz Gujrati, Hafiz Allah Yar, Samiullah, Shahbaz Ahmad Gujjar of Jhang, Abdul Qayyum, Shahbaz Rasul and Shafa'at Rasul Qadri. All the above mullas spoke against the Ahmadiyya community, asked them to accept Islam, and called them rebels against the state.

The conference proceedings were reported by the vernacular press. Some statements of speakers are reproduced below from these dailies.

Maulvi Abdul Hafeez Makki (of Makka in Saudi Arabia) presided over the last session and said, "... Qadianis have deceived the Muslim world.... Qadianis have done irreparable damage to Islam and the country, and are busy today to turn it into a failed state." *The daily Islam; September 9, 2016*

Mufti Muhammad Tayyab said, "... Qadianiat is not a religion, it is the name of a terrorist organization; the centre of terrorism is Chenab Nagar (Rabwah)." *The daily Islam; September 9, 2016*

Abdul Rauf Qasmi said, "There are only two courses open to Qadianis: Accept Islam and become our brothers or accept your constitutional status." *The daily Islam; September 9, 2016*

Fareed Ahmad Paracha, Deputy Amir of JI said, "...Rebels of the country should be dealt with firmly (referring to Ahmadis).... Allama Iqbal was the first to propose to declare Qadianis as non-Muslims and Quad-i-Azam supported it (sic). ... There is a need to show the difference between Jihad and terrorism...." *The daily Nawa-i-Waqt; September 8, 2016*. Mr. Paracha attributed his lie to the Quaid-e-Azam, obviously following his mentor Maududi's fatwa that a lie in support of Faith is obligatory (*Wajib*) at times.

Qari Shabbir Ahmad Usmani said, "... We cannot get rid of this so-called war on terrorism unless we shed off American slavery... If the government implements Islamic system in the country, peace will automatically follow. ... We'll leave no stone unturned in chasing Qadianiat in the whole world...." *The daily Nawa-i-Waqt; September 8, 2016*

Ahmad Shuaib Khan of Mianwali said, "... In order to support the British agenda Mirza Ghulam Ahmad Qadiani claimed the false prophethood and strove to dampen the Jihadi sentiment and urge for freedom among Muslims..." *The daily Nawa-i-Waqt; September 8, 2016*

Haji Meraj Qureshi said, "... If Muslims keep on showing such unity, the day will come soon when Qadianiat and their sympathizers would be wiped away...." *The daily Nawa-i-Waqt; September 8, 2016*

Mufti Qureshi said, "Pakistan is like a mosque to us; its protection is our duty." *The daily Nawa-i-Waqt; September 8, 2016*

Following resolutions were adopted in the conference, *inter alia*. Their verbosity has been abridged to save space:

- Qadianis are busy in anti-Islam and anti-Pakistan manipulations and are contriving to impose their effectiveness in the government. Their activities should be banned, and they should be removed from all key posts.
- Entry of religion should be added to the computerized national identity card or change the colour of the ID cards for Muslims to ensure indication of the religious difference according to the constitutional requirement (sic).

- The Qadiani printing press in Chenab Nagar should be sealed.
- Qadiani TV channel (MTA) is spreading disorder and mischief and blaspheming Islamic beliefs. Government should ban its reception as also the publication of Qadiani magazines and periodicals.
- Quranic verses should be erased from all the worship places of Qadianis as these mislead common Muslims and are in clear violation of the anti-Ahmadiyya ordinance.
- Sharia penalty for apostasy (death!) should be imposed as per recommendations of the CII.
- Sharia should be imposed in this country that came into existence in the name of Islam.
- Government should include chapters and lessons on Khatme Nabuwwat in the education syllabi throughout the country. The syllabus should be Islamic and in accord with the Constitution, rather than secular.
- Qadiani endowments should be taken over by the government, as in case of other non-Muslims.
- Anti-Ahmadiyya ordinance should be implemented vigorously and Qadianis should be stopped from posing as Muslims.
- Government should take notice of Qadianis' unlawful activities and make them abide by the law and stop them from injuring religious feelings of Muslims.

According to the press reports more than a thousand security personnel plus hundreds of volunteers performed security duty.

Following points are also derived from the press release provided to the media by the conference management:

1. Volunteers stayed in trenches (*morchas*) in the field of duty to serve the participants of the conference.
2. The last session was presided over by 'Maulana Abdul Hafeez Makki (from Makka in Saudi Arabia), the Great Sheikh and a great spiritual personality of the Islamic world.' (*Note: He carries the petro-dollars.*)
3. Javed Qasuri, the Deputy Amir of Jamaat Islami Punjab said that Jihad is the (true) spirit of Islam. It is the honour of Islam, and Jihad will continue till the morn of the Doomsday.

Still another anti-Ahmadiyya conference in Rabwah

Rabwah (Chenab Nagar); October 27-28, 2015: A two-day Khatme Nabuwwat conference was allowed and facilitated by the authorities to be held in the Ahmadiyya headquarters town despite a request by Ahmadis to the administration to disallow this provocative conference in their town where 95% of the residents are Ahmadis and they are not allowed to hold their own conferences here.

The event was attended predominantly by men from outside Rabwah, and the crowd was a potential threat to the law and order of this town. Civic life was seriously disturbed. Shops remained closed and students could not go to schools. Ahmadi women were advised to stay at home.

The opening session of the conference was held in the Muslim Colony, Rabwah on Thursday, 27 October 2016.

Around 300-350 people attended the first session. The session was chaired by Mulla Aziz Ahmad of Kundian Sharif, Mianwali. As usual, the mullas used foul language against the Ahmadiyya community.

Mulla Shifaullah of Bhakkar said: 'It is the duty of all Muslims to courageously fight against the enemies of Islam. Our Prophet is the last Prophet. His traitors today are the

Qadianis. We will crush the Qadianis all over the world. If someone tries to rob the Holy Prophet (PBUH) of his prophethood, we will make every sacrifice to protect it’.

Mulla Abdus Sattar of Hafiz Abad said: ‘Pakistan parliament declared the Mirza to be a *Kafir* and a deceiver. We are thankful to the government of that time’.

Mulla Abid Haqqani of Peshawar used foul language against the Ahmadiyya community and its Founder, inciting people to violence against it.

Mulla Muhammad Ali of Muzaffarabad said: ‘The Qadianis are a sect who misguides others. They try to convert Muslim youth to Qadianism by offering women, land and immigration abroad. Farther the Muslims are from Qadianis, safer they will be’. He also used extremely foul language against the founder of the Ahmadiyya community and instigated the public against Ahmadis.

Qari Jalil Ahmad also vituperated against the Founder of the Ahmadiyya Community and used foul language against the community. The audience shouted slogans against Ahmadis during the speeches.

The second session began at 1:50 PM. Approximately 7000-7500 people were present. The first speech of the second session was made by mulla Azmatullah of Bannu. He spoke ill of the founder of the Ahmadiyya community and used obnoxious language about him.

Mulla Saifur Rahman Arain of Hyderabad said: ‘We Muslims will strive to eliminate the Qadiani sect from all over the world. We, the ulema, will not rest until the Qadiani mischief is uprooted’.

Mulla Abdul Qayyum Haqqani of Okara severely criticized Ahmadiyyat and demanded that the Ahmadis serving in civil and military institutions should be removed. He incited the public against Ahmadis.

Mulla Muhammad Ashraf of Sialkot said: ‘The Qadiani mischief is spreading fast. Every worker of the Khatm-e-Nubuwwat is obliged to courageously confront this mischief. Qadianis were planted by the British, who created this sect to weaken the Muslims and to that end provided them every help. Qadiani *Dajjals* are Kafirs, apostates and out of the pale of Islam.’

The third session started at 8:20 PM and ended at 3:30 AM. Approximately 9000-9500 people attended this session. The session was chaired by mulla Aziz Ahmad, Deputy Amir International Majlis Tahaffuz Khatam-e-Nabuwwat.

Mulla Azizur Rahman of Hazara said: ‘We all have to protect the prophethood of the Holy Prophet (PBUH). We will launch jihad against every such person who will try to rob the Holy Prophet (PBUH) of his prophethood. Qadianis want disturbance and disorder in the country. They are at the back of all acts of terrorism perpetrated in Pakistan.’

Mulla Amjad Khan of Kohat, addressing General Rahil Sharif, Pakistan’s Chief of Army Staff, said: ‘We are with you. We also will fight against the rebels who have rebelled against the Faith. You may tell the non-Muslims that we have not manufactured the atomic bomb only to showcase it.’

Mulla Noor Muhammad of Sargodha told the audience to boycott products manufactured by Ahmadis.

Liaqat Ali Baloch, General Secretary Jamaat-e-Islami, said: ‘Non-Muslims call Muslims terrorists; that is a lie. The non-Muslims first print blasphemous material that compels us to wage jihad against them. Qadianis are agents of Israel, USA, Germany and India. They are at the back of all the acts of terrorism perpetrated in our country. They can never be loyal to Khatm-e-Nubuwwat and Pakistan.’

Mulla Rizwan Aziz of Sargodha said: ‘The Qadianis were begotten by the Satan. One must not do any business with them. They are false in their claims and are apostates. We ought to boycott the products manufactured by them.’

Syed Sikandar Shah of Karachi said: ‘The Qadiani mischief was planted by the British. The Qadianis consider Qadian to be at par with Makka and Madina. From Qadian, this mischief has now spread to all parts of the world.’

Mufti Muhammad Hussain of Lahore said: ‘Echoing the evil purposes and propaganda of the foreign NGOs, the Qadianis are opposed to the hanging of any blasphemer of the Holy Prophet (PBUH). They are strengthening themselves. It is the duty of all Muslims to chase them all over the world.’

The participants kept shouting anti-Ahmadiyya slogans during the proceedings.

The fourth session began at 10:20 AM and ended at 1:00 PM. It was chaired by Mulla Aziz Ahmad, Deputy Amir International Majlis Tahaffuz Khatm-e-Nubuwwat.

During this session, mulla Mukhtar Ahmad of Tharparkar, Sindh, said: ‘The [Pakistan] Army protects Pakistan’s geographical boundaries, while the madrassas protect its ideological frontiers. The Qadianis are working for the British, who give them pounds to malign Pakistan. It is an historical achievement of the [Pakistan] parliament to declare the Qadianis to be non-Muslims. There is a need to strictly monitor those Qadianis who hold dual nationality.’

Mulla Muhammad Hanif Jalandhari of *Wifaq-ul-Madaris al-Arabia* Multan, said: ‘No power in the world can eliminate our madrassas. The government forbade our madrassas to collect skins [of sacrificial animals]; it should now be careful about its own skin. We reject the laws regarding madrassas, made under the National Action Plan. Whenever Pakistan faced a bad time, it was maulvis and madrassas who made sacrifices. Otherwise, some people flee to London and others to Jeddah. Even today, Maulvi Fazlur Rahman is engaged in protecting the government. I therefore tell them to have some shame. The mischief of Mirzaia was also a creation of the West.’

The fifth session began at 2:00 PM and ended at 4:30 PM in the afternoon. This session was attended by 8000-8500 people. It was chaired in turn by Maulvi Nasir-ud-Din Khakwani of Multan and Syed Suleiman Banori of Karachi.

During his speech, Mulla Azizur Rahman Jalandhari of Multan said: ‘God has tasked the ulema to eliminate the Qadiani mischief. The Qadianis have become divided into many groups, and we are witnessing their decline with our own eyes’.

Mulla Mahmood Ahmad Soomro of Larkana said: ‘Qadianism was planted by the British with the aim to spread disunity among the Muslims. Therefore, keep yourselves away from the Qadianis’.

Dr Mahmood-ul- Hasan Arif of Lahore said: ‘Abu Bakr Khuda Baksh who is a DIG Police, inflicted great wrongs upon the Muslims during his tenure as SP Police in Khushab. The present DPO of Khushab is also a Qadiani. He should immediately be transferred from there and all Qadianis working at key posts in the government should also be removed from their jobs.’ (Note: Arif uses Khatme Nabuwwat platform to harass and abuse government officials who do not comply with mullas’ demands.)

Mulla Samiullah of Peshawar said: ‘The deniers of Khatm-e-Nubuwwat are increasing in number. Whenever the deniers [of Khatm-e-Nubuwwat] face a difficult time, apostates from the world over unite to help them.’

A few other highlights of the conference

(The following reports are made from the dailies Jang, Khabrain, Express, and Insaaf of 28 and 29 October 2016.)

- Mulla Muhammad Islam Shujaabadi welcomed the inclusion of Khatam-e-Nabuwwat narrative in the text books, undertaken by the government of Khyber Pakhtunkhwa.
- Speakers demanded that the government should undertake officially the propagation of ‘end of prophethood’ abroad.

- High level security was provided to the conference. The venue was surrounded by security personnel.
- Mulla Amjad Qadri said that (Ahmadi) Dr. Salam had stolen national atomic secrets and passed these on to his western patrons.
- It was claimed that this year too (the criminals of) the Fourth Schedule and the banned organizations and those (mullas) forbidden to enter the district were not present in the conference.
- Qari Hanif Jallandhry said that judged from his writings, Mirza Qadiani was not even a normal and a decent person.
- Liaqat Baloch (of JJ) said that the government decision to hang Mumtaz Qadri was against the sentiments of the Muslim Umma. Also, the rulers are hesitant to hang the 'cursed Aasia', only to please their western masters.
- Mullas Noor Hazarvi suggested that Qadianis, in opposing their constitutional non-Muslim minority status, are guilty of acting like 'rebels at war'.
- Pir Shakoor Naqshbandi stated that the deniers of Khatme Nabuwat and blasphemers are products of night clubs.
- The speakers demanded that the affidavit concerning faith in the End of Prophethood should be made compulsory in all educational institutions all over the country.
- Syed Zia Bokhari said, 'We'll sacrifice our lives in defense of Pakistan and Islam.'
- Mulla Zaheer said that Mr. Bhutto's decision to declare Qadianis non-Muslims is beyond our capacity to praise him.
- Their press release stated that hundreds of thousands of participants who had come from all over the country, shouted various slogans. (*In fact, less than 10,000 attended the rally.*)
- Mulla Haqqani said that just like the faith in End of Prophethood, it is obligatory to believe in the life and descent of Jesus (from the sky).
- Some of the speakers indulged in the ongoing national politics and internal affairs.

Some of the resolutions passed by the conference

- Sharia punishment for apostasy (death!) should be enforced in the country.
- Religion column should be added to the National Identity Card so that it is easy for common man to differentiate between a Muslim and a non-Muslim.
- Speakers demanded that the 'accursed Aasia' (Christian woman accused of blasphemy) should be hanged immediately.
- The affidavit of Tahaffuz Khatme Nabuwat should be included in the admission forms of educational institutes.

This conference was highly advertised in the vernacular press. Some newspapers even printed special anti-Ahmadiyya editions in this regard e.g. the daily *Insaf*, Lahore; October 28, 2016.

Anti-Ahmadiyya conference in Pachnand

Pachnand, District Chakwal; October 2, 2016: Opponents of the Ahmadiyya community held a conference here. They advertised it greatly through banners and posters in the town. Ahmadis told the administration that the situation for Ahmadis was already precarious in the town; this conference would further incite the general public and would disturb law and order. The district administration still permitted the conference but provided security to Ahmadis during the conference.

Opponents held their conference and used foul language against the Ahmadiyya community and incited the public.

Such conferences harm the society greatly as the general public turn hostile to Ahmadis and become a threat to their peace. Although, under the NAP the authorities are expected to discourage sectarian strife, they are reluctant to put the mulla on leash.

Anti-Ahmadi rally in District Hafizabad

Kot Shah Alam; November 6, 2016: Opponents held a Khatme Nabuwwat rally here. Five Ahmadi families reside in this village. They informed the police and the security office about the program.

The mullas were perhaps not told by the authorities to restrain themselves. They used hostile and provocative language against the Ahmadiyya community.

Most of the participants were transported to the venue from other villages. Almost 400 assembled. Fortunately, they did not indulge in violence. They were however groomed for another day.

Anti-Ahmadi rally under the cover of ‘Strengthening of Pakistan’ (Istehkam)

Jauharabad; November 1, 2017: Religious zealots have adopted the policy of naming their rallies and conferences with patriotic and pious titles, and then haranguing the audience with a different self-serving topics.

This was undertaken by the management of Madrassah Kashif ul Uloom (Deobandi) of New Satellite Town, Jauharabad, District Khushab. The rally was called, “Nifaz Shariat, Istehkam e Pakistan, Tahaffuz Harmain Sharif Conference.” It can be translated as: Application of Sharia, Strengthening of Pakistan, Safeguarding the Holy Sites Conference.

Maulvi Ajmal Qadri, mulla Mumtaz Kalyar, Irfan Barq, Abdur Rauf, Abdul Latif etc addressed the audience. They all spoke against the Ahmadiyya Jamaat, and incited the audience greatly.

Note: It is this sort of unbridled hate campaign that eventually surfaces in the form of murder, assault, loot, arson, kidnapping, violence etc. Whither National Action Plan!

Another sectarian conference facilitated in state-owned complex

Lahore; November 27, 2016: Evan-i-Iqbal is owned and managed by the government. It is becoming a routine that this venue is given to extremist Khatme Nabuwwat mullas to hold anti-Ahmadi conference every year. This year again one such conference was held there on November 27. It was widely advertised; approximately 800 attended.

A list of Special Guests included Mufti Munib (Chairman official Moon-sighting Committee), Saqib Iqbal, Tayyab Naqshbandi, Mustafa Hashmi and Azam Naeemi.

Mulla Pir Irfan could not attend for reason of arrest by police; however his son Ghani Qadiri, addressed the conference on-line from London.

As usual the speakers spoke ill of Jamaat Ahmadiyya. “Ahmadis have brought disrepute to Jihad worldwide”, one of them said. They used insolent language for the founder of the Ahmadiyya community.

It is relevant to mention that the ‘chief guest’ Mufti Munib is on public pay roll for his official post. A number of participants had come from far-away Karachi. Who paid for their travel and stay, is a moot question.

10. The Judiciary's role

Judiciary is one of the main pillars of the crumbling Pakistani state. It's a reasonable marker by which to judge the stability of a state as a whole. In fact, if it were sound, robust and judicious, the other state organs would recover and get better with time. Regrettably the judiciary has played no such role.

On the Ahmadiyya issue, the judiciary endorsed the improper and harmful anti-Ahmadiyya Ordinance XX of General Zia that prescribes imprisonment and fine against Ahmadis who 'posed' to be Muslims. In 1993 a majority verdict of the Supreme Court pronounced that when an Ahmadi recites the Kalima (which declares that Muhammad PBUH was a true Prophet of God) or in any way associates himself with it, he publicly defiles the name of the Holy Prophet, peace be upon him. An utterly illogical conclusion adopted by the highest court in the land!

Although there were a few cases where justice was actually upheld, this chapter highlights cases in which the judges deliberately failed to provide justified relief to Ahmadi victims.

Deadly blasphemy clauses added by a judge to an Ahmadi's charge sheet

Lahore: Mr. Tahir Mahdi Imtiaz, printer of the Ahmadiyya monthly Ansarullah, was arrested by the police on March 30, 2015 in a Lahore court premises where he had gone to seek confirmation of bail in another case. He is 'printer' of various other Ahmadiyya publications as well.

Mr. Imtiaz was wrongfully implicated in this fabricated case registered with Millat Town police under the blasphemy clause PPC 295-A and the anti-Ahmadiyya PPC 298-C on behest of mullas, more than a year ago.

He has not been told, nor does the charge sheet mention the text which calls for the application of the criminal law.

A sessions court refused to grant him bail. Later, on August 6, 2015, Lahore High Court refused him bail and ordered that anti-terrorism clause 8-W ATA be added to the case and the trial be held in an anti-terrorism court. This was greatly unjust.

Mr. Imtiaz applied to the Supreme Court for bail where a two-member bench refused to grant him this well-deserved relief.

Mr. Imtiaz's attorney applied to the court under clause 265-K that the case be dismissed for being baseless and without any merit. The opposition party, on the other hand, requested that clauses PPC 295-B and 295-C i.e. Blasphemy laws be added to the charge sheet. These carry penalties of life imprisonment and death respectively. The ATC judge rejected Mr. Imtiaz's plea, and accepted the opposition's plea to add PPCs 295-B and 295-C.

Killer of an Ahmadi released on bail

Lahore; May 26, 2016: It would be recalled that in March 2012 the police tortured an innocent Ahmadi teacher and local community leader Mr. Abdul Qadoos to death.

Shujaat Malhi, who was in charge of investigation while Mr. Abdul Qadoos was in his custody, was held responsible for his death. Recently, the Lahore High Court ordered his release on bail.

Some salient features of this case are very briefly mentioned below:

- The daily Nawa-e-Waqt reported the news on April 1, 2012 as, “**Chenab Nagar: School teacher dies of police torture. Citizens’ strong protest.**”
- The official Medical Board reported: “The death... is suggestive of due to anti-mortem trauma... leading to renal failure and its allied complications.”
- The investigating magistrate mentioned in his report: “Furthermore, accused Shujaat Malhi SI as incharge investigation, and Amir Nazir 493/C are found fully involved in a brutal murder of Abdul Qadoos deceased.” He called the accused handling “deceased was subjected to inhumane torture.”
- Mobashir Ahmad, an eye witness told the magistrate that on March 26, he found that Mr Qadoos could barely walk and his entire clothes were stained with blood and blood was coming forth in his vomits and stool.
- The murder accused Shujaat Malhi is under trial. On May 26, 2016 Lahore High Court ordered his release on bail.

The case of Mr Tahir Mahdi Imtiaz belonging to the same community as that of the above mentioned murder victim is worth a mention here. He is printer of Ahmadiyya publications, including the monthly Ansarullah. He was arrested on March 30, 2015 for implication in a case fabricated by mullas over the monthly, allegedly recovered in this case from the main accused. There is however nothing in the said issue that is even remotely blasphemous. Mr. Imtiaz applied to the Lahore High Court for release on bail. A 2-member bench of the court refused him bail, and ordered that clause 8-W ATA be added to his charge sheet and the case be tried in an Anti-terrorism court. The judge of this trial court has approved the complainant’s demand that the more serious blasphemy clauses PPC 295-B and 295-C be added to the charge sheet. The penalty for the latter PPC is death. The accused does not know what exactly is blasphemous in what he published. No bail for him from the same high court, while his trial goes on.

Three get bail in case of attacking Ahmadis’ worship place

Islamabad: The daily The Nation published the following story with the above-given headline, on March 9, 2016:

March 09, 2016

ISLAMABAD: The Supreme Court on Tuesday granted bail to three persons allegedly involved in attacking and burning Ahmadis’ place of worship – Bait-uz-Zikar.

Justice Gulzar Ahmed, who headed a three-judge bench, hearing the appeals of accused namely Adnan Mushtaq, Imran Nazir and Muhammad Mansha, said that attack on a worship place should be considered a crime against the state.

According to police, an enraged mob of 400 to 500 persons in November 2015 had torched the worship place of Ahmadis in Kala Gujran, Jhelum district after the report that a few members of Ahmadiyya community in their chipboard factory had desecrated the Holy Quran. The police arrested around 20 persons for attacking and burning worship place and registered a case against them.

Justice Dost Muhammad another member of the bench, remarked the government’s writ is not seen anywhere, adding the lawyers though talk about supremacy of law, yet incident showed how much respect the lawyers have for the Supreme Court judgments. The lawyers of Islamabad High Court on February 29 had condemned the hanging of Mumtaz Qadri in Adiala Jail. The IHC and the Supreme Court had maintained the death sentence of Qadri. The apex court had ruled that criticizing the blasphemy law is not blasphemy. The accused counsel Ansar Nawaz Mirza argued before the bench that the police had wrongly registered a case against his clients as they live in the same street where Qadiani’s worship place exists, adding on that day they were going to pick up their children from schools but the police arrested them.

Ansar said his clients' names are not in the FIR but the police later included them in the case through 'zimni' (supplementary statement). He said the co-accused Hamza who had been named in the FIR was allowed bail and Qari Khalil Ahmed also named in the FIR was declared innocent during investigation. He said there is no cogent evidence available against his clients.

Anti-Terrorism Court and a division bench of Lahore High Court had dismissed the accused post-arrest bail. They have filed the appeal against the LHC order in the apex court. Justice Gulzar after hearing the arguments granted them bail.

One is reminded of the renowned Judge Scalia of the US Supreme Court, dead last month, who described some fellow judges as 'Mullahs of the West.'

**A lot of legislation in our country has been done to fulfill vested interests:
Chief Justice Jamali**

The country has failed to achieve the dreams of its founding fathers largely because of "insincere and dishonest" politicians

Sukkur: May 28, 2016:

"Pakistan's top judge has said the country has failed to achieve the dreams of its founders largely because of 'insincere and dishonest' politicians.

"Our (successive) generations have failed miserably in materializing the dreams of our ancestors, said Chief Justice of Pakistan Anwar Zaheer Jamali while addressing the legal fraternity of Larkana on Saturday.

"Muslims and Pakistanis are taken as the most incapable people and the forces behind this perception are known to everyone, he said, adding that even the countries created after 1947 had surpassed Pakistan in development, "We, as a nation, have failed to create unity and solidarity among our ranks, Jamali said, (But) other nations have been quite fortunate to have sincere and honest leaders, which we lack.

"The top Judge also blamed prolonged bouts of dictatorships for the dismal state of affairs in the country. "A lot of legislation in our country has been done to fulfill vested interests," he said, lamenting the court decisions announced for the welfare of the people were seldom implemented.

"Giving an example, Jamali said if the court takes action against any incapable person, a certain lobby always comes to this rescue. This is very painful, he added, "We should not wait for angels to come down and solve our problems. Somebody amongst us has to volunteer."...

The Express Tribune, May 29, 2016

The daily Mashriq added on May 29 the following remarks of the CJP to the above report:

- Not even a single institution has succeeded in meeting its responsibilities.
- Provision of justice is a fundamental responsibility.
- We have shortcomings; until these are suppressed, our problems will continue.
- We missed leadership that leads peoples to heights.

All the above observations make great sense when examined in the context of anti-Ahmadi laws and their implementation.

It is relevant to mention that only six months ago a 2-member bench of the Supreme Court withheld grant of bail to the Ahmadi printer of the monthly Ansarullah. He was arrested in a spurious and fabricated case in Lahore in March 2015. This Ahmadi pressman is behind bars for almost two years without having been found guilty. People like Maulana Abdul Aziz, Hafiz Saeed, Mulla Muhammad Ahmad Ludhianwi and Ms. Aayyan Ali, however roam about free.

Supreme Court seeks response on restoring Jamia Hafsa (in Islamabad): Press Report

Islamabad; May 5, 2016: The daily Dawn published a report today about Supreme Court's proceedings on response to its order of October 2, 2007 issued over the bloody events of the Lal Masjid of Islamabad in 2007. It deserves a place in our HR archives. (Extracts):

SC orders govt. to implement 2007 Lal Masjid Judgment

ISLAMABAD: Nine years have slipped away, but the bloody events of the 2007 Lal Masjid standoff have refused to recede. Describing the perceived lack of implementation on the part of the government as an "enigma", the Supreme Court on Wednesday ordered the government to explain what steps it has taken to comply with its Oct 2, 2007 judgment.

"Now, the procrastination needs to end," said Justice Ejaz Afzal Khan, while heading a two judge Supreme Court bench. ...

The Lal Masjid conflict began when students from Jamia Hafsa occupied the adjacent Children's Library on Jan 22, 2007, in response to the razing of seven 'unauthorized' mosques by the city's administration.

The confrontation escalated in the following month, erupting into armed clashes resulting in the death of a Rangers official on July 3, 2007 by gunfire from the mosque. The army was called in the same night, and special forces stormed the mosque after the suspension of water and electricity supply failed to subdue the alleged militants within the mosque.

On Wednesday, the court asked the government to submit an implementation report, after Advocate Tariq Asad – representing the petitioners – argued that the government failed to reply to any of the court's directions in its earlier judgment, adding that the government's response that it failed to gather any evidence to prove claims of the desecration of the Holy Quran was incorrect. These petitions were filed in 2007 as well as in 2010 by a number of aggrieved individuals.

...

Authored by retired Justice Mohammad Nawaz Abbasi, the judgment had required the Islamabad police to verify the antecedents of innocent individuals killed in the Lal Masjid incident, and to record statements of their legal heirs to determine their entitlement for compensation in the form of diyat, or blood money.

The order also required the Islamabad sessions judge to make compensation payments to the legal heirs of those victims who were determined to have been innocent.

The judgment stated that the process for the payment of compensation should have been completed within two months.

The judgment also ordered the Capital Development Authority (CDA) to consider the construction of a hostel with a girls' seminary, in addition to a research centre. It stated that the total area in the use of Jamia Hafsa, subject to all just exceptions, be treated as part of the institutions and research centre for religious education. It said efforts should be made to complete this construction within a year.

The 2007 order had also asked the government to accommodate the students of Jamia Hafsa who were displaced by the incident, thereby discontinuing their studies. In the event that the government did

not provide such a site, the order said the students should be accommodated in a separate wing of the Jamia Fareedia building so their classes could begin no later than Oct 30, 2007.

The order also said Umme Hassan would act as principal, while the government would bear girl students' education expenses – which included books, meals, board and lodging – in addition to teachers' salaries. ...

Who will take action against misconduct of a (Lahore High Court) judge now retired? A press report

Lahore; May 17, 2016: The daily Mashriq published the following report today as lead news on the front page (extracts):

Who will take action against misconduct of a (LHC) judge now retired?

The same case was put up simultaneously before two courts. It was also put up before Justice Khalid Mehmud who had retired the day before.

Lahore (Zeeshan Baig Shami). It is being passionately discussed in Pakistani legal circles as to under what article of the constitution action can be taken against a judge after his retirement if judge of a high court is guilty of some misconduct in performance of his duties....

This issue came forth when the same case was listed before two judges in the high court. It was placed in the court of Justice Khalid Mehmud who had retired the day before; while it was cancelled in the cause list of the other court.

Justice @ Khalid Mehmud Khan heard this case a day before his retirement (sic) and annulled the FIR of the accused involved in an (anti) corruption case. ...

Senior judge of the high court took notice of two cause lists of the same case and ordered disciplinary action against the responsible officials. The high court dismissed these three officials and ordered registration of a case (against them). Anti-corruption officials arrested them.

During the investigation the accused officials admitted that they had indulged in such activities for years and had received a heavy amount in the current case as well. They disclosed that 9 others were also involved (in this malpractice).

The accused, Tariq, Imran etc. admitted the guilt that they demanded and received money for years to place cases before the requested (*man pasand*) judges, they were involved in fact in other illegal activities. Nine other accomplices are also involved who are now employed in different branches of the high court. ...

DG Anti-corruption has written a letter to Lahore High Court to permit investigation against the other 9 clerks, in view of the statements of the accused. The Registrar has been further requested in this letter to provide full security to the investigating officer who is under great pressure and has been discreetly threatened by powerful lawyers visiting the accused.

The most important issue in this case, however, is what legal action can be taken against your favorite judge if he is now retired.

“...the first duty of a government is to maintain law and order, so that the life, property and religious beliefs of its subjects are fully protected by the State.”

Quaid-i-Azam address to the Constituent Assembly of Pakistan, on August 11, 1947

11. Miscellaneous; Reports from all over

This chapter is sub-divided in six sections, namely; a. Reports from cities; b. Reports from town and villages; c. The media; d. Disturbing threats; and e. Diverse

a) Reports from cities

Expulsion of Ahmadi children from school

Attock: Ahmadi of Attock in northern Punjab have been targeted in the recent past in many ways. Two Ahmadi were killed there for their faith. Two Ahmadi lecturers were fired from their jobs in a college. The latest enormity is expulsion of two Ahmadi children from their school. One, Muhammad Ibtisam was in the Prep class while his brother Basal Ahmad was a student of class III in Sir Syed Public School. The principal issued the orders on October 15, 2016.

Sir Syed was a great Muslim educationist in India in the 19th century; he established esteemed Mohammedan Anglo-Oriental College in Aligarh in 1875. He would have surely disapproved of the action perpetrated by the principal of a school carrying his name.

Problem in education

Kot Lakhpat, Lahore; March, 2016: Mr. Mahir Ahmad, Ahmadi was studying in a local college in Lahore. He became victim of religious activism when some of his friends came to know of his religious identity. They invited him to a meeting but Mahir did not go. One of Mahir's friends informed him that they intended to harm him. Mahir also received threatening calls from an unknown caller. The caller was traced to be an acquaintance of his father's friend.

The situation was assessed to be worrisome, so Mahir had to leave his home and had to move elsewhere. His family was advised to exercise great caution.

Another outrage in Quetta

Quetta; October 21, 2016: Fanatics of Khatme Nabuwat organization are breaking new grounds in anti-Ahmadi activism. Mr Muhammad Akram had a very unpleasant visit from them.

Akram was seated in a restaurant when a few men who had come on an official vehicle approached him and told him that he had been sent for by Mir Nematullah Zehri, a local dignitary. They took him first to Zehri House, then to an office on the Arts School Road. There a few armed mullas were seated.

One of the mullas asked Akram what made him join the Ahmadi community. Having heard the answer, the mullas told him that by joining Ahmadiyya, one becomes an apostate, a *kafir*, and his marriage bond (*Nikah*) becomes void, etc. Thereafter the mullas harassed him greatly and told him to recant.

They took him to a mosque where a senior mulla Qari Abdullah Munir of Majlis Tahaffuz Khatme Nabuwat told him to sign an affidavit with text that condemned the founder of Ahmadiyyat. "At this occasion, armed gunmen were present who moved around as if they would kill me if I refused to sign on the dotted line," told Mr Akram to his Ahmadi friends. "I did not sign voluntarily; I am an Ahmadi, by the grace of Allah," says Akram.

Incidents in Gujranwala

January 2016: Mr. Muhammad Asif, Ahmadi, was working as electrician in a private company here for the last eight years. Now, when his colleagues became aware of his religious affiliation, they manhandled him and locked him inside a bath-room. He remained there for the whole day. Out of pity, some elderly person opened the door in the evening and advised him to flee.

The owner of the company took no action against the evil-doers, instead he fired Mr. Asif from his job and did not even pay his due salary of preceding two months.

Mr. Asif is facing similar problems at his new job.

Kachi Pump Wali: Following two incidents have been reported from a locality in Gujranwala where three females were asphyxiated to death in anti-Ahmadi riots on July 27, 2014. After the riots, the families were shifted elsewhere due to security concerns. Now that the families are being shifted back, the hate-mongers are attempting to harass them.

- **January 03, 2016:** The vender cart of Mr. Waseem, an Ahmadi, was parked outside his house when some unknown person set it on fire. Mr. Waseem was informed and he rushed to extinguish the fire. However, more than half of the cart was badly damaged. Two bottles of gasoline were found at the spot. Police were informed of the incident; they arrived and collected the gasoline bottles.
- **January 07, 2016:** Mr. Muhammad Ashraf, an Ahmadi, parked his motorbike in the street outside his home. A youth came and examined the motorbike. Mr. Ashraf was watching his bike through a CCTV camera. Suddenly the boy inserted a key in the switch and kick started the motorbike. Mr. Ashraf rushed outside, held the thief and handed him over to the police.

The power imparted to the mulla in this 'land of the pure'

Lahore; January 13, 2016: The daily The Express Tribune published the following report that throws a flood of light on the state of 'freedom of religion and faith' in Pakistan for citizens in general. It should be on record.

Interest in Ahmadiyya tenets makes citizen fear for life

Local maulvis threaten man with dire consequences

Rana Yasif

LAHORE: A citizen was compelled on Tuesday to move the district and sessions court after being cautioned against perusing Ahmadiyya literature.

Petitioner Bilal Munawar told the court that some individuals had threatened to kill him after learning that he was reading Ahmadiyya texts. Munawar said he was a faithful, law abiding, enterprising and learned citizen. The petitioner said that he hailed from a moderate Muslim family. He said his elders had pledged allegiance to Jamaat-i-Ahmadiyya (JA) before converting to Islam in 1974.

Munawar said he had chanced upon some books belonging to his elders lying in his house's store. He said he had come to acquire a great deal of knowledge about theology, freedom of speech, importance of prayer and its significance when offered alongside others by reading the books. Munawar said all the texts had been authored by one Mirza Bashirud Din Mahmood Ahmad (the second caliph of the JA).

He said his mother had counselled him to desist from reading any more Ahmadiyya literature. Munawar said she had told him to consign the books to flames saying that his parents had embraced Islam and the family had no links with the community. He told the court that he had come to discover that some of his elders, including his maternal grandfather and maternal uncle were noted orators and writers who

had represented the community when it was in its formative stages. Munawar said scores of their books were still read the world over.

He said the great stature of his relatives had left an indelible mark on him and greatly stoked his interest in finding as much as he could about his elders and their accomplishments.

Munawar said this had left his mother perturbed who had reported his activities to Tahir, a local maulvi. He said Tahir had told on him to other “rabid” maulvis of the area. Munawar said Maulana Muhammad Naeem Qadri had then personally visited his house in a bid to prevent him from learning about JA founder Mirza Ghulam Ahmad, his teachings or Ahmadiyyat saying this would render him an infidel.

He said he had refused to accept Qadri’s counsel as it was devoid of reason. Munawar said he, as an independent citizen, had every right to learn, read, analyse and delve into comparative religion. Munawar said fanatical maulvis had turned against him on finding that he was taking great interest in Ahmadiyyat. He said they had made a habit of visiting his house time and again to coerce him. Munawar said he had also received threatening phone calls that had left him anxious and made him fear for his life.

He said he had then approached the relevant SHO and the CCPO’s office in vain to have an FIR registered against unidentified individuals. Munawar implored the court to direct police to provide him security, probe the matter and register an FIR against those who had threatened to kill him.

Ahmadiyya graveyard under threat

Peshawar; January 2016: The police came over to the local Ahmadiyya graveyard, inspected it and met the district president of the Ahmadiyya community. They informed him that some people wearing black turbans had come to the police station and told them that they intended to remove the Islamic inscriptions written on some gravestones in the Ahmadiyya graveyard. The police stopped them from doing that. At this they threatened to gather the locals to remove the inscriptions.

Also, anti-Ahmadiyya hateful literature has been distributed in the city. Its copies have been provided by local Ahmadis to the police, the administration and the Army office.

Ahmadi families harassed

Nankana; May 2016: Recently three Ahmadi families from a nearby village Chak 565 GB suffered harassment while shopping in Nankana. Some rogue youths recognized their religious identity, followed them, shouted at them, called them names and mocked them by calling *Mirzais* and *Qadianis* (derogatory terms for Ahmadis).

Nankana has a history of anti-Ahmadiyya agitation. Several houses of Ahmadis were burnt here in the past. These days stickers are found in several shops, forbidding Ahmadis to shop there.

Religion based hostility in Gujranwala

Gujranwala, April 2016: Some unidentified men wrote anti-Ahmadiyya hateful inscriptions on the shutter of Mr. Abdul Majeed Ahmadi’s shop. They wrote, “Qadianis Must be Killed (as per sharia), Mirzais are Infidels, etc.” Police were informed of this disturbing incident. They registered an FIR with No. 86 in PS Kotwali on April 9, 2016 against

unknown accused; however no arrests have been made yet. Ahmadis are exercising caution and vigilance.

Ahmadi dead denied Ahmadiyya burial

Lahore: Mr. Nur ul Mustafa, an Ahmadi died in an accident on July 11, 2016. His family and the mullas denied Ahmadis give him an Ahmadiyya burial.

Mr. Mustafa and his wife and children joined the Ahmadiyya Jamaat 9 years ago. His brothers knew about this. He was running a school. He had got himself enlisted in a special group of Ahmadis who, under special provisions, are entitled to burial in Bahashti Maqbarah (a graveyard) in Rabwah.

After his death, the community officials visited his wife who stated that as per the deceased's will, he should be buried in the specified graveyard in Rabwah. His brothers, however, were opposed to that.

Non-Ahmadis assembled in the house supported Mr. Mustafa's brothers in opposing the burial at Rabwah. The situation became tense on account of this difference of opinion regarding the burial. It could have resulted in a clash.

The Ahmadi elders on the spot telephoned the Deputy Amir for advice and instructions. He was of the opinion that Ahmadis, as per policy, do not indulge in clash and violence. He instructed the Ahmadi delegation to withdraw and let the non-Ahmadis handle the deceased as they wished.

An Ahmadi's factory torched

Sheikhupura; September 12, 2016: A factory owned by two Ahmadi brothers, Mr. Nasir Mahmood and Mr. Zafarullah S/O Mr. Mukhtar Ahmad Jutt was set on fire. Plastic wares were manufactured in the factory.

The factory was closed for the Eid holidays from 11 – 16 September, 2016. All sui-gas units and valves were shut. A guard of the factory informed Mr. Zafarullah on September 12 that there was fire in the factory. He rushed to the factory and called the fire services. It took them two hours to extinguish the fire. All the manufactured items, the machinery and the raw material were burnt. The police arrived at the scene and initiated an investigation.

Mr. Mahmood and Mr. Zafarullah are facing religion-based hostility and a virtual boycott at their place of residence, and the factory is located nearby. Nobody came to condole with them the recent death of their father. Again, no one came to sympathize with them after their factory was burnt down. The fire was most likely lit by someone motivated by religious hostility.

An intensely sectarian hospital

Sargodha: The daily Islam published the ad (reproduced below) of the Khatam an Nabiyeen (Seal of Prophets) Medical Heart Centre Sargodha.

We translate below some of the entries in the ad:

- *“Would you like that Muslim Ummah is saved from the clutches of social and welfare activities of the Qadiani evil (fitna)?(And) the lives and faith of thousands of poor and destitute patients are secure from the poison of Qadianiat?*
- *(And), the Kalima remains at the tongue and the spark of faith in the heart of Muslims?*

If yes; come forth and delay not becoming part of the End of Prophethood movement, and safeguard the End of Prophethood of the Holy Prophet (pbuh).

Khatam an Nabiyeen Medical Heart Centre Sargodha

Avail it, and save your money as well as faith.

Sacrifice all sorts to prove factually your love for the Holy Prophet (pbuh).

From: Muhammad Akram Toofani, Chairman Khatam an Nabiyeen Hot (sic) Centre Sargodha

Note: 1. The managing mulla's name Toofani literally means: "a hurricane; a great affliction ...).

2. One can perhaps safely claim that nowhere in the entire world such a sectarian and bigoted ad would be found to market a hospital.

Threats to Ahmadis continue in Lahore

Delhi Gate; October 2016: An Ahmadi youth Adeel Ahmad Goraya s/o Mr. Muhammad Sharif received a threatening SMS from an anti-Ahmadiyya group 'Al-Haraka'. It conveyed, "This place should be vacated within fifteen days, otherwise a suicide attack will be launched to eradicate the Qadiani religion – Mujahideen Islam."

This incident was reported to the police station Factory Area, Shahdara. Mr. Adeel Ahmad has been advised to be on guard.

Ostracisation in bazaar

Lahore; November 29, 2016: Earlier, there were a number of reports from Lahore whereby Ahmadi clients, especially women, were maltreated by shop-keepers in small and local markets. However, now it seems that the disease has spread further to larger shopping areas.

Mr. Muhammad Siddique of UK accompanied by his wife and daughter was visiting Lahore. There, he went to Rega Market. The ladies stopped at a fabrics shop. The shopkeepers recognized them as Ahmadis, from the veil they were wearing. He was impolite with them, accused them of being Mirzai, Qadiani, refused to sell them cloth and raised a row at which these visitors put an end to their shopping agenda and quit the Market.

Ahmadi retailers from Rabwah are facing similar problems with some wholesalers in Lahore.

A whiff of fresh air

Attock/Rabwah: 4/5 June 2016: Homeopath Hameed Ahmad, Ahmadi was shot dead here by unidentified men. The authorities took due notice of the incident and displayed unusual sympathy.

The day after the attack, Mr. Khalid Sindhu, the Punjab minister of human rights telephoned the District Amir of the Ahmadiyya community that he intended to visit Attock at this sorrowful occasion. The Amir told him that the funeral party had already reached Rabwah for the burial. The minister replied that in that case he would reach Rabwah to join the final rites.

Earlier, at Attock the DCO and DPO had visited the bereaved family, were present till the dispatch of the dead body to Rabwah and provided a police escort for the journey.

Mr. Sindhu, the minister arrived Rabwah, a little after the burial had taken place. An Ahmadi delegation met him. The minister conveyed that the chief minister, who was in

London at the time, had instructed him through the chief secretary, to make the sympathy call. The delegation thanked him for the gesture and told him of the background events leading to the murder. Arson attempts had been made at the deceased's clinic twice in the past, and the perpetrator had been caught red-handed in the second attempt, and was handed over to the police. Had the authorities investigated the incident in depth, the sponsors of the attempts would have been surely exposed. That would have deterred the recent murderous attack.

The Ahmadi delegation asked the minister to thank the chief minister for his sympathy action and convey him their views about the past handling of the anti-Ahmadi situation in Attock.

The Urdu press reported the minister's visit but refrained from naming the town (Rabwah/Chenab Nagar); instead, the report mentioned only District Chiniot as the visited location. The report made no mentions that the victim was an Ahmadi.

We withhold further comments and wait for the police investigation and consequential arrest of the murderers and their sponsors.

Firm handling by the administration in Jhelum

Jhelum; December 31, 2015: The administration has apparently learnt some lesson after the dreadful incident of arson and attack on the Ahmadi-owned chipboard factory in Jhelum.

Mulla Akram Siddiqui was the key provocateur of that attack. He is the one who incited the people to violence on the loudspeaker of his mosque on the fateful day. Later investigations have shown that he is deeply involved in sectarian and extremist activities from his base in mosque/madrassah. The police arrested him on December 31, 2015.

The administration was apprehensive about the back-lash. The DCO called a meeting of the concerned civil society leaders including the media and clerics, and told them that Siddiqui had been arrested after due investigation and the issue should be left to the court to decide. He urged peace and restraint.

Undeterred, the son of mulla Siddiqui, who is also an imam of a local mosque, arranged to take out a protest rally. The police came out in strength and held a flag-march in the area. Ahmadiyya mosques were provided protection for the day. Ahmadi themselves remained on high security alert.

All went well and there was no violent incident. 'Where there is will, there is way'.

b) Reports from Towns and Villages

Most unwelcome visitors

Shahkot, District Nankana; November 8, 2016: Two unidentified riders on a motor cycle came over to the house of Mr. Muhammad Afzal, Ahmadi and knocked at his door. Mr. Afzal was operated upon recently so he was unable to go to the door. Immediately afterwards he received a call on his mobile phone. The caller said that he was working for State Life (insurance company) and wanted to meet him. Mr. Afzal conveyed his inability to receive him. At this the caller lost his temper, called him a *kafir*, used obscene language, and conveyed that they had come to invite him to Islam.

Later, this phone call was traced to one Rana Adeel of 7 Chak Suny Bar. This Chak (village) is known as an anti-Ahmadi centre. As a result, a number of Ahmadi households had to quit the village and seek refuge elsewhere, which is an extreme form of hardship for land-based village-folk.

Mr. Afzal informed the police of the visit. He is exercising caution. What level of caution will suffice, is however both unclear and out of reach for him.

Attempt to misappropriate an Ahmadiyya graveyard

Workshop 109RB, District Faisalabad; February 2016: Ahmadis were allocated a plot at this location in 1992 to bury their dead. The plot has been used as such for the last 24 years.

An Ahmadi woman died on February 1, 2016 and they dug a grave in this graveyard to bury her. Anti-Ahmadi elements resisted the burial and arranged for the local police to intervene. The police arrived and told Ahmadis to seek permission from higher police officials for the burial. The superintendent of police allowed the burial to be undertaken.

The next day the opposition was again noticed by the Ahmadis to be in the trespassing mode in the graveyard. Ahmadis informed the police, who sent for both the parties. The opposition did not turn up for the meeting, but sent an attorney instead.

Having failed in their attempts to win favour with police, the opposition is now looking for some legal excuse to misappropriate land of the Ahmadiyya graveyard.

Spreading fear

Bhara Kahu, Islamabad; July 2016: Mr. Arif Ahmad, an Ahmadi young man from Bhara Kahu, a suburban town of Islamabad reported an incident - rather cryptic, even disquieting.

Someone rang his bell at about 9 a.m. He lives on first floor. He came to the terrace and looked in the street. He saw two men there on a motor cycle. One of them asked, "Is your name Arif?" On receiving 'yes', he asked a silly question, "Do you live here?" Thereafter they departed on the motor-cycle whose engine was kept running all along.

Then, the same day, at about 2 p.m. the bell rang again. Arif found again two men, different this time, on a motor cycle with engine running. One of them asked, "Is your name Arif Ahmad?" Then he asked, "Are you a Qadiani?" Having got the answer they left.

Arif came down to make inquiries. Arif is well-known in the neighborhood as an Ahmadi. His neighbors are friendly.

Arif reported the incident to Ahmadi elders and requested for their prayers.

Official position and Ahmadiyyat

Chak 8MB, District Khushab; July 2016: Mr. Abdus Samad, Ahmadi, Numberdar (chief) of this village for 63 years died on July 25, 2016. After his death, miscreants and bigots started a campaign to take away this post from the family. "We'll not permit a Qadiani 'Non-Muslim' from this family to step into the post of our Numberdar," they say. "We'll rather throw them out of the village," they threaten.

Ahmadis in the village remain alert to the worsening situation.

Theft to implicate an Ahmadi missionary

Goi; District Kotli, AJK; September 2016: The local missionary cleaned up his house and placed his books and community literature in the fenced veranda. Thereafter he went on vacations. Upon his return he found that approximately 70 books were stolen. This disturbed him greatly and he lodged an info report with the police station.

Some days later news was published in the daily 'Kashmir Link' on September 29, 2016, with headline, "**Distribution of apostatical literature by Qadinais in Goi, Kotli**". Anti-Ahmadiyya statements of mullas were also published.

It is obvious that the theft was undertaken to steal the literature so as to subsequently accuse the missionary of proselytization, and then present the literature as evidence.

Reports from District Gujranwala

District Gujranwala; November 2016

1. A two-day 'Khatme Nabuwwat Course' was held in the city by the Majlis Tahaffuz Khatme Nabuwwat on 5 and 6 November. The course was widely advertized through banners some of which contained anti-Ahmadi lines. The mullas incited the participants against Ahmadis in the classes.
2. Mr Muzaffar Ahmad Lodhi re-opened his welding shop, approximately six months after the anti-Ahmadi riots in Kachi Pump Wali. Four non-Ahmadi youth worked at his place; two of these were brothers. One of them reported later that his father had refused to accept his money for household expenses. As for reason, he stated that his father told him that the money had come from a 'Mirzai' source, so it was *Haraam* (illicit). The youth stopped working with Mr Lodhi and told the clients to stop dealing with him. He also agitated businessmen in the bazaar. As a result, Mr Lodhi's workshop is hardly functioning.
3. Mr Munib Ahmad has a business of selling bed sheets in the same area. The local shopkeepers act unfriendly towards him in different ways. Someone stole Rs 30,000 from his shop sometimes back. Once they beat him up as well. The locals have implemented a total boycott against him. They tell him that he is a *Kafir* and should recite the *Kalima* (that he does, anyway). Mr. Ahmad's situation is stressful.

c) The Media

Ahmadiyya annual reports on persecution and media hostility released

Rabwah; April 26, 2016: Mr Saleemuddin, Director Public Affairs and Spokesman of the Jamaat Ahmadiyya Pakistan released here annual Persecution Report and the Media Report for 2015 to the press.

He stated that there was distinct increase in anti-Ahmadiyya hatred and tyranny during the year. The on-going persecution of the Jamaat Ahmadiyya, initiated long ago, is reaching the limit; meanwhile the law-enforcement agencies continue to play puppets of the anti-Ahmadi lobby.

Below we translate only the headlines of the press conference printed in the daily Al-Fazl, Rabwah on April 27, 2016:

- **2015: Further increase in violation of Ahmadis' human rights**
- **Premeditated murder attacks made on Ahmadis. They continued to be killed for their faith.**
- **Ahmadis were deprived of participation in Local Government elections, through a discriminatory list.**
- **A factory and Ahmadi homes were burnt down over fabricated accusation of defiling the Holy Quran.**
- **Highly inciteful literature is openly distributed that urges the reader impose a social and economic boycott on Ahmadis, as also to murder them (for their faith). Does the official inaction over this amount to approval by the authorities?**

- Punjab government bans Ahmadiyya literature (including almost 90 books written by the founder of the community) on baseless recommendation of the Motahida Ulama Board.
- Throughout 2015 Urdu press continued to publish fabricated and inciteful anti-Ahmadiyya news.
- More than 1570 hostile news items and 334 op-eds were published as hostile propaganda.
- Restoration of Ahmadis' basic human rights and annulment of discriminatory laws demanded.

'Pakistan, no home for Ahmadis'

Lahore: The prestigious Daily Times of Lahore made an editorial comment at the occasion of target killing of Dr Abdul Khaleeq in Karachi, in its issue of June 22, 2016. Excerpts:

Pakistan, no home for Ahmadis

A 50 years-old doctor, belonging to the Ahmadi community, was gunned down in his clinic in the Abul Hasan Ispahani area of Karachi on Monday evening. Reportedly, the murder of Dr Chaudhry Abdul Khaleeq was second such incident in the same vicinity within a month. He was shot in his clinic where he sustained a single bullet wound to his head and died on the spot, as confirmed by SSP Malir Rao Anwar. The officer was of the opinion that it was a targeted attack. Later, a Jamaat Ahmadiyya spokesperson confirmed that the deceased belonged to their community.

Earlier in May, another member of the Ahmadiyya community was shot in a suspected targeted attack in the Metroville-II area of Karachi. Dawood Ahmad, 55, was sitting outside his home when two gunmen on a motorcycle opened fire on him. The victim had sustained five bullet wounds to different parts of the body and was taken to a private hospital, where he succumbed to injuries during treatment.

...The subjugation of Ahmadis started soon after independence in 1947. Led by Jamaat-i-Islami, right-wing groups spearheaded anti-Ahmadi campaigns. The first such violent movement erupted in Punjab in 1953, resulting in the imposition of martial law in the province. The military dictator, president of Pakistan, Zia-ul-Haq, furthered the agenda by passing an ordinance making it unlawful for Ahmadis to identify themselves as Muslims. In 2010, in Lahore, 86 Ahmadi worshippers were brutally murdered by the Punjabi Taliban. In December last year, protests had erupted after a shopkeeper was arrested for displaying anti-Ahmadi banners at his shop at Hafeez Centre, amid a crackdown by city authorities against posting hate material.

Over the years, speaking out on sensitive issues such as religious discrimination has become increasingly dangerous, highlighted by murders of some high-profile people including Salman Taseer.

The death of Dr Khaleeq comes in the wake of a ban imposed on Hamza Ali Abbasi by PEMRA for questioning the second amendment which declares Ahmadis non-Muslims in his TV show. All Abbasi did was ask the clergy on his show; is it allowed in religion to have the state declare anyone non-Muslim?

Unless a debate does not start in the mainstream media and public against the persecution of minorities and other sensitive issues like the blasphemy laws, religious fanatics will continue to exploit gullible people to incite violence against the minorities and everyone who dare to question their authority.

Pakistan came into existence to respect the rights of Muslims who felt persecuted in the Hindu-dominated India. And after its existence, what happened to Pakistan is the antithesis of what the essence of Pakistan was; a free country for all who made it their home. The persecution of non-Muslims and Shias and Ahmadis is a black stain on the soul of Pakistan, darkening the white on its flag irreparably, and sully the message of equality and brotherhood emphasized upon by Jinnah.

<http://dailytimes.com.pak/editorial/22-Jun-16/pakistan-no-home-for-ahmadis>

No comment on depravity of an Urdu daily

Lahore; June 1, 2016: Below we reproduce a news item from the daily Insaf (chief editor: Junaid Saleem) printed in four-column headlines, four in number:

Qadianis proliferate promiscuity to lure youth. They've initiated biological warfare with help of RAW.

'Let's be friends' ads in newspapers and pretty girls trap the youth. Infected juices are offered during meetings.

Youth are infected with aids, hepatitis and other diseases. They are then treated and befriended. Contaminated syringes are doled out (in hundreds of thousands).

Liberal youth, sick coming to hospitals and prisoners in jails are specifically targeted. Sick women are assembled with the help of NGOs.



Copy of the original daily

In fine print narrative, the above is repeated with the following addition: "Many aids inflicted women are operating with this (Qadiani) group. Many women are recruited for this revolting drive by holding their children as ransom (*sic*)."

A vernacular daily reports on Ahmadiyya issue - a sample

Karachi: The daily Ummat, published in Karachi filed a report as 'Ummat Report' on July 18, 2016 on Ahmadiyya community's activities in Karachi. It is a deliberate dishonest mix of some facts with numerous fabrications and conjectures. It is a report that repeatedly violates fair journalistic standards and is a sample of corrupt and harmful journalism. Space does not allow the reproduction of the entire report here, so we, produce translation of only some extracts from this 'Ummat Report' of the daily that claims publication from offices in Karachi, Hyderabad, Rawalpindi and Peshawar:

14 Qadiani Networks Active in Karachi

These activities are undertaken in 7 suburbs of the city. Poor Muslims are trapped by offers of free medical care, rations, jobs in foreign countries and financial support. Bagh-i-Ahmad, the Qadiani graveyard is one of the centres of Qadiani proselytization.

...Activists of Qadiani preaching network specifically target suburban and coastal areas of Karachi in the garb of providing medical assistance, whereby they trap poor and sick and make them succumb to the benefit and greed of free treatment.

... Qadianis have been establishing secret networks in Defense, Tariq Rd, Gulshan Iqbal, North Nazimabad and other locations.

....Bagh-e-Ahmad, this Qadiani graveyard has high parameter walls. Next to its gate is the guard room. One of the guards, on plea of not disclosing his name, stated that he is a guard there for the last 10 years, and ... he disclosed that often rich Qadianis come there in their expensive cars. They shut the gates, turn out the guards with instructions to warn them of anyone coming to the site. The guard said that these people often met in the hall inside while armed guards are on duty outside. This is normally done on Sundays as Qadianis undertake Work Day and clean-up their worship places and graveyards on Sundays...

....Sources disclose that Qadianis look for poor people, trap them with offers of expensive treatments in big hospitals and free medicines. ... Ahmad Qadiani in Jinnah Hospital undertakes rounds of the Emergency Ward (for this purpose); he lives in Sector ... of North Karachi.

This daily and its reporter could easily produce a similar report on the ‘activities’ of Mr. Abdus Sattar Edhi who surely was active with the poor, the needy and the sick, and he and his colleagues were often seen in clinics, hospitals and graveyards.

It is no secret that Ahmadis are resident in scores of Karachi neighbourhoods and their local communities are well-organized, mostly for over half a century, to attend to community functions which include social services to not only their own members but also to others, regardless of creed, colour, ethnicity or language. The Ummat has indulged in painting Ahmadiyya charity as dishonesty, sinister and scandalous. One wishes that the Ummat itself would do something similar and positive for the poor Ummah.

Also, this hostile propaganda report reminds one of the following statement conveyed to the UNHRC in 2010 by the International Humanist and Ethical Union while referring to the Ahmadiyya situation in Pakistan:

“Need we remind the Council and the government of Pakistan that it was government and media support for expressions of hatred that led to the Nazi holocaust and the genocide in Rwanda.”

Prevention of Electronic Crime Act is draconian: AHRC

Islamabad; August 2016: Recently Electronic Crime Bill was cleared both by the Senate and the National Assembly. This law, like most other laws, looks apparently neat and justified; it discourages child pornography, terrorism, corrupt behavior or misconduct of the government or officials etc. - but the devil lies in detail. The law is subject to interpretation and prescribes harsh sentences, long term imprisonments and hefty fines.

This law has been criticized by most of the civil society. According to rights groups, this law has provisions that will blatantly infringe upon fundamental rights that are guaranteed under the Constitution. It criminalizes activities such as sending text messages without the receiver’s consent, or criticizing government actions on social media with fines

and imprisonment. On-line criticism of religion, the county and its courts are among the subjects that could invoke official intervention under the bill.

Asian Human Rights Commission, in a special Statement commented:

“Not only is the bill arbitrary, it is also severely unjust. The wordings of the law are overly vague; many experts have warned that the law will open a floodgate of frivolous litigation on behalf of the state against dissenters, and atrocities to harass them. The bill is deliberately left ambiguous to provide the government the crutches for censorship and suppression.... Under Section 8 specifically, the law enforcement agencies have been granted arbitrary powers; if they deem any offence to fall under the ambit of cyber terrorism, they may treat the said offence as cognizable and arrest without court permission or warrant. Of course, cyber terrorism is not clearly defined, leaving it susceptible to misuse by law enforcement agencies.”

Ahmadis in Pakistan have plenty of experience of misuse of apparently fair laws. The Blasphemy law, vast majority of Ahmadis felt, was of no great concern to Ahmadis because no Ahmadi would ever dream of defiling the name of his own prophet Muhammad (peace be upon him) and his own scripture the Holy Quran. However, one of the devious drafters of this law, (a federal minister) confided to a Christian objector: (Don't worry) **this law was made to target a certain other community (Ahmadis)**. And surely enough, hundreds of Ahmadis have been most wrongfully implicated in the blasphemy laws since their promulgation. In fact, the largest number of accused, in proportion to the size of the community, is Ahmadis. It is no exaggeration to say that each and every one of those police cases was false and fabricated. Sad to say, even Muslims have suffered prosecution under those laws. Non-Muslims have been greatly victimized as well. Recently, 30 years after promulgation of these laws, a judge has, in very discreet words, mustered the courage to meekly recommend revisiting these laws.

Take the case of Anti-terrorism Act – apparently a well-considered and justified law. However, after its promulgation till date, Ahmadis have been crookedly made its targets. Ahmadis are known all over the world for being perhaps the community most committed to peace and tolerance. But in Pakistan, the mulla, the state and the society joined hands to use the anti-terrorism laws to terrorize the Ahmadis. At the turn of the century, it became a practice with mullas and the police to book Ahmadis under religious laws and add PPC 295-A to the charge sheet - simply because under this section the victim could be delivered to an Anti-terrorism court for trial.

Most recently, under the National Action Plan, the authorities became active to energize counter-terrorism department and nab ‘terrorists’. Ahmadis were already in the crossfire of the Ulama Board. The CTD personnel accompanied by the Elite Force raided the only Ahmadiyya book shop in Rabwah, owned by Mr. Abdul Shakoor, an 80-year old crumbly. Mr. Shakoor gladly sold them the Ahmadiyya books they wanted, issued them the voucher and stamped it for them. Soon afterwards they arrested him, locked him up and took him to an Anti-terrorism court where, in a speedy trial, he was sentenced to five plus three, eight years’ imprisonment. The gentle patriarch remains in prison; the CTD have won an additional feather in their cap.

The official cyber agencies have already amply shown their attitude towards Ahmadis. Ahmadiyya main website *alislam.org* has been blocked periodically in Pakistan. It is not available in the country now for years. Most other websites that have Ahmadiyya origin indicated in their title are banned in the broad sweep. Surely, that directly negates and

violates constitutional commitment to free speech and freedom of information. Under the new law this grim situation could become dreadful.

Under this law any Ahmadi, individual or organization, could be prosecuted for:

- Criticizing the government
- Saying anything religious that would or could arguably affect politics
- Posting religious content which any mulla could readily and malafidely term blasphemous, and, by extension, assert that it amounts to terrorism
- Sending unsolicited messages, etc.

There is no shortage of mullas and bigots who are ever ready to get upset on smallest excuse and report against an Ahmadi or an Ahmadiyya organization. Recently a rabid group of antagonists sent a plea to authorities to demolish the minarets and niche of an Ahmadiyya mosque in a Punjabi village on the grounds that the law does not permit such construction - in fact, the law only forbids Ahmadis calling their place of worship a 'Masjid'.

An op-ed writer recently analyzed the situation resulting from the promulgation of this law and concluded for the readers, "Stop using the internet. Period."

A quote from *thefridaytimes.com/tft/be-very-afraid*:

"Many of these (above mentioned) scenarios may seem extreme but given the potential, for abuse and the nature for what appear to be considered 'crimes', anyone with power and agenda can leverage their resources to wreck your life, and do it completely legally. The loosely and vaguely worded bill opens up the potential for abuse not just by officials but also by average people and organizations. For example, all data communicated is being retained and people often pass on sensitive information electronically. Someone listening in could use that information to blackmail. This is not just a theory; it has happened and is now being given legal cover."

One does not need a crystal ball to see how the cybercrime law will be misused, wrote Huma Yusuf in the daily Dawn of August 15, 2016.

One is keeping one's fingers crossed hoping an occasion does not arise in the Ahmadiyya context to exclaim: *I told you so*.

Brazen, hateful and harmful propaganda - despite NAP

Lahore; August 4, 2016: The daily Insaf published an op-ed by Riaz Chaudhry with the title: *Qadiani Pakistan kay dushman hein* (Qadianis are enemies of Pakistan). Extracts:

"...It is obvious that these people (Qadianis) are blaspheming Kafirs and enemies of Pakistan; they are implementing the plan of Greater India (Akhand Bharat), accordingly their presence is intolerable in Pakistan. They reside in Pakistan, but abroad they are busy undermining the constitution of Pakistan as it has declared them to be Kafir and Non-Muslim. This constitution provides them no place in Pakistan. Every Qadiani, wherever he may be is a Kafir and a traitor; he is an enemy of Pakistan and Islam. He is a blasphemer against the Prophet. Accordingly Qadianis should be fired from all important key posts. They should be closely watched so as to neutralize their conspiracies. If possible, they should be steadily expelled from Pakistan; our faith and Pakistan's security calls for this. They are the agents of Christians, Hindus and Jews. It is suicidal to nourish and ignore them. The Pakistani state should take immediate action to tighten the noose on them; this is demanded by our faith and national security.

“.....As such, Qadianism is far more dangerous and destructive than other sects. In fact, their greatest leader, Mirza Ghulam Ahmad Qadiani, let alone being a prophet or a saint, was not equivalent to an ordinary individual as per Sharia; he was extremely corrupt and a great liar (kazzab)....”

The above calls for a brief comment. As for the ferocity and savagery of the writer’s style, we need not comment. However, the criminality and the damage intended to the social peace and national harmony is concerned, it should be spotlighted. National leadership, both civil and military, has finally come to the conclusion that extremism and sectarianism lead to terrorism and must be stopped. All citizens have equal rights. Promotion of hate must be condemned, etc. A few sample authoritative statements are produced below from last year’s print media:

Hateful speeches totally unacceptable: Shahbaz Sharif (the Chief Minister of the Punjab)

The daily Mashriq; Lahore, June 30, 2015

We’ll annihilate extremists and make the country a cradle of peace: Shahbaz Sharif

The daily Mashriq; Lahore, August 19, 2015

Action against those who call each other Kafir (infidel)

Action will continue against hate-promoting rhetoric: Federal Interior Minister

The daily Mashriq; Lahore, September 8, 2015

PM vows to protect rights of all religious communities.

Prime Minister Nawaz Sharif has said that all religious communities living in Pakistan enjoy equal rights and vowed to safeguard them.

The daily Dawn; Lahore, November 12, 2015

Media shall not call anyone a traitor or enemy of Islam or Pakistan: Revised Code of Ethics for the media

The daily Jang; Lahore, August 23, 2015

Army voices concern over NAP’s poor enforcement

The daily Dawn; Lahore, November 11, 2015

The presented facts show that there is contradiction in govt’s statements and actions: Chief Justice JS Khwaja

The daily Mashriq; Lahore, August 22, 2015

This article should be assessed with the help of above yardsticks, and effective action should be taken. Looking the other way is no longer an option, according to most well-wishers and the sagacious in Pakistan.

A candid opinion

Newsweek Pakistan published a brief but pointed article in its issue of 17 December 2016. It is harsh in tone but the message is vital, pertinent and sincere. It is relevant to the Ahmadiyya situation in Pakistan too. We print the text below, but omit the photo.

Islamabad has a shameful habit of forgetting its past

This is how an editorial in Pakistan’s oldest English-language daily Dawn summarized on Saturday, Dec. 17, the findings of Supreme Court Justice Qazi Faez Isa’s single-judge inquiry commission into the Aug. 8 Quetta bombing targeting Balochistan’s lawyers’ community:

“A meaningful policy-change can only be built on an explicit rejection of past policy from the Afghan jihad in the 1980s to the state redirecting militant energies towards India-held Kashmir in the 1990s. Pakistan’s problem with militancy is rooted in deliberate choices that became self-inflicted wounds, but the state has never acknowledged this.”

There is also reference to the “armed jihad” of non-state actors and the false incrimination of former allies such as the United States with whom Pakistan fought its Afghan jihad and took a lot of dollars. Dollars also rolled in from “un-incriminated” Saudi Arabia, but there is a lack of conscience about the official mouthing of such “honest confessions” as “the war on terror was not our war” and the belief that the U.S. was in cahoots with India to harm Pakistan by using Taliban proxies hiding in Afghanistan. The unforgivable factor in the Aug. 8 killing of Quetta’s lawyers is the official “forgiving” of the Islamic State as the self-confessed perpetrator because India had to be blamed.

If the state acts in the manner noted by Justice Isa in his report, there must be deeper unexamined parts of the national psyche embedded in the Constitution that even the courts can’t question. Last week, in Chakwal, an armed gang attacked an Ahmadi place of worship – under law it can’t be identified as a “mosque” – but the police in their report described it as a quarrel between two parties and included the Ahmadis as offenders. Ahmadis – manufactured as a minority in 1974 – are not Pakistan’s only embattled minority community. Christians too are attacked routinely, resulting in deaths and loss of property, as in 2009 at Gojra and in 2013 and 2014 across Pakistan while the state concocted ways of forgetting that it was moving towards its terminal crisis.

d) Disturbing threats

A grave threat

Faisal Town, Lahore; March 2016: Mr. Izhar Ahmad owns a software house. Five Ahmadi youth work there; the rest are non-Ahmadis. Mr. Ahmad received an e-mail from an ID, “Kill Ahmadis”. It stated that the message was from Abdul Wali, the Amir of Taliban. It conveyed: “All employees in your company are Ahamdis. Your office will be attacked if you do not shut down the company in three days. The attack will take place on Friday.” The e-mail ended with: “Kill Ahmadis to Get Jannat”; ‘Jannat’ means paradise.

Apparently the target is Ahmadis’ jobs. The e-mail was perhaps sent by someone who was fired recently by the proprietor.

Threatening letter on Jamaat Islami’s letter-head pad

Iqbal Town, Lahore; February 7, 2016: Two threat letters were dropped at the homes of two Ahmadis, Mr. Aqeel Ahmad and Mr. Irfan Masood (head of the local Ahmadi youth organisation) on the letter-head pad of Jamaat Islami. Its translation is produced below: Jamaat Islami. Mr. Irfan Masood! You belong to Qadiani Jamaat and have been elected head of its youth organisation. Accordingly you are targeted. Abandon your house within two days and stop your on-going propaganda forthwith. You have no time after these two days. You were targeted last year as well, but this time we’ll act (God willing), President Jamaat Islami.”

Last year such a letter and a pack of coffin were dropped at the house of Mr. Irfan Masood and at the local worship place. The Police were informed. They contacted the office of Jamaat Islami, who did not own up the letter. The Police have been informed again but apparently they have taken no action.

e) Diverse

Anti-Ahmadi hate-mongering in the name of celebration of the Prophet's birthday (PBUH) and its relevance to Pak-sponsored UN Resolution 16/18 in year 2011

Lahore, Rabwah; December 12, 2016: Mullas of the Khatme Nabuwat (KN) factions and many others to whatever organizations they cling to, avail of the slightest excuse to promote animosity and hatred against Ahmadis. They do not spare even the felicitous occasion of the birthday of the Holy Prophet (peace be upon him). Here we mention briefly reports from only three locations: Lahore, Rabwah and Dulmial.

Following happened at various locations in the city of Lahore:

1. A number of processions come out in Mughalpura area. One of these was routed through Karol Bazar of Naseerabad. A number of youth joined in this mulla-led rally. Those in the procession raised anti-Ahmadi slogans and used foul language.
2. Another procession was organized in Darogonwala Chowk. In this one also, they raised anti-Ahmadi hateful slogans and used filthy language against the Ahmadiyya community.
3. Aashiqan e Rasool, i.e. Lovers of the Holy Prophet led a procession in Sik Canal. It marched up to Shalamar Garden. When the crowd arrived at the G.T. Road they indulged in extensive slogan-raising against Ahmadis and the speakers incited the participants against Ahmadis.
4. Another procession came forth from Bilal Masjid in Singhpura. When this horde reached Crown Marriage Hall they changed their posture to an anti-Ahmadi rally and did what they normally do at such occasion.
5. A big procession came forth from the Main Bazaar in Ganjpura. Bullock-carts, camels and motor cycle riders accompanied this procession. This procession intended to pass in front of the Ahmadi mosque but the police presence deterred them from this route. However they raised anti-Ahmadi shouts.
6. Anti-Ahmadi elements celebrated the occasion on December 13, in Mustafa Abad in Street Nr. 42B. The organizers had placed Ahmadiyya Founder's sketch on the ground and they told the participants to walk over it. They spoke intense hate and nonsense against the Ahmadiyya Founder.

It is amazing that this and a lot more happened in the provincial capital. It is obvious that the provincial authorities take the National Action Plan lightly and make Ahmadis a visible exception to the Plan. How can it succeed with such attitude to its implementation? The Supreme Court remarked, sometimes back: There is hardly any progress in implementation of the National Action Plan (*Takay ka bhi kam nahin ho raha*) the daily *Mashriq*, Lahore, July 4, 2015. As a consequence, it was not surprising that the Army voiced its concern over NAP's poor enforcement. (The daily Dawn; November 11, 2015). And the COAS issued the statement: Laxity on NAP affecting Zarb-e-Azab (The daily The News; Lahore, August 13, 2016). Whither 'War on Terror'!

Rabwah: As every year, this time also the Ahmadiyya central office wrote well in advance to all the concerned authorities over the intended program of Khatme Nabuwwat organizations to come to Rabwah and take out processions. Under the extant circumstances when political and religious conditions are sensitive countrywide and the law and order situation is unsatisfactory, a little incitement can ignite a major event, warned the letter.

Despite the above, the authorities allowed the processions, and the mullas indulged in what they do every year. We shall, this year, not report the proceedings. Any report of previous years will give a fair idea of the hateful sectarian nature of this event.

Dulmial: Last but not least, the mullas of District Chakwal planned major mischief on this occasion to take over or have the Ahmadiyya mosque sealed in Dulmial. They wrote a letter candidly, to the district authorities threatening ‘extreme action’ if the mosque was not handed over to them. This is another story and is reported earlier in this document. Two persons died in the riot; and the Ahmadiyya mosque was sealed. Ahmadis of Dulmial now have no place of worship. The mulla succeeded as planned. To... with the NAP.

Here, one is reminded of a resolution moved in year 2011 in the UN Human Rights Council, Nr 16/18 by Pakistan in consultation with OIC and other member states. It was on the subject of Freedom of Religion or Belief. The resolution was adopted. Pakistan worked hard to achieve the unanimity. Here are extracts of this Resolution and its passage from the Wikipedia:

“Among its many specific points, Resolution 16/18 on Combating intolerance, negative stereotyping and stigmatization of, and discrimination, incitement to violence, and violence against persons based on religion or belief, highlights barriers to religiously tolerant societies and provides recommendations on how these barriers can be overcome. The resolution calls upon all member states to foster religious freedom and pluralism, to ensure religious minorities are properly represented, and to consider adopting measures to criminalize incitement to imminent violence based on religion or belief. Other recommendations include creating government programs to promote inter-religious tolerance and dialogue, training government employees to be sensitive towards religious sensitivities, and engaging in outreach initiatives.

“At a meeting on July 15, 2011, hosted by the Organization of Islamic Cooperation at the OIC/IRCICA premises in the historic Yildiz Palace in Istanbul and co-chaired by the OIC Secretary-General H.E. Prof. Ekmeleddin Ihsanoglu and U.S. Secretary of State H.E. Mrs. Hillary Rodham Clinton. The Secretary of State of the United States, the Secretary General of the organization of Islamic Cooperation, and the EU High Representative for Foreign Affairs, together with foreign ministers and officials from Australia, Belgium, Canada, Denmark, Egypt, France, Germany, Italy, Japan, Jordan, Lebanon, Morocco, Pakistan, Poland, Romania, Senegal, Sudan, United Kingdom, the Vatican (Holy See), UN OHCHR, Arab League, African Union, gave a united impetus to the implementation of UN Human Rights Council resolution 16/18 with the release of a Joint Statement. The text includes the following:

“They called upon all relevant stakeholders throughout the world to take seriously the call for action set forth in resolution 16/18, which contributes to strengthening the foundations of tolerance and respect for religious diversity as well as enhancing the promotion and protection of human rights and fundamental freedoms around the world.

“Participants, resolved to go beyond mere rhetoric, and to reaffirm their commitment to freedom of religion or belief and freedom of expression by urging States to take effective measures, as set forth in Resolution 16/18, consistent with their obligations under international human rights law, to address and combat intolerance, discrimination, and violence based on religion or belief. The co-chairs of the meeting committed to working together with other interested countries and actors on follow up and implementation of resolution 16/18 and to conduct further events and activities to discuss and assess implementation of the resolution.

“In July, 2011, the UN Human Rights Committee adopted a 52-paragraph statement, General Comment 34 on the International Covenant on Civil and Political Rights (CCPR) 1976, concerning freedoms of opinion and expression. Paragraph 48 states:

“Prohibitions of displays of lack of respect for a religion or other belief system, including blasphemy laws, are incompatible with the covenant, except in the specific circumstances envisaged in article 20, paragraph 2, of the Covenant. Such prohibitions must also comply with the strict requirements of article 19, paragraph 3, as well as such articles as 2, 5, 17, 18 and 26. Thus, for instance, it would be impermissible for any such laws to discriminate in favor of or against one or certain religions or belief systems, or their adherents over another or religious believers over non-believers. Nor would it be permissible for such prohibitions to be used to prevent or punish criticism of religious leaders or commentary on religious doctrine and tenets of faith.

“Article 20, paragraph 2 of the Covenant states: Any advocacy of national, racial or religious hatred that constitutes incitement to discrimination, hostility or violence shall be prohibited by law.

“The ICCPR (51) binds all signatory countries. Consequently, countries with blasphemy laws in any form that have signed the ICCPR are in breach of their obligations under the ICCPR.

“On 19 December 2011, the UN General Assembly endorsed Human Rights Council resolution 16/18 with the adoption of Resolution 66/167. The resolution was sponsored by the OIC after consultations with the United States and the European Union and co-sponsored by Australia, New Zealand, Brazil, Uruguay, Thailand and the Dominican Republic. With longer preamble statements, resolution 66/167 repeats the language and substantive paragraphs of resolution 16/18.”

In the light of above, one wonders if it is the same country that sponsored Resolution 16/18 and where all is happening that is reported in this story and in this entire monthly report. The Joint Statement mentioned specifically that ‘Participants, resolved to go beyond mere rhetoric, and... committed to work together with other interested countries and actors to follow up and implementation of resolution 16/18. Apparently the pitfall and shortcomings for the signatory countries were well-known. It seems that in the Ahmadiyya context, Pak governments and officials are perhaps not even aware of Resolution 16/18 which the state of Pakistan had the honour of sponsoring in the UN.

Recently, Mr. Trump the president-elect of the United States expressed his opinion in a tweet that UN is: *just a club where people meet, entertain and enjoy themselves*. It’s so unfortunate. It seems that he may not be far-out in his assessment.

Duplicitous *modus operandi* of the mulla under the cover of the End of Prophethood

August 2016: Since long, mullas of the *Khatme Nabuwwat* (KN), End of Prophethood factions have craftily taken the line with the authorities that they are a group (or groups) who

uphold a most noble and important dogma in Islam and have nothing to do with politics, sectarianism, extremism or terrorism. Under this fake presumption they demand and are granted all the space they need to indulge in all sorts of most objectionable activities against Ahmadis (who also believe in the End of Prophethood, with a slightly different explanation).

A detailed report on this is available in Chapter no. 9.

Pakistan: USCIRF Calls for the Immediate Release of Abdul Shakoor and the Dropping of all Charges

Washington; February 1, 2016: The American commission for international religious freedom issued the following statement with the headline given above. Its text is produced below:

FOR IMMEDIATE RELEASE

February 1, 2016

WASHINGTON, D.C. – The U.S. Commission on International Religious Freedom (USCIRF) strongly condemns the arrest, detention and sentencing of Abdul Shakoor, an 80-year-old optician, for propagating the Ahmadiyya Muslim faith, which is banned in Pakistan.

On December 2, 2015, Mr. Shakoor was charged with propagating the Ahmadiyya Muslim faith, a crime under the Pakistani Penal Code, and stirring up “religious hatred” and “sectarianism”, a crime under the 1997 Anti-Terrorism Act. Mr. Shakoor was arrested in his optical store after he was falsely accused of selling an Ahmadiyya commentary on the Holy Quran, among other publications, to an undercover police officer. On January 2, 2016, he was sentenced to five years’ imprisonment under Penal Code Section 298C and three years under the Anti-Terrorism Act, with the sentences to run concurrently. His store manager Mazhar Sipra, a Shi’a, also was arrested and sentenced to five years under the Anti-Terrorism Act.

USCIRF Chairman Robert P George said, “USCIRF calls on the Pakistani government to immediately release Mr. Shakoor and drop all charges against him. His arrest and sentencing are outrageous enough, but more egregious is the fact that Pakistani constitutional and penal code provisions prevent Ahmadis from exercising their faith and even calling themselves Muslim, and that the country uses anti-terrorism laws as pretexts for denying peaceful citizens the fundamental human right to religious freedom.

Ahmadis in Pakistan are subject to severe legal restrictions, both in the constitution and criminal code, and suffer from officially-sanctioned discrimination. Ahmadis also continue to be murdered in religiously motivated attacks that take place with impunity. Pakistan’s constitution declares Ahmadis to be “non-Muslims,” and the penal code make it criminal for Ahmadis to refer to themselves as Muslims; preach, propagate, or disseminate materials on their faith; or refer to their houses of worship as mosques.

“The arrest and sentencing of Mr. Shakoor is another example of Pakistan’s systematic, on-going, and egregious violations of freedom of religion or belief”, said Chairman George. “Both Mr. Shakoor and Mr. Sipra should be released immediately and all charges dropped. Furthermore, it is the duty of the Pakistani government to ensure the safety of both men. Members of Pakistan’s Ahmadiyya community, as well as Shi’a Muslims, Christians, Hindus and others, deserve to have their basic human right to religious freedom both respected and protected by their government.”

Letter of U.S. Congressmen to the Secretary of State

Washington DC; February 26, 2016: At the end of last month, more than half a dozen U.S. members of the Ahmadiyya Caucus in the Congress wrote a letter to Secretary John Kerry on the situation of Ahmadis in Pakistan. It is reproduced below.

**Congress of the United States
Washington, DC 20515**

February 26, 2016

The Honorable John Kerry
Secretary of State
2201 C Street NW
Washington, D.C. 20520

Dear Secretary Kerry,

We, the members of the Ahmadiyya Caucus in the United States Congress, write to seek your urgent action in support of two Ahmadi Muslims – 80-year old optician Abdul Shakoor and newspaper editor Tahir Mehdi – who remain in a Pakistani prison after being convicted on baseless charges of terrorism and blasphemy. These cases demonstrate that Pakistan's current government, even as it is vowing to crack down on the Taliban and other militants, is in fact furthering the ideology of hatred through its persecution of Ahmadi Muslims and other minority groups.

Pakistan has a dismal record on religious freedom, and the Ahmadiyya Muslim Community in particular suffers some of the worst forms of persecution. Under the 1974 Constitution, Ahmadi Muslims are considered non-Muslim. In 1984, then-military ruler Zia ul Haq enacted the so-called "blasphemy laws," two of which are known as the anti-Ahmadi criminal codes because of their specific targeting of Ahmadi Muslims. Ahmadis account for almost 40% of all arrests under the blasphemy laws. By an Executive Order, Ahmadis are disenfranchised: in order to vote, they must either declare that they are non-Muslim or sign a statement denouncing Mirza Ghulam Ahmad, the founder of the Community, as a false prophet. In Pakistan's most populous province, Punjab, the legislature banned Ahmadi books and newspapers (including the daily newspaper Al-Fazl, where Mr. Mehdi is the editor), banned Ahmadis from holding any public meetings (even as militant clerics are given free rein to preach hatred against Ahmadis) and changed the name of Rabwah, a town that is home to tens of thousands of Ahmadis.

Unsurprisingly, this regime of systematic legal discrimination against Ahmadi Muslims has fueled brutal attacks against the Ahmadi community. Just last November, after a worker in an Ahmadi-owned factory in Jhelum, Punjab, made a false allegation of blasphemy against the owners, a mob of militant religious extremists proceeded to set both the factory and a local Ahmadi mosque on fire. In 2010, after months of hateful propaganda against Ahmadi Muslims by the Punjab government (including billboards stating that friendship with Ahmadis amounted to treason against the Prophet Muhammad), the Pakistan Taliban carried out simultaneous attacks against two Ahmadi mosques, brutally murdering more than 80 Ahmadis and wounding scores more.

Even as Pakistan's government has amassed new powers purportedly in a bid to eradicate militancy, it is using that authority to further persecute Ahmadi Muslims. Pakistan's National Action Plan (NAP) was intended to crack down on hate speech and literature intended to provoke sectarian violence. Ironically, it is the literature of the victims of sectarian violence that Pakistan authorities are targeting, and instead

of protecting the victims, they are prosecuting them for seditious and treasonous activities. It's hard to comprehend how an 80-year-old optician like Mr. Shakoor could be tried as a terrorist.

The trumped-up charges against Mr. Shakoor and Mr. Mehdi are cases in point. Shakoor was arrested last November on charges that he had sold Ahmadi publications. By selling these books (which reflect the peaceful teachings of the Ahmadiyya Muslim Community and denounce any form of violence in the name of religion) the government alleged he was guilty of stirring "religious hatred" and "sectarianism" from his optical store. Mr Shakoor was tried and convicted in an anti-terrorism court after a trial of less than three weeks. He was sentenced to five years of imprisonment under the anti-Ahmadi laws and anti-terrorism legislation. Similarly, blasphemy and terrorism charges have been brought against Tahir Mehdi, the editor of the Ahmadiyya Muslim Community's daily newspaper Al-Fazl, a 102-year old publication. Mr. Mehdi, charged on the basis that he was publishing and circulating a banned newspaper, has been denied bail and faces a three-year prison sentence.

As these tragic cases demonstrate, Pakistan commitment to eradicating terrorism is seriously in doubt. We urge you, Mr. Secretary, to use your office to place additional pressure on Pakistan to effectuate the National Action Plan in a manner that protects, not prosecutes, vulnerable religious minorities. Only when Pakistan ceases persecution of its citizens on account of their faith, and restores religious freedom for all Pakistanis, will it be able to effectively combat the ideology that fans the Taliban and other militants.

Signed by seven Congressmen:

Jackie Speier

Ted Poe

Gerald E. Connolly

Anna G. Eshoo

Eddie Bernice Johnson

Zoe Lofgren

Peter King

Media responsibility in fight against extremism

London; March 19, 2016: The World Head of the Ahmadiyya Community, the Fifth Khalifa (Caliph), His Holiness, Mirza Masroor Ahmad delivered the keynote address at the 13th National Peace Symposium hosted by the Ahmadiyya Community UK. He presented Ms Hadeel Qassim with the Ahmadiyya Prize for the Advancement of Peace in recognition of her outstanding personal efforts to alleviate the suffering of thousands of refugee children stranded in dangerous and inhospitable camps in the Middle East.

At this major event, according to the press-release (extracts):

"He called on the media to use its influence 'as a force for good and a force for peace' by publicizing the positive activities of the majority of Muslims across the world as opposed to the 'tiny minority' who were perpetuating mass cruelties falsely in the name of Islam." His Holiness also stated that there was no punishment for apostasy in Islam and that the Holy Quran was the standard bearer for universal religious freedom. His Holiness reiterated the need to cut the supply lines and funding of all terrorists and extremist groups worldwide.

"There is no doubt that the media plays a great role influencing public opinion and so the media should use this power responsibly – as a force for good and as a force for peace.

"It should show the world what true Islam represents, rather than focusing on the merciless acts of the tiny minority."

Some MPs, a Minister and a Secretary of State also addressed the Symposium attended by 900 people from 26 countries.

Evil in the name of religion – *sans frontie`re*

Ahmadi murdered by Pakistan-origin Khatme Nabuwwat activist in Glasgow, UK

Glasgow/Muzaffarabad AJK/Lahore: It is learnt that Mr Asad Shah, a Pakistan origin Ahmadi living in Glasgow was stabbed to death on March 24, 2016. The police arrested one Mr. Tanweer Ahmad of Bradford who admitted to having committed the murder.

Later, in a statement released by his attorney, Tanweer stated that he had killed Asad Shah for his claim to be a prophet and for being a blasphemer. A false accusation, of course.

Mr Shah was an Ahmadi, much-loved in his community and liked greatly by his customers and contacts. Every year he would print out his own Christmas cards with personal messages for customers and neighbors.

The daily Adalat, published from Muzaffarabad, London and Islamabad, carried the following in its issues of April 6 and 7, 2016 (extracts):

My life be a sacrifice for the honour of the Prophet: A lover of the Prophet (pbuh) from Mirpur dispatched to hell in Scotland a claimant to prophecy.

The cursed (*maloon*) Asad Qadiani was a news agent. Ghazi Tanweer Qadri killed the cursed man in his store by stabbing him 30 times.... The admired (killer) hails from village Pothi in Mirpur (AJK).

Mirpur (Staff Reporter): A lover of the Prophet, the lion-hearted youth, resident of Saint (*sharif*) Pothi Khari in the suburbs of Mirpur, Tanweer Qadri dispatched to hell in Scotland a claimant to prophethood, cursed Christian (sic) after entering his shop by stabbing him 30 times. The cursed Qadiani had claimed to be a prophet.... The cursed believed and practiced Christian heretic (*mushrikanah*) beliefs. British establishment accorded him great protocol.... However, the British police arrested this lover of the Prophet and put him in a lock-up.... *April 6, 2016*

On April 7, 2016, the same daily Adalat published the following news under three column headlines (extracts):

The cursed Asad Qadiani was a blasphemer. I am neither sorry nor ashamed over the murder: Ghazi (*warrior*) Tanweer Qadri's statement in the court.

The cursed Asad Qadiani was a false claimant to prophecy and a blasphemer; his murder was perfectly licit and rewarding (*ain thawab*).

That is the normal end of blasphemers. We'll continue to dispatch such blasphemers.

Campaign against me in the English media is entirely improper; Ghazi Tanweer Atari Qadri's statement in the court.

Mirpur (Staff Reporter): The pride of the Umma and the lover of the Prophet, Ghazi Tanweer Atari Qadri who dispatched the cursed Asad Qadiani to hell, put forth in a statement that he murdered the blasphemer Asad Shah, deliberately and knowingly (*hosh o hawas mein*)....

Surely there are laws in the UK and in Pakistan to discipline such newspapers who bend backward to support and promote heinous crimes.

Khatme Nabuwwat Academy in the UK and this Khatme Nabuwwat (KN) group is known to have promoted extremism and even violence on the issue in that country. Soon after the incident, hateful anti-Ahmadi pamphlets were recovered from the Stockwell Green

Mosque in south London. They were placed in the open so as to make it convenient for the visitors to take one or many.

The UK Khatme Nabuwwat organization routinely invites mullas from Pakistan to address their annual conventions. Mulla Ilyas Chinioti and mulla Allah Wasaya who are reputed to be rabidly anti-Ahmadi were among the invitees. The Khatme Nabuwwat parent organizations in Pakistan, the MTKN and IMTK have constantly propagated, in speech and print, that Ahmadis are *Wajib ul qatl* (must be killed) as per *Sharia* (their version).

Face book profile of Tanweer Qadri places him in the same category as Mumtaz Qadri, the killer of Governor Salman Taseer. Both have now been given the title of being a *Ghazi* (holy warrior). Dawat-e-Islami appears to be the favorite organization of these two killers. Tanweer liked the Madani Chanel TV that is run by Dawat-e-Islami in the UK. Dawat-e-Islami believes that punishment for Blasphemy is death.

It is learnt that the murder of Mr. Shah has sent shockwaves across Britain. Extremism and terrorism seem to have been successfully exported from Pakistan to northern latitudes.

In Pakistan, some decent and discerning intellectuals have taken due notice of this ghastly crime and made an arguable assessment of its nature and consequences. Syed Mujahid Ali wrote an op-ed in the daily Mashriq of April 14, 2016 and expressed the following opinion (translation of extracts):

Op-ed: Are we really like that!

There is concern and unrest in the UK and all over the world over the murder of an Ahmadi in Glasgow by a Muslim activist. The murderer Tanweer Ahmad's statement has added to the unrest. He claims to have killed Asad Shah for his faith. Soon afterwards, recovery of anti-Ahmadi pamphlets from a South London mosque was reported in the press worldwide. This pamphlet exhorted that an Ahmadi who does not revert to Islam within three days should be given death punishment. Although the pamphlets does not exhort one to murder, but it is reasonable to assume that when sentiments and feelings are agitated to that level on the basis of religion, some people, like Tanweer Ahmad, will surely take law in their hand after a group is declared *Wajib ul Qatl* (worthy of death), as a result of prejudice and hate against its belief system.

This situation is serious and difficult as this issue has spilled over from Pakistan to Britain where a large number of Pakistani Muslims and Ahmadis reside....

We ought to accept that Tanweer Ahmad and Mumtaz Qadri are not to be blamed (entirely); it is the religious leaders and missionaries who lead them to this are responsible. Muslims, as a group, should understand that if they tolerate such leaders they will continue to be condemned worldwide, and their problems will grow and become complex. The right wing elements that were only a few racist youth, have become a political force on account of Muslims' imprudence. Their presence has grown by 10 – 20% in the parliaments of Sweden, Denmark, Holland, Switzerland, Australia etc....

Hateful anti-Ahmadi pamphlets have been recovered in hundreds in the UK from South London's Stockwell Green Mosque. These were placed openly for easy access. Mr Taha Qureshi, the mosque spokesman denied having ever seen those pamphlets and also denied any link with Khatme Nabuwwat organization. He said that someone maliciously put these pamphlets there. Journalists soon discovered that Khatme Nabuwwat is a registered organization with the Charity Commission, whose office is shown as in this very mosque. Not only this, four men of this organization are in the

management team of trustees of the Stockwell Green Mosque. As such the management of this mosque knows that they indulge in illegal activities by distribution of these hateful pamphlets. After the exposure, now they seek support in lies and falsehood. These lies not only blacken the face of managers of this mosque but also of all the Muslims worldwide. It was binding on Taha Qureshi, as a trustee or spokesman of this mosque, to admit his wrong-doing as a good Muslim and announce repentance and promise never to do it again. But these people have gotten used to hypocrisy, although no religion teaches this nor any law permits this, nor such a person can be called civilized or decent.

Some groups of Muslims in Britain are under the influence of Khatme Nabuwwat organization. They remain ever active in promoting hatred against Ahmadis. The pamphlets that were recovered from the (Stockwell Green) mosque are reported to have been distributed among Muslims in universities, shops and restaurants.

There are numerous terrorist groups in the world who justify killing and violence through a particular interpretation of Islam. But their aims are political. However these types of campaigns against minorities like Ahmadis create conditions that have a wider impact on social environment. Simpletons like Mumtaz Qadri and Tanweer Ahmad get misguided and commit heinous crimes like murder. Thus spreading hate against other beliefs and groups becomes as serious a crime as terrorism – its effect is deeper and more dangerous.

A Report from the weekly Economist of London, from Bradford

London: A Muslim extremist committed to his version of the Khatme Nabuwwat (end of prophethood) travelled to Glasgow on March 24, 2016 and stabbed to death an Ahmadi shop-keeper there in broad daylight.

Subsequent investigations and follow-up resulted in recovery of anti-Ahmadi hate literature compiled by a self-styled Khatme Nabuwwat activist mulla, from the Stockwell Green mosque in south London.

The weekly The Economist published a report on this incident on May 21, 2016, (extracts):

The murder of an Ahmadi – Preparing for the worst

THERE are few signs of life at the Stockwell Green mosque in south London at the moment. The gates are padlocked and the telephones have been disconnected. And some hope it will stay that way.

...

The weeks since have led to some self-examination among Muslims. But to prevent another atrocity, outsiders say the bigotry that might have contributed to it now has to be tackled head-on, beginning with the Stockwell mosque.

...

Yet it is now clear that the sectarianism of Pakistan has pursued them to Britain, particularly in the form of the Khatme Nabuwwat movement, with which the Stockwell Green mosque is associated. The purpose of the movement (meaning “finality of the Prophethood”), which one official says started in Britain in 1983, is to refute the claims of the Ahmadiya, and to inform all Muslims that they are in fact “traitors to Islam”, as the Khatme Nabuwwat Academy’s website reminds everyone. The same website helpfully lists all the fatwas against the Ahmadi in Urdu, English and Arabic. Readers learn that the “dangerous” Ahmadiya (called by a derogatory term) are a “destructive” sect with a “filthy agenda” that helps Zionism. Muslims are urged not to have anything to do with them.

...

... To this end, it has suspended the Stockwell Green mosque's membership of the MCB and has set up a panel to investigate whether it was inciting hatred. ...

This response is too lame for some, however. One activist, Sadaf Ahmed, has launched a petition for the government to conduct an official investigation into the activities of Khatme Nubuwwat. She points out that the group's speakers travel freely to Britain to vilify the Ahmadis. Qari Hanif Qureshi, a hate preacher who called for the death of Salmaan Taseer, an ex-governor of Punjab who challenged Pakistan's blasphemy laws and was murdered for it in 2011, spoke on May 4th at Luton mosque. Ms Ahmed argues that "If we replace the word Ahmadi in any of the Khatme Nubuwwat's speeches or literature with Jew or Muslim or Hindu, we'd be disgusted at their hateful rhetoric."

The fact that the Muslims have voluntarily padlocked this mosque also shows how effective the British police are. It also betrays the guilt and crime of the Khatme Nabuwwat linked board members of this mosque. If the authorities in Pakistan were half as efficient, serious about their responsibilities and effective as their British peers, the mullas will rush for their holes and never dare come out to threaten the society.

Declaration of Nizam-e-Mustafa Conference of Islamist political parties

Lahore; April 3, 2016: The daily Ausaf reported a conference in Lahore in which religious parties decided to launch once again Nizam Mustafa campaign. They issued a joint declaration including the following, *inter alia* (extracts):

- Muslim women, Millat Islamia Pakistan and religious leadership, in view of the federation and Punjab government's activities intended to liberalize the society to the hanging of Mumtaz Qadri, the martyr and the lover of the Prophet, condemn strongly once again all these actions.
- Nizame Mustafa Conference shall not permit the government to make any amendments to the blasphemy laws nor shall allow any Qadiani conspiracies to succeed against the dogma of End of Prophethood (*Khatme Nabuwwat*)
- Operation against madrassas, in the guise of war on terror, should cease.
- This conference condemns judicial murders in Bangladesh of Jamaat Islami leaders and also condemns government of Pakistan's questionable silence.
- Nizame Mustafa campaign shall be launched in Rawalpindi. Conferences will be held in Rawalpindi, Karachi, Peshawar, Lahore and Gilgit. A million-march to Islamabad will follow.

The Ausaf reported participation of the following leaders, among others in this conference held at Mansura, the JI headquarters:

Siraj ul Haq (JI), Liaquat Baloch (JI), Fazlur Rehman (JUI), Hafiz Saeed (JuD), Samiul Haq (JUI-S), Qari Yaqub (JUI-S), Abul Khair, etc

A (Shia) lady shows the way in moral courage

Lahore; May 20, 2016: The daily The Express Tribune covered the proceedings of the two-day consultations of Human Rights Commission of Pakistan on the issue of Faith-Based Violence, Illegal Occupation and Destruction of Places of Worship, and published a report, (extracts):

“Minority communities are marginalized by masquerading personal matters as religious issues,” said Jalila Haider, a representative of We the Human....

“Haider was representing the Hazara Community from Quetta. She discussed faith-based discrimination in Baluchistan. ...

“She said every society should take responsibility for mistakes made in the past. “Hazaras sided with the state when Ahmadis were declared non-Muslim. On behalf of my community, I would like to apologize to representatives of Jamaat Ahmadiyya present at the conference for this mistake,” she said. ...”

When contacted, Ms Haider corrected the above report in that it were not ‘Hazaras’ who sided with the state, but ‘Shias’ on whose behalf she apologized.

Bravo.

Reconfirmation of an earlier official divulgence

Karachi; the Dawn report on August 12, 2016: In this report the daily Dawn’s Shiza Malik quoted from London that Bishop Michael Nazir-Ali stated that the authorities in Pakistan had allayed his concerns and told him ‘the (Blasphemy) law was made to target another community.’

It is on record that Maulvi Abdus Sattar Niazi, a former federal minister told an audience that minorities need not worry over the Blasphemy law as it was promulgated (by the Zia regime) to target another community (Ahmadis).

In a recent report Ms. Shiza Malik in London met Bishop Nazir-Ali “in his office overlooking the famous Wimple Street in Westminster, who in 1994 became the first non-white diocesan bishop at the Church of England and was among the final two candidates to become the Archbishop of Canterbury....”

Among many other comments and remarks, Bishop Nazir-Ali came forth with a comment on Pakistan’s blasphemy law. According to the Dawn:

“Asked about the blasphemy laws in Pakistan, Bishop Michael says that the law not only exacerbates the sense of insecurity for many communities, but also contributes to an atmosphere of mistrust and hatred.” Initially, when Christians expressed concerns about the blasphemy law, they were told that the law was made to target a certain other community. I warned a presidential advisor that no matter who the law is intended for, it would affect justice and freedom and no one would be exempt. And this is what happened,” he said.”

General Zia and his coterie knew very well that Ahmadis believed in Muhammad (PBUH) as the Messenger of Allah and held him in the highest esteem, yet he targeted Ahmadis through this law in the highest degree of dishonesty, moral corruption and treachery.

Tribunal recommends revisiting blasphemy law (including anti-Ahmadi clauses)

Lahore; August 10, 2016: The Express Tribune in its issue of August 10 printed a report on recommendations made by one-man tribunal, comprising a then-judge of the Lahore High Court on Gojra riots Inquiry in which 7 Christians died. Excerpts:

“Pakistan needs to revisit certain provisions in the blasphemy law to bring it in line with Article 25 of the Constitution in addition to ensuring the law is not misused.

“The recommendations...proposed that five provisions of law should be reviewed after ‘achieving consensus of Mujtahideen of all Muslim schools of thought and after due consultation with the Council of Islamic Ideology (CII).

“...It calls for amendments to its provisions of 295-B (defiling of Quran), 295-C (defamatory remarks in respect of Holy Prophet Muhammad (pbuh), 298-A (derogatory remarks against holy personalities of Islam), (Anti-Ahmadiyya) 298-B (misuse of epithets, descriptions and titles reserved for certain personages or places of Muslims), and 298-C (Ahmadi calling himself a Muslim or preaching or propagating his faith).

“The judge also pointed out that the law is often misused for ulterior motives. He referred to the rising number of blasphemy cases registered in the country, though conviction rate remains low and none of the sentences awarded have been fully executed. He suggested that misuse can be easily avoided by introducing another provision in the Pakistan Penal Code (PPC) prescribing the same punishment for false complaints. The amendment, however, will have to be approved by parliament.”

A bizarre league of 7 religious parties in Baluchistan

Quetta; August 1, 2016: The daily Insaaf Lahore reported the following (extracts):

7 religious parties in Baluchistan form a new league, IMAM

Maulana Muhammad Khan Sheerani will be head of the Ittehad Millat Islamia Mahaz while Maulana M Abu Turab of Markazi Jamiat Ahle Hadith its general secretary.

....As per sources, the IMAM shall comprise JUI, JI, Majlis Wahdat ul Muslimeen, JUP, JUI(S), M JAH and Tehrik Khatme Nabuwwat. The decision was taken in a joint session presided by Maulana MK Sheerani, Chairman CII of JUI-F. The general secretary Maulana Ali Muhammad Abu Turab, of Markazi Jamiat Ahle Hadith was also taken from the CII. The next meeting of the IMAM is scheduled on August 25, when the aims and objects of the IMAM will be discussed.

It is well known that all these parties have no love lost among themselves. Each one has its own political aim that clashes with those of others. Their alliance is often temporary and always a convenience for specific objectives. Sharing of funds becomes easy this way. Ahle Hadith are ideologically close to the Salafi and Wahhabi movement strong in the oil kingdom. The formation of IMAM, under the presidency of official CII will serve the interest of all the seven parties formed by clerics of different sects.

Tehrik Khatme Nabuwwat always claims special privileges for posing as a non-political body, however participation in a group composed of parties fully committed to politics, amply betrays political content of the TKN.

Saudi scholars beat a commendable retreat

Riyadh; September 29, 2016: Following was reported in the daily The News International, Lahore by the News Desk:

Takfir decision rests with Allah: Saudi scholars

RIYADH: The Council of Senior Scholars of Saudi Arabia has stressed the fact that *takfir* is a serious issue as it will legalize bloodshed, prevent inheritance and annul marriages, reports Arab News. Declaring rulers and governments out of the fold of Islam is even more harmful as it constitutes incitement to violence, use of weapons, encouraging chaos, bloodshed and corruption of people, the

council said, The council said Islam rejects extremism and terrorism, and that this deviant belief has no place in Islam. The scholars said the decision on takfir does not rest with humans, but Allah and His messenger and that takfir needs clear evidence from the Holy Quran and Sunnah.

The above is not only relevant in the context of a recent statement by the top Saudi cleric declaring Iranians as Not Muslims, but is most relevant to Ahmadis who were declared Not-Muslim by the Bhutto regime in 1974 on desire and instigation of Shah Faisal of Saudi Arabia. Having mutually decided to act, the first step taken in public was at the Saudi-funded Rabita Aalam-e-Islami meeting in March 1974 wherein a resolution was adopted that Ahmadis are not accepted as Muslims and governments should be urged to legislate accordingly. Pakistan, in need of oil and petro-dollars, complied.

Now, more than 40 years later, the Saudi scholars, having suffered from the consequences of sectarianism, extremism and terrorism, have decided to recant. However, their retraction will not undo the damage done through past blunders to Ahmadis and Saudis themselves. It is relevant to mention that King Faisal was shot dead by his nephew in his palace, a year later, on March 25, 1975.

MPAs assured Ahmadis will not teach Arabic

Lahore; December 1, 2016: The daily The Express Tribune reported at some length Punjab Assembly proceedings in which a Parliamentary Secretary assured MPAs that Ahmadi teachers will not teach Arabic and Islamic Studies to the students. Extracts:

“She assured the provincial assembly’s opposition and treasury on Wednesday that no Ahmadi teacher would be appointed to teach the subjects of Islamic studies or Arabic language.

“The assurance was given by Parliamentary Secretary for School Education Joice Rufan Julius after PTI leader Mehmoodur Rasheed got up from the proceedings and left the house in protest.

“...Jamaat-e-Islami parliamentary leader Dr Syed Waseem Akhtar stood up and pointed out that there was no legal provision to stop Ahmadis from being appointed as teachers for Arabic or Islamic Studies. (He wanted a law to enforce that. Ed.)... .

“PTI leader Mehmoodur Rasheed stood up and said the government must give assurances that no Ahmadi would teach Islamiyat or Arabic. Julius assured that only Muslims taught Arabic and Islamiyat... .

“Arif Abbasi, another opposition member, told the speaker that this important matter could not be “bulldozed”. He announced a boycott of proceedings and left the hall.

“Iqbal sent ministers Khawaja Salman Rafique and Sheikh Alaudin to convince the protesting members to come back to the house.”

Woe to those who enact unjust statutes and who write oppressive decrees, depriving the poor of justice, robbing the weakest of my people of their rights. Isaiah 10:1

12. From the Media

News and op-eds from the press and the internet that have a direct or indirect bearing on the persecution of Ahmadis in Pakistan form a routine feature at the end of our monthly reports. A selection from those is reproduced here. These are placed in the following sections: a. Ahmadis' human rights; b. Rabwah; c. Anti-Ahmadiyya rhetoric; d. The militant mulla; e. Statements on record; f. Foreign and NGOs; g. Political; h. Miscellaneous; i. Op-eds. For more of these please see the monthly reports.

a. Ahmadis' human rights

(Ahmadi) Bookseller gets five-year prison

The daily The Express Tribune; Lahore, January 6, 2016

Mosque released from Qadianis after 60 years. DCO heard the case on LHC orders and gave his decision.

The daily Ausaf; Lahore, March 18, 2016

Ahmadi man gunned down

The daily Dawn; Lahore, May 26, 2016

Congratulations to Goleki Muslims for (court) verdict in their favour over mosque: Maulana Ilyas Chinioti

The daily Pakistan; Lahore, May 17, 2016

Aminpur Bangla: Mosque in Qadianis' possession – court gives ruling in Muslims' favour

The daily Khabrain; Lahore, May 17, 2016

Ahmadi doctor shot dead in Attock

The daily The Nation; Lahore, June 5, 2016

Karachi: Another Ahmadi, Dr. Khaliq Ahmad murdered for his faith

The daily Mashriq; Lahore, June 22, 2016

Five of a family (Ahmadis) detained for 'terrorism'

The daily The Express Tribune; Lahore, July 2, 2016

Basic right: Ahmadi, Christian marriages not being registered

The daily The Express Tribune; Lahore, July 28, 2016

Quits Qadianism, recites the *Kalima* [(Note: All Ahmadis recite the *Kalima* (Islamic creed))]

The daily Pakistan; Lahore, August 3, 2016

Sunni Tehrik announces 100 conferences on the issue of safeguarding end of prophethood

The daily Jang; Lahore, August 22, 2016

26 Qadiani terrorists arrested in Chenab Nagar; case registered on protest of Ulama.

The daily Islam; Lahore, September 24, 2016

Qadianis suffer worst insult in PEMRA

The daily Ausaf; Lahore, October 2, 2016

Qadiani youth, impressed by the truth of Islam, recites *Kalima*

The daily Khabrain; Lahore, October 25, 2016

DSP, Ahmadi man shot dead in Karachi

The daily Dawn; Lahore, November 28, 2016

CTD raids headquarters of Ahmadis in Rabwah

Arrests four people for printing banned magazine

The daily The Express Tribune; Lahore, December 7, 2016

Electronic media downplay mob attack on Ahmadi centre

The daily Dawn; Lahore, December 14, 2016

Pakistanis attack mosque of religious minority (Ahmadiyya)

The Associated Press December 12, 2016

Ahmadi families leaving Dulmial village after mob violence

The daily Dawn; Lahore, December 15, 2016

Sheikhupura: Religious parties strong protest against missing out the affirmation of Khatme Nabuwat in affidavits for local government members

The daily Khabrain; Lahore, December 8, 2016

b. Rabwah

Chenab Nagar (Rabwah) residents of Darul Nasr deprived of basic civic necessities

Streets broken down, mud roads turn into marsh due defective drainage system, flies and mosquitoes abound.

Drinking water is not available. Impossible to make a sortie after rains. CM urged to take notice and take action against negligent officials.

The daily Express; Faisalabad, July 11, 2016

Chenab Nagar: No water supply for last 7 days. Residents upset.

The daily Nawa-e-Waqt; Lahore, September 24, 2016

c. Anti-Ahmadiyya rhetoric

There can be no peace in the country until the extinction of Qadianis: Abdul Latif Cheema (Ahrar)

The daily Abtak; Lahore, January 9, 2016

Qadiani conspiracies back the terrorism: Dr Ahmad Ali Siraj.... He said that darkness and tyranny are destined to fade away; the entire world is now ready for the rule of justice and establishment of Khilafat ala minhajun nubuwwah as a result of sacrifices of Mujahedin of Islam.

The daily Pakistan; Lahore, December 31, 2015

Qadianis are a mischief that is in open war against Allah and His Prophet: Ulama Karam

The daily Ausaf; Lahore, February 2, 2016

Qadianis are more dangerous than even Jews and Hindus: Khatme Nabuwat Conference (in Lahore)

The daily Dunya; Faisalabad, March 7, 2016

Qadianis intend promoting civil war in the dear country: Maulana Abdul Hafeez Makki

The daily Ausaf; Lahore, April 3, 2016

The National Action Plan should be extended to Chenab Nagar: Maulana Abdul Hafeez Makki, Khawaja Sharif, Maulana Ilyas Chinioti, Maulana Fazal Raheem Ashrafi, and Maulana Ludhianvi....etc in the International Khatme Nabuwat (rally in Awan-e-Iqbal Lahore)

The daily Ausaf; Lahore, April 10, 2016

Qadianis were traitors yesterday; today also they are busy cutting the roots of Pakistan: Former President (of Pakistan; Rafiq Tarar)

The daily Khabrain; Lahore, May 20, 2016

Qadianis proliferate promiscuity to lure youth. They've initiated biological warfare with help of RAW.

'Let's be friends' ads in newspapers and pretty girls trap the youth. Infected juices are offered during meetings.

Youth are infected with aids, hepatitis and other diseases. They are then treated and persuaded. Contaminated syringes are doled out. Liberal youth, patients visiting hospitals and prisoners in jails are specifically targeted. Sick women are assembled with help of NGOs.

The daily Ausaf; Lahore, June 1, 2016

Qadianis wish to push Pakistan into civil war: (Mulla) Abdul Hafeez Makki (of Makka, SA)

The daily Islam; Lahore, July 18, 2016

Qadianis are enemies of Pakistan (Title of an op-ed printed in the daily Insaaf)

The daily Insaaf; Lahore, August 3, 2016

Khatme Nabuwwat conference will prove to be a lighthouse for the Ummah and the last nail in the Qadiani coffin: JI, JUP (in Chiniot)

The daily Khabrain; Lahore, September 6, 2016

Qadiani treachery is apparent to the whole world; Qadianiat is now in its death throes: Maulana Qari Shabbir Ahmed Usmani (IKNM)

The daily Ausaf; Lahore, September 11, 2016

Quetta terrorist attack - RAW and Qadianis involved: Allama Mumtaz Awan of World Pasban Khatme Nabuwwat

The daily Islam; Lahore, October 27, 2016

600 Pakistani Ahmadis including women employed in Israeli Army

300 Qadiani women are included; the same group collected millions (in donations) for the India Army after the Kargil episode: Weekly Corporated (Ambassador)

The daily Ausaf; Lahore, October 4, 2016

300,000 expected to participate in Khatme Nabuwwat Conference in Chenab Nagar: Report in the daily Islam October 26, 2016

(Note: Less than 10,000 attended.)

The daily Islam; Lahore, October 26, 2016

Qadiani centers are bases (adday) of RAW. Authorities should inspect these: Allama Yunus Hasan

The daily Mashriq; Lahore, November 8, 2016

We shall not rest till we make Chenab Nagar the center of Khatme Nabuwwat (End of Prophethood): Qari Rafiq Wajhwi

The daily Nawa-i-Waqt; Lahore, November 23, 2016

University Centre should be named after Dr Abdul Qadeer rather than a Qadiani: Zahid M. Qasmi (of CII)

The daily Islam; Lahore, December 22, 2016

We'll have to strive to pound the head of Qadiani evil: Shabbir Usmani

The daily Ausaf; Lahore, December 10, 2016

Qadianis visiting India (for the annual Jalsa) should not be given clearance. These people are agents of world powers against our nuclear assets.

The daily Pakistan; Lahore, December 3, 2016

American Commission's (USCIRF) demand is stupid. Laws concerning Qadianis will not be undone...We'll not tolerate American interference: Aalami Majlis Khatme Nabuwwat (Lahore)

The daily Ausaf; Lahore, December 26, 2016

d. The militant mulla

Charsadda: Terrorists attack Bacha Khan University. 20 killed including lecturers and students. All 4 attackers killed in counter-attack.

The daily Jang; Lahore, January 21, 2016

15 die as suicide bomber strikes polio security team

The daily Dawn; Lahore, January 14, 2016

FC loses six men in blast near Bolan

The daily Dawn; Lahore, January 19, 2016

Cleric held for inciting boy to chop off his hand

The daily Dawn; Lahore, January 17, 2016

Quetta: Suicide attack on military vehicle – 10 killed; 30 injured

The daily Mashriq; Lahore, February 7, 2016

Media reports 72 dead and 370 injured in suicide attack in Lahore Park on 27 March (Easter day)

The daily Jang; Lahore, March 29, 2016

Peshawar: Lt Colonel martyred by terrorists' fire

The daily Mashriq; Lahore, March 12, 2016

Disclosure: 147 madrasas in the Punjab received foreign aid

The daily Mashriq; Lahore, March 5, 2016

Abductors struck me with lashes (korey marey), pulled out my nails, buried me in earth: Shahbaz Taseer

They cut my lions with blades and stitched my lips. They demanded my bank account: Interview

The daily Jang; Lahore, May 17, 2016

No action feasible against Jamaat Dawa, Jaish Muhamamd; state itself is involved: Rana Sanaullah

The daily Mashriq; Lahore, May 19, 2016

It is alarming to issue major grant of Rs. 300 million to a madrassah closely linked to Taliban: Asif Ali Zardari

Madrasa (Haqqania in KPK) is known to promote Jihad.

The grant is nothing but a license to militancy and Taliban.

The daily Mashriq; Lahore, June 27, 2016

Quetta in a daze after massacre. (At least 70 dead, over 100 injured)

The daily Dawn; Lahore, August 9, 2016

Pemra should apologize over issuance of notices to (TV) channels

The daily Islam; Lahore, September 26, 2016

JUI leader (Fazl ur Rehman) visits Khatam an Nabiyeen (Seal of Prophets) Medical Heart Centre administrated by Maulana Akram Toofani

The daily Islam; Lahore, September 29, 2016

Mohmand Agency: Suicide attack on Friday congregation. 23 martyred; 40 injured.

The daily Mashriq; Lahore, September 17, 2016

Three army men gunned down in Peshawar

The daily Dawn; Lahore, September 19, 2016

Motion seeking crackdown on mosque (Lal Masjid) rejected in Senate. SC will take up a case of its missing persons from next week.

The daily Dawn; Lahore, September 11, 2016

Petition seeking case against Maulana Aziz dismissed (by Islamabad High Court)

IHC Justice Mohsin Akhtar Kayani dismissed the petition (of Mr. M Jibran Nasir) saying that since the federal government and the Islamabad Police did not recommend the registration of an FIR, they could not be directed for the same.

The daily Dawn; Lahore, September 29, 2016

Jihad against India has become an obligation (farz); the government should declare it: 300 ulama and Mashaikh

The daily Ausaf; Lahore, September 28, 2016

Iran's expansionist designs are a threat to the region: Maulana Zahid ur Rashdi (of Pakistan Shariat Council)

The daily Ausaf; Lahore, September 12, 2016

**When would occur break between terrorist organizations and the department? Senators
Do not put the entire blame on agencies: Interior Minister**

The daily Jang; Lahore, September 8, 2016

61 martyred in Quetta tragedy; 117 injured; countrywide mourning

The daily Dunya; Faisalabad, October 26, 2016

Attempts to revise the blasphemy law will amount to playing with fire and blood: Maulana Abdul Hafeez (Makki, of Makka, Saudi Arabia, Amir International Khatme Nabuwat Movement)

The daily Ausaf; Lahore, October 21, 2016

The cursed Aasia should be immediately put to death: Ulama Karam (at the End of Prophethood Conference in Chenab Nagar)

The daily Ausaf; Lahore, October 29, 2016

93 madrassas have solid links with terrorist or banned outfits. CM (Sindh) approves targeted operation against such hideouts.

The daily The Express Tribune; Lahore, October 26, 2016

Foreign funds for seminaries root cause of sectarianism

The daily Dawn; Lahore, October 24, 2016

Aasia Masih's punishment should be implemented: 150 ulama demand

The daily Khabrain; Lahore, October 12, 2016

179 madrassas in Islamabad are non-registered: Ministry of Interior

The daily Mashriq; Lahore, October 2, 2016

52 killed in suicide attack on Balochistan shrine

The daily Dawn; Lahore, November 13, 2016

Jihad is now mandatory; we'll bash up the eye that looks 'maliciously' at Harmain. We'll defend Makka and Madina with shrouds around our heads. New alignments in world politics should be noted: Hafiz Saeed

Foreign powers are themselves involved in terrorism: Sami-ul-Haq, Hafiz Abdur Rehman Makki, Ajmal Wazir, Fazl ur Rehman Khalil address Tahaffuz Harmain Sharifain Conference in Islamabad.

The daily Express; Faisalabad, November 21, 2016

Maulana Masood Azhar and Hafiz Saeed's lives in danger: Rana Sanaullah

The daily Dunya; Faisalabad, November 5, 2016

No review of three textbooks for fear of religious parties (in KPK)

The daily Dawn; Lahore, November 13, 2016

62 banned groups active in Sindh, says official report

The daily Dawn; Lahore, December 8, 2016

CII oppose naming the Physics Centre after Dr Salaam

The daily Jang; Lahore, December 8, 2016

Those who are fighting the US and NATO armies in Afghanistan are our children: Maulana Sami ul Haq (JUI-S)

The daily Insaaf; Lahore, December 26, 2016

e. Statements on record

IS is not there in Pakistan; hostile forces are beating the drum: Maulana Ludhianwi (ASWJ), Farid Piracha (JI), Mufti Raghav Naeemi

The daily Dunya; Faisalabad, January 8, 2016

No action has been taken in the Punjab against any extremist organization: Bilawal Bhutto

The daily Ausaf; Lahore, January 12, 2016

U.S. is the leader of the World of Kufr: Maulana Qari Shabbir Usmani (of IKNM, International Khatme Nabuwat Movement)

The daily Ausaf; Lahore, January 11, 2016

Ban on Tablighi (Jamaat) in educational institutions is condemnable. (Mulla) Abdul Hafeez Makki (of IKNM)

The daily Jang; Lahore, February 5, 2016

Courts can shoot down anti-people laws: CJP

The daily The Express Tribune; Lahore, February 21, 2016

Nisar calls madrassas bulwark against terror

The daily The Express Tribune; Lahore, February 14, 2016

Sahibzada Zahid Mahmud Qasmi, Secretary General of the International Khatme Nabuwat Movement and Member CII met in Makka (Saudi Arabia) Al-sheikh Maulana Dr Saeed Ahmad Inayatullah the Deputy Amir of the International Khatme Nabuwat Movement World. (Saudi) Alsheikh stated that serious notice should be taken of Qadianis' anti-Islam and anti-state activities.

The daily Aman; Lahore, February 23, 2016

Leaders agree on activation and organizing the International Khatme Nabuwat Movement (Reference: Qasimi:Al-Sheikh Inayatullah meeting in Makka)

The daily Islam; Lahore, February 23, 2016

SC upholds life term of self-proclaimed Imam Mehdi

The daily Dawn; Lahore, February 23, 2016

Reconsideration of the blasphemy law will be like playing with fire and blood: Maulana Abdul Hafeez Makki

The daily Ausaf; Lahore, March 13, 2016

Hanging of Mumtaz Qadri amounts to ideological corruption: Sirajul Haq (JI)

The daily Ausaf; Lahore, March 14, 2016

False claimant to prophecy sentenced to death in Faisalabad

The Al-Biyan; Faisalabad, April 19, 2016

SC seeks response on restoring Jamia Hafsa (of Islamabad; SC order of October 2007)

The daily The Express Tribune; Lahore, May 5, 2016

Ghazi Abdul Rashid (of Lal Masjid) murder case: Court declares Pervez Musharraf (Ishtihari) 'proclaimed offender'

The daily Mashriq; Lahore, May 22, 2016

Hanging of Muti-ur-Rehman (JI leader in Bangladesh) amounts to hanging of Pakistan: Siraj ul Haq (JI Chief, Pakistan)

The daily Jang; Lahore, May 24, 2016

The world is at the edge of destruction. Advent of Imam Mehdi is at hand. Seminar in Islamic Center of England

<http://e.jang.com.pak/06-09-2016/London/pk.asp>

Pope Frances says 'world at war' but religion not cause

The daily Dawn; Lahore, July 28, 2016

Pakistan Ulama Council registered as political party. Election Commission issues notification.

The daily Nawa-e-Waqt; Lahore, July 16, 2016

Tribunal recommends revisiting blasphemy law

The daily The Express Tribune; Lahore, August 10, 2016

In the present system (of governance) constitutional and legal check and balance exists no more; there is no longer even a semblance of justice: Dr Tahir ul Qadri

The daily Mashriq; Lahore, August 21, 2016

Laxity on NAP affecting Zarb-e-Azb: COAS

The daily The News; Lahore, August 13, 2016

Sectarian activities are under full control in the province: IGP Punjab

The daily Express; Faisalabad, August 29, 2016

Takfir decision rests with Allah (Saudi scholars)

The daily The News; Lahore, September 29, 2016

Iranians are ‘Not Muslim’, says top Saudi cleric. “We must understand these are not Muslims, they are children of Magi and their hostility towards Muslims is an old one, especially with the people of the Sunna,” he said.

The daily The Express Tribune; Lahore, September 6, 2016

Imam-e-Ka‘aba lists terrorism as main problem

The daily The News; Lahore, September 12, 2016

Pakistan government is worthless (la waris) and orphan (Yatim). There is none such other in the world: Justice Sh. Azmat Saeed

The daily Mashriq; Lahore, September 24, 2016

Covering the face is a custom; not obligatory in Shariah. Jamia Azhar

The daily Ausaf; Lahore, September 8, 2016

We don’t like to enter political arena unless Executive fails to protect fundamental rights: CJ of Supreme Court

The daily The Nation; Lahore, October 21, 2016

Corrupt mafia is seated in judiciary, Election Commission, bureaucracy, and NAB; they will never permit accountability. Every corrupt person sides with Nawaz Sharif; Bilawal date of 27 December amounts to a deal; Asif Zardari and Nawaz Sharif are one: Imran Khan

The daily Mashriq; Lahore, October 18, 2016

CJP says country being run like monarchy.

“.....It is for the people who voted the (current) rulers to power to stand up against them...Monocracy and not democracy was being practiced in the country, where bad governance was in vogue in the name of governance.”

The daily Dawn; Lahore, October 14, 2016

Khatme Nabuwwat (KN: End of Prophethood) to be part of syllabus in KP

A high level meeting was held in Assembly Secretariat on Tuesday to consider inclusion of ‘End of Prophethood’ in school syllabus; Speaker KP Assembly Asad Qaisar (from PTI) presided over the meeting.

The daily Islam; Lahore, October 26, 2016

War against terrorists cost Pakistan 118 Bn dollars: State Bank

The daily Mashriq; Lahore, November 19, 2016

It is essential that people are liberated from religious feudals

Most of the Khanqahs have been rented out (Neelam)

Religious feudal lords occupying Darbars, Khanqahs, seminaries are proving hurtful for Islam.

So-called liberals have mounted an offensive against Islam; we too are guardians of the ideological borders: Mufti Muneebur Rahman

The daily Insaaf; Lahore, November 21, 2016

Those who deny that Hazrat Isa is alive, have nothing to do with Islam (Islam se koi taellaq nahin): Aalami Majlis Tahaffuz Khatme Nabuwwat

The daily Ausaf; Lahore, November 29, 2016

Societies sans justice destroy themselves. We have to practice transparency. Justice is not to be sought in courts only; we have to adopt it in our daily lives: Syed Mansur Ali Shah, Chief Justice of Lahore High Court

The daily Mashriq; Lahore, November 29, 2016

O Allah: We seek Thy protection from the evil (fitna) of Dajjal: Haji Abdul Wahab (of Tablighi Jamaat)

The daily Insaaf; Lahore, November 7, 2016

We promise not to submit to special interest, deals (masalehat) or fear: Saqib Nisar (CJ designate)

The daily Mashriq; Lahore, December 25, 2016

The greatest obstacle to Muslims' progress is Maulvi: Hasan Nisar

The daily Jang; Lahore, December 19, 2016

f. Foreign and NGOs

(Further) Restrictions on Qadianis in Indonesia is good news: (Mulla) Shabbir Usmani (of IKNM)

The daily Jang; Lahore, January 27, 2016

French president visits main Paris mosque

The daily The Express Tribune; Lahore, January 11, 2016

Two Muslims, accused of stealing a cow, tortured and hanged by unknown persons in Jharkhand, India

The daily Jang; Lahore, March 20, 2016

35 killed – Brussels attacks claimed by militant IS group

The daily Dawn; Lahore, March 23, 2016

PM, COAS in Saudi Arabia on 3-day visit

The daily Dawn; Lahore, March 10, 2016

India illegally occupying Kashmir; says JNU (India) professor

The daily Dawn; Lahore, March 10, 2016

Bosnian Serb leader Kradzic sentenced to 40 years in prison

The daily Dawn; Lahore, March 25, 2016

'Kill Ahmadis' leaflets found in UK mosque

Stockwell Green mosque in south London has previously been linked to a group promoting the persecution of an Islamic sect.

BBC News <http://www.bbc.com/news/uk-35928848>

BD JI Chief Nizami hanged for 'war crimes'

The daily Dawn; Lahore, May 11, 2016

France should grant Muslim women freedom to put on veil as per their custom: Pope Francis

The daily Nawa-e-Waqt; Lahore, May 19, 2016

Sadiq Khan elected London mayor

The daily Dawn; Lahore, May 7, 2016

Pope and Al Azhar imam in historic embrace

The daily Dawn; Lahore, May 24, 2016

Sahibzada Zahid Mehmud Qasmi returns from successful preaching visit to London

The daily Ausaf; Lahore, June 13, 2016

Israel's spy chief praises Saudi King for stance on Iran

The daily Dawn; Lahore, June 13, 2016

Switzerland denies citizenship to Muslim girls refusing to swim with boys

The daily The Nation; Lahore, July 2, 2016

Indian troops kill three more Kashmiris (taking the death toll to at least 42 since July 9)
The daily Dawn; Lahore, July 20, 2016

Iran destroys 100,000 satellite dishes (for TV reception)
The daily Dawn; Lahore, July 25, 2016

Indonesian Police close down Ahmadiyya mosque in West Java
<http://rbwh.pk/Irg on July 27, 2016>

Saudis in rare visit to Israel
The daily Dawn; Lahore, July 25, 2016

Terrorist trucker kills 84 celebrating France's Bastille Day
The daily The News; Lahore, July 16, 2016

Daish militants kill 20 hostages (mostly foreign) at Dhaka café
The daily The Express Tribune; Lahore, July 3, 2016

1600 varsity deans sacked, 15,000 school workers suspended in Turkey (after failed coup)
The daily Dawn; Lahore, July 20, 2016

Glasgow murder of Asad Shah (Ahmadi) spurred by sectarianism in Pakistan
[Theguardian.com/uk the news/aug/09/Glasgow-of-asad-shah](http://theguardian.com/uk/the-news/aug/09/Glasgow-of-asad-shah)

Muslim couple offloaded from flight (US Delta Airlines) due to appearance
The daily Dawn; Lahore, August 7, 2016

Trump accuses Obama of being 'founder of IS'
... "Crooked Hillary Clinton was actually the group's cofounder."
The daily Dawn; Lahore, August 12, 2016

290,000 killed in Syria war
The daily The News; Lahore, August 9, 2016

Asian workers forced to scrounge around for food (in Saudi Arabia)
The daily Dawn; Lahore, August 8, 2016

Qadianis are rebels against Islam and the Prophet: Conference in Birmingham. (Dr Abdur Razzaq Askandar; Sahibzada Aziz Ahmad; Mufti Khalid Mahmud)
The daily Ummat; Karachi, August 15, 2016

Bangladesh hangs JI financier for 1971 war crimes
The daily Dawn; Lahore, September 4, 2016

FO deplores Bangladesh JI leader's execution
The daily Dawn; Lahore, September 5, 2016

17 India troops killed in attack on held Kashmir base
The daily Dawn; Lahore, September 19, 2016

94,000 Kashmiris killed through Indian savagery
More than 100,000 arrested; 22,000 women made widows: International Human Rights Commission
The daily Mashriq; Lahore, October 18, 2016

Riyadh-led coalition to investigate massacre (more than 140 killed in an air raid on a funeral procession) in Yemen
The daily Dawn; Lahore, October 10, 2016

Hindu Taliban are ruling India; 50 million minority persons are facing danger: British daily
The daily Jang; Lahore, October 3, 2016

Trump triumph jolts US, baffles world
Clinton leads in popular vote
The daily Dawn; Lahore, November 10, 2016

Germany launches raids on 190 mosques, flats
The daily The Nation; Lahore, November 16, 2016

Dutch parliament votes to ban burqas, niqabs

Israel: Azan forbidden on loudspeakers; law based on prejudice approved

The daily The Nation; Lahore, November 30, 2016

HRCP express concern over Qadianis' unsavory situation in Pakistan

The daily Jang; Lahore, December 15, 2016

g. Political

We shall never allow Pakistan to turn into a liberal secular state. Imperialist forces shall not succeed: Fazlur Rahman (JUI)

The daily Dunya; Faisalabad, January 18, 2016

The plant of terrorism was planted by General Zia ul; it has now become a huge tree: Khurshid Shah (PPP)

The daily Mashriq; Lahore, March 5, 2016

Religious joint leadership condemns the efforts of the government ranging from determination to liberalize the society to the hanging of Martyr Mumtaz Qadri, the lover of the Prophet: Joint Declaration of Politico-religious parties (JI, JUI, JUI-S, JUD, JUP etc)

The daily Ausaf; Lahore, April 3, 2016

We broke the neck of Ahmadis and buried them forever: Former Prime Minister (PPP) Raja Pervez Ashraf

The daily The Nation; Lahore, May 10, 2016

Dr Asim (a former PPP federal minister) indicted in Rs 460 bn corruption case

The daily Dawn; Lahore, May 7, 2016

Imran Khan is Jewish lobby's agent: Saad Rafiq (Railway Minister)

The daily Mashriq; Lahore, May 31, 2016

PM paid no wealth tax in seven years

The daily Dawn; Lahore, May 18, 2016

Interior ministry joint secretary says (in court) 'Abdul Aziz his seminary are no threat to state.'

The daily The Express Tribune; Lahore, June 10, 2016

Imran Khan rewarded terrorist producing madrassa (Haqqania of Samiul Haq) with Rs. 300 millions: Pervaiz Rasheed (Federal Info Minister)

The daily Mashriq; Lahore, June 24, 2016

Kazmi (a former religious affairs federal minister) jailed for 16 years in Haj graft case

The daily Dawn; Lahore, June 4, 2016

Kashmir will soon become Pakistan, says Nawaz

The daily The Nation; Lahore, July 23, 2016

PML-N, PTI leaders blamed for rising extremism: (Former Punjab governor, Makhdoom Mahmood)

The daily Dawn; Lahore, July 28, 2016

Bilawal never had a morsel from halal income: Sanaullah

The daily Express; Faisalabad, July 4, 2016

WSC deeply saddened and condemns the violence, harassment and killing of Sindhi Hindus

Press release from World Sindhi Congress, forward by AHRC

Our nation's future lies in a democratic and liberal Pakistan that is rich in creative potential, educated, progressive and futuristic: Nawaz Sharif

The daily Aaj; Peshawar, December 8, 2015

We will make Pakistan secure for every ethnicity and religion; the country has embarked upon a right track and we will enable every citizen to reap the benefit of a secure, stable and prosperous Pakistan,” he (Mr. Nawaz Sharif, PM) vowed, noting that extremist ideology was a global threat.

The daily Dawn; Lahore, August 2, 2016

Altaf Hussain (leader of MQM) should be hanged forthwith: Jamaat Islami

The daily Mashriq; Lahore, August 25, 2016

Key MQM leaders rounded up, party offices sealed

The daily Dawn; Lahore, August 26, 2016

Rangers nab Sana’s right-hand man

Huge cache of illegal weapons seized in raids

The daily The Nation; Lahore, September 9, 2016

Wafaq ul Madaras (JUI-led madrassas), Aalami Majlis Tahaffuz Khatme Nabuwwat (Anti-Ahmadi AMTKN) and Majlis Ahrar announce wholesome participation in Mufti Mahmood (former JUI chief) conference.

The daily Islam; Lahore, October 9, 2016

Twin cities become a battle-field; demonstrations’ scuffles, hundreds arrested (in PTI move to close down the capital)

The daily Express; Faisalabad, October 29, 2016

Zulfikarabad aimed at creating a state, not city: Ayaz Latif Paliyo (of QAT)

The daily Dawn; Lahore, October 3, 2016

I see the country divided in 5 bits: Maulana Shirani (Former Chairman of CII)

The daily Express; Faisalabad, December 19, 2016

N-League has an NRO with terrorists: Bilawal Bhutto

The daily Mashriq; Lahore, December 6, 2016

h. Miscellaneous

Foreign exchange worth 291 billion U.S. dollars transferred abroad during last 5 years. The maximum were sent last year: 64 billion 220 million US dollars.

The daily Mashriq; Lahore, January 11, 2016

55 die in Tando Muhammad Khan after consuming poisonous liquor

The daily Mashriq; Lahore, March 24, 2016

14 years’ imprisonment and 50 million fine for cyber terrorism: Bill passed in NA

The daily Dunya; Faisalabad, April 14, 2016

70 years old (Indian) woman gives birth to first baby, with her 79-year-old husband

The daily Dawn; Lahore, May 11, 2016

Three-year-old girl raped, killed (in District Gujranwala, Punjab)

The daily Dawn; Lahore, May 9, 2016

UNHCR says 700 feared dead (within a week) in shipwrecks (in Med)

The daily Dawn; Lahore, May 30, 2016

NAB raid on Finance Secretary Baluchistan office and home delivers treasure of more than 630 million

The daily Jang; Lahore, May 7, 2016

Migrant death toll in Mediterranean ‘hits 10,000’

The daily Dawn; Lahore, June 8, 2016

Pakistan: now an orphan (Abdus Sattar Edhi died)

The daily Jang; Lahore, July 9, 2016

It is robbery at national treasury to officially revoke loans worth 280 billion: Ch. Sarwar (PTI)

The daily Mashriq; Lahore, July 24, 2016

PAKISTAN: Nowshera police order transgenders to vacate the district: Statement by AHRC

AHRC-STM-111-2016

NA passes Prevention of Electronics Crimes Bill

The daily The News; Lahore, August 12, 2016

Abducted children from Pakistan are smuggled to Thailand for sale of their body parts. Six children including a girl recovered from Lahore

The daily Mashriq; Lahore, August 11, 2016

All accused in church attack case (in Lahore) acquitted. Prosecution blunders blamed for weak case.

The daily The Express Tribune; Lahore, September 2, 2016

Ministry of Religious Affairs spent Rs 16 million on great meals

The daily Khabrain; Lahore, October 11, 2016

Gen Zubair (Mahmood Hayat) new CJCSC

Gen (Qamar Javed) Bajwa army chief

The daily The News; Lahore, November 27, 2016

Police inspector arrested for kidnapping fish trader Ameer Husain and demanding a ransom

The daily Dawn; Lahore, November 29, 2016

Another death-row convict acquitted after 10 years

The daily Dawn; Lahore, December 6, 2016

Bureaucrat facing Rs. 40 Bn. corruption charges 'cleared'. Mushtaq Raisani's plea bargain request of over Rs. 2 Bn. accepted.

The daily Dawn; Lahore, December 22, 2016

i. Op-eds

Essay: A nation of hate robots

...Discrimination against Ahmadis for jobs, renting out houses or doing business is rampant. Public display of hatred came to light recently when the police arrested a shopkeeper from Hafeez Centre in Gulberg Lahore for barring Ahmadis from entering his premises.

Mohammad Waseem in The News of January 17, 2016

Op-ed: Beyond anti-Ahmadi 2nd amendment

...The constitutional safeguards offer no protection and guarantee no rights against this criminalisation of the very existence of Ahmadis. It can only be undone by revisiting the debates and processes that criminalised the religious and political identity of Ahmadis. Until and unless this happens, people like Shakoora Bhai will continue to suffer.

Ali Usman Qasmi in The News of January 24, 2016

Editorial: Embedded hatreds

... Indeed, it is difficult to find a case anywhere in the country where anybody has been prosecuted for an offence against a member of the Ahmadi community. They are attacked in their homes, as they walk the streets or in the workplace.

The attacks are frequently seen by multiple witnesses who are able to identify the attackers but all to no avail. It is difficult to avoid the conclusion that the state is tolerant of such attacks, and is if not complicit directly then willing at an institutional level to turn a blind eye and a deaf ear. Anybody that questions this assumption rapidly finds himself in hot water.

The Express Tribune; June 22, 2016

Op-ed: Shrinking space for debate

... Historians working on the 2nd Amendment have, for example, pointed out how the PPP government at the time eventually had the law passed in the wake of protests from the Religious Right and other opposition parties, at a time when there was a perceived need to deflect attention away from India's first nuclear test and cultivate the support of orthodox Sunni states like Saudi Arabia. Rather than being a response to some kind of popular, democratic demand to resolve a thorny theological issue, the PPP government's passage of the 2nd Amendment was simply the cynical and opportunistic use of religion to acquire legitimacy, stave off the threat posed by the opposition parties, and appease potential foreign patrons. Finding out how a law was produced by political pressure and factors, thereby creating the possibility of bias and error should not be forbidden, nor should it be assumed that the passage of a religious law automatically imbues that law with some kind of divine.

Hassan Javid in The Nation

Op-ed: Different path

... Ahmadiys have been fair game, for abuse, torture and even murder, for a long time in Pakistan. It is not just that the state of Pakistan has declared them non-Muslims. People of this community also continue to face institutional and state level discrimination, and there is almost an incessant barrage of verbal and written hatred spewed against them by certain mainstream sections of our society. No wonder, like other minorities, many have chosen to leave the country and settle elsewhere.

As Faiz asked, is this the 'dawn' we set out looking for? Our elders did want a homeland for Muslims. But, was it this sort of society and states that we wanted?

Faisal Bari in the daily Mashriq; June 19, 2016

Article by Asian Human Rights Commission

INDIA: Cow worshippers chew up the rule of law

A magisterial/judicial order directing the police to register a first information report and investigate a (Muslim) family that lost its provider in a mob lynching would seem impossible for anyone living in a rule of law system. But in the self-designated largest democracy of the world, this is what happened on 14 July 2016.

...And all this while similar lynch mobs committing such 'beef murders' across India on mere suspicion. They happened in Jharkhand, in Haryana, in Himachal Pradesh, and elsewhere, with perpetrators hardly ever brought to book. The last of these beef murders occurred in Una, Gujarat, wherein the perpetrators were brazen enough to beat up 4 Dalit youths right in front of a police station.

...Why does the same judiciary fail to do justice to the victims of criminal lynch mobs that are often referred to as cow vigilante groups in the media by taking the criminal tag away? The answer to this question exposes the façade that the justice system of the country has successfully maintained despite its gigantic failures in delivering justice to the poor and the needy. It has failed the victims of mass violence repeatedly: remember sectarian carnages from Nellie in Assam, Delhi, or Gujarat. It has also repeatedly failed to deliver justice to victims of other mob crimes, more so if they are poor and needy.

AHRC-ART-037-2016 on July 15, 2016

Op-ed: When did Pakistan change from being a liberal country to a fundamentalist one?

...Promises by Jinnah were jettisoned for the sake of political expediency, and sectarianism became state policy. Dr. Ayesha Jalal has hinted in her book *Struggle for Pakistan* that Saudi Arabia might have been behind the decision (to declare Ahmadiys Non-Muslim). They had apparently conditioned their support for Pakistan's nuclear program on this decision. Whatever the case, Saudi influence began raising its tentacles during Bhutto's government.

....Yet, as Jinnah used to say, nothing is permanent in life. The people of the Indus valley have a glorious past that goes back 8000 years. Extremism has never lasted in this region in its history. The radicalization that General Zia has brought about will ultimately be a passing phenomenon. I have no doubt that the posterity will undo the harms done to Pakistan in the last 30 years and will hark back to Jinnah's words on August 11, 1947, as the right and proper vision. Of that there can be no doubt. Future Pakistanis will revisit, revise and re-order their state according to that vision.

Yasser Latif Hamdani in The Express Tribune on August 14, 2016

Op-ed: Death by committee

...As Mr. Janjua will be reporting directly to the prime minister, the interior minister's role will be much diminished. And about time too. His contribution in the fight against terrorism has been abysmal, as pointed out recently by Zahid Hussain in his column. He has fought tooth and nail against going after the jihadi hideouts in Punjab, and has proved an abject failure in coordinating intelligence as called for NAP. But his biggest failing has been in the areas concerning the ideological aspects of terrorism. Under NAP, all madrassahs were to be registered and regulated; hate speech was to be halted; a dedicated anti-terror force established, banned organizations were to be prevented from re-emerging under different names, financing for terror networks was to be choked off; administrative reforms in Fata were to be carried out; there was supposed to be zero tolerance for militancy in Punjab; curricula were to be reviewed to remove extremist content; and the criminal justice system was to be revamped and reformed.

Over a year and a half after these ringing declarations were approved by almost all political parties and incorporated into NAP, none have been implemented. Small wonder, then, that Gen Raheel Sharif recently vented his dissatisfaction over the non-implementation of NAP publicly. With hundreds of soldiers dying in the war against a deadly foe, the military is justified in voicing its frustration over politicians dragging their feet.

We all remember his brother Shahbaz Sharif plaintively pleading with the Taliban to leave Punjab alone. And to an extent, this strategy has worked; apart from attacks in the province on Ahmadis, Christians and Shia, the militants have largely targeted KP, Karachi and Quetta.

Irfan Hussain in the daily Dawn of August 20, 2016

AHRC statement: Pakistan: Prevention of Electronic Crime Act is draconian

Notorious for its enactment of arbitrary laws such as the Hudood ordinance, Blasphemy laws and the Protection of Pakistan Act, the Pakistan government has now added the Prevention of Electronic Crime Act 2015 to the increasing list of laws infringing upon citizens' fundamental freedoms. The bill has been approved by both the houses and sent to the President for final approval as law. Though this bill was under discussion for the past two years, in a dramatic move it was quickly passed by the standing committee on Information Technology, headed by a senator from the Awami National Party, which has always remained against such draconian laws. Rights groups believe that the bill was passed due to pressure from the security establishment.

According to rights groups, the Electronic Crime bill has draconian provisions that will blatantly infringe upon fundamental rights that are guaranteed under the Constitution. The proposed bill criminalizes activities such as sending text messages without the receiver's consent, or criticizing government actions on social media with fines and long-term imprisonment. Industry representatives have argued that the bill would harm business as well. Online criticism of religion, the country, its courts, and the armed forces are among the subjects that could invoke official intervention under the bill.

... Not only is the bill arbitrary, it is also severely unjust. The wordings of the law are overly vague; many experts have warned that the law will open floodgate of frivolous litigation on behalf of the state against dissenters, and atrocities to harass them....

It is ironic that Pakistan's electronic media was given more freedom under the dictatorial regime of President Pervaiz Musharraf, rather than the present civilian government bent on robbing citizens of their rights. Strangling free speech on the internet may backfire for a nation already sick of being muzzled and oppressed by the state. No state that denies its citizens the right to freedom of expression can last long. Such states are doomed to disintegrate and collapse under their own contradictory strangleholds.

AHRC-STM-113-2016 of 2 August 2016

Statement: Pakistan: Religious minority representation in political process conspicuously absent

In Pakistan, the Hindu, Christian, Ahmadi and Hazara Shia communities are marginalized and ostracized, socially and economically. Of all the minority groups, Ahmadis bear the most brunt. A constitutional amendment of 1974 declared Ahmadis as non-Muslims. But since they don't accept their new status, they stay away from electoral process.

(A Statement by the Asian Human Rights Commission)

AHRC-STM-130-2016 of 2 September, 2016

Op-ed: Neo's hate speech and PEMRA's inaction

It is a matter of great shame for us as Pakistanis that we allowed those foulmouthed traitors from Majlis-e-Ahrar to flourish in the country time and time again. In my opinion, Jan is one of these enemies of Pakistan. He is a self-serving civil servant who is allowed, against the law, to lie and pollute innocent minds day in and day out. The sooner we realise this and reject dishonest people like him, the sooner we will set ourselves on a course correction. The least we can do, till such a day approaches, is to rein in hate speech against a community that has been forcibly declared a minority in the country they were in no small measure instrumental in achieving. Unfortunately, there is no moral courage from top to bottom in this country. This is not Jinnah's Pakistan that has died many deaths at the hands of opportunists who had branded Jinnah kafir-e-azam in his lifetime.

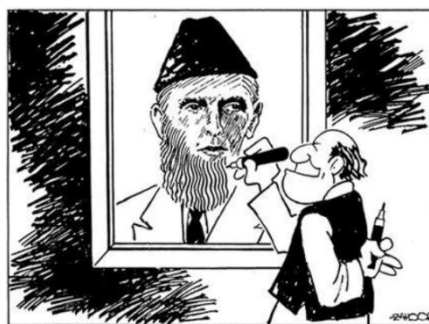
<http://dailytimes.com.pk/opinion/12-Sep-16/neos-hate-speech-and-pemras-inaction>

Statement: PAKISTAN: September 7: One of the darkest days in the history of Pakistan

The 7th September is one of the darkest days in the history of Pakistan when religion was firmly included to be the basis of the state affairs. This laid the foundation of unprecedented discrimination, abhorrence and violence against other religions, other sects or other interpretations of religion that did not conform the religious interpretations of the perpetrators of this change.

42 years ago, in 1974 on this day the Second Amendment to the Constitution of Pakistan was passed whereby the Ahmadis, the followers of Ahmadi sect, were declared to be non-Muslims in Pakistan. By virtue of the amendment the State has been given arbitrary powers to determine who is a Muslim and who is not. Instead of providing the right of freedom of religion and faith to its citizens, this was a systematic and conscious design to curb human rights and freedom of religious beliefs.

As a result of this change the influence of fundamentalist forces to run the state affairs and how people should follow their beliefs reached to



Courtesy from lubpak.com

unprecedented levels. The zeal and the fervor with which Youm-e-Khatam-e- Nabuwwat (The Day of Finality of Prophethood), marked on September 7, is celebrated as a manifestation of the fundamentalist mind-set so prevalent in the country.

AHRC-STM-137-2016 of 8 September 2016

Editorial

Aasia Bibi's case

...It is regrettable that the case of one woman has become so intertwined with political and religious sentiment that judges feel their verdicts will be seen as compromised. The blame for that lies in a society that has accepted the blasphemy laws being manipulated for personal ends and an extremist element that threatens, and in many cases commits, violence against those who merely want the laws to be amended so that false accusations are not so easy to make. It is now past time to develop the will and the courage to set right what is wrong.

The daily, The News International, October 15, 2016

Op-ed:

Unholy campaign against a senior general

... As per Report, senior military sources have conveyed that it is now an unwritten policy that no person of Qadiani Community can ever become a lieutenant general ... because, on this issue, on account of its sensitive perception in public, various checks have been put in place. For any training or joining a course, almost every year, a Muslim officer is required to fill in a form wherein he has to clearly convey that he has firm faith in the finality of prophethood (PBUH) and is not a member of Qadiani Community. ...

Naveed Masud Hashmi in the daily Ausaf, November 28, 2016

Op-ed:

Pakistan's forced conversion

According to the Aurat Foundation, around 1,000 girls, primarily Hindus and Christians are forcibly converted to Islam each year. Many of these are under the age of 18 and are married off to Muslims, or forced into bonded labour.

In its annual report for 2016, the United States commission on Religious freedom has urged the American government to list Pakistan as a Country of Particular Concern (CPC) in accordance with the International Religious Freedom Act (IRFA) of 1998, a CCP is a nation guilty of particularly severe violations of religious freedom.

This is why the Council of Islamic Ideology (CII) a constitutionally sanctioned advisory body, has on record upheld nine years as the eligible marriage age, supported marital rape and abuse against women and now recently passed a resolution against Sindh government banning forced conversions.

Needless to mention Islamic scriptures were used to support all these verdicts.

In the civilized world, a group exhibiting such a wide array of violent bigotry would've been proscribed for inciting hate crimes. In Pakistan they issue verdicts over state legislations. But then again, where actually proscribed individuals are being elected to the Parliament, it perhaps doesn't make much difference.

Last year, the CII mulled whether the Ahmadis were merely non-Muslims or apostates. The latter would mean that the entire community was 'wajib-ul-qatl (liable to be murdered).

Right next to the parliament, and the Supreme Court of Pakistan, a group of government appointed officials discussed the genocide of an entire religious community.

Khuldun Shahid in The Nation of December 20, 2016

December 31, 2016

Particulars of Police Cases Registered on Religious grounds against Ahmadis during 2016

S.No.	Number	Names of Accused	Police Station	FIR No.	Date	Penal Code	Remarks
1	1	Mian Muhammad Khan	Munkera, Distt. Bhakar	12	04/01/16	406	Arrested
2	2	Habib Ahmad	Thekri wala, Distt. Faisalabad	82	08/02/16	295-B	
3	3-7	Muhammad Azam Farooqi, Rasheed Ahmad Butt, Mirza Tahir Ahmad, Adeel Ahmad Butt, Tauqeer Ahmad Butt (Tauseef Ahmad Butt)	Chenab Nagar, Distt. Chiniot	424	23/09/16	452,342, 337/2, 337L2, 337A, 337F1, 148, 149	Arrested
4	8-16	Ihsanullah Danish, Shahid Mehmood Ahmad, Rashid Mehmood Minhas, Nafees Ahmad Ateeq, Zahid Mehmood, Abdul Sami Khan, Adrees Ahmad, Saba-ul-Zafar, Amir Faheem	CTD Faisalabad	70	05/12/16	298-C, 298-B, 298-B(A), 9-11-W ATA	Zahid Mehmood, Adrees Ahmad, Saba-ul-Zafar, Amir Faheem were arrested
5	17-20	Malik Riaz Ahmad, Muhammad Ansar, Naveed Ahmad, Khurram Ibrar (With unknown person)	Choa Saidan Shah, Distt. Chakwal	214	12/12/16	302,324, 153-A, 186,353, 295,295-A, 436, 147,148, 149, 7 ATA	Arrested

Penalties: PPCs 295-B – imprisonment for life; 295-A – ten years’ imprisonment; 324 – seven years’ imprisonment; 298-C – three years’ imprisonment; 148 – three years imprisonment and fine; 337-H – three years imprisonment; 149 – penalty as in main offence; ATA 11-W – 7 years’ imprisonment; may be tried in anti-terrorism court; 14 Punjab Security – six months’ imprisonment and fine

Updated Statistics of the Police Cases
registered against Ahmadis on religious grounds, in Pakistan
 (From April 1984 to Dec 31, 2016)

NO.	Description of cases	Total number of cases
1	Number of Ahmadis booked for displaying Kalima, i.e. <i>“There is none worthy of worship except Allah, Muhammad is the Messenger of Allah”</i>	765
2	Number of Ahmadis booked for calling <i>Azan</i> , call to prayers	38
3	Number of Ahmadis booked for ‘posing’ as Muslims	447
4	Number of Ahmadis booked for using Islamic epithets	161
5	Number of Ahmadis booked for offering prayers	93
6	Number of Ahmadis booked for preaching	806
7	Number of Ahmadis booked for celebrating Ahmadiyya Centenary in 1989	27
8	Number of Ahmadis booked for celebrating 100 years’ anniversary of the eclipses of sun & moon that occurred in 1894 as a sign for the Promised Mahdi, i.e. Founder of the Ahmadiyya Community	50
9	Number of Ahmadis booked for distributing a pamphlet ‘ <i>Ek Harf-e-Nasihana</i> ’ i.e. ‘ A Word of Advice ’ commenting upon anti-Ahmadiyya Ordinance XX	27
10	Number of Ahmadis booked for distributing “ <i>Mubahala</i> ” pamphlet, i.e. A challenge to the opponents for prayer duel	148
11	Number of Ahmadis booked for allegedly defiling the Holy Quran	46
12	Number of named Ahmadis booked in other cases on religious grounds	1087
13	Number of Ahmadis charged under the “Blasphemy Law”, i.e. PPC 295-C	303
14	Former Supreme Head of the Community while living in London was charged in his absence in sixteen cases.	16
15	Present Supreme Head of the Community while living in London	2
16	The entire population of Rabwah i.e. Ahmadiyya headquarters in Pakistan was charged under section PPC 298-C on 15-12-1989, and again on June 8, 2008. (Population of Rabwah is approximately sixty thousand.)	
17	A case against the entire Ahmadi population of Ahmadis in Kotli, was registered for taking up repairs and improvement in their mosque in 2008	

Statistics of other Human Rights violations

(From 1984 to December 31, 2015, except where mentioned otherwise)

• Number of Ahmadis killed (including two from Islamabad in 2014)	256
• Number of Ahmadis target-killed this year	6
• Ahmadis assaulted for their faith (including those in Jhelum chipboard factory)	377
• Number of Ahmadiyya mosques demolished	27
• Number of Ahmadiyya mosques sealed by the authorities	33
• Number of Ahmadiyya mosques set on fire or damaged	21
• Number of Ahmadiyya mosques forcibly occupied	17
• Number of Ahmadiyya mosques, construction of which was barred by the authorities	54
• Ahmadis' bodies exhumed after burial	39
• Burial of Ahmadis was denied in common cemetery	65
• Number of incidents of <i>Kalima</i> removal from Ahmadis' houses and shops	43
• Number of incidents of <i>Kalima</i> removal from Ahmadis' mosques	103

The Government of Punjab has banned the entire written works of the founder of Ahmadiyyat as also the publishing of the Qur'an and its translations by Ahmadis.

All open air rallies and conferences of Ahmadis in Rabwah, the Ahmadiyya headquarters town in Pakistan, have been under a ban since April 1984 after the promulgation of anti-Ahmadiyya ordinance. Even sports events organized at the community level have been prohibited by the authorities.

Laws specific to Ahmadis, and the so-called blasphemy laws

Anti-Ahmadi laws

I. PPC 298-B. Misuse of epithets, descriptions and titles, etc; reserved for certain holy personages or places. (1) Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name) who by words, either spoken or written or by visible representation:

a. refers to, or addresses, any person, other than a Caliph or companion of the Holy Prophet Muhammad (peace be upon him) as '*Ameerul Mumineen*' '*Khalifa-tul-Mumineen*', '*Khalifa 'tul' Muslimeen*', '*Sahaabi*' or *Razi Allah Anho*

b. refers to, or addresses, any person, other than a wife of the Holy Prophet Muhammad (peace be upon him) as '*Ummul Mumineen*'

c. refers to, or addresses, any person, other than a member of the family (Ahle-bait) of the Holy Prophet Muhammad (peace be upon him), as *Ahle-bait*; or

d. refers to, or names, or calls, his place of worship as 'Masjid':

shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

2. Any person of the Qadiani group or Lahori group (who call themselves Ahmadis or by any other name) who by words, either spoken or written, or by visible representation, refers to the mode or form of call to prayers followed by his faith as '*Azan*' or recites *Azan* as used by the Muslims, shall be punished with imprisonment of either description for a term which may extend to three years, and shall also be liable to fine.

II. PPC 298-C. Person of Qadiani group etc, calling himself a Muslim or preaching or propagating his faith. Any person of the Qadiani group or the Lahori group (who call themselves 'Ahmadis' or by any other name), who, directly or indirectly, poses himself as Muslim, or calls, or refers to, his faith as Islam, or preaches or propagates his faith, or invites others to accept his faith, by words, either spoken or written, or by visible representations, or in any manner whatsoever outrages the religious feelings of Muslims, shall be punished with imprisonment of either description for a term which may extend to three years and shall also be liable to fine.

The blasphemy laws

PPC	Description	Penalty
295	Injuring or defiling places of worship, with intent to insult the religion of any class	Up to two years' imprisonment or with fine or with both
295-A	Deliberate and malicious acts intended to outrage religious feelings of any class by insulting its religion or religious beliefs	Up to ten years' imprisonment, or with fine, or with both
295-B	Defiling, etc. of Holy Quran	Imprisonment for life
295-C	Use of derogatory remarks, etc; in respect of the Holy Prophet	Death and fine

**MOST IMMEDIATE
BY FAX**



No. SO (IS-III) 6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To


The District Coordination Officer,
Chiniot.

Subject: - **CANCELLATION OF DECLARATION AND LEGAL ACTION**

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable **Mahnama Ansarullah, Feb. 2014** edited by Tahir Ahmad Mirza, published by Abdul Manan Kausar and printed by Tahir Mehdi & Imtiaz Ahmad Warraich:-

"ماہنامہ انصار اللہ، فروری، 2014ء پر قبل ازیں باقاعدہ پابندی عائد شدہ ہے لیکن اس کے باوجود یہ رسالے نہ صرف پبلش ہو رہے ہیں بلکہ ان کی فروخت و تقسیم کا سلسلہ بھی جاری ہے۔ ان رسالہ جات میں قرآن و حدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عامۃ المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لئے ان رسالہ جات کے ڈکریشن منسوخ کرتے ہوئے طباعت، شاک، فروخت و تقسیم کا مکمل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

2. It is, therefore, requested that declaration of "**Mahnama Ansarullah, Feb. 2014**" may be cancelled and legal action be taken against Publisher, Printers, Sellers, Stockists and translators/interpreters, under intimation to this department.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

- 1) The Chairman, Muthida Ulama Board, Punjab, Lahore.
- 2) The Section Officer (IMB), Awaaf & Religious Affairs Department.

MOST IMMEDIATE
BY FAX



No. SO (IS-III) 6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To


The District Coordination Officer,
Chiniot.

Subject: - **CANCELLATION OF DECLARATION AND LEGAL ACTION**

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable **Mahnama Khalid, December. 2014** edited by Luqman Ahmad Shad, published by Qamar Ahmad Mehmood and Printed by Tahir Mehdi & Imtiaz Ahmad Warraich:-

ماہنامہ خالد دسمبر، 2014 پر قبل ازیں باقاعدہ پابندی عائد شدہ ہے لیکن اس کے باوجود یہ رسالے نہ صرف پبلش ہو رہے ہیں بلکہ ان کی فروخت و تقسیم کا سلسلہ بھی جاری ہے۔ ان رسالہ جات میں قرآن و حدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عامۃ المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لئے ان رسالہ جات کے ڈکریشن منسوخ کرتے ہوئے طباعت، شاک، فروخت و تقسیم کا مکمل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

2. It is therefore, requested that declaration of "Mahnama Khalid, December 2014" may be cancelled and legal action be taken against Publisher, Printers, Sellers, Stockists and translators/interpreters, under intimation to this department.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

- (1) The Chairman, Muthida Ulama Board, Punjab, Lahore.
- (2) The Section Officer (IMB), Aqaf & Religious Affairs Department.
- (3) PS to Home Secretary, Punjab.

MOST IMMEDIATE
BY FAX



No. SO (IS-III) 6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To

The District Coordination Officer,
Chiniot.

Subject: - **CANCELLATION OF DECLARATION AND LEGAL ACTION**

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable **Mahnama Tehrik-e-Jadeed, January, 2015** edited by **Ahsan Ullah Danish**, published by **Nafees Ahmad Ateeq** and printed by **Tahir Mehdi & Imtiaz Ahmad Warraich:-**

"ماہنامہ تحریک جدید پر قبل ازیں باقاعدہ پابندی عائد شدہ ہے لیکن اس کے باوجود یہ رسالے نہ صرف پبلش ہو رہے ہیں بلکہ ان کی فروخت و تقسیم کا سلسلہ بھی جاری ہے۔ ان رسالہ جات میں قرآن وحدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عامۃ المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لئے ان رسالہ جات کے ڈکڑیشن منسوخ کرتے ہوئے طباعت، شاک، فروخت و تقسیم کا مکمل سد باب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

2. It is, therefore, requested that declaration of "**Mahnama Tehrik-e-Jadeed, January, 2015**" may be cancelled and legal action be taken against Publisher, Printers, Sellers, Stockists and translators/interpreters, under intimation to this department.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

- 1) The Chairman, Muthida Ulama Board, Punjab, Lahore.
- 2) The Section Officer (IMB), Auqaf & Religious Affairs Department.
- 3) PS to Home Secretary, Punjab.

MOST IMMEDIATE
BY FAX



No. SO (IS-III) 6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To


The Provincial Police Officer/IGP,
Punjab, Lahore.

Subject: - **LEGAL ACTION AGAINST PUBLISHER, PRINTER, SELLER STOCKIST AND TRANSLATOR/INTERPRETER**

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015 has recommended strict legal action against the following Katabcha Jaat of already banned book namely "Rohani Khazain" written by Mirza Ghulam Ahmed Qadiyani for publishing objectionable material:-

Sr. No.	Katabcha
1.	Mukhtalif Chapter Rohani Khazain
2.	Kashti Noh
3.	Khutaba Al Hamia
4.	Aik Ghalji Ka Izala

2. It is therefore, requested that strict legal action may be taken under intimation to this Department against the Publishers, Printers, Sellers, Stockiests and translators/interpreters of above mentioned Katabcha Jaat for publishing matter which is objectionable and deliberately/maliciously intended to outrage religious feelings.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

- 1) The Chairman, Muthida Ulama Board, Punjab, Lahore.
- 2) The Section Officer (IMB), Auqaf & Religious Affairs Department.

**MOST IMMEDIATE
BY FAX**



No. SO (IS-III) 6-15/2010/Pt.I
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

To


The District Coordination Officer,
Chiniot.

Subject: - **CANCELLATION OF DECLARATION AND LEGAL ACTION**

I am directed to refer to the subject noted above and to state that Muthida Ulama Board, Punjab, in its meeting held on 11.08.2015, has recommended following action against objectionable **Mahnama Tashkhez-ul-Zahan, May, 2014** edited by Mudassar Ahmad Muzamal and printed by Tahir Mehdi & Imtiaz Ahmad Warraich:-

"رسالہ زیر غور میں قرآن وحدیث سے اقتباسات اور شعائر اسلام کا بے دریغ استعمال کیا گیا ہے جو آئین کی خلاف ورزی ہے۔ نیز ان میں توہین قرآن، توہین رسالت، توہین صحابہ و اہل بیت پر مبنی تحریریں پائی جاتی ہیں جو عامۃ المسلمین کے لیے نہایت اشتعال انگیز ہیں اس لیے ان رسالہ جات کے ڈکٹریشن منسوخ کرتے ہوئے طباعت، شاک، فروخت و تقسیم کا مکمل سدباب اور ان میں شامل افراد کے خلاف سخت قانونی کارروائی عمل میں لائی جائے۔"

2. It is, therefore, requested that declaration of "**Mahnama Tashkhez-ul-Zahan, May, 2014**" may be cancelled and legal action be taken against Publisher, Printers, sellers, Stockists and translators/interpreters, under intimation to this department.


SECTION OFFICER
(INTERNAL SECURITY-III)

CC.

- 1) The Chairman, Muthida Ulama Board, Punjab, Lahore.
- 2) The Section Officer (IMB), Auqaf & Religious Affairs Department.
- 3) PS to Home Secretary, Punjab.



GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

Dated Lahore, the 20th January, 2016

NOTIFICATION

No.SO(IS-III)6-15/2010/Pt-I. WHEREAS, the Government of the Punjab is satisfied that following publications contains material which is treasonable and seditious in nature. Besides, it promotes feeling of enmity or hatred among different classes of the citizens of Pakistan which is prejudicial to national integration:

Sr. No.	Title	Author/Muqrrar/Zakir	Publisher	Printing Press/Shop
1.	Tazkira tul Mehdi	Pir Siraj ul Haq	Zia ul Islam Printing Press Rabwa	Zia ul Islam Printing Press Rabwa
2.	Namoos-e-Risalat par Hamlon ka Difaa (Tareekh-e-Ahmdiat ki Ainay main)	Hanif Mehmood	Majilis-e-ansar Ullah Pakistan	Majilis-e-ansar Ullah Pakistan
3.	Tafseer-e-Sagheer	Mirza Bashir ud Din Mehmood Ahmed	Nil	Aoqam-e-Isha'at, Rabwa
4.	Quran-e-Majeed (Saraiki Tarjamay nal)	Mirza Tahir Ahmed	Nil	Nil
5.	Quran-e-Majeed mah (Tarjma-wa-Tafseer)	Mir Muhammad Saeed	Nil	Nil

2. Now, therefore, in exercise of powers conferred under Section 99-A Cr. PC 1898, the Government of the Punjab is pleased to ban and declare every copy/version of said book to be forfeited, wherever found in the open market, stock and shops etc. with immediate effect.

SECRETARY
GOVERNMENT OF THE PUNJAB
HOME DEPARTMENT

NO & DATE EVEN

A copy is forwarded to:

1. The PPO/IGP, Punjab, Lahore with the request to take penal action against Muqrrar/Zakir/Author publisher and owner/manager of Printing Press in accordance with the relevant provision of Pakistan Penal Code or any other law relating to Press and Publication for the time being in force under intimation to this department.
2. All the DCOs in Punjab.
3. All the DPOs in Punjab.

SECTION OFFICER (IS-III)

C.C:-

- The Secretary to Government of Pakistan, Ministry of Interior, Islamabad.
- The Secretary to Government of Pakistan, Ministry of Information and Broadcasting, Islamabad.
- The Director General, ISI, Government of Pakistan, Islamabad.
- The Director General, National Counter Terrorism Authority (NACTA), Government of Pakistan, Islamabad.
- The DIG (Crimes), Punjab, Lahore.

॥ श्रीगणेशाय नमः ॥

جہاں جہاں ان کے بڑے بیٹے شہزادہ سلطان علی شاہ کو ایک کلاں اور 10 سرے کے ہاتھی پالش اور سات گزے کے شکر پالش ایک سو روکات کے پالش کا شمار نظامہ امندیہ میں ہوا۔ اس کے مطابق روز 15.03.2016 کو قیمت 01:00 بجے دین مختص ہوگا۔

تعداد	تاریخ	مقام	قسم	تعداد ملاقات	ملاحظات ملاقات	تاریخ ملاقات	نام	تعداد
1.	15.03.2016	میر حسن علی خان	1- کلاس ہائی	4	6,00,000/-	میر حسن علی خان	1.	1.
2.			10- سرسہ ہائی	1	3,00,000/-		2.	2.
3.			1- کلاس ہائی	10	3,00,000/-		3.	3.
4.			10- سرسہ ہائی	5	1,50,000/-		4.	4.
5.			7- سرسہ ہائی	5	1,50,000/-		5.	5.
6.			1- سرسہ ہائی	10	2,00,000/-		6.	6.

شیراز فیلاہ :- ہونا بندہ کو بلائی میں شرکت کی غرض سے درخواست نام جو مدفعی قلعہ سمیٹا کیے جائیں گے کہ ہر ایک کی ازخود مندرجہ بالا تیار کرادہ کسی پیشرو میں یکے نام

چُنَا بِاِذِكَ غَافِلٌ مَّا كُنْهٖ ۝ فَانْزِلْهُ فَاِذَا هُوَ كَاذِبٌ ۝ (۱) (اے اللہ! یہ لوگ اس کا سچا حال ہی نہیں جانتے، تو ان کو بھیج دے کہ وہ اس کی حقیقت کو جان لیں اور اس کے خلاف شہادت دیں۔) (۲) (اے اللہ! یہ لوگ اس کا سچا حال ہی نہیں جانتے، تو ان کو بھیج دے کہ وہ اس کی حقیقت کو جان لیں اور اس کے خلاف شہادت دیں۔) (۳) (اے اللہ! یہ لوگ اس کا سچا حال ہی نہیں جانتے، تو ان کو بھیج دے کہ وہ اس کی حقیقت کو جان لیں اور اس کے خلاف شہادت دیں۔)

"درجن بالاکسیم ہائے میں حالات و واقعات کے بیٹن نظر تعداد پلاٹ ہائے میں کمی بیشی کی جا سکتی ہے۔"

خصوصی نوٹ:- حکومت پنجاب محکمہ اڈنگس اور ان وڈنگس میں اینڈ پمپنگ ملز کی تعمیر کے کم نمبر H.M.-11-76 (1) اور 7-77 کے درمیان سے ایذا پہنچا دینے کے

[illegible]

مذکورہ بنیادی کے بارے میں دیگر سرسٹارکٹ وضو الجہ اور معلومات رفتہ کی اوقات کار میں دو دفتر بزرگ متعلقہ سے حاصل کی جا سکتی ہیں۔

اگر دیکھو ! ڈیڑا ڈیڑا کیلئے

پنجاب باؤ سنگ اینڈ ٹاؤن پلاننگ ایجنسی سب ریجن جھگ

IP L-235

The daily Express, Lahore: Tuesday, March 1, 2016

Translation of the Special Note is as follows:

Special Note

As per Order No. 3(1) 76-II.M.II dated 7.7.1976 of the department of Housing Urban Development and Public Health Engineering, Government of the Punjab, **individuals belonging to the Qadiani/Ahmadi/Lahori denomination are not eligible to participate in the auction (of plots) in Area Development Scheme, Muslim Colony, Chenab Nagar.** Everyone desirous of participation in the auction in the said scheme will have to present an attested declaration on oath along with his application form that (1) He has complete and unconditional faith in the End of Prophethood of the Khatam un Nabiyyeen Hazrat Muhammad (p.b.u.h.), (2) He is not a follower of any person who claims to be a prophet in any sense or of any description after the Prophethood of the Holy Prophet (p.b.u.h.), nor does he consider such claimant to be a Messenger or a religious reformer, (3) He should not be related in any way to any person from Qadiani/Ahmadi/Lahori Community or sect, nor call himself or get called Qadiani/Ahmadi/Mirzai/Lahori (4) **Successful bidders for the plots in the said scheme will not be eligible to transfer the acquired plot subsequently to any member of the Ahmadi/Qadiani/Mirzai/Lahori sect; otherwise the plot/the material and the deposited amount will stand forfeited to the government.** Other conditions, terms and information concerning this auction can be had from the undersigned during working hours.

A cleric on state payroll indulges in extremism and sectarianism

روزنامہ دنیا فیصل آباد، پیر، 26 ستمبر، 2016ء

منکرین ختم نبوت کے لیے سزائے موت مقرر کی جائے، مفتی منیبؒ؟

مسلمان قادیانی مصنوعات کا بائیکاٹ اور نوجوان ریشہ دوانیوں سے بچنے کیلئے مدارس سے رجوع کریں، لالیاں میں خطاب

لالیاں (نمائندہ دنیا) رویت ہلال کمیٹی کے چیئرمین مفتی منیب الرحمن نے کہا کہ آئین کی رو سے قادیانی منکر ختم نبوت اور دائرہ اسلام سے خارج ہیں، آئین سے غداری کی سزا موت ہے اس لیے منکر ختم نبوت کیلئے بھی سزائے موت مقرر کی جائے۔ ان خیالات کا اظہار لالیاں (نمائندہ دنیا) رویت ہلال کمیٹی کے چیئرمین مفتی منیب الرحمن نے کہا کہ آئین کی رو سے قادیانی منکر ختم نبوت اور دائرہ اسلام سے خارج ہیں، آئین سے غداری کی سزا موت ہے اس لیے منکر ختم نبوت کیلئے بھی سزائے موت مقرر کی جائے۔ ان خیالات کا اظہار انہوں نے لالیاں میں سالانہ تاجدار ختم نبوت مہینہ کانفرنس سے خطاب کرتے ہوئے کیا۔ انہوں نے کہا کہ نوجوان قادیانیوں کی ریشہ دوانیوں سے بچنے کے لیے مدارس سے رجوع کریں، کیبل اور انٹرنیٹ پر غیر اخلاقی پروگرام نوجوانوں کی تباہی کا سبب بن رہے ہیں۔ انہوں نے کہا کہ بھارت پاکستان پر حملے کے منصوبے بنا رہا ہے جبکہ ہمارا الیکٹرانک میڈیا اصلاحی پروگرامز کے بجائے بھارتی اداکاروں کی ذاتی زندگی پر بحث میں مشغول ہے۔ انہوں نے کہا کہ اسلام میں سب سے پہلے حضرت ابوبکر صدیقؓ نے منکرین ختم نبوت کو بے نقاب کیا جبکہ قادیانیوں کو غیر مسلم قرار دلانے کی قرار داد پاس کرانے میں مولانا شاہ احمد نورانی سمیت ستائیس علمائے کرام نے کلیدی کردار ادا کیا، مسلمان قادیانی مصنوعات کا بائیکاٹ کریں۔ اس موقع پر تحریک محافظان ختم نبوت پاکستان کے مرکزی امیر حافظ اعظم نعیمی و دیگر نے بھی خطاب کیا۔

(Translation)

Penalty of 'Death' should be put into practice against deniers of End of Prophethood: Mufti Muneeb (President Moon-sighting Committee)

Our youth should turn towards madrassahs to protect themselves against conspiracies.

"According to the Constitution of Pakistan, Qadianis are deniers of Khatme Nabuwat (End of Prophethood) and are hence outside the fold of Islam; since the penalty for violation (ghaddari) of the Constitution is death, this penalty should also be imposed on deniers of the End of Prophethood...."

The daily Dunya, Faisalabad; September 26, 2016



To be an Ahmadi in Pakistan is to be hated and forgotten at the same time

N nation.com.pk/blogs/09-Dec-2016/to-be-an-ahmadi-in-pakistan-is-to-be-hated-and-forgotten-at-the-same-time
12/9/2016

It is hard to shake off the images of the past few days. On the one side there was an outpouring of joy at the announcement that the National Centre of Physics at Quaid-e-Azam University will be renamed after Pakistan's long-neglected Nobel prize winner, Professor Abdus Salam. While on the other, just as this news was breaking, a photograph flashed across social media of a sprawl of men lying face down on an immaculately kept lawn during a police raid on an office complex in Rabwah under the derisory pretext of concerns about the publication of hate-material, as if any minority group in Pakistan could ever get away with such brazen insurrection. What Salam and these men have in common is their faith, they are Ahmadis, yet the country cannot find it within itself to honour one without humiliating the other.

These scenes were a reminder, if ever one was needed, that to be an Ahmadi in Pakistan is to be hated and forgotten at the same time. It is to deal with extremes of existence that swing from venom to faceless otherness before beginning the loop all over again and nothing in between. That is just how history has taken its course here, so you tend not to probe too deeply into your situation in case you cannot bear the answers. The answers end up coming anyway, making a part of you stronger while the other part of you ebbs away.

Eventually you learn to live with the divisions inside of you. It is, however, not enough. There are laws which say that you cannot be yourself, no matter how fractured that self is. You can practice your faith, but only if you call it by another name; you can greet people but only with alien words; you can vote, but only if you negate your own identity; and you can breathe, but only if you choke on the same air that is meant to sustain you.

These moments of erasure offer, at the very least, a kind of relief. For the forgotten, every layer of their world is accessible even as they are lost inside of it. You find that it is better to be a ghost than a perpetual foreigner in your homeland.

The problem though with being ignored is that you tend to disremember the swell of hatred that seethes underneath the surface of your life. In the midst of calm, there is turmoil; in the midst of happiness, there is pain and at its worst, in the midst of life there is death. The more you are forgotten the more you too forget that you are only human for small moments at a time.

In seeking to find a place for itself in the world the only country you have ever called your own has created an existential imperative to recognize itself through your hatred. The motives for loathing you have changed over time, but the animosity has remained constant. Without you Pakistan cannot survive and with you its very survival is at stake. Therefore you are everything and nothing but no real part of anything at all.

What everyday life is to you is unfathomable to them. They know nothing of what it means to live on the outer edges of acceptance, where the little space afforded to you is forever in a state of upheaval. The constant shifts are exhausting – hatred always is. You know this tiredness well because it moves you to persevere.

What is also true is that this ghastly bigotry has damaged them more than it has you. They have gained nothing from their hate, except a catalogue of cruelties which beat against their conscience. They may deny it to themselves but the unspeakable truths tend to holler the loudest through the passages of history. One day they will be forced to listen to the things they currently refuse to hear.

Until then these are the sounds you cannot escape for they go unheard by everyone else. They are your life, both past and present, and all that is in the storehouse of your memory. But this noise is not in the tenor of who you really are. You are certain that you will outlast it. After all I am still here you tell yourself. And sure enough you are still here.

The true colours of Jamaat Islami on display

Introduction: On June 11, 2016 Mr. Hamza Ali Abbasi briefly discussed the oppression of the Ahmadi community in his program on Aaj TV and posed the question to his guests: whether the state could declare a community non-Muslim. He said that he would take up this issue and that of the blasphemy law during the last days of the on-going Ramadan.

This comment and the intention of Abbasi caused a storm in the media, including social media – both in favour and against him. Jamaat Islami declared that if PEMRA, the regulating authority took no notice, the JI would take it up to the Supreme Court against the program.

Ms Madeeha Hanif who claims to be Social Worker of Islami Jamiat Talibat Pakistan (Official), the female students wing of the Jamaat Islami, posted the following in vermicular on her Facebook account. We provide its translation. The not-so-veiled grave threats therein to Mr. Abbasi, the TV channel, and its owners are noteworthy. Jamaat Islami's ability to generate such hate, rage and intrigue in its youth is indeed amazing – and that too in the fair name of Islam and its Prophet (PBUH). It also reminds one of the JI's role in 1971 civil war in (then) East Pakistan.

Note: This post was later removed from the Facebook for its content.

(Translation)

- Where exactly lives this Hamza Ali Abbasi?
- Are there nearby any lovers of my Prophet? Why don't they make life unbearable for this person?
- Does no moth of the Prophet's light live on his route, who could defile him the way he defiles the (Islamic) faith? To which school his children go?
- Would someone lovingly inform them of the defiling undertaken by their shameless father, like the grandson of Ayub Khan who shouted a slogan in favour of the Prophet before the wretched man? Would someone insult him; become a Moses in the home of Pharaoh?
- Any relative of his? Anyone who would socially boycott him for faith and stop eating at his table?
- Any friend with a sense of shame, who would tell him that he could not be his if he was not of his Prophet?
- Would someone declare to be unfriendly to him and boycott his program from today?
- Are there people who would knock at the door of Aaj TV office?
- Only those who are unnecessarily harassing poor Junaid Jamshed?
- Are there any who could en-masse start blowing their horns in front of TV's offices?
- Someone should refuse to guard the shameless Zuberi family whose billions have not sufficed to put a stop to their lust for wealth and rating and lack of scruples?
- Let some lawyer rise and in thirst for the Holy Water (Jam Kausar) move a court against Hamza!



A Summary of the Persecution of Ahmadis in Pakistan

Some statistics and information for 2016

Ahmadis murdered for their faith

- Mr. Bilal Ahmad was shot dead on January 11, 2016 in Rabwah.
- Mr. Qamar ul Zia was murdered on March 1, 2016 in Kot Abdul Malik, Distt. Sheikhpura.
- Mr. Dawood Ahamd was shot dead on May 24, 2016 in Gulzar Hijri, Karachi.
- Dr. Hameed Ahmad was killed on June 4, 2016 in Attock.
- Dr. Ch. Abdul Khaliq was murdered on June 20, 2016 in Karachi.
- Sheikh Sajid Mahmud was shot dead on November 22, 2016 in Gulzar Hijri, Karachi.

Faith-based murder attempts and assaults

- Mr. Javed Ahmad Khokhar and Rana Iftikhar were shot at by unknown assailants on January 27, 2016.
- Mr. Muhammad Ashraf of Hafizabad was assaulted by a mulla in March 2016. He got a sore eye and his ear got hurt due to the impact of the slap.

Ahmadis arrested, and those who faced religion-based prosecution

- The Counter Terrorism Department unlawfully and wrongfully raided the Ahmadiyya central offices and a printing press and arrested four persons on December 5, 2016. Nine Ahmadis were booked in this police case.
- A special court judge in Lahore added on April 18, 2016 the staggering blasphemy clauses PPCs 295-C and 295-B to the charge sheet of Mr. Tahir Mahdi, Ahmadi printer, for no other reason than the demand of his opponent party.
- A violent anti-Ahmadiyya mob attacked the Ahmadiyya mosque in Dulmial, District Chakwal on December 12, 2016. They occupied it, set fire to its furnishings and sacred publications. It was then sealed by the authorities. The police booked 36 Ahmadis and 36 non-Ahmadis by name in the FIR and arrested four Ahmadis afterwards.
- The police in Rabwah booked 5 named Ahmadis and unabashedly another 55 as unnamed in a spurious police case and arrested all the named Ahmadis on September 22, 2016 on a mulla's demand.
- Mr. Zeeshan Hameed, an Ahmadiyya missionary was wrongfully implicated in a police case in Kotli, AJK on a spurious charge of preaching in January 2016.
- Police registered FIR no. 125 against Mirza Ikramullah S/O Mr. Zafarullah under 14-14/15 Punjab Security Act on April 25, 2016 in PS Kala, District DG Khan. They blamed the accused that the boundary wall of the Ahmadiyya mosque did not meet the security standard and CCTV cameras were not working properly.
- Mr. Muhammad Khan Joya of Chaubara, District Layyah was wrongfully implicated under two police cases by anti-Ahmadiyya opponents who had killed his daughter-in-law Maryyam Kahtoon five years ago. He was arrested on June 26, 2016.
- Additional Session Judge upheld 3 years' imprisonment sentence to Mr. Masud Ahmad Chandio, an Ahmadiyya missionary and awarded one-month imprisonment to Mr. Abdur Razzaq, in a case registered under the anti-Ahmadi law PPC 298-C. Both the accused were arrested and sent to Hyderabad prison on August 15, 2016.

- Mr. Habib Ahmad was wrongfully implicated in a blasphemy case under PPC 295-B in P.S. Thekriwala, District Faisalabad with FIR no. 82.
- Mr. Farhan Ahmad S/O Mr. Sultan Ahmad was wrongfully mentioned in an FIR by an anti-Ahmadiyya neighbour on October 24, 2016. Ahmads had to shift residence to remain safe from the evil doings of their opponents.

Attacks on worship and places of worship

- A violent anti-Ahmadiyya mob of more than a 1000 people attacked the Ahmadiyya mosque in Dulmial, District Chakwal on December 12, 2016. They occupied it and set fire to its furniture, mats, books etc. It was then sealed by the authorities. Ahmads were denied their only mosque in the town. One Ahmadi and one non-Ahmadi died during the attack. The police booked 36 Ahmads and 36 non-Ahmads by name in the FIR and arrested four Ahmads afterwards.
- The DCO Khushab handed over the local Ahmadiyya mosque in Chak 2/TDA in March 2016 to an anti-Ahmadiyya group. This mosque was previously sealed by the administration on October 28, 2015.
- One, Muhammad Bilal in February 2016 took photos of a 70 years old Ahmadiyya mosque in Daska and lodged an application with the SHO Daska City. He demanded demolition of the minarets of the mosque.
- The police destroyed the *Kalima* and other sacred writings from the Ahmadiyya mosque in Chak No. 32 South in District Sargodha on July 28, 2016.
- Ahmads were harassed by hostile neighbours in Township, Lahore while congregating for prayers in their local prayer centre. As a result the worship centre had to be closed for a while in October, 2016.
- Ahmads were denied the construction of their place of worship and missionary's house in 278-HR, District Bahawalnagar in April 2016.

Miscellaneous

- The Punjab government issued fresh orders in January 2016 to ban numerous Ahmadiyya publications and almost all the periodicals – quoting the recommendations of the Ulama Board as the authority.
- A housing authority in the Punjab, once again advertized auction of 'government land' in Rabwah (Chenab Nagar) in March 2016 forbidding Ahmads to bid for it or even buy the land at some future date from the successful bidder.
- Police inspector Shujaat Malhi, who was under arrest for torture to death of Mr. Abdul Qadoos (an Ahmadi) was released on bail in May 2016, at Lahore High Court's orders.
- Two Ahmadi children, Muhammad Ibtisam of Prep class and his brother Basal Ahmad of class III were expelled from Sir Syed Public School, Attock on October 15, 2016.
- Speakers at a Khatm-e-Nabuwwat Conference on April 10, 2016 in Government owned Aiwan-i-Iqbal demanded "implementation of anti-Qadyani Ordinance 1984 and taking National Action Plan (NAP) to Chenab Nagar."
- A high level meeting was held on October 25, 2016 in the Assembly Secretariat (KPK) under the chairmanship of Mr. Asad Qaisar, the Speaker to formally include Khatme Nabuwwat (KN) in school syllabi.
- In a rally taken out by Pakistan Peoples Party in Kotli AJK, Raja Pervez Ashraf, a former prime minister indulged in hate-speech against Ahmads on April 30, 2016.

- The Deputy Chairman Senate urged ban on Qadianis' activities in a Khatme-e-Nabuwwat conference held in Golra Sharif, a village on the outskirts of the capital on August 25, 2016.
- Mufti Munib-ur-Rahman Chairman of Pakistan's official 'Ruet-e-Hilal Committee' made a hate-speech against Ahmadis in a Khatm-e-Nabuwwat conference in Lalian (10 kms away from Rabwah) on September 26, 2016.
- A factory owned by two Ahmadi brothers, Mr. Nasir Mahmood and Mr. Zafarullah S/O Mr. Mukhtar Ahmad Jutt was set on fire in Sheikhpura on September 12, 2016.
- Extensive hate campaign against Ahmadis went on unchecked all across the country. Rabwah remained vulnerable because of various conferences held in this town by anti-Ahmadi mullas where the participants were incited against the Ahmadiyya community.
- Anti-Ahmadiyya activities remained in high gear in Lahore this year as well. Mullas openly spread hate against Ahmadis.
- The judiciary in general, played a hostile role in providing little relief to Ahmadis who faced fabricated charges based on religion. It was difficult to obtain bails.
- Incidents of religion-based severe harassment of Ahmadi businessmen were reported throughout the year from different places.

December 31, 2016

Annex II



United States Commission *on* International Religious Freedom

PAKISTAN: USCIRF Condemns Egregious Treatment of Ahmadis

FOR IMMEDIATE RELEASE

December 9, 2016

WASHINGTON, D.C. – The U.S. Commission on International Religious Freedom (USCIRF) condemns the raid by Pakistan’s Counter Terrorism Department (CTD) on the publications and audit offices of the Ahmadiyya community in Punjab province. During this raid, which took place on December 5, police beat and arrested several Ahmadis who later were charged under provisions in Pakistan’s penal code and Anti-Terrorism Act.

“USCIRF condemns the brutal raid on the Ahmadiyya offices, the first such raid since Pakistan amended its constitution 42 years ago, declaring that Ahmadis are ‘non-Muslims,’” said USCIRF Chair Rev. Thomas J. Reese, S.J. ***“These actions flow out of Pakistan’s constitution and penal code, both of which impede religious freedom as they prevent Ahmadis from exercising their faith and even calling themselves Muslim. Pakistan’s anti-terrorism law should not be applied to the peaceful Ahmadiyya community simply because they are Ahmadis.”***

Pakistan’s constitution declares Ahmadis to be “non-Muslims.” Its penal code subjects Ahmadis to severe legal restrictions and officially-sanctioned discrimination, making it criminal for Ahmadis to call themselves Muslims, preach, propagate, or disseminate materials on their faith, or refer to their houses of worship as mosques. The government applies the anti-terrorism law as an unwarranted pretext to arrest members of the Ahmadiyya community. Ahmadis also continue to be murdered in religiously-motivated attacks that take place with impunity.

Punjab province, the site of the raid and home to the greatest number of religious minorities, has a deeply troubling religious freedom record. Two-thirds of all blasphemy cases originate there, including that of Abdul Shakoor, an optician and book store owner. The CTD raided his book store and arrested him. In January 2016, Mr. Shakoor was sentenced to five years in prison on blasphemy charges and three years on terrorism charges, to be served concurrently, for propagating the Ahmadiyya faith by selling copies of the Qur’an and Ahmadiyya publications.

Since 2002, USCIRF has recommended to the State Department that Pakistan be named a “country of particular concern” under the U.S. International Religious Freedom Act for its “systematic, ongoing and egregious” violations of religious freedom. For more information on religious freedom conditions in Pakistan and for recommendations for U.S. policy, please see the Pakistan chapter in USCIRF’s 2016 Annual Report (in [English](#) and [Urdu](#)).

To interview a Commissioner, please contact USCIRF at media@uscirf.gov or 202-523-3258

Tags:

[Pakistan](#)

Annex III

The Myth of ‘Free and Fair’ Elections in Pakistan

By [Amjad Mahmood Khan](#)

March 14, 2013

Imagine if members of the Mormon or Catholic communities were forced to declare that they were “non-Christian” in order to cast a ballot in the 2012 U.S. elections. In a few months, Pakistanis will take to the polls to elect a new government, and for the second consecutive election cycle, millions of Muslims belonging to the Ahmadiyya Muslim Community—an intensely persecuted religious community branded “non-Muslim” by [constitutional amendment](#)—will sit home without the ability to freely exercise their right to vote. Pakistan’s little known voter apartheid system is not only a human rights debacle but also a self-inflicted open wound that all Pakistanis should acknowledge and treat.

The equal right to vote is part of Pakistan’s DNA. Addressing Pakistan’s First Constituent Assembly on August 11, 1947, Pakistan’s founder, Muhammad Ali Jinnah, commented: “Every [Pakistani], no matter what his colour, caste or creed, is first, second or last a citizen of the State with equal rights, privileges and obligations.” Jinnah would later caution Pakistanis about the need “to stand guard over the development and maintenance of democracy.” In the face of Jinnah’s timeless pronouncements, however, Pakistan’s electoral system has devolved into a façade that conceals inequity and threatens the integrity of Pakistan’s democracy.

For decades, as part of a joint electorate system, all Pakistani citizens had an equal vote irrespective of their faith. A Christian, Hindu, Sikh or a Muslim (regardless of what kind of Muslim) shared the same political franchise and same opportunity to elect political candidates for office. But in 1985, spurred on by religious hardliners who could not stomach sharing the right to vote with non-Muslims or minorities, the military dictator Zia-ul-Haq ordered a split of the joint electorate and the creation of “non-Muslim” electoral rolls where non-Muslims and Ahmadi Muslims (who were declared “non-Muslims” in 1974) could only vote for 5% of National Assembly seats allocated for them. This executive decree effectively disenfranchised non-Muslims who did not want to be segregated from mainstream society. For Ahmadi Muslims, in particular, the split of the joint electorate was especially pernicious because they were now forced to disavow their Muslim identity against their conscience in order to vote. Not surprisingly, after 1985, Ahmadi Muslims sat out national, state and local elections.

In 2002, under rightful pressure from the international community, President Musharraf reversed his predecessor’s decree and reinstated Pakistan’s original joint electorate. Non-Muslims and Ahmadi Muslims lauded his executive decree as a positive step towards the restoration of Jinnah’s democratic ideals. In advance of elections in April 2002, [all Pakistanis were able to register to vote using a form that did not require the voter to mention his religion](#). But within only four months, in a brazen attempt to appease religious hardliners who were upset at the restoration of the joint electorate, President Musharraf [amended his presidential decree](#) to apply only to non-Muslims but not Ahmadi Muslims (under the amendment, their “status remain[ed]

unchanged” and they were subject to inclusion on a “supplementary list”). In this perverse arrangement, he effectively included all Pakistani citizens except for Ahmadi Muslims as part of the joint electorate.

More than a decade later, Ahmadi Muslims remain victims of two presidential decrees that have snatched their right to vote for decades. Adding insult to injury, Pakistan enforces this system of religious segregation at the voting booths by reinstating voter registration forms that require each individual to list his or her confessional creed. Anyone wishing to be listed as a Muslim must denounce the Ahmadiyya Muslim Community’s founder—Mirza Ghulam Ahmad—as a false prophet and his followers as non-Muslim. (Notably, the same declaration is required on application forms for passports and national identity cards.)

In the face of such stark evidence of disenfranchisement, Pakistan’s political leaders have exhibited willful blindness. Last month, President Zardari misleadingly assured foreign diplomats, including U.S. Ambassador to Pakistan Richard Olson, that Pakistan would conduct [“free, fair and transparent”](#) elections. President Zardari did not so much as acknowledge his predecessors’ discriminatory executive decrees. When confronted with questions about Pakistan’s voter apartheid at the United Nations Human Rights Council’s universal periodic review of Pakistan’s human rights record last October, Hina Rabbani Khar, Pakistan’s foreign minister, ignored the issue entirely. In 2008, during a similar UN session, Pakistan’s political delegation [lied](#) to the international community by insisting that Pakistan had restored the joint electorate for all of Pakistan’s citizens. As a result, Pakistan’s voter apartheid practices continue unabated, even though they blatantly violate Article 25 of the International Covenant on Civil and Political Rights, which has been in force since 1976 and to which Pakistan has now acceded without major reservations.

But the real tragedy of Pakistan’s voter apartheid is not in the resulting international human rights violations; it is instead in the disempowerment of one of Pakistan’s most engaged and intellectually vibrant communities. In a country with a 58% literacy rate, Ahmadi Muslims stand out [as nearly 100% literate](#) and are well represented in the professions. For example, Pakistan’s first foreign minister and celebrated world diplomat, Sir Zafrullah Khan, and only Nobel laureate, Dr. Abdus Salam, were Ahmadi Muslims (though Pakistani authorities have erased the word “Muslim” from their tombstones). Were they alive today, they could not vote in Pakistan’s upcoming elections. Hundreds of thousands of Ahmadi Muslim civil servants, entrepreneurs, educators, scientists, doctors and lawyers face the same reality today.

There is a glimmer of hope. On February 28, the Supreme Court of Pakistan took a significant step towards ending voter discrimination against Ahmadi Muslims by [responding](#) to a 2007 petition filed by an Ahmadi Muslim challenging Pakistan’s discriminatory voter registration system. In its order, a three-judge panel, led by Chief Justice Iftikhar Chaudhry, directed the Election Commission of Pakistan (ECP) and Pakistan’s Attorney General (AG) to explain the constitutional status and viability of the 2002 presidential decree. While it remains to be seen whether the Supreme Court of Pakistan will have the courage to strike down Pakistan’s discriminatory voter apparatus, the February 28 action marks the first time ever that any Pakistani institution has solicited an official explanation over voter apartheid practices.

The window of opportunity for Pakistan to restore universal suffrage is rapidly closing. To restore free and fair voting rights for Ahmadi Muslims, Pakistan's political leaders must demonstrate not only political will but also moral courage to confront anti-Ahmadi zealots—a difficult but necessary undertaking in an increasingly volatile sectarian climate. Indeed, all Pakistanis suffer when Ahmadi Muslims cannot freely participate in the political process. With the simple stroke of a pen, President Zardari can repeal Musharraf's presidential decree and remove the irrelevant declaration of faith from voter registration forms, and millions of Ahmadi Muslims can vote alongside all other Pakistanis, as self-identified Muslims, without paralysis or restriction. All that is necessary is swift and bold action based on a rekindling of the democratic spirit that lies at the heart of Pakistan's very birth.

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<http://journal.georgetown.edu/the-myth-of-free-and-fair-elections-in-pakistan-by-amjad-mahmood-khan/>

Annex IV

THE CONDUCT OF GENERAL ELECTIONS ORDER, 2002
(CHIEF EXECUTIVE'S ORDER NO. 7 OF 2002)

THE CONDUCT OF GENERAL ELECTIONS ORDER, 2002

(CHIEF EXECUTIVE'S ORDER NO. 7 OF 2002)

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THE CONDUCT OF GENERAL ELECTIONS ORDER, 2002

(CHIEF EXECUTIVE'S ORDER NO. 7 OF 2002)

WHEREAS pursuant to the announcement for restoration of democracy by the President on the fourteenth day of August, 2001, it is expedient to provide for the holding of general elections in the country for the election of the members of the National Assembly and the Provincial Assemblies and the matters connected therewith and ancillary thereto;

AND WHEREAS updated electoral rolls are to be prepared and delimitation of constituencies is to be carried out in view of the increase in the number of seats in the Assemblies;

NOW, THEREFORE, in pursuance of the Proclamation of Emergency of the fourteenth day of October, 1999, and the Provisional Constitution Order No. 1 of 1999, and in exercise of all other powers enabling him in that behalf, the Chief Executive of the Islamic Republic of Pakistan is pleased to make and promulgate the following Order:—

1. **Short title, extent and commencement.**—(1) This Order may be called the Conduct of General Elections Order, 2002.

(2) It extends to the whole of Pakistan.

(3) It shall come into force at once.

2. **Definitions.**—In this Order, unless there is anything repugnant in the subject or context,—

(a) “Chief Election Commissioner” means the Chief Election Commissioner appointed under the Election Commission Order, 2002 (Chief Executive’s Order 1 of 2002);

(b) “Constitution” means the Constitution of the Islamic Republic of Pakistan, 1973, which is in abeyance by virtue of the Proclamation of Emergency of the fourteenth day of October, 1999; ¹[*]

(c) “prescribed” means prescribed by rules made under this Order ²[; and]

²[(d) “technocrat” means a person who is the holder of a degree requiring conclusion of at least sixteen years of education, recognized by the University Grants Commission or a recognized

¹ Omitted, *vide* C.E.O. No. 21 of 2002, dt. 31-7-2002.

² Added *ibid*.

statutory body, as well as at least twenty years of experience, including a record of achievement at the national or international level.]

3. **Order to override other laws.**—The provisions of this Order shall have effect notwithstanding anything contained in the Constitution or in any other law for the time being in force relating to the forthcoming elections to the ¹[Senate] National Assembly and the Provincial Assemblies.

4. **Conduct of General Elections.**—Subject to the Election Commission Order, 2002 (C.E.'s Order No. 1 of 2002) and notwithstanding anything to the contrary contained in the Constitution, the Electoral Rolls Act, 1974 (XXI of 1974), the Delimitation of Constituencies Act, 1974 (XXXIV of 1974), ¹[the Senate (Election) Act, 1975 (LI of 1975)], the Representation of the People Act, 1976 (LXXXV of 1976) and the Houses of Parliament and Provincial Assemblies (Elections) Order, 1977 (PPO No. 5 of 1977), or any other law for the time being in force, the Chief Election Commissioner or, as the case may be, the Election Commission shall take such steps and measures, including preparation of electoral rolls and delimitation of the constituencies, and adopt such procedure, do such acts, pass such orders, issue such directions and take all such ancillary, incidental and consequential steps as may be deemed necessary for effectively carrying out the elections for the members of the ¹[Senate] National Assembly and Provincial Assemblies in October, 2002.

²[5. **Number of seats in the National Assembly.**— (1) There shall be three hundred and forty-two seats of the members in the National Assembly, including seats reserved for women and non-Muslims.

(2) The seats in the National Assembly referred to in clause (1), except as provided in clause (3), are allocated to each Province, the Federally Administered Tribal Areas and the Federal Capital as under:—

	General Seats	Women	Total
Baluchistan	14	3	17
Federally Administered Tribal Areas	12	—	12
Federal Capital	2	—	2
The North-West Frontier Province	35	8	43
Punjab	148	35	183
Sindh	61	14	75
Total :	272	60	332

¹ Added *vide* CEO No. 21 of 2002, dt. 31-7-2002.

² Substituted *ibid*.

(3) In addition to the number of seats referred to in clause (2), there shall be in the National Assembly ten seats reserved for non-Muslims as defined in Article 260 of the Constitution.

- (4) For the purpose of election to the National Assembly,—
- (a) the constituencies for the election on general seats shall be single member territorial constituencies;
 - (b) the members to fill the general seats in the National Assembly shall be elected by direct and free vote;
 - (c) each Province shall be a single constituency for all seats reserved for women which are allocated to the respective Provinces under clause (2):

¹[Provided that for the purpose of this sub-clause the total number of general seats won by a political party shall include the independent returned candidate or candidates who may duly join such political party with in three days of the publication in the official Gazette of the names of the returned candidates.]

- (d) the constituency for all seats reserved for non-Muslims shall be the whole country;
- (e) the members to fill seats reserved for women which are allocated to a Province under clause (2) shall be elected through proportional representation system of political parties' lists of candidates specified in Article 8F on the basis of total number of general seats won by each political party ²[from the province concerned] in the National Assembly;
- (f) the members to fill seats reserved for non-Muslims under clause (3) shall be elected through proportional representation system of political parties' lists of candidates specified in Article 8F on the basis of total number of general seats won by each political party in the National Assembly:

¹[Provided that for the purpose of this sub-clause the total number of general seats won by a political party shall include the independent returned candidate or candidates who may duly join such political party with in three days of the publication in the official Gazette of the names of the returned candidates.]

¹ Inserted *vide* ECO No. 30 of 2002, dt, 17-10-02.

² Inserted *vide* ECO No. 23 of 2002, dt, 21-08-02.

¹[6. **Number of seats in the Provincial Assemblies.**—(1) Each Provincial Assembly shall consist of general seats and seats reserved for women and non-Muslims as herein below specified:—

	<u>General seats</u>	<u>Women</u>	<u>Non-Muslims</u>	<u>Total</u>
Baluchistan	51	11	3	65
North-West Frontier Province	99	22	3	124
The Punjab	297	66	8	371
Sindh	130	29	9	168
Total :	577	128	23	728

(2) For the purpose of election to a Provincial Assembly,—

- (a) the constituencies for the general seats shall be single member territorial constituencies;
- (b) members to fill the general seats shall be elected by direct and free vote;
- (c) each Province shall be a single constituency for all seats reserved for women and non-Muslims which are allocated to the respective Provinces under clause (1);
- (d) the members to fill seats reserved for women and non-Muslims allocated to a Province under clause (1) shall be elected through proportional representation system of political parties' lists of candidates specified in Article 8F on the basis of total number of general seats won by each political party in the Provincial Assembly:

²[Provided that for the purpose of this sub-clause the total number of general seats won by a political party shall include the independent returned candidate or candidates who may duly join such political party within three days of the publication in the official Gazette of the names of the returned candidates.]

³[(e) *Omitted.*]

7. System of elections.—The elections for the members of the National Assembly and the Provincial Assemblies shall be held on the basis of joint electorate.

¹ Inserted *vide* CEO No. 21 of 2002, dt. 31-07-2002.

² Inserted *vide* CEO No. 30 of 2002, dt. 17-10-2002.

³ Omitted *ibid.*

¹[7A. **Age of voters.**—Notwithstanding anything contained in the Constitution or any other law for the time being in force including the Electoral Rolls Act, 1974 (XXI of 1974), for the election of members of the ²[Senate,] National Assembly and Provincial Assemblies, a citizen who has attained the age of eighteen years on the first day of January, 2002, shall be eligible to vote and the Chief Election Commissioner shall cause the electoral rolls to be prepared accordingly under the provisions of the Electoral Rolls Act, 1974:

Provided that any claim for inclusion of any name or objection against any entry in the electoral roll shall be made to the Revising Authority within 15 days of the publication of the draft electoral roll.]

³[7B. **Status of Ahmadis etc. to remain unchanged.**—Notwithstanding anything contained in the Electoral Rolls Act, 1974 (XXI of 1974), the Electoral Rolls, Rules, 1974, or any other law for the time being in force, including the Forms prescribed for preparation of electoral rolls on joint electorate basis in pursuance of Article 7 of the Conduct of General Elections Order, 2002 (Chief Executive's Order No. 7 of 2002), the status of Qadiani Group or the Lahori Group (who call themselves 'Ahmadis' or by any other name) or a person who does not believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him), the last of the prophets or claimed or claims to be a Prophet, in any sense of the word or of any description whatsoever, after Muhammad (peace be upon him) or recognizes such a claimant as a Prophet or religious reformer shall remain the same as provided in the Constitution of the Islamic Republic of Pakistan, 1973.

7C.—If a person has got himself enrolled as voter and objection is filed before the Revising Authority notified under the Electoral Rolls Act, 1974, within ten days from issuance of the Conduct of General Elections (Second Amendment) Order, 2002, that such a voter is not a Muslim, the Revising Authority shall issue a notice to him to appear before it within fifteen days and require him to sign a declaration regarding his belief about the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) in Form-IV prescribed under the Electoral Rolls Rules, 1974. In case he refuses to sign the declaration as aforesaid, he shall be deemed to be a non-Muslim and his name shall be deleted from the joint electoral rolls and added to a supplementary list of voters in the same electoral area as non-Muslim. In case the voter does not turn up in spite of service of notice, an *ex-parte* order may be passed against him.]

¹ Inserted *vide* CEO No. 14 of 2002, dt. 14-5-2002.

² Inserted *vide* CEO No. 21 of 2002, dt. 31-7-2002.

³ Inserted *vide* CEO No. 15 of 2002, dt. 17-6-2002.

حلف نامہ و اقرارنامہ

میں حلفیہ اقرار کرتا/کرتی ہوں کہ میں خاتم النبیین حضرت محمد ﷺ کی ختم نبوت پر مکمل اور غیر مشروط طور پر ایمان رکھتا/رکھتی ہوں۔ اور یہ کہ میں کسی ایسے شخص کا/کی پیروکار نہیں ہوں جو حضرت محمد ﷺ کے بعد اس لفظ کے کسی بھی مفہوم یا کسی بھی تشریح کے لحاظ سے پیغمبر ہونے کا دعویدار ہو۔ اور نہ ہی میں ایسے دعویدار کو پیغمبر یا مذہبی مصلح مانتا/مانتی ہوں۔ نہ ہی میں قادیانی گروپ یا لاہوری گروپ سے تعلق رکھتا/رکھتی ہوں یا خود کو احمدی کہتا/کہتی ہوں۔

8. **Laws relating to election etc. to apply.**—Notwithstanding anything contained in the Constitution, the Electoral Rolls Act, 1974 (XXI of 1974), the Delimitation of Constituencies Act, 1974 (XXXIV of 1974) ¹[the Senate (Election) Act, 1975 (LI of 1975),] and the Representation of the People Act, 1976 (LXXXV of 1976) and any rules made thereunder, for the time being in force, shall, in so far as they are not inconsistent with any provision of this Order, apply to the preparation and revision of electoral rolls, the delimitation of constituencies, the choosing of a member from the Federal Capital, the appointment of election tribunals and the conduct of elections to the National Assembly and the Provincial Assemblies.

¹[8A. **Educational qualification for a member of Majlis-e-Shoora (Parliament) and a Provincial Assembly.**—Notwithstanding anything contained in the Constitution of the Islamic Republic of Pakistan, 1973, the Senate (Election) Act, 1975 (LI of 1975), the Representation of the People Act, 1976 (LXXXV of 1976), or any other law for the time being in force, a person shall not be qualified to be elected or chosen as a member of Majlis-e-Shoora (Parliament) or a Provincial Assembly unless he is at least a graduate possessing a bachelor degree in any discipline or any degree recognized as equivalent by the University Grants Commission under the University Grants Commission Act, 1974 (XXIII of 1974)] ²[or any other law for the time being in force.]

²[8B. **Number of seats in Senate.**—(1) The Senate shall consist of one hundred members of whom—

- (a) fourteen shall be elected by the members of each Provincial Assembly;

¹ Inserted vide CEO No. 21 of 2002, dt. 31-7-2002.

² Inserted vide CEO No. 17 of 2002, dt. 24-6-2002.

- (b) ¹[Eight shall be elected from the Federally Administered Tribal Areas, in such manner as the President may, by Order, prescribe.]
- (c) two on general seats, one woman and one technocrat or *aalim* shall be elected from the Federal Capital in the manner specified in the Senate (Election of Members from the Federal Capital) Order, 1988 (P.O. No. 3 of 1988);
- (d) four women shall be elected by the members of each Provincial Assembly; and
- (e) four shall be elected by the members of each Provincial Assembly to represent technocrats and *ulema*.

Explanation.—For the purpose of this Article, the term “technocrats” defined in clause (d) of Article 2 shall include *ulema*.

(2) Election to fill seats in the Senate allocated to each Province shall be held in accordance with the system of proportional representation by means of the single transferable vote.

(3) The Senate shall not be subject to dissolution but the term of its members, who shall retire as follows, shall be six years—

- (a) of the members referred to in paragraph (a) of clause (1), seven shall retire after the expiration of the first three years and seven shall retire after the expiration of the next three years;
- (b) of the members referred to in paragraph (b) of the aforesaid clause, four shall retire after the expiration of the first three years and four shall retire after the expiration of the next three years;
- (c) of the members referred to in paragraph (c) of the aforesaid clause,—
 - (i) one elected on general seat shall retire after the expiration of the first three years and the other one shall retire after the expiration of the next three years, and
 - (ii) one elected on the seat reserved for technocrat or, as the case may be, *aalim* shall retire after first three years and the one elected on the seat reserved for woman shall retire after the expiration of next three years; and

¹ Substituted *vide* CEO No. 38 of 2002 dt., 20-11-2002.

- (d) of the members referred to in paragraph (d) of the aforesaid clause, two shall retire after the expiration of the first three years and two shall retire after the expiration of the next three years; and
- (e) of the members referred to in paragraph (e) of the aforesaid clause, two shall retire after the expiration of the first three years and two shall retire after the expiration of the next three years:

Provided that the term of office of a person elected to fill a casual vacancy shall be the unexpired term of the member whose vacancy he has filled.

8C. ¹[* * *]

8D. Qualifications and disqualifications of members of Majlis-e-Shoora (Parliament) and Provincial Assemblies.—(1) In addition to the educational qualification specified in Article 8A, a person shall not be qualified to be elected or chosen as a member of a House of the Majlis-e-Shoora (Parliament) or Provincial Assembly unless—

- (a) he is a citizen of Pakistan;
- (b) he is, in the case of National Assembly, not less than twenty-five years and is enrolled as a voter in—
 - (i) any electoral roll for election to a general seat; or a seat reserved for non-Muslims; and
 - (ii) any area in a Province from where he seeks membership for election to a seat reserved for women;
- (c) he is, in the case of Senate, not less than thirty years of age and is enrolled as a voter in any area in a Province or, as the case may be, the Federal Capital or the Federally Administered Tribal Areas, from where he seeks membership;
- (d) he is, in the case of a Provincial Assembly, not less than twenty-five years of age and is enrolled as voter in any area in a Province from where he seeks membership for that Assembly;
- (e) he is of good character and is not commonly known as one who violates Islamic Injunctions;

¹ Omitted *vide* CEO No. 38 of 2002 dt., 20-11-2002.

- (f) he has adequate knowledge of Islamic teachings and practices obligatory duties prescribed by Islam as well as abstains from major sins;
- (g) he is sagacious, righteous and non-profligate and honest and *ameen*;
- (h) he has not been convicted for a crime involving moral turpitude or for giving false evidence;
- (i) he has not, after the establishment of Pakistan, worked against the integrity of the country or opposed the ideology of Pakistan:

Provided that the disqualifications specified in paragraphs (f) and (g) shall not apply to a person who is a non-Muslim, but such a person shall have good moral reputation; and

- (j) he possesses such other qualifications as may be prescribed by an Act of Majlis-e-Shoora (Parliament).

(2) A person shall be disqualified from being elected or chosen as, and from being, a member of Majlis-e-Shoora (Parliament) or a Provincial Assembly, if—

- (a) he is of unsound mind and has been so declared by a competent court; or
- (b) he is an undischarged insolvent; or
- (c) he ceases to be a citizen of Pakistan, or acquires the citizenship of a foreign State; or
- (d) he holds an office of profit in the service of Pakistan other than an office declared by law not to disqualify its holder; or
- (e) he is in the service of any statutory body or anybody which is owned or controlled by the Government or in which the Government has a controlling share or interests; or
- (f) he being a citizen of Pakistan by virtue of section 14B of the Pakistan Citizenship Act, 1951 (II of 1951), he is for the time being disqualified under any law in force in Azad Jammu and Kashmir from being elected as a member of the Legislative Assembly of Azad Jammu and Kashmir; or

- (g) he is propagating any opinion, or acting in any manner, prejudicial to the Ideology of Pakistan, or the sovereignty, integrity or security of Pakistan, or morality, or the maintenance of public order, or the integrity or independence of the Judiciary of Pakistan, or which defames or brings into ridicule the judiciary or the Armed Forces of Pakistan; or
- (h) he has been convicted by a court of competent jurisdiction on a charge of corrupt practice, moral turpitude or misuse of power or authority under any law for the time being in force; or
- (i) he has been dismissed from the service of Pakistan or service of a corporation or office set up or controlled by the Federal Government, Provincial Government or a local government on the grounds of misconduct involving moral turpitude; or
- (j) he has been removed or compulsorily retired from the service of Pakistan or service of a corporation or office set up or controlled by the Federal Government, Provincial Government or a local government on the grounds of misconduct ¹[or] moral turpitude; or
- (k) he has been in the service of Pakistan or of any statutory body or any body which is owned or controlled by the Government or in which the Government has a controlling share or interest, unless a period of two years has elapsed since he ceased to be in such service; or
- (l) he, whether by himself, or by any person or body of persons in trust for him or for his benefit or on his account or as a member of a Hindu undivided family, has any share or interest in a contract, not being a contract between a cooperative society and Government, for the supply of goods to, or for the execution of any contract or for the performance of any service undertaken by Government:

Provided that the disqualification under this paragraph shall not apply to a person—

- (i) where the share or interest in the contract devolves on him by inheritance or succession or as a legatee, executor or administrator, until the expiration of six months after it has so devolved on him;
- (ii) where the contract has been entered into by or on behalf of a public company as defined in the Companies Ordinance, 1984 (XLVII of 1984), of which he is a shareholder but is not a director holding an office of profit under the company; or

¹ Substituted *vide* ECO Order No. 35 of 02, dt, 6-11-02.

- (iii) where he is a member of a Hindu undivided family and the contract has been entered into by any other member of that family in the course of carrying on a separate business in which he has no share or interests; or

Explanation.—In this Article, “goods” does not include agricultural produce or commodity grown or produced by him or such goods as he is, under any directive of Government or any law for the time being in force; under a duty or obligation to supply.

- (m) he holds any office of profit in the service of Pakistan other than the following offices namely:—
 - (i) an office which is not whole time office remunerated either by salary or by fee;
 - (ii) the office of Lumbardar, whether called by this or any other title;
 - (iii) the Qaumi Razakars;
 - (iv) any office the holder whereof, by virtue of such office, is liable to be called up for military training or military service under any law providing for the constitution or raising of a Force; or
- (n) he has been convicted and sentenced to imprisonment for having absconded by a competent court under any law for the time being in force, or
- (o) he has obtained a loan for an amount of two million rupees or more, from any bank financial institution, cooperative society or cooperative body in his own name or in the name of his spouse or any of his dependents, which stands unpaid for more than one year from the due date, or has had such loan written off, or
- (p) he or his spouse or any of his dependents has defaulted in payment of government dues and utility charges, including telephone electricity, gas and water charges of an amount in excess of ten thousand rupees, for over six months, or
- (q) he is for the time being disqualified from being elected or chosen as a member of the Majlis-e-Shoora (Parliament) or of a Provincial Assembly under any law for the time being in force.

8E. Objection against candidature.—Notwithstanding anything contained to the contrary in any law for the time being in force, any person or authority may object to the candidature of a person who has submitted nomination papers or whose name has been included in the party list submitted by a political party for election to a seat in the Majlis-e-Shoora (Parliament) or a Provincial Assembly, before the Returning Officer within the period specified by the Election Commission for the scrutiny of nomination papers of candidates contesting elections for membership of Majlis-e-Shoora (Parliament) and Provincial Assemblies.

¹[**8EE. Nomination papers for election.**—Notwithstanding anything contained in any other law for the time being in force, every nomination paper for the membership of Majlis-e-Shoora (Parliament) and a Provincial Assembly, shall be delivered by the candidate in person to the Returning Officer who shall acknowledge receipt of the nomination paper specifying the date and time of receipt].

8F. Party lists for reserved seats, etc.— (1) For the purpose of election to seats reserved for women and non-Muslims in the National Assembly and Provincial Assemblies, the political parties contesting election for such seats shall within the period fixed by the Election Commission for submission of nomination papers, file separate lists of their candidates in order of priority for seats reserved for women and non-Muslims with the Chief Election Commissioner or, as he may direct, with the Provincial Election Commissioner, who shall forthwith cause such lists to be published for information of the public at large.

(2) The parties' lists referred to in clause (1) may contain as many names of additional candidates as a political party may deem necessary for contesting seats reserved for women and non-Muslims to provide for any disqualification of candidates during scrutiny of nomination papers or for filling of any vacant seat during the terms of National Assembly and Provincial Assemblies, as the case may be.

(3) Where a seat reserved for women or non-Muslims in the National Assembly or a Provincial Assembly falls vacant for death, resignation or disqualification of a member, it shall be filled in by the next person in order of precedent from the party's list of the candidate submitted to the Election Commission under clause (1).

(4) Every candidate contesting election on a seat reserved for women or non-Muslims shall, alongwith the nomination papers and other relevant documents, submit to the Returning Officer appointed by the Election Commission in this behalf—

- (a) a copy of the party list of the candidate's political party for such seats;
- (b) declarations and statements as required by law or rules in support of the nomination; and

¹ Inserted *vide* CES Order No. 31 of 02, dt., 19-10-02.

Annex V

4 current
Photographs



OFFICE USE ONLY

R _____
D _____
S _____
V _____

EMBASSY OF PAKISTAN
3517 INTERNATIONAL COURT N.W
WASHINGTON D.C. 20008

www.embassyofpakistanusa.org

APPLICATION FORM FOR PASSPORT (FORM 'A')

OLD PASSPORT# : _____ NEW PASSPORT# : _____
DATE OF ISSUE: _____ DATE OF ISSUE: _____
PLACE OF ISSUE: _____ VALID UNTIL: _____

NOTE: THIS FORM MUST BE FILLED IN CAPITAL/ BLOCK LETTERS.

The undersigned hereby apply for an international passport for travel abroad and give the required information below:

☐ ☐ ☐

1. Name in Full Mr./Mrs./Ms

First

M.I.

Last

2. Father's/Husband's Name: _____ & Nationality: _____

3. Profession/Qualification of bearer: _____ / _____

4. Place / Date of Birth: _____ / _____

5. Religion (Islam, Christian, Hindu, Parsi, etc.): _____

6. National ID Card No: _____

6a. Date/Place of issue: _____ / _____

7. Email Address: _____

Phone No (w): (____) _____ (H) (____) _____ (C) (____) _____

8. Permanent address in Pakistan (with Police Station): _____

9. Present address: _____

10. Visible distinguishing marks: _____

11. Pakistani National by: Birth : ☐ Descent ☐ Migration ☐ Naturalization ☐

12. If by migration give date of migration: _____

13. For Subject of Jammu & Kashmir State:

Place & period of continuous residence in Pakistan/Azad Kashmir of:

1. Applicant: _____

2. Applicant's Father/Husband: _____

14. For Children/Wards if to be included in parent/legal guardian's passport:

Note: A joint passport cannot be used by children/wards if they travel unaccompanied by parent/guardian

S.No.	Full Name	Date of Birth	Sex
(1)	_____	_____	_____
(2)	_____	_____	_____
(3)	_____	_____	_____
(4)	_____	_____	_____

If you have more than 4 children, please attach their particulars on a separate sheet of paper.

15. **DECLARATION:**

I, declare on solemn affirmation as under:

- (1) To the best of my knowledge and belief the information given in this application is correct.
- (2) I have not previously held or applied for a passport of any description or been refused passport facilities.
- (3) All previous passports granted to me have been surrendered other than the passport or travel document noted. Below which is now attached, and I have made no other application for a passport since the attached passport or travel document was issued to me:

a. No. of attached Passport/Travel Document: _____

b. Date / Place of issue: _____ / _____

Note: If the applicant had a passport, which has been lost, he/she should furnish particulars as per sub para below:

The passport as per details given below has been lost, In the event of its coming into possession I undertake to return it to the Regional Passport Office or the Issuing Authority (Embassy or Consulate Gen. of Pakistan).

a. Passport No: _____

b. Date / Place of issue: _____

c. Circumstances in which passport was lost or destroyed and measures taken to recover it: _____

d. I have never been repatriated at Government expense.

e. I am /am not a Government servant, an employee of a semi-Government body, a Municipality, and other local body or a State owned industry.

f. I have / have not served in the Armed Forces of Pakistan.

g. I am / am not a reservist in the Armed Forces of Pakistan.

16. **DECLARATION IN CASE OF MUSLIM.**

I, _____ s/d/w/of _____ aged _____

adult Muslim, resident of _____

hereby solemnly declare that:

- a. I am a Muslim and believe in the absolute and unqualified finality of the Prophethood of Muhammad (peace be upon him) the last of the prophets.

b. I do not recognize any person who claims to be prophet in any sense of the word or of any description whatsoever after Muhammad (peace be upon him) or recognize such a claimant as prophet or a religious reformer as a Muslim.

c. I consider Mirza Ghulam Ahmad Qadiani to be an impostor nabi and also consider his followers whether belonging to the Lahori or Qadiani group, to be NON-MUSLIM.

17. _____
Date

Signature & Thumb impression

18. ATTESTATION:

(Applicable in cases of persons who have not attained the age of 18 years and are not issued with Identity Card under the National Registration Act, 1973)

I, as Father/Guardian/Attestor hereby attest that the information given above is correct to the best of my knowledge and belief and that the photograph on page 1 of this application bears the true likeness of the applicant.

Date

Signature of Father/ Guardian/ Attestor

Address: _____

N.I.C. _____

Date/Place: _____

19. RIGHT/LEFT THUMB IMPRESSION & SPECIMEN SIGNATURE OF APPLICANT
(RIGHT FOR FEMALE & LEFT FOR MALE MUST BE AFFIXED IN SPACE BELOW.)

Signature & Thumb impression